

# MONG

China History and Heritage Preservation



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Updated Electronic Version © October 20, 2020

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Fresno, California USA.

ISBN 978-0-9888518-1-8

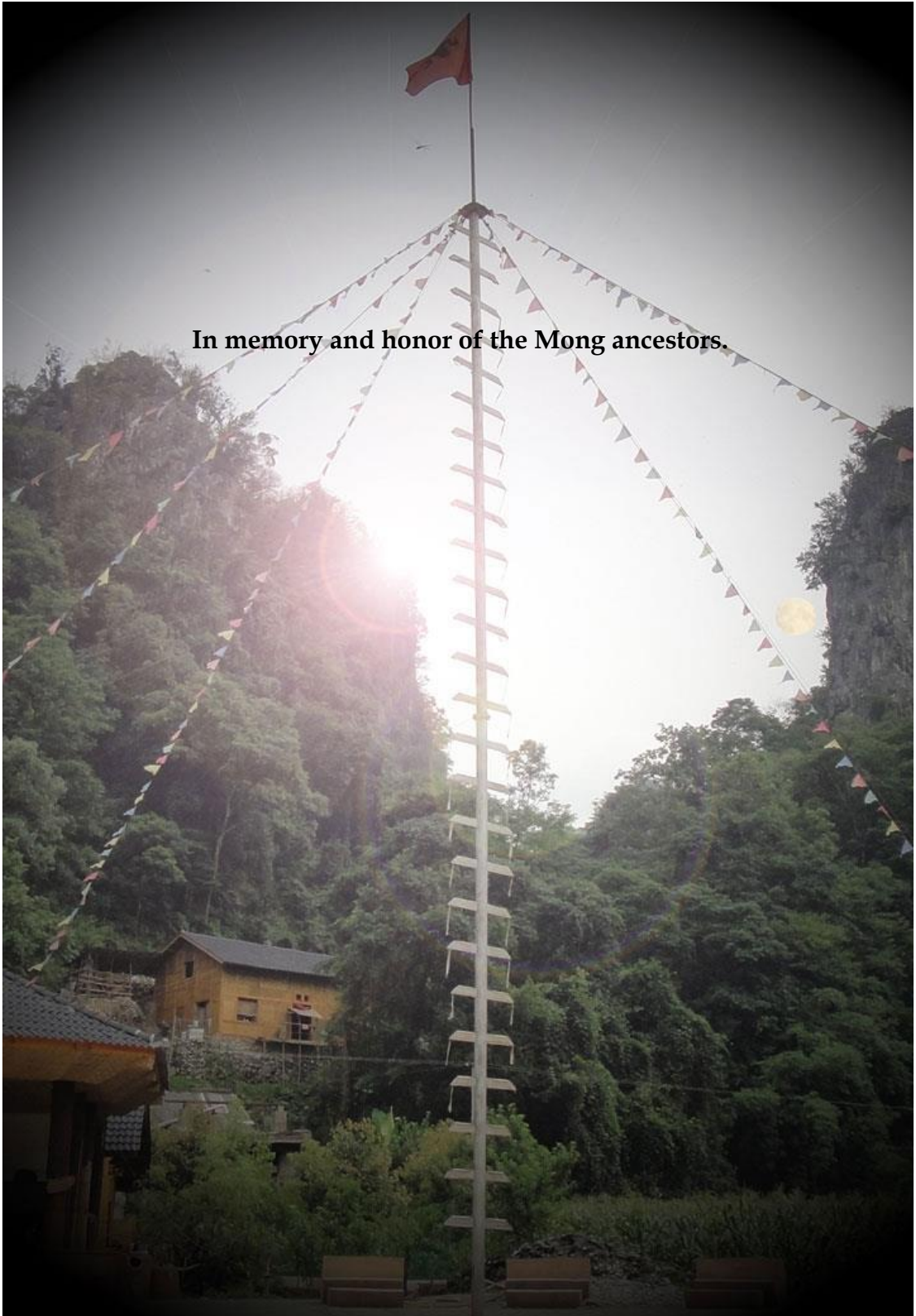


## Acknowledgments

I want to thank Zhang Lin, Ma Ruixue, and Bai Mei for assisting with the translations making it possible for this book to be published.

I thank my family for their support and thank the Mong families and villagers of China. Their kindness and warm hearts with great hospitality have brought lots of joy and friendship. Their mountain lives are still impoverished where they live in mud-huts and unsuitable homes. With little food, they scrapped together their precious grains and corn flakes to prepare meals for me. Those with more fortune sacrificed their roosters and hens to prepare feasts in welcoming me. Wherever I went, whichever mountain I arrived to, they treated me as one of their own family. I thank them from the bottom of my heart and nothing in this world can be traded for their kindness.





**In memory and honor of the Mong ancestors.**

*“The Mong guidance [teaching] since the earliest government (officials and ministers) had taught the good way, righteousness, and equality had created peaceful metropolis cities...Heavenly love upon the nobles and followers, and they had succeeded the Mong’s important assignments.”*

By Li Shimin, Emperor Taizon

## Preface

Nationalities of China have been defined and redefined in the past. From 1953 until 1957, Mong in the Guizhou region and nearby perimeters were officially classified as Miao, and other Mong at other regions were defined into other ethnicities. Miao became the official term in China, but it is a controversial name to the Mong and their heritage. For that reason, this book is written from the Mong point of view about Mong history, culture, religion, and language. It is mainly to preserve the Mong heritage and identity.

Because most Mong in the southwest were defined into Miao, this chronicle will briefly introduce San Miao history and different Miao views in Chapter 1; and then examine the Mong version of their history in Chapter 2. Chapter 3 through Chapter 10 will present Mong history in chronological order from the Xia Dynasty up until the People's Republic of China. Those chapters cover various names and terminologies that could be intense and overwhelming. Chapter 11 and Chapter 12 reinforce Mong history by examining their language, culture, religion, and clan society. The last section of this book is the Summary and Conclusion to recap who Mong people are.

In writing this book, I hope to fill in the gaps of Mong history and to shed light on who are the Mong's main ancestors. The goal is to present the truth about Mong people and their history through the combination of historical data and traditional Mong perspectives. Some of these views may contradict modern teachings. It is not meant to divide, but to strengthen the integrity of ethnic recognition and to better understand the Mong.

This book is meant to educate and promote public awareness of the Mong's past and to further help historians and individuals to improve their writings through appropriate selection of terminologies when describing Mong. Most of all, this book is meant to reinforce educational literatures to accurately teach Mong history, language, culture, and religion because they are very important in identifying who Mong are and where Mong came from. That will bring the Mong people closer, rather than separate them into different groups.

Over the last half century, writings have replaced the ethnic Mong name with the transliterations "Miao", "Meo", "Hmong", "Ge", Tu, Mao, and so on. Many writings argued Mong history based on speculations.

Recent western explorers and missionaries formulated Mong history primarily based on past racial terms. After the mid-20th century revolution in China, scholars and historians documented the ethnic minorities into various names, and many Mong were grouped into Miao for being "Southern Man people" who are the San Miao descendants.

Miao history and theory of San Miao origination are not congruent with Mong stories, ancient ritual poems, their custom-religion, and ancestral home. The predicament was that Mong history was changed in the past and their ethnic name was dictated based on theories. Those writings deviated from the true Mong history. The name "Mong", like many other ancient ethnic groups, may vanish and be replaced by Miao if Mong history continues to be incorrectly written and taught.

After the People's Republic of China was established, the term Miaozi (苗子) was banned, and Mong at Guizhou and its boundaries were grouped into Eastern Miao,

Central Miao, and Western Miao. These situations had shifted writers to focus on the term “Miao” for Mong as Miao nationality which overshadowed the Mong name and sub branch-names under different transliterations (A’Mong, A’Mo, Mao, Mu, Mo, etc.). The discourse of Miao history had replaced Mong history for being Miao. The mixed information has created more confusion among the Mong about where they came from and who were their ancestors.

Mong always had a religion based on God, ancestral and spiritual worship, and Shamanity. In order for Mong to accurately practice their religion and properly worship their ancestors, Mong have to know the true path of their history and ancestry.

The French and their conquest into Southeast Asia also documented the Mong into Meo and H’Mong. Their teachings further converted Mong history into Hmong since the last few decades. Being documented under the newer term, French researchers and missionaries tied “Hmong history” to Miao according to previous Miao literatures. Newer generations of Mong and western educator don’t know where the term “Hmong” came from and taught that “Hmong” were Miao (Meo) of Southern Man people based on past Miao definitions and confusions.

There have been debates about whether the term Mong or Hmong should be used to categorize the Mong people that include Mon, Mo, Mung, Mu, Ma, Mao, and other transliterations. Mong is mostly used in this book not in favor over Hmong or other transliterations, but because the name Mong is able to link their history in China and it retains the genuine meaning of the Mong people.

To preserve Mong history, previous Miao and/or Man writings had to be dissected to differentiate Mong from Miao historical data. Like a torn pictograph, the pieces of Miao history cannot form a complete picture of Mong’s past; or painting Mong history into Miao (Southern Man) does not represent Mong people. Therefore, the intellectual history of China needs to be reviewed because China is an important element of Mong history.



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## Chapter 1

### San Miao History

To understand the Mong, one must comprehend the San Miao history and present-day views of Miao history. This will take us back 4,500 plus years ago. The term **San Miao** first appeared in the book of **Mòzi** (墨子). Mozi (468-376 BC) is pronounced as “Moj Txwv” in Mong and known as Mencius in western writing. The philosopher Mozi talked about the **Dà Yǔ** (大禹 [Taj Yum]) making war on the San Miao people. San Miao was the majority people living south of the Yellow River. At the end, as stated by Mozi, “Yu shot and killed the San Miao leader by an arrow.” San Miao people (known as Jiuli) were pushed south from the Yellow River Basin. They later became known as the Man people.

### San Miao Country and People

The regions of San Miao included modern areas of southern-Henan, Anhui, Jiangsu, Hubei, Jiangxi, Hunan, Sichuan, Chongqing, Yunnan, Guizhou, and Guilin.<sup>1</sup> According to the historian SiMa Qian’s writing (145-87 B.C.), the Historical Records of ShiJi, the majority of San Miao were at Jiāng Huái and Jīng Zhōu (江淮; 荆州), which were south of Xia Empire.<sup>2</sup> Jiang Huai is present-day Huai River, which lies between the Yellow River and Yangtze River.

San Miao lived to the south of the Xia people during Xia, Shang, and Zhou Dynasties. According to legend, the lesser of Jiuli (San Miao’s ancestors) stayed behind at the Yellow River Basin and mixed with the northern people, and the majority left south to Huai and Yangtze River. Jiuli origin will be covered in Chapter 3.

San Miao was known as You Miao and Miao Min. The Five Emperors records states that Jiuli must change. After Jiuli, Zhuānxu took Shaohao and punished Jiuli, he divided Jiuli's descendants into San Miao. (五帝本纪: “苗民, 谓九黎之君也。九黎之君, 于少昊氏衰, 而弃善道, 上效蚩尤重刑。必变九黎, 言苗民者: 有苗, 九黎之后, 颛顼代少昊诛九黎, 分流其子孙为三苗国”)

According to the third volume of "Han Shiwai Biography", during Emperor Shun era, Miao refused to accept his governing, and those who did not accept were at Heng Mountain to the south, at Minjiang to the north, at the left Dongting Water, and at Pengli water to the right." (韩诗外传, 卷三记载: “当舜之时, 有苗不服, 其不服者, 衡山在南, 岷江在北, 左洞庭之波, 右彭蠡之水”) This suggests that there were confrontations, and they immigrated to those areas.

The term “San” under San Miao was also interpreted by past writers as “three” just like “Jiu” under Jiuli for “nine” tribes. Recent writers in China argued that “San” or “Jiu” during ancient times had the connotation for “many” or “the majority” which was mistranslated into three and nine. Therefore, San Miao was then the majority of the

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<sup>1</sup> Zōng ZhūBiān, Wú RóngZhēn, Fù Zōng Zhūbiān, “MiaoZu TongShi,” Beijing: Minzu Chu Banshe, Volume 1, November 2007, p 50. [总主编, 吴荣臻, 副总主编, “苗族通史,” 北京: 人民出版社, (一), 2007, p 50.]

<sup>2</sup> SiMa Qian, “Historical Records [ShiJi],” Five King Book Annal, Volume 1. [司马迁, “史记,” 五帝本纪, 卷一]

southern people (Zǒng ZhǔBiān, p. 35). They could have more than one capital among their early kingdoms with their own names. There was no record to what these places were called until the *Chūnqiū Shídài* (*Spring and Autumn*; 春秋時代) and *Zhànguó Shídài* (*Warring States*; 戰國時代) periods.

The term Miao (苗) was constructed by the field character (田) with the grass character (艹) on top, which is currently interpreted to be people who worked in rice-paddy fields or “seedling shoots”. Miao was southern Mán which was interpreted as being “barbarians” by past writers. Man also has other connotations and meanings which will be covered.

Since the *Spring and Autumn*, the Miao were called Mán (“Maab”). Miao and Mán were the same people.<sup>3</sup> Other names for the Man people during that time were Jīng (荊), Yuè (越), Mǐn (閩), Yōng (庸), Pú (濮), Bā (巴), and Shǔ (蜀). During the period of the Warring States, the southern nations developed into Shu (蜀), Ba (巴), Chu (楚), Wu (吳), and Yue (越). More details on these countries are presented in Chapter 3.

The name Miao was replaced by Man very early, but the name San Miao and Miao were used again in SiMa Qian’s writing of ShiJi during Han Dynasty. Parts of the San Miao people (“Maab”) were moved to San Wei of Southern Gansu region.

There are several theories on how the San Miao people ended up in southwest China. These theories were based on past and present theories from Chinese historical data and ruins.

### Theories on Origin of San Miao

San Miao was the southern nation since Xia Dynasty, but there are different views on the origination of San Miao people. According to the book “Miao Nationality History”, there are six theories to the early existence of San Miao.

The first theory is based on the Jiangsu and Anhui indigenous people, who were originally part of the San Miao. This theory was that Miao left the Yellow River to the south and gradually lived around the Huai River and Yangtze Valley Basin. They then moved from the central southeast to the southwest where they re-entered the two lakes of Hubei-Hunan that extended into Chongqing and Sichuan. That theory was associated with Jiuli’s group and tied with Jìn Yún, known as Chiyou (蚩尤) under Mandarin transliteration.

The second theory is based on **Tai Lake** indigenous people of Jiangsu and Zhejiang’s view. This version said Miao nationality originated from the Yangtze Delta starting from the eastern coast of the China Sea. There, the Miao lived around the Tai Lake for a very long time. They became known as Dong Yi (东夷 Eastern Yi). Tai Lake (太湖) is a large lake in the east Yangtze Delta that lies between Jiangsu and Zhejiang provinces. Due to the rise of the sea level, the San Miao’s ancestors entered Shandong and mixed with the indigenous people there. As part of the Jiuli’s group, they lost the Hebei Zhuolu War (河

<sup>3</sup> Liang, Qichao, “China Nationality History Research,” Harbin Collection Co., Culture Set, volume 42. [梁启超: 《中国历史上民族之研究》, 《饮冰室合集.文集》之 42]



北涿鹿) or Hebei Pingyuan War (河北平原) and migrated southward to *Huai River* then *Yangtze River*.

The third theory argued that Miao nationality originated from Mongolia, middle and lower of Yellow River. The people there founded Jiuli country. After Jiuli's leader Chiyou was defeated, they dispersed and migrated in different directions. Korean, Japan, Taiwan, North America, and south China are some of the places believed to be Miao's paths of migration by recent writers. The majority who moved south established the San Miao country. Others who stayed behind integrated with the Xia, Shang, and Zhou nationalities and their establishments.

The fourth theory proposed that the Miao minority originated from Pamirs. This theory was based on present-day Mong stories that talked about plateau characteristics similar to the *Yak* and *snowy-mountains*.<sup>4</sup> They then followed the Yangtze upstream (going south and eastward) to the *Jiang Han* area (江汉 of Southeast Anhui), Hongze Lake, and Tai Lake. Subsequently, they were part of the Jiuli people. Nevertheless, a similar theory based on the *Pamirs and Persian Gulf* region was that the San Miao traveled to the northeast of Pamir and then through Turkistan following the Ural Shanxi foothill to the North Pole. They then turned east and crossed Siberia into Mongolia, and back down to Shaanxi and Henan. This theory is tied with the French theory about Mong.

The fifth theory is basically the *Southern Asia* version [referring to the Man] also known as the Malay Peninsula area. It says that Miao originated from Southeast Asia. They entered the Malay Peninsula and migrated north along the sea coast to settle in the Yangtze Valley and Yellow River. From there, they gradually migrated to Hunan and Guizhou.

The sixth theory argued that ancient Miao originated from Guizhou, Sichuan, Chongqing, and Hunan areas. Miao writers in China say that the Miao migrated northward to the Yellow River Basin. There they ran into conflict with the western and northern tribes, under the leadership of YanDi and HuangDi. Defeated during the **Hebei Pingyuan War** under the name Jiuli, the Miao dispersed in different directions; and the majority turned back southward. They gradually migrated to their homeland, which was in the southwest. This theory is based on and supported by recent discoveries of human fossils and cultural relics in the south.<sup>5</sup> This theory also argues that Miao ancestors had migrated to many places such as Korea, Japan, eastern islands around Asia, southeast Asia, Malaysia, Indonesia, the Philippines, and as far as the west bank of North America due to wars and other disasters in the north.

There is a seventh theory created by French Catholic missionaries who studied Mong history in Indo-China that continued to tie the name Miao to Mong. They believed that Mong ancestors might have lived in **Mesopotamia** during biblical times before they migrated northeastward, perhaps into Russia then North Pole, and back down into Siberia. They entered Mongolia and then eventually into China. The Mesopotamia theory was first formulated by Francois M. Savina and other French writers when they studied

<sup>4</sup> The snowy mountains of the Mong stories are not the plateau of the Pamir regions which this text will reveal.

<sup>5</sup> Zōng ZhǔBiān, Wú RóngZhēn, Fù Zōng Zhǔbiān, "MiaoZu TongShi," *Beijing: Minzu Chu Banshe*, Volume 1, November 2007, pp 16-17 & 25-27. [总主编, 吴荣臻, 副总主编, "苗族通史," 北京: 人民出版社, (一), 2007. 11, pp 16-17 & 25-27.]

the Mong as “Meo” in southwest China.<sup>6</sup> This theory was based on Mong folklore such as the story of a flood and their ancestral place of the “hot sandy land and cold gloomy land.” Mong talked about entering the Yellow River regions, and that part of Mong story was tied to the story of the Jiuli nation who fled south. Westerners then also taught that Mong were San Miao which is similar to the fourth theory.

The dilemma is that these theories about San Miao were defined for the current Mong ethnic and not Man people. Present-day categorized Miao nationality consists of mostly those who admitted to be Mong (Mo, Mu, and Hmong are other transliterations).

### The “Southwest Origin” Theory

The sixth theory is widely accepted by present-day scholars. Writers in China argued that the ancient Miao (referring to Man) originated from the south based on two arguments. First, southerners are linked to the Jiu Li people who were ancestors to San Miao; and the San Miao nation was the ancestor to Man people. Secondly, the new underground discoveries in the south were artifacts belonging to the ancient San Miao. The argument that San Miao originated from the south became accepted among writers in the last couple of decades. For example the underground findings of cultural remains excavated around Dongting Lake, Poyang Lake, and Tai Lake belonged to the Man people. Because most Mong in Guizhou and the borders around Guizhou are grouped as Miao, Mong in that region are recently misclassified into Southern Man people (“Maab”).

*Present-day Chongqing-Sichuan region was San Miao’s leader Jinyun’s established birthplace.*<sup>7</sup> *Jinyun* (缙云) literally means “Red Cloud” and he was the feudal lord that was later called *TāoTiè* (饕餮) by *SiMa Qian*.<sup>8</sup> *Jinyún* was a “ferocious animal” which “Chiyou” was derived from. In addition, from Chongqing, Wanzhou WuShan County, Long Ping village, there was a discovery of the WūShan Ren (巫山人 Witch mountain person) where the fossil was estimated to be more than two million years old; the excavation of Tongliang County’s paleolithic sites were estimated to be over 40,000 years old;<sup>10</sup> and the discovery of the Daxī culture (大溪), a Neolithic culture at Chongqing Wushan is more than 7,000 years old. According to Jiang Ying Liang, the excavation ground floor of the Chongqing Jinyun Mountain contained books and modern scholar works that talked about the term Jinyun which proves that Sichuan was the Miao’s ancient home. (Zong ZhuBian, p. 27)<sup>11</sup>

According to Miao argument, further excavation also proves that Hunan and Hubei were the central location of the ancient San Miao country. Hubei Badong, Zigui, Yichang territory, that is, “Xiling Gorge area,” is the “WuShan” person’s main areas of life. At Hu

<sup>6</sup> Savina, F.M., “Histoire Des Miao”, Hong Kong: Imprimerie de la Societe des Missions-Etrangeres de Paris, 1924.

<sup>7</sup> 《靖州乡土志》卷2《说苗》（光绪三十四年版）

<sup>8</sup> SiMa Qian, “Historical Records: Chapter Five Emperors”, Kong An of Yun Country: Jinyun became nobility, known as Taotie.” [司马迁, “史记: 五帝本纪”, 孔安国云: “缙云氏之后为诸侯, 号饕餮。”]

<sup>9</sup> Zōng ZhūBiān, Wú RóngZhēn, Fù Zōng Zhūbiān, “MiaoZu TongShi,” Beijing: Minzu Chu Banshe, Volume 1, November 2007, p 27. [总主编, 吴荣臻, 副总主编, “苗族通史,” 北京: 人民出版社, (一), 2007. 11, p 27.]

<sup>10</sup> “重庆市百科全书·概述”, 重庆, 重庆出版社, 1999.

<sup>11</sup> Jiang1 Ying1Liang4, “Miáozú People Origination and Migration Areas,” on “Southern National History Proceedings,” China Southern Nationality Institution of Research, 1984. [江应梁: 《苗族人来源及其迁徙区域》载《南方民族史论文集》(二), 中南民族学院民族研究所编, 1984.]

Jia Wan Chung Hubei, Changyang unearthed "Changyang people", an early Homo sapiens, which is about 90 thousand to 120 thousand years old. This Qujialing culture and youth in Hubei Province, Longquan culture, Chi Pui River city unearthed in the city, known as "City Back River culture", has rice hull remains, was the early Neolithic culture in Daxi cultural relics. Recent excavations in Hunan show that the county's "Jade Zhan culture" was found to be the remains of earlier human development of rice production. Examples of development were discovered at Cheng County, the "Lake Pengtoushan culture" was a rice-based culture, and the "City Back Kai culture" is similar to present-day rice cultures. The rice culture in China remains one of the earliest agricultures. It has so far lasted more than 10 thousand years. (Zǒng ZhǔBiān, p. 27) This kind of culture in Northwestern Cheng Shui and the Yuan River downstream of Cili, Shek Mun, Tsu, Changde, Taoyuan, Tainan County and other places were very close to the San Miao culture according to archaeologists' analyses.<sup>12</sup>

With the data and information previously presented, recent writers in China concluded that San Miao ancestors were originally from the southwest. This theory concludes that Sichuan and Chongqing are the Miao national minority's birthplaces. Other excavations along the Yangtze River were also claimed to be part of the ancient Miao people. The problem is that the term Miao nationality is now used on Mong ethnic, and not on the original Southern Mán, Manyi, and Baiyue of San Miao people. What happened to all the original San Miao or Mán is a critical question as we search for Mong's origin.

The discovered artifacts suggest that the ancient Miao tribes started from Sichuan and Chongqing areas. They followed the Yangtze River east to Dǒngtíng (Tungting Lake) and the Poyang Lake Basin areas. The unearthed discoveries of the two lakes also reveal that San Miao was able to develop agricultural cultivation and form a primitive farming culture. They then gradually settled down. At one point, they moved eastward to Tai Lake Basin (the far east of Yangtze River). There, they were known as Dong Yi (东夷) or "Eastern Yi". They discovered and grasped the paddy rice planting technique, which took priority over hunting and fishing. At the same time, the earthenware manufacturing and the jade production were also developed, and they started a magnificent historical culture. They were also known as the Nine Yi tribes in the east from the Yangtze River (present-day Jiangsu) into Tongbai Mountain in the north. Due to the rise of the sea, they left the Tai Lake area. The name "Tai" is directly tied with Thai and Taiwanese, which was the Mán people, but the term was developed into different transliterations. Tai related people (Dai, Zhuang, Yi, Min, Pu Yi, Yue, etc.) also had a history of migrating from the north to south.

Besides paddy farming, the Dong Yi also invented and improved the mulberry hemp production, and the smelting and processing of copper and steel. The agricultural production and the handcraft industry production were developed rapidly, developing into a prosperous time, namely San Miao Guo (三苗国 San Miao country).<sup>13</sup> Recent leading Miao writers believe that this was the historical course and the answer to which the present Miao were formed.

<sup>12</sup> 《湖北苗族》，14 页，北京，民族出版社，1999。

<sup>13</sup> Zǒng ZhǔBiān, Wú RóngZhēn, Fù Zǒng Zhǔbiān, "MiaoZu TongShi," Beijing: Minzu Chu Banshe, Volume 1, November 2007, pp 31-34. [总主编，吴荣臻，副总主编，“苗族通史”，北京：人民出版社，（一），2007，pp 25 - 26.

## San Miao's Descendants: The Man

From the Shang (Yin) Dynasty, Zhou Dynasty, and to the Qin Dynasty, besides the term San Miao (三苗), the southerners were known with other names such as **JīngMán** (荆蛮), **JīngYuè** (荆越), **YángYuè** (扬越), **NánMán** (南蛮), **BǎiYuè** (百越), **Mǐn** (闽), **Yōng** (庸), **BǎiPú** (百濮: 100 Pu), **Bā** (巴), **Shǔ** (蜀), **Bājiǎo** (徯侥), **Huì Fú Dǎo Yí** (卉服岛夷), **HéYí** (和夷), **YǒuMiáo** (有苗), and **RuGuo** (裸国: naked area).<sup>14</sup> Yin Fa Ro and Xu ShuAn also wrote that the southern people were known to be called *Jīng Mán* (荆蛮)、*Yōng* (庸), *Pú* (濮), *Shǔ* (蜀), *Máo* (鬲), *Wēi* (微), and *Yuè* (越) during Shang Dynasty.<sup>15</sup> In the Book of ShiJi, the characters 南粵 and 南越 were also used for Man people.

The writing of Fù Zǒng Zhǔbiān, Wú RóngZhēn, and Zǒng ZhǔBiān states that the term Mán was a newer name replacing the ancient Miao in reference to their language. The records of Lǚshì ChūnQiu (吕氏春秋) and Zuǒ Zhuàn (左传) recorded that ancient Miao language was difficult to understand, being different from the northern language. With the communication and assimilation between the ethnicities of the south, their languages were developed into one diverse language, known as the *Man language*. Therefore, Mán was an encompassing term based on the new national language. Ancient Miao was divided into many ethnic groups in the south, but the majority at that time was Man (“Maab”) which was the identical nationality as San Miao (Zǒng ZhǔBiān, p 12).

### The Dongyi Man People

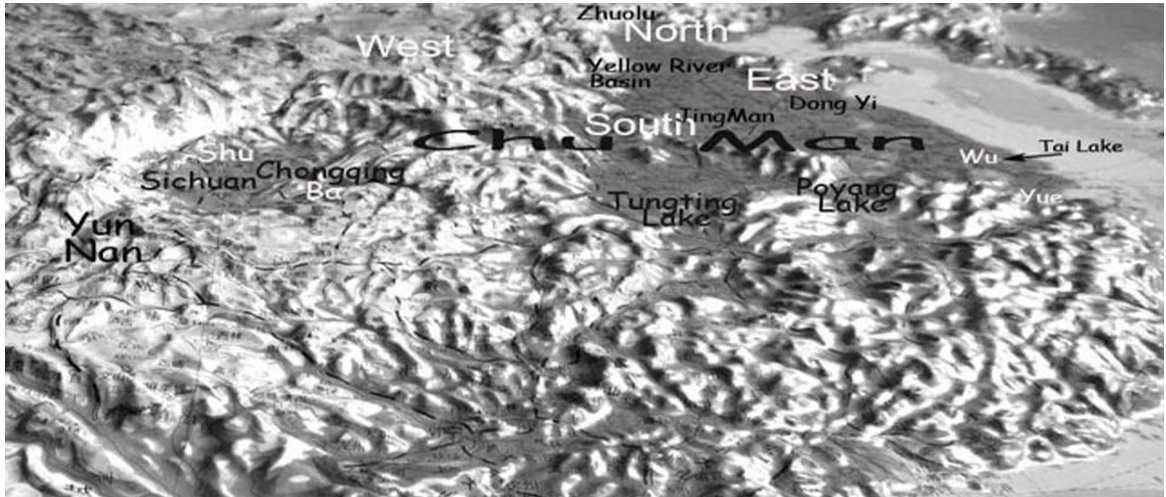
The name Mán was also associated with the name Yi to the east (Dongyi). Dongyi means “Eastern Yi” where the Wu and Yue people formed. They migrated northward into Shandong Yellow River Basin, and finally went back down to the southwest. They were later known as Mán Yi, Yi Man, Yi Miao, Xi Yi (Western Yi), Bai Yue, and Bai Pu. These people were southern nationalities and were part of Chu Man. Between Qin and Han era, the Manyi who did not join the majority moved westward and were also known as Juan (鬲) and Kun Ming (昆明). Western Yi people lived among the newcomers of Qiang, Di, and others. They all were grouped into the Yi, Bai, Buyi, Naxi and other nationalities during the People’s Republic of China.

### The Chu Man People

According to the Mán’s location, Mán was the southern people from the Yellow River Basin. During Zhou expansion, they were pushed beyond the Huai River. Man along the Yangtze River and Huai River formed Chu Man that began the “ancient Han people”.

<sup>14</sup> Yin Lu, Xu Shuan, "Cultural History of Ancient China", Beijing University Press, Publication Date [阴法鲁、许树安, “中国古代文化史”, 北京大学出版社, 1991-11-1.]

<sup>15</sup> Yin Fa Ro, Xu ShuAn [阴法鲁, 许树安], “China Ancient Cultural History 学出版社”, November 1, 1991. [中国古代文化史,” Beijing University Press [北京大学出版社, 1991-11-1]



Out of all the San Miao regions along the Yangtze River, “Miao history” was associated with the Chu, the direct descendants from San Miao. That was the case because the majority San Miao developed into Jīng Mán, Jīng Yuè, Pu, Min, Bai Yue, and so forth that became Chu. Chu also encompassed the largest region from east of the Yangtze River to Chongqing, and they subsequently annexed most southern regions (included Ba [Man], Shu [Man], Wu [Simi-Man & part of Eastern Yi], and Yue [Man]) into the Chu Empire.

Chu was conquered by Qin. After a short period of time, Chu was able to retake control and eliminated Qin. Under Chu’s leadership and internal struggles, Chu’s General Liu Bang was the winner. He then started the Han principle which led to the **Han Dynasty**. That episode will be covered in Chapter 3.

During the Han country, the Chu rebels in the south of the Yangtze River who did not want to be controlled under the imperial rule revolted against the Chu national movement under Han nationality. They continued to be called by the Man people as “Southern Mán” (NanMan). Among the Mán, the Northern Mán [Yi] was the majority that formed Han country and took on Han national name.

Like the Dong Yi [Man], the minority Man gradually moved westward and settled into the southwest which formed most ethnic minorities in the Southwest. The chronicle *Book of Man* (蛮书) talks about the Man in *Yun Nan Di Qu* (云南地区 “Yunb Naaj Teb Chaws”) meaning *Southern Yun regions*. Man was also known under different historical records of *Southern Clouds Annals* (云南志 *Yun Nan Zhi*), *Southern Clouds Records* (云南记 *Yun Nan Ji*), *Southern Clouds Grand Records* (云南史记 [*Yun Nan Shiji*]), *Southern Yi Annals* (南夷志 *Nan Yi Zhi*), *Southern Man Annals* (南蛮志 *Nan Man Zhi*), and *Southern Man Records* (南蛮记 *Nan Man Ji*). **Yun** (“Cloud”) was a name derived after the Jinyun (荆云), the “Red Cloud” of Jiuli’s leader. That is where the Yun[nan] regional name was derived from.

The majority of Northern, Southern, and Southeastern Man who lived among the main societies such as Han, Jin (晋), Sui, Tang, and Song blended with the majority. To the far south and southwest, Southern Man people eventually entered Southeast Asia. This is the San Miao history.

## Miao Studies & Different Views

China adopted the *Policy of National Assimilation* during the beginning of 20<sup>th</sup> century, and went through a national consolidation of ethnicities since then up until the late 20<sup>th</sup> century. Before 1949, China had only five ethnicities under the Republic of China. In 1949, the southwestern ethnic minorities were grouped into Miao and Yi Nationalities. China then had seven ethnicities. Mong who dwelled in central to eastern Guizhou, Hunan, and Hubei were grouped under those two nationalities as well. Subsequently, most Miao and Yi Nationalities were broken down into newer classified national names. Under those redefinitions, Mong under Southern Sichuan, western Northwest Guizhou, Western Guangxi, and Southeast Yunnan were then grouped into Miao nationality in 1957. From that time up until 1978, other newer nationality names were established as well with a total of 56 nationalities. Many of those newer nationalities are ethnic [Miao] Man people. The name “Miao” was no longer used on the [Southern] Man majority of the Southwest, but on most mountainerers who claimed to be Mong. Other Mong in other parts of China were grouped into other national names.

Studies were done on the ethnic Mong as Miao since the 1980s, and primarily conducted as Miao studies. This took place after the fact that Mong in the Guizhou region and its nearby circumferences was already classified into Miao. From those studies, there were two types of arguments about “present-day Miao nationality.” Ethnologists such as Lán Wen Zheng (蓝文徵), Liáng Qǐ Chāo (梁启超), Wang Tong Ling (王桐龄), Qian Mù (钱穆), Niǎo Jū Lóngcáng (鸟居龙藏), Sheng Xiang Zi (盛襄子), Fan Wenlan (范文澜), Liang Jùwǔ (梁聚五), Jiang Yingke (江应棵), Bai Shòuyí (白寿彝), and others argued that present-day Miao (*mainly the Mong*) are the ancient San Miao who were known as the Southern Mán (NanMán) after the Han country was formed.<sup>16</sup> From that argument, present-day Miao nationality (referring to the Mong) was formed during the construction of the Southern Great Wall, and their main ancestors are the San Miao.

The other ethnologists such as *Ling Chunsheng* (凌纯声) and *Rui Yifu* (芮逸夫), *Zhang Taiyan* (章太炎) argued that present-day Miao nationality was not the ancient San Miao people. They had nothing to do with San Miao, and the present term “Miao” evolved from the Song era. Their main argument was that the term Miao disappeared from history since the Zhou Dynasty up until the Song Dynasty, a state of time over 1,200 years.<sup>17</sup> The San Miao was replaced by other terms such as Mán, Jīng, Yue, Chu, Ba, Yue, and so forth, and those names had been used on southerners since the Qin Dynasty. Therefore, present-day classified “Miao nationality” is not San Miao.

*Wu Xinfu* (伍新福), another well-known scholar in the Hunan Research Authority of National History, also argued that present-day “Miao nationality” is not “San Miao” and not the Southern Man people. The ancient Miao and Southern Man are the same. They were originally called “Jing Man” or “Man Jing”, a continuation of another round of

<sup>16</sup> Jiang, Yingliang, “Miao Origin and Migration Areas” contained “Southern Nationality History selected articles”, National Research Institute of Central Institute for Nationalities, 1984. [江应梁, “苗人来源及其迁徙区域”载“南方民族史论文选集”, 中南民族学院民族研究所编, (二 Second Edition), 1984.]

<sup>17</sup> Xiao Chunsheng, “Miao Name of Homologous”, in “Selected Articles of the South National History” (2), Central South University for Nationalities Studies, 1984. [孝纯声, “苗族名称之递变”, 载《南方民族史论文选集》(二), 中南民族学院民族研究所编, 1984]

historical development of the San Miao. Wu Xinfu cited that under the Yongning County Office Records (《续修叙永、永宁厅县合志》卷二十《郎岱县访稿》), the term Yún (云 [Cloud]) was the San Miao or Jing Man (荆蛮), which Miao was the “Chu” people who are the ancient Jing Man Yun Yun (荆蛮云云 Jing Man Cloud Cloud).<sup>18</sup>

Miao studies have evolved in the last three decades (1980-2010) where “Miao writers” and professors (mainly Hunan and Beijing) led the development and writings of Miao history. Their argument was that the term Miao was no longer used as a derogatory meaning [Miaozi], and it has been restored to its original state as “seedling” that was the aboriginal people of south central China. They then argued that present-day Miao (mostly used on the Mong people) are descendants from San Miao. For example, Zǒng ZhǔBiān (总主编), Wú RóngZhēn (吴荣臻), Fù Zǒng Zhǔbiān (副总主编), and Wú ShǔGuāng (务曙光) wrote that present-day Miao nationality was formed during San Miao era according to theory basis.

*They have several arguments. Even the term “San Miao” was not an ethnic name; claiming that Miao is an ethnic would be a valid point. The argument is that since present-day Han nationality is basing their history from Xia Dynasty, Qin, Han Dynasty, Shu, Wu, Jin (晋), Tang, Song, and so forth, it would be legitimate for present-day “Miao” [referring to Mong] to do the same. “Miao history” existed very early during Jiuli where it was led by “Chiyou” the Red Cloud [Jinyun]. Even though Jiuli and San Miao were two different names, they were the same race, and they formed the Chu Man Kingdom. Present-day Miao can claim admission to “San Miao” history under that reason.*

*They further defined that present-day Miao nationality [referencing the Mong] was formed during San Miao based on the fact that ancient Miao [mainly the Man] migrated into the areas of Wuling Mountains, Yunling Mountains, and Wu MongShan (originally known as **Black Man Mountain**) during the Qin and Han Dynasty. They also argued that present-day Miao nationality and their language between areas of Chu and Shu have 40 to 50 percent interlink, and their grammatical structure is consistently the same. Yet, they did not say present-day Miao nationality language [referring to the Mong language] is the same as Man language.*

*Ancient Miao and Man language were the same, but present-day Miao language [referring to the Mong language] is not the same as Man language. This is an error for classifying Mong into Miao.*

The Man minority ran away to the southwest and other places after the Chu Man absorbed the Zhou culture. Recent writers argued that Miao absorbed other national cultures and languages which caused them to lose their original characteristics [meant to be the Man]. The excavations of culture remains in Guizhou and Hunan; and their agriculture of rice paddy farming are evidences that Man of the ancient Miao was formed during San Miao era.<sup>19</sup>

The ancient Miao of the Man are confused for present-day Mong who were classified into Miao nationality; therefore, San Miao history of the Man was wrongfully defined for the Mong. From such historical discourse, the Man history was preserved for the Mong; and Mong history was denied.

<sup>18</sup> Wu Xinfu, “Exploration of Miao History Test,” 1992. [伍新福, “苗族历史探考,” 1992].

<sup>19</sup> Zǒng ZhǔBiān, Wú RóngZhēn, Fù Zǒng Zhǔbiān, “MiaoZu TongShi,” Beijing: Minzu Chu Banshe, Volume 1, November 2007, pp 31-34. [总主编, 吴荣臻, 副总主编, “苗族通史,” 北京: 人民出版社, (一), 2007. 11, pp 31-34.]

*Miao people [of the Man] were originally people who had the custom of eating “rice and fish” and they belonged to the Chu-Jiangnan area. (Zǒng ZhǔBiān, Vol. 1 p. 56; Vol. 2, p. 25) Jiangnan during ancient time was present-day Jiangsu and Shanghai areas. Chu central areas were Yangtze River ranging from Jiangsu, Anhui, Jiangxi, Hubei, Hunan, and part of Chongqing region. Man people had a history for eating salty fish, fish sauce, and rice. This custom is not of the Mong diet custom, which Mong are accustomed to meat porridge [pork & beef] and rice porridge that is not part of the Man’s. Porridge is known under Mong as “tsawg” (周) which is currently known under Mandarin as *zhou*.*

Since Mong was perceived for being the ancient Miao or Man people, discovery of ancient articles (believed to be of San Miao) were often interpreted as belonging to the Mong ancestors. One example was the excavated piece of cloth that was found in Southern Henan in a grave tomb. It was presented as belonging to the “Miao”. That could either belong to the Man people of San Miao or southern Zhou people.

Without carefully observing the two sides, recent writers supported the conclusion that present-day Mong are the direct descendants of San Miao. This impetus had soared during the beginning of the 21<sup>st</sup> century, and the theory was adopted by the mainstream.

The momentum that Mong’s main ancestor is Chiyou (Jinyun) was also amplified through the use of Internet, videos, and publications. This claim was based on formulated theories and historical data of San Miao and based on the underground discoveries of ruins of San Miao’s origination of the Man people. They were not based on Mong’s perspective of where Mong came from. Mong’s history, stories, religion, culture, custom, and language were not factored into the conclusion that Mong are San Miao’s descendants.

The coming chapters will examine the history of China, Mong history, their culture, religion, and language to see if Mong History and ancestors match San Miao. Due to the disagreement on whether Mong are the direct descendants from San Miao, Chapter 3 through Chapter 10 will further trace the names “Miao”, “Man”, “Mong” and “Han” to see what had happened.

The term Man (Maab) is used interchangeably with Manyi in this text. And despite past literatures defined Man or Miaoman to be Southern Man (Nanman), Man does includes the Yi and [Bai] Yue groups in many occasions.

## Chapter Summary

Several formulations have different theories on how the ancient Miao people got to the Yellow River Basin, and the sixth theory appears to have been supported by excavations and archeological ruins. All the theories agree that ancient Miao ancestors went north and started the Jiuli’s country at the Yellow River Basin. More of Jiuli will be covered in Chapter 3. They were pushed south and formed San Miao country which later became Jīng Man, Yi, Chu, Yue, Ba, Dong Yi, and Shu. Being the southern nation, they were mostly known as Mán during Shang and Zhou periods.

Some historians and writers argued that San Miao was direct ancestor for the Mong people. Others claimed that Mong had nothing to do with San Miao. These views were



not equally taught; therefore, San Miao history was mistaken as Mong history since the last few decades.

## Chapter 2

### Mong Perspectives and Their Claims

Mong history was preserved through oral stories passing down from generation to generation. Their history was also incorporated into the Mong customs such as the funeral ritual, religion, and ancestral worship. Therefore, it is very important to include them when tracing Mong history. Their history and claims are equally important, and should be heard.

Mong ancestors told their descendants from generation to generation that their ancestors came from the north. Under *Mong Romanized Latin Writing* (MRLW), the places that Mong elders spoke of were “NtujTxag TebTsaouv NtujQhua TebNkig”, “Roob Tuag No”, “YaajCeeb”, “YeebCeeb”, “YeebTeb”, “YaajTeb”, “CeebTsheej”, “Peg CeebTsheej”, “Shau CeebTsheej”, “ShauCeeb”, “NajCeeb”, “LongCeeb”, “ShauNDuj”, “SauNam NDuj”, “Mong NDaisNDuj”, “YaajShaab”, “MosLoob”, “DlaisNDuj (NDaisNtuj)”, “NamNDuj”, “MivNDuj”, “NDuj Qaab Teb”,<sup>20</sup> “DlejDlub”, “DlejDlaag”, “Dlej Dlawb”, “MoojShaab”, “Moob NDaiRooj”, “HejLoojCaab”, “HoujNaaj”, “CaabNaaj”, “TshaavCaab”, “Ntuj Cuab Xyaab”, “TuamTshoj”, “ShovTshoj”, “CaabPeg”, “CaabNaaj”, and so on. They are familiar places of Mong ancestors’ past.

“Mōng Galah” (Moob Nkaujlag) is another place that Mong elders during the 20<sup>th</sup> century repeatedly argued to be the place that Mong came from. Those who supported the “Miao theory” argued that Mong came to be familiar with the newer western term “Mongolia”; and without careful analysis, they further argued that Mong claiming “Mong Galah” to be their ancestral place was a mistake. This text will analyze and trace these places to see where they are and whether Mong elders were correct about their claims.

Because there was a massive confusion about the Mong and their ancient history, we have to rely on field studies and interviews to see what Mong people say about where they came from. The main point of this chapter is to verify Mong’s stories of their ancestors and migration route(s) to see if they are in agreement with past writings about San Miao history being Mong history; or if the stories agree with the Western Mong version that they came from “Mong Galah”.

Mong constantly moved in the past, so their stories could be told slightly different. Mong has a story of a flood that killed everyone except a brother and sister, **NGao’A and Nrau’Ong** (Nkauj Ab and Nraug Oo). They survived the flood by hiding in a wooden drum that was carried off to a sandy area. The siblings were the only survivors. Later after the two wandered off, the brother wanted to mate with his sister. He had her agree to a wager that the two would toss two turtle shells from a hill. If the two shells flipped the same way, then it would be their destiny to sleep together. After the toss, the brother ran down the hill first. He saw that the outcome was not the same, and quickly fixed one to change the outcome. When the sister arrived, she saw that the shells laid the same way. The brother tricked his sister into mating with him. As a result, they gave birth to a strange object with no hands or legs. They went to see Shau (“Shaub”), supposedly a wizard, who told them to chop up the object and toss the pieces in different directions.

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<sup>20</sup> Ntuj is used for “lordship”, God, and heaven. NDuj is used for places.

They did as told and went to bed. Upon waking up the next day, those pieces had turned into different clans of people. Subsequently, the population grew and they formed the Mong nation. The story goes on, telling about Mong riding on ships into an area where Mong had no food and were starved. They then stole from people known as Shuo (Shuav) as they tried to stay alive.

According to western Mong and many Mong elders, Mong spoke of **DùkhuoDēighi DūcaDēizhao** (“NtujQhua TebNkig NtujTxag TebTsaus”). During the funeral ritual known as Khuagei (“Qhuabke”), meaning “**Show the Way**”, traditional Mong still tell the souls of the deceases to find that ancestral place. It was a place of great memories where their ancestors lived.

When westerners studied the Mong stories, they interpreted Mong’s DùkhuoDēighi DūcaDēizhao to be the North Pole because it has sunlight for half of the year and darkness for the other half. However, this is incorrect. DùkhuoDēighi means “summer desert land”, and DūcaDēizhao means “winter dusty storm” or the darkness of winter. Dēighi (“tebmkig”) means desert land or dried land, and Dēizhao (“tebtsaus”) has the connotation for dusty wind that creates a dark environment. The North Pole is not a sandy environment and the long period of darkness is caused by the Earth’s tilt and rotation; and not by dusty wind.

Other versions of the *Show the Way Ritual* speaks of Yindei and Yandei (“Yeeb Teb” & “Yaaj Teb” 殷地 & 燕地) or “Yin Jing and Yan Jing” (殷京 & 燕京) as other ancestral places. ShauDu (“ShauNDuj”) and DlangDei are other ancestral places.

Traditionally, Mong elders claimed that Mong came from the land above (“Shau NDuj”). Other terms associated with the land above are *Shau JingCheng* and *Shau Na Du* (“Shau CeebTsheej” & “Shau Nam NDuj” 上京城 & 上大都).

One version of Mong’s *Show the Way Ritual* also spoke of their main leaders to be *Yuan Yan and Yuan Zhang* (Yawg Yaaj and Yawg Tsaab). That means the great ancestors Yan and Zhang were the ones that started the Mong civilization. That will be compared with historical literatures and legends of China in Chapter 3.

Western Mong elders also spoke of grasslands that their ancestors came to live in. That place had no firewood so they had to mix cow manure with grass into planks and dry the mixture for winter firewood. This is still a common story among Mong elders about Mong’s past in surviving the winter in the north.

One place that Mong said their ancestors passed through before they entered central China (Shuo Dei; “Shuav Teb”) were the snowy mountains of Zhong DuoNo (“Roob Tuag No”). *Zhong DuoNo* means “*Deadly Freezing Mountains*”. Elders had claimed that Mong ancestors once migrated into a mountainous environment where many were freezing to death. This story was interpreted by past writers for being the *Three Danger Zones* of *San Wei* based on San Miao history.

There are currently two versions of San Wei. The first says San Wei was at Southern Gansu according to the San Miao history, and the second says San Wei was at Chang Bai Shan (长白山) in the Jilin province which is north of present-day North Korea. The Gansu version became dominant since the late 20<sup>th</sup> century under Man history of San Miao. Mong version of the “*Deadly Freezing Mountains*” then was no longer important under the discourse of Miao history. This topic will be explored in later chapters.

During the time their ancestors immigrated to DlèiDlangDei (DlejDlaag Teb), the land of the Yellow River, their ancestors crossed snowy mountains. DlèiDlang was Mong's country and home where they had HuāDai and ZhǒngFú<sup>21</sup> (emperors and government; 皇帝 & 政府) for a very long time. Many are still claiming that under the Mong leadership, Mong had good lives.

Mong also have stories that talked about Mong coming down from BeiDu (Upper World) into this world. Some examples: the *"Lord's Seven Princesses"* legendary story ("HuabTais Xyaa Leej Ntxhais") spoke of the princesses coming down from ShauDu ("ShauNDuj"); the story of Nu ShiLong ("Nuj ShisLoob"); "Nkauj Ntsuab" and "Nraug Nas (or Naab)", and Shiyi ("ShivYig").

Shiyi was the one who taught Mong their Shamanity faith. He was regarded as a divine person who traveled into YinJing ("YeebTeb") and back to YanJing ("YaajTeb") or to ShauDu and back down to YanJing. Shiyi taught Mong how to deal with "the beast Ntxig Nyoog" and his evil spirits. More of Shiyi will be covered in Chapter 12.

After many Mong became Christians during the mid-20<sup>th</sup> century, Mong Christians continued to refer to their ancient homes as ShauDu (ShauNtuj), "Shau CeebTsheej", and "Peg CeebTsheej". Because they were sacred places to the Mong in both their hearts and minds, they continued to use them as holy and heavenly places. Without knowledge and education about those places, Western Mong regards them to be religious terms.

## Mong Perspective of Man and Shuo

**Shuo** (属) was an ancient Mong terminology for people who were annexed under Mong kingdoms. Shuo means "to count as part of" or "to become [a vassal] under Mong as allies. Mong had a very long history in China, but the term *Han* is not part of Mong language for a people or nation. Instead, they too are considered Shuo. From field studies, there are existing claims that Shuo were first known to be Shuang (双).

Mong traditional story says that there were three main groups during ancient time, the Mōng, Shuó (属; Mandarin pinyin: Shu) or Shuang, and Mán (蛮). Under Mong Romanized Latin Writing system (MRLW), they are spelled into Moob, Shuav, and Maab respectively. Mong lived among the Shuo while Mán lived to the south. Shuo had lighter skin like the Mong while Mán had dark complexions.

If the ancient Mán people were truly people of dark complexion, they were the aboriginal people who entered the Yellow River area from the south. The darker Asian race migrated from Indo China and the southwest into the eastern sea and Taiwan regions. Before that, they entered Indo China (Southeast Asia) from the Malay Peninsula and entered Southwest of China from Africa and India.

Mong also addressed the people of India with the term Man because they were dark-complexion Asians. In ancient times, India was colonized by Africans. That is why the Indian people are "darker Asians." The black bloodline entered into Southeast Asia and Southwest China, Myanmar, Thailand, the Philippines, Indonesia, Malaysia, and the

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<sup>21</sup> HuāDai: "Lordship, Goddess, Emperor"; ZhǒngFú: Government, officials | MRLW: Huab Tais & Tsoom Fwv | Mandarin: HuángDì & Zhèngfú

islands of the Pacific. They developed into the “Black Asian” known as Man which correlates with the term *Tai Miao* (Miaob) under Mong language. It means black Asians.

Mong view on Man matches the Malay Theory and Southwest Theory of San Miao migrations that were covered in Chapter 1. Man pushed into the eastern sea and Taiwan where they farmed rice paddies. Gradually, they expanded into the Yellow River area where they clashed with the northern people, white Asians.

The time Mán first entered Eastern China may be anywhere from 14,000 to 5,000 BC according to archeological findings. For example, the 1973 and 1974 excavations discovered the *He Mudu Civilization* (河姆渡文化遗址) at Zhejiang Ninbo (JiangNan) was dated to be about 7,000 years old in the Neolithic Age. That site contained pottery, tools (knives, needles, bows, arrows, paddles, pottery spinning tools, etc.), art sketches, flutes, sculptures, dinosaur bones, grains (rice farming), home structures, and more. Supported by wood posts and beams, the housing architecture was built on marshy areas.



Figure 2.1 He Mudu excavation site.

One weapon found in that area was a cast-iron pipe gun made during the late Yuan Dynasty. Those guns were improved during the Ming Dynasty, and took on the shape of cannons. They are important weapons for the history of China as well as Mong history which will be covered later on.

By 2,500 to 3500 BC, the Black Asian had already pushed into the Yellow River Basin. They mixed with the aboriginal people there and together those people developed into the Jiuli nation. Those who did not want to assimilate with the Black Asians fled northward.

Under the Jiuli tribes, Man people were defeated during the Hebei Pingyuan War by northern and western white Asian tribes. The majority of Jiuli people were forced to migrate south again. That period of Man history was known as San Miao. They then developed into the Jing Man and other southern kingdoms.

According to the Mong version of Mán, Mong, and Shuo, this would be the accurate history of San Miao or Man. The theory that says San Miao could have entered into Russia, Siberia, and Mongolia before they moved back to the south was inaccurate because that theory was based on the Mong Galah migration stories by Mong elders.

Although part of Mong people were classified into Miao nationality since 1957, Mong has a language terminology “**Tai Miāo**” (Thaim Miaob) that refers to people who has very black complexion. Traditionally, Mong also called the Laotian, Zhuang, Dong, BuYi, LuoLuo (of Yi), Dai, Shui, JingPo, Thai, India origin, and other southerners as Mán people

("Maab"). Due to newer ethnic recognitions, the name Man is less and less used in identifying those groups.

Because the term Mán was nationally recognized during the Chu Man kingdom for all southern people, the term Miao was no longer used as a people during that time. Nevertheless, historical literature and texts were destroyed very early on which could be the reason the name Miao disappeared from history until later. That historical discourse will be covered in Chapter 3.

There is another version why Mong called those people Mán. Mán people originally ate vine plants and other water vegetables. These plants are called mán (蠻 māān; 莽) as well under the Mong language. The term was normally spelled into "man" by previous writings, but it does not contain the same pronunciation under English. It is pronounced "māān" under Mong-pinyin or Māāb under MRLW. Nan Man (南蛮) originally referred to the Man in the south of the Yangtze River areas. It was not a derogatory term; e.g. Nan means South and Man was the Man people of Chu Man and other Man groups. It is currently perceived by many as an unpleasant term.

On the other hand, the southerners [Man] called the northerners [Mong] a derogatory term "Meng". The phonetic pronunciation of "Meng" originated from the Mán's language, and they used it to call northerners "cheaters, deceivers, fools, ignorant," and other demeaning names. This term survived under the southern languages in mostly two variations, Mēng and Méng. Pinyin "Meng" transliterated under other characters are pronounced as "Mong" by many people even though it is not written under the spelling "Mong." For example 孟 is used as Mòng by northerners and Mong people. That is the same for the character 盟.

Meng is not the same term as Mong. But they were written into the same character (蒙). The wide spread use of "Meng" in the past transformed Meng into a different transliteration under Mandarin for Mong. According to Mong, "Meng" is derogatory.

Mán (蛮) and "Meng" are used here for educational purposes because they are still a part of Mong history. There is no country or people in existence under the name Mán, Manzi, NanMan, Yizi, or Miaozi anymore. On the contrary, all the terms "Miao", "NanMan", and "Meng" are still used on the Mong in China and in recent texts. In order for Mong history to be accurately presented, these terms must be scrutinized for a better understanding of the Mong and ancient Miao of the Man histories.

### Western Mong Version of Migration

Western Mong is a general term referring to the Mong who live in western countries and Southeast Asia. According to them, for various reasons, Mong were being killed by Mán and Shuo at Duo Cho. Those who survived the catastrophes were chased into the mountains. Mong ancestors also claimed that they fled Duo Cho (northern world) to Sho Cho (southern world; ShovTshoj, Ntuj Qaab Teb). Shuo soon followed and attacked Mong again.

One version spoke of Mong Wang Zhang Li Xing leaders (王张李盟侯姓) leading Mong out of Duo Cho. It refers to the majority of leaders at that time who led Mong. The

term is also interpreted as the main three Mong clans and their leaders (“txiv yawg” 元子). They were considered to be closely bonded and were the major Mong clans who first entered Sho Cho. “Wang Zhang Li Xing” is still being used among Mong communities in Western Guizhou, Western Guangxi, Yunnan, and Western Mong.

Another version says that Wang Zhang Li Xing were the four main leaders sent by God to rule the lower world [this world] after it was flooded. This has to do with the legendary “Laug Tuam, Laug Xaab, Laug Lwv, and Laug Xwm”. These leaders were respectively known under legendary names as “Wang Faajtim, Zhang Kub Tim, Lee Tsaav Cai, and Xeem Txoov Kaav. Therefore, Xing was misunderstood for the meaning of “clan”. Xing was an actual leader whose family is the clan “Xeem” [aka Xyeem & Xeev]. “Xing” did not emigrate out of China with the other three groups per earlier claims by Mong elders.

Under the interpretation as the “majority”, “Wang Zhang Li Xing” was and is highly used among the Mong legal system. This term will be further discussed in Chapter 12.

The most recent Sho Cho region for the western Mong is Southeast Yunnan bordering Vietnam and Northern Vietnam regions. Sho Cho is also Jiangsu JiangNan. Western Mong claimed that Mong fled and took refuge in the southern mountains, Sho Cho. It was known to be very rugged and unsuitable for farming. For that reason, they constantly moved. At one point, Mong hunters scouted the south and found tropical forests in *Lao Zhuo* (Los Tsuas) which is also known as *Bulao Diqu* (Po Lao; “Nplog Teb Chaws”). This was Northern Laos. Soon the words spread about the fertility of the land. Mong migrated in large numbers to the south. Some even crossed Laos into Manya Dēi and TāiDēi (Myanmar and Thailand [Maabnyab Teb and Thaib Teb]). These were newer regional names given to those places after Mong already settled there.

The time Western Mong first left China was during the mid-early 19<sup>th</sup> century, and the second wave of immigrants into Southeast Asia was during the Fall of Taiping Rebellion. For example, the Zhang clan history showed that they lived in Laos for about two full generations. The third, fourth, and fifth generation exited Laos due to the American-Vietnam War.

To give an example based on my family history, my Great-great-great-grandmother took my Great-great-grandfather Wangmei (“VaamMes”) and emigrated out of Qing. Great-great Uncle Zhang Cong Lu (“Ntxhoo Lwv”) and others led the way during that migration. There were Man Shuo thieves along the migration route, so Mong had to travel with precautions and be protected with guns and swords. Great-great-great-grandmother, Great-great Uncle, and others were sword fighters. They had guns as well. The migration lasted six months according to the story.

Once they reached Nonghet in Laos, Taiping Rebellion started in Qing country. There were border blockages soon after that, so Cong Lu couldn’t go back for the rest of his family and relatives who were left behind. He waited several years until the war receded before he could return.

Western Mong and part of Mong China still retain that Mong used to be the government and officials of China. To be specific, they are claiming to be *Nuzhi* (“NumTswv”) meaning government official. Unable to defend their Mong kingdoms in the north, they dispersed to Sho Cho (“ShovChoj”). Others said it was the “Qhua Yawg” era. “Qhua Yawg” (客元) can refer to a regional people [clan] or a period particularly

Yuan Dynasty. The term “Yawg” was also used as “Txwv Yawg” (子元 or 元子) which means the leaders. “Txwv Yawg [Txiv Yawg]” is not the same as “Yawm Txwv” (元祖) which means “forefront fathers”.

Western Mong said their ancestors fled Sho Cho into Southeast Asia. One version says Mong migrated out of Sho Cho the earliest settled into a region called “**Lao Sou Ping**” (Los Xom Pheej). At that place, many Mong clans caught up with each other. This place has not been pinpointed yet, but the keywords are “Lao” “Sou”, and “Ping”. It was probably a place originally inhabited by Lao and Sou people when Mong first entered that region. Ping (平) normally refers to a place as a flat valley within a mountain terrain.

Cities and towns in Southern Yunnan bordering Vietnam and Laos have existing names similar to Lao and Ping. For examples, Lao Zhài , Lao Fàn , Lao Wū Zhài , Lao Mong, Lao Bǎi Zhài, Da Ping, JinPing, etc. Similar names also existed on the Vietnam border such as Lao Cai, Lao Jie, Lao An Ping, Xi Ping, and so forth. On the other hand, the ethnic Lao and Sou were known to have lived in Southwest China.

From Sho Cho, Mong clans first entered Laos from JinPing where they migrated into the western region of *Lao Chau* of Vietnam into the eastern region of **Phongsali**. Mong people were known to have spoken the Mong Shi Mong Leng language during that time. Those who did not settle in Laos continued their migration following the China-Laos border into the Burma-Laos border where they settled at northern Thailand.

When Mong first entered Laos, they had guns. Those guns were known as “*Po Mong*”. Mong guns were cast-iron which used gunpowder-launched bullets (pellets).

The language, the custom, clothing, silver necklace jewelry, and how Mong Laotians play their lushen (“Qeej”) are the same as traditional Mong at JinPing, Yunnan. The term “Waaj Tsaab Lis Xeem” also existed in that area and is still being used. JinPing is located south west of the Red River (“DlejLab shaab”), which is northeast from Phongsali.

The first wave of Mong immigrants followed the NamOn River (“Naj Oo”) going southeast into western Huaphan where they settled in the Nonghet (“Noomhej”) regional mountains between late 1840s and early 1860s. Most early-day Mong who spoke the Mong Dlaw dialect also caught up with Mong Leng from the Samnur side.

According to many Mong Dlaw speakers, they entered Northern Vietnam from the far southeast Yunnan border. They traveled through Ha Giang where many settled at the western regional mountains between Lao Cai and An Bai. From there, they then crossed the Son La region of Northwestern Vietnam into Samnur of Laos. From Samnur, they caught up with MongShi Mongleng. Both Mong Leng and Mong Dlaw speakers are found in northern Vietnam.

The Zhang clan and family history said they later left Nonghet (aka Longhet) and migrated into Kawan-KanKhei (Khabvaab, KhaavKheb) during the beginning of the 20<sup>th</sup> century. Between 1945 and 1955, they further dispersed into PhongSavan (Xiangkhuan), Sam Tong (XaamThoos), LongCheng (LoojCeeb), Phubia (Roob PhwvNbiab), and Luangphraban. Luangphraban was called *Mo Long* (Mos Loob) after Mong came to live there; and Phubia was also known as Zhong Niu Gu (Shaab Roob Nyuj Qus).

By the 1950s, Mong in Laos migrated into Xiangnaburi and Vientiane bordering Thailand. Xiangnaburi is the far west bordering Nan of Thailand. The central communities in those areas were the **NanHia-NanPan** townships (“NaajHiab-NaajPaas”).



NanHia-NanPan was also known as *WangSu Zhai* (“Zog WaajXuv”) because the leader was Zhang WaajXuv.

Mong men during that era were accustomed to braided-hair tail and turbans from China. That culture has disappeared since the late 1960s largely due to the cultural assimilation with the Laotians and westerners (specifically the French).

## Duo Cho and Sho Cho

Duǒ Chò means to fight against, to resist against, or a place used for that purpose as a warring region or warring states. It was originally used for the Yellow River Basin which this text will point out. Shó Chò (“ShovTshoj”) means to disperse, disband, withdraw, or to vanish into. In this case, Sho Cho was a place or places that Mong disappeared into, which was traced to the southern world of the Eastern Yangtze River (of JiangNan and Jiangxi). Sho means “no trace” or “no idea”. It expresses the meaning of “no clue”. Chò on the other hand means a force of turning or to turn. According to their migration route, Sho Cho (ShovChoj) includes all getaway places (mountains and forest regions of the southern world).

One version says that the last Mong kingdom before they lost control of China was during the era Zhen Cho, a Mong’s leader. Based on the legend, Zhen Cho ruled the world and stationed at Bei Jingcheng. One of his sons, Zhen Xo Duo (“Tswb Xyos Tuam”), governed Sho Cho. Another one (unknown name) also ruled the vast land to the west. This Mong kingdom developed and had guns and cannons, and it lasted for about 100 years according to the legend. Zhen Cho’s courtesy Mong name is known as Duo Zhen Cho (Tuam Tswb Tshoj); for that reason one version says Bei Jingcheng (北京城) regional area was known as *Duo Cho* (Tuam Tshoj) deriving from Duo Zhen Cho’s name. On the other hand, Zhen Xo Duo governed the southern capital or southern region; therefore, that region was known as *Sho Cho* (“Shov Tshoj” or “Xov Tshoj”).

The place Duo Cho is believed by some Mong to be located in the Wenshan County of Yunnan because that was the last place that Mong fought Qing soldiers. Wenshan Mong said Sho Cho is to the south bordering northern Vietnam. However, elders in the Yunnan, Guizhou, and Guangxi border regions known as **Lanpanjiang** said Sho Cho was NanJing (Naaj Ceeb) and the Southern World (NDuj Qaab Teb) of Changjiang. Nanjing (Southern Capital) is traced to be Nanjing of the Jiangsu province of Jiangbei and Jiangnan which is the *southern world*. Nanjing was originally at present-day Beijing which Chapter 6 will elaborate more.

During the mid-early 19<sup>th</sup> century, Mong led rebellions against the Qing government. Those revolts coincided with Taiping Rebellion which started in Guangxi that spreaded into Nanjing-Shanghai region (aka Sho Cho). The Mong rebellions were mostly occurred in regional Guizhou which will be covered in Chapter 9. That caused many Mong to flee into Southeast Asia.

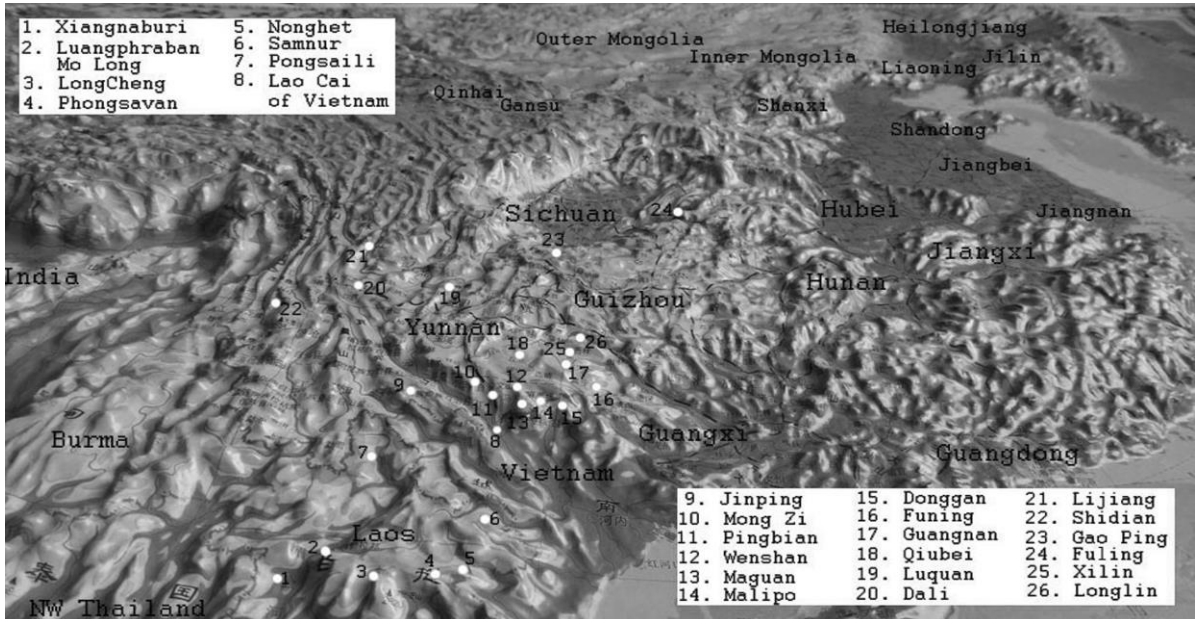
Those who stayed behind in Wenshan Yunnan knew that other Mong left to the south, but did not know where they fled to. Therefore, the southern region of Wenshan was known to them as Sho Cho. This caused many to claim that Yunnan was Duo Cho and Vietnam was Sho Cho. The Southeast Asia Mong version of the location Sho Cho is

different from the Wenshan Mong version. The Sho Cho version told by Mong at Lanpanjiang area including Western Guizhou and Guangxi is also different. This indicates that Sho Cho and Duo Cho are replicate names for different locations at different time. Those places will be clearer in later discussions.

### Yunnan Investigation

Yunnan (Yun Nan 云南) has mostly mountain terrains and was originally called Dian Guo (滇国; Tianb Guas) during the Warring States. Dian Guo was formed by the ancient Yi people who were known as Manyi meaning they were Man people. Yunnan was also known as the Yun Mountains of the South (云岭之南). The Southern Yun (云南) is associated with the Man people of San Miao's ancestor of Jinyun (Red Cloud). According to written record, the southwestern region became known as Southern Yun (云南) during the Yuan Dynasty. Before that, it was known as Cuan, Nan Zhao, Dali Guo, and other names.

Mong claimed to have lived in Southeastern Yunnan from two to ten full generations. For example, JinPing Mong claimed that their ancestors migrated there for at least four to five generations; Mong HéPing claimed five generations; and those in the far southeast of Yunnan at Donggan SiZhai said they migrated into that area for at least four full generations and their children are the seventh generation since their ancestors left Guizhou. Others also claimed that their ancestors had lived in Yunnan for more than ten generations. These stories suggest a time frame of 300 to 500 years or more, and it will be compared to historical events later on.



Above the clouds on JinPing's mountains where Mong first crossed into Laos, Burma, and Thailand, Mong still live among the Hani, Mien, Yi, and other ethnic minorities. Mong dwell on the highest mountain tops. Hani is the majority in that area and live mostly in JinPing City and the lower lands. They speak a form of Man language. Hani was also considered to be part of the ancient Qiang and other northern tribes. They are known to refer to themselves with different names (e.g. O'Nu, A'Mu, Guo Cuo, Haine, Duoni, Kabie). The Mong in that region still maintain that their ancestors came from places such as "Dlei Dlang Dei", "Mong NDLai NDU" (Dai Du), "BeiDù", "NăDù", or "MíDù" (Yellow River Basin, Mong Dadu, Northern World, Grand Capital [Beijing], and Small Capital). *NDuj (Du) is used as a place and NTuj is used as god or lordship in this book.* Other places which were mentioned are Lanpanjiang, Bàn De La, Du JiangShan, and NDù JuōXiāng (Laaj PhaabCaab, Paj TawgLa, NDuj CaabShaab, and NDuj CuabXyaab). Lan Panjian is a transliteration of Nan Panjiang. These places are crucial names for tracing the Mong history.

When asked about the location of NăDù, people gave different answers such as Wenshan, Fúlán, NDù Jiāng Shān, Duo Cho, or DlèiDlang Dei (Yellow River Basin). Duo



Cho, as previously covered, was a warring region or Yellow River Basin where Bei JingCheng is located. They spoke of crossing the Yellow River. Others said Mong secretly crossed the Yellow River into the south because the river was guarded.

According to Mong JinPing, Mong lost control of China during the time Mong ancestors fought the Manyi (“Maab Yiv”). “Man Yi and Shuo had more men than Mong; therefore, Mong did not win the war and dispersed into different ways.”

*Yellow River Basin* and Manyi are the key words. NăDù and DaiDù (“NDais NDuj”) on the other hand means “mother world” and “Grand Capital”. It also has the connotation for a metropolis or capital city.

One popular story about Mong trying to cross the Yellow River was about the



Mong Wenshan



Mong Jingping



existing clans of Gu (Kue), Lu, and Na (Nai; Ai) who were once brothers. They are written under MRLW as Kwm (Kwv), Luj, and Nyam. Nyam is transliterated under Mandarin as Ai (爰). During the time Mong lost control of China, many secretly fled from the north into the south. There were guards along the Yellow River controlling immigration. Limited crossings were allowed according to the Mong. A family or a group of people with the same last name crossing was suspected of trying to emigrate. In order for the three Mong brothers to successfully cross the river, they had to cross on different days, and with different clan names. For that reason, they altered their family names to Kue, Lu, and Na.

After they made it to the south side, they did not meet until years later. The three brothers' descendants found out that their ancestors were the original three brothers who changed their names into Kue, Lu, and Na. A taboo was then pledged not to allow marriages among those three family names. Conservative Yunnan Mong with those clan names strictly honor that taboo.

Following Mong's past to Píngbiān and MongZi areas, Mong there gave similar responses that Mong came from the north. Most claimed that their ancestors left Guizhou into Wenshan before settling into those regions. Mong from these areas say they are *Mong Shi Mong Leng* and some claimed to be *Mong Bor*.

MongZi (蒙自) was originally populated by a large Mong population before Shuo poured into the area. Shuo in this paragraph is referring to the Qing nationality. Mong were pushed into the mountains, but the name of the city remains **MongZi** (蒙自; MoobTxwm) is also pronounced as "Mooj Ntxwv" (孟自). It means since the Mong time.

There is a Mong community of around 10,000 people in northern MongZi at the Tonghai area. They had converted to Ming nationality, then Qing nationality, and presently are classified into Han nationality. Their language had changed completely to the Yunnan local language. Still, they maintained that their ancestors were originally from the north and was part of the northern nation. For the last several decades, they wanted to reinstate their Ancient Mong nationality, but the government has not granted their requests. They do not consider themselves as part of the Miao or Han community and are promoting present-day "Mongolian heritage". This is just an example that northerners (in this case Mong) had blended into the main society.

The Mong between Pingbian and Maguan said their ancestors came from MiDù (Miv NDuj) which means small capital city or secret capital. They do not know the exact location of MiDu, but some said it was "NDuj Qaab Teb".

To the north of Pingbian, Mong are found living in the high mountains. At the town of Shān Běi Hē, Hé Píng (和平), a seventy-year old Yàng Yīkuán was able to detail his paternal ancestor names and history up to the previous third generation. His great-great-grandfather was the first generation left NDù Juō Xiāng. He explained that Mong leaving NaDu to Hònan side (Henan) had to cross the Yellow River to NDù Jiāng Shān before entering NDù Juō Xiāng. NDù Jiāng Shān used to be Jiangxi and part of FuLan. Yang Yikuan stated that NDù Juō Xiāng was Guizhou. It was Fulan regional area of the Xiang River which will become clearer.



NDù Jiāng Shān (“NDuj Caab Shaab”) means the beginning of the mountain ranges of ChangJiang, west of Jiangdu (“Jaab NDuj”) or it simply refers to the beginning of the mountains and rivers of the south central world. According to these clues, Mong entered Jiangxi when they fled the north and central plain specifically into the Chang Jiang River. Jiangdu also means “Yangtze world”, and Jiang Shan also means Yangtze region.

Crossing over to Maguan, Wenshan Municipal District, the Mong at MùChǎng (木厂) township said their ancestors left Guizhou to Qiubei, Wenshan, then to Maguan area. Some said they migrated from GuanNan into WenShan and then to MuChang. Other Maguan Mong has similar stories about their migration routes, but most could only recollect to Guizhou.

One of the more significant findings in that area was at the mountain village of Shanci (ShaabTxhim), which has over 100 Mong families. There are distance Mong villages in that mountain region and they gave similar stories. The Mong there said their ancestors migrated from **FuBei** into Guizhou and then into Yunnan. They don’t know the time frame to those migrations. Fubei is traced back to Hubei. Mong are still living there, and it will be covered later on.

From Malipo into DongGan (董干) areas, Mong have similar knowledge. Most said their ancestors came from Guizhou and hid in those mountain terrains. Others had left those mountain areas and had lost connection. In the town of SiZhai, those Mong speak both the Mong Leng and Mong Dlaw dialects. Many claimed that their ancestors used to speak the MongShi Mongleng dialect. They converted after Mong Dlaw speakers came to live among them.

The Zhang (“Tsaab”) clan in that area recollected that their ancestors fled Guizhou during a war. Three brothers who went by “Yawm Ntshab, Yawm Maab, and *unknown*” escaped out of Guizhou. Two of the brothers’ descendants did not continue the migration

and settled in those mountains. The third brother and his sons who settled at Xingan and Dongwa (“XyeebKaab & ToojWaj”) had lost contacts with the other two brothers. The Zhang clan in that area developed into two townships, YàngWǎng and Yì LiǔWān (“YaajWaam & Yij LiumWaab”). They currently have over 70 families. Half of these Zhang group speak the Mong Leng dialect and the other half speak the Mong Dlaw dialect. However, they both are saying that their ancestors were originally Mong Leng speakers and from the same forefront father.

According to retired professor Zhang Yíng Jīng (“Tsaab YeevCeeb”) at Yì LiǔWān, his ancestors have been living in Yunnan for three full generations including his time. That was approximately 150 to 200 years. According to him, their fore-front father “Yawm Ntshab” left Guizhou.

While many said they were from Guizhou, others in the Yunnan bordering North Vietnam also said their ancestors settled into YuèLàn (“YijLaaJ”; Southern Yue) and migrated to those mountain villages. Yue means the people, and Lan means “south” just like YueNan in Mandarin, which “nan” is south. Southern Yue, on the other hand, used to be Guangdong and Guangxi during ancient history. Those people were pushed south and formed present-day YueNan during late Qing Dynasty. This suggested that Mong left Guangdong-Guangxi into Southeast Yunnan as well. Others migrated back from Vietnam.

Some spoke about Mong secretly fleeing across the Yellow River after Mán and Shuó (Maab and Shuav) overthrew their leaders from power. When Mong arrived at NDù Juo Xiang (“NDuj CuabXyaab”), Mong leaders planted their Mong Totem with silk flags.<sup>22</sup> Planting the Mong Totem (“Ncej Ntxheb Ncej Paag”) was to identify that Mong had occupied that area and to establish a central location. Some elders claimed that the ritual for raising the Mong Totem (heavenly stem) was to ask Heaven and Earth to protect the Mong people. This explains why Mong call a mountain area as zhōng (中 tsoob) which means the central post of a place rather than shan (山 shaab) as a range of mountains. In the last several centuries, Mong came to dwell around mountains so a mountain area was normally a central community. Currently, Mong only raise the Mong totem during New Year time.

Retired from Donggan Public School District, Professor Thao HuangLu at DongGan said DlèiDlang is Yellow River, NDù Jiāng Shān is Yangtze River area, and NDù Juō Xiāng is not Guizhou. NDù Juō Xiāng is ancient western Jiangxi area of Fulan. His claim contradicts with others like Yang Yikuan who said it was Guizhou. Seventy-four year old Thao HuangLu stated that Mong ancestors migrated out of Jiangxi, NDu Jiang Shan, into NDù Juō Xiāng which means the Xiang region of Hunan. Mong then entered Fulan-Fubei, Guizhou, and then Yunnan. Before Jiangxi, their ancestors lived at “ShaamXyib”. He mentioned that “Shaamxyib” was one of the regions. Southerners usage of the term Shanxī (Shaamxyib) has been claimed by many as being present-day Shanxi and not Shaanxi, which were the western mountains of the Northern Yellow River Basin.

The key point HuangLu stressed on was that Mong was chased into the Yangtze River area by other “minzu” who rose up against the Mong. Minzu according to present-day national language of China means nationalities. This is crucial information for tracing the Mong history. The Mong was chased by other nationalities that joined together to

<sup>22</sup> Known as “Ncej ntxheb ncej Paag nrug ntau lab ntaub ntsuab”. Njua (ntsuab) in Mong could mean blue, green, or black.

overthrow the Mong government. HuangLu explained that during the time Mong fled south, they split into two groups. One group led the elders and children while the second group stayed behind to hold off the enemies.

The first group came to a dead end at the Yangtze River. They were in distress until one person spotted a floating bamboo in the river. They chopped down bamboo trees to make rafts (“phojntxwv”) which allowed them to float across the river. They hid on the other side and waited for days. The second group never showed up, and it was assumed that they were all killed or captured. Professor Tao HuangLu further explained that the Mong were thankful to the bamboo, so they later adopted the bamboo into making their Ghing (“Qeej”). Ghing is also known as lusheng.

*Ndu Juo Xiang* was definitely ancient Jiangxi of Hunan regional area which will be clearer later on. From the east to west along the Yangtze River, mountain ranges exist from southern Anhui, Jiangxi, and Fujian. Based on these terrains, Jiangxi does match the Mong’s term *Ndu Jiang Xiang* which means the world of Jiang River. Jiangxi means “Western River” which is referring to the western regions of the Yangtze River Valley at Jiangsu (JiangNan).



Mong at Malipo to Donggan (known as Flower, Blue, Black, and White Mong).



Going to the north of Maguan is Wenshan City. Among the Mong there, the Tao clan of Wenshan did a research project in tracing their ancestors and concluded that their ancestors entered the Wenshan region about 200 years ago from MongShan. The studied was known as “Tao Family Research Project in Wenshan (2000 through 2005)”. MongShan (MoojSaab [Moob NDais Tsoob]) is referring to the Black Mong Mountain and other Mong regions of Guizhou where Mong graves still remain. (2005 Research, Tao Family: video) Throughout the wars and political persecutions, Mong ancestors took refuge there. Shuo and Man subsequently killed Mong which forced Mong into Yunnan.

The outcome of that project traced all Tao groups to the same forefront grandfather. They are currently going under different Mong groups such as Mong Shi Mong Leng, Mong Njua, Mong Bei, Mong Dlaw, and Mong Dlub.

Most Mong Wenshan people said they are *Mong Shi Mong Leng*. Mong communities in the southern regions outside of Wenshan City claim that Mong left Ndu Juo Xiang about eight full generations ago and their ancestors were not Miao. Other people labeled them with the name Miao, but they are Mong. “Ndu Juo Xiang” here is referring Hunan (Xiang regional area) of ancient Jiangxi.



There are five main villages in that region with clustered Mong towns, and it takes about 40 minutes by car from Wenshan City going on route S206. That region is known to the Mong as Han Rong (Haav Zoov).

Some of the Mong villages outside of Wenshan city are claiming that their ancestors migrated from the north to JiangNan (“CaabNaaj”). Some elders explained that JiangNan is JiangDu (“CaabNDuj”) the world of ChangJiang which is the Eastern Yangtze River.

The cluster villagers to the north of Wenshan city also claim that their ancestors left the northern world to Jiangxi. From a place call Ndu Juo Xiang, they left into that region. For example, Dr. Wang Yulin in Wenshan stated that their ancestors lived at Shandong before immigrated to Jiangxi, then to Guizhou and Yunnan. He explained that Shuo originally were Shuang. Later Shuo were Shu and then Han.

There is also a small group of Mong around the Wenshan region that call themselves Mong Sou (“Moob Xauv”). Their language is very different from all the other Mong groups in Wenshan regions and is not easily understood by Western Mong speakers.

At Funing, the majority goes by Mong Shuo and considers their language to be “Mong Shuo”. Among them live the fewer Mong Shi Mong Leng and Mong Dlaw. Black Mong in that region goes by White Mong. There are three versions to where their ancestors came from. Most say Guizhou and Guangxi, and some say “Southern World” (NDuj Qab Teb). Southern World is a contradicting place that some say was Vietnam but others say Nanjing. With a closer investigation, some Southeastern Yunnan Mong migrated back from Vietnam during the last several decades. However, others continued to maintain that their ancestor left “NDuj Qaab Teb” into Guizhou and then Yunnan. Therefore, “NDuj Qaab Teb” is not Vietnam but JiangDu. “NDu Qaab Teb” (南都地) means

southern world or southern capital under Mong language which points to the NanJing capital and nearby regions. Others said their ancestors came from MiDu of Guizhou.

To the north from Funing to Guangnan, Mong live among Zhuang people. Zhuang also spread out through Guangxi and southeastern Yunnan where there are large communities in Guangnan. Zhuang culture and language are very close to Buyi and Shui people who speak the Man language. Traditionally, all their women (Southern Han, Manyi, Bai Yue, Buyi, Shui, Hani, and Gelao) were accustomed to wearing pants. They also wear traditional skirts, but were accustomed to wearing shang skirts and wrap skirts, a type of “Man skirt” (known as “thoov” under Mong language). Due to modernization and fashion, various southern Man ethnics in major cities have adopted modern designed skirts. Wearing skirts is not common among traditional Man tribes who lived secluded at the mountain regions.



Guangnan &amp; Funing Mong



Guangnan &amp; Funing Zhuang

West of Guangnan is Qiubei which is next to and south of Lanpanjiang. At Làn pān jiāng (Nán pān jiāng), Mong speaks both the Mong Dlaw and Mong Leng dialects. Many of those who speak the Mong Dlaw dialect claim that their ancestors came from NaJing which is Nanjing. Others said they were originally part of the Mong Leng and spoke Mong Leng language, but they are now accustomed to speaking “Black-White Mong” the easier dialect. This was since Black Mong speakers came to live among them.

Those Mong Dlaw speakers who claimed to be original Mong Shi Mong Leng stated that their ancestor left the north to the south where they came upon a hill with a large tree called “Ndlawm Ntshua Ntoo”. They said that place was in Jiangsu and it was known as Shov Choj.

Qiu Bei Mong Dlaw speakers share the same clothing culture as of the Mong Shi Mong Leng. Their elders said their women changed from wearing pants to skirts when they met up with Mong Shi Mong Leng.

The time when Mong Dlaw speakers migrated to meet up with Mong in Guizhou and Qiubei was not clear. According to one Mong village call “Qhov Tsua” or “Zog Paj Zaub” (Cai Huaci), they claimed that their ancestors and other Mong were captured in regional Beijing and forced at gun-point to **Nanjing**. Somehow, their fore-front father survived, and later migrated to catch up with Mong in Guizhou. This village is Mong Dlaw speakers, and they settled into Yunnan for seven generations.

The finding from Mong at “Paj Zaub Zog” is very unique, and it supports other claims that Mong came from the Yellow River Basin and fled southward. The clue is that guns were used during that time.

Qiubei Mong elders claim that Sho Cho was in the Nanjing region. That translated that Nanjing was the southern world or southern capital (aka “NDuj Qaabteb”). Since Nanjing was claimed to be Sho Cho, the Yellow River Basin and central plain was the original Duo Cho (“TuamChoj”) which was the warring region of the Yellow River Basin. After Mong lost control of DuoChò, they fled into the south known as Sho Chov [NDuj Qaab Teb].

Yang Kai Zhan (“Yaaj Qhai Tsaa”), 84 years old at Cho Hua Zhai (of Qiubei) also spoke about their forefront father coming from Beijing. His explanation was that Mong fought Mong. Some sided with Shuo and Man. After many rounds of fighting, Manyi’s Huangdi became the leader. Mong then worked under Man and Shuo leaderships. Later, those who could not live among the Man and Shou fled to Guizhou to follow the Mong people. Their forefront father, the main leader, was known as “Yawm Wuj” (Wu).

Mr. Yang RaKu (“Zam Khwb”), chief of Caihua Zhai, talked about how Mong came to live with the Mán people (now Hani, Yi, Zhuang, Ba, Yue, and so forth). In the past, Mong had intermarriage with those groups and some Mong people were known to have converted into Yi and other nationalities. For example, his known relatives converted to the Yi nationality after the People’s Republic of China was formed. Their identifications presently say “Yizu”. He further explained that “Miao” was considered the lowest class of all people of China in the past. They were tired of being looked down and being called by others as “Miaozi”. Therefore, they decided to make the conversion.

According to 80 year old Yang TsavTuam, when Mong settled in South China, they learned how to create lusheng and used it with the Mong drum. But it was too sad to play for entertainment; so many Mong tribes only play them during funerals. Every time the beat of the Mong drum sounded, it reminds them of the catastrophic events that happened to their ancestors. At some point Mong could not publicly speak about their ancestors, therefore they used the “Ghing” to communicate and guide the souls of the deceases to find their mother land. Mr. Yang explained that Mong could not talk about their true identities because nearby neighbors would identify them for being Mong so the

Ghìng was used instead. According to him, that was the beginning of Mong using the Ghìng to perform the “**Show the Way**” ritual. Before that, Mong psalm out the lyric.

There is another claim that Mong’s wind pipe instrument of the Ghing was originally made from wood and not bamboo. That is a twist which Mong Ghing could be different and sound different from the current versions. This is also a crucial hint in tracing Mong history that Mong had a wind pipe instrument from the north. According to cultural relics in China, woodwind pipe instruments existed in northern China.

Mong Qiubei also has a fable about Mong and Man-Shuo. Elders there said Man-Shuo are descendants from a “*zuaj*” meaning a ferocious [water] beast. That devil (“*dlaab*”) was a wild beast who transformed into a human. This story has to do with “*Faajtim Huabtais Moob*” who fought “*Ntxig Nyoog*”. Once “*Ntxig Nyoog*” was cut into pieces and sent into the underworld, Mong came down to live in this world. There is another story that says the “*Shuo*” ancestor was a pig called Zhu (“*Tsub*”; “*Npua Rog*”). His descendants lived among the Mong and became Mong’s main enemies.



Going into north Yunnan, most elders around Luquan claim that their ancestors migrated out from Guizhou. They also self-referenced as A’Mong and A’Mo. Many accepted that their ancestors are San Miao since modern education taught so. Their women wear longer pleated-skirts in comparison to Mong in Southeast Yunnan. Some wear plain white skirts. Their language is the Mong Leng dialect while speaking, but their accents also resemble the Mong Dlaw-Mong Dlu dialect during their Church sermons and singing. Yi people live among them and attend their church masses so that could be a factor of mixed languages. Mong living north of Kunming to Luquan converted into Christianity in the past. They were educated by foreigners using a foreign designed text called the new *A’Mong writing*.

Among all the Mong (Mo) in Yunnan except Christians and Muslim (Hui), they share the Mong Mountain ritual also known as Cai Hua Shan (采华山) of the heavenly stem Mountain Festival. It is a big event for the Mong communities.

The very far Western Yunnan Mong do not speak present-day Mong language, but the Naxi local language. They live among Bai, Yi, and other Naxi nationalities. Some reference themselves as Mo So and others said they are Mong Qidan or Mo Qidan (Mong Qidan). Mo and Mong were originally different transliterations for the northern people. The majority of those Mong (Mo) are now officially grouped into the Naxi, Bulang, and other nationalities of the southwest. The majority of Naxi women only wear half-skirt in the front. One version says that it is a tradition resulted from the assimilation with northerners.

Most Mo So said that they were not Bai, Yi, or Naxi origins. Mo So are originally northern people as well as Mong Qidan. “Mo So Admittances” are mostly found around Dali, Lijiang, and Luguahu.

Over 10,000 populations, a branch of Mong Qidan in Baoshan Shidian region self-referenced as A’Mang (啊莽). The Dai people (a branch of the Tai people) call them Mong people (孟人). According to elders, they stated that their ancestor **A’Sulu** fled the eastern region of Yunnan into the west about 600 years ago. There, they came to live among the Man people (“Maab”). Gradually mixing with the Man, they then began to identify as A’Mang. The term was written as 啊莽 instead of 阿蛮 because 蛮 had an unpleasant connotation. “A” (Ab) is a short saying for their main ancestor of A’Baoji of the Mong Jaelut Qidan country and “Mang” is a newer term or another transliteration for the Man (“Maab”) people.

There is another group of mountain people in Yunnan who self-proclaimed to be Man (蛮) that was transliterated with the character 莽. That Mang Ren (莽人 Maab Zeeg) has not yet been considered to be the same as the Bulang nationality.

The character 莽 for Mang people (莽人) is now regarded as a branch of the Bai Pu (百濮) of the ancient Southern Man (古代的南蛮). Man generally means “grass cluster” or “wilderness with wines and grass,” but it also has the connotation for being rash. The ancient character for 蛮 was 蠻 which conveys wild and bulky people.



During a war about 600 years ago, A'Sulu and his father led a small group of Mong Qidan into western Yunnan where they changed their family names into A'Mang Jiang, A'Mang Wang, A'Mang Li, and A'Mang Yang (啊莽将, 啊莽王, 啊莽李, 啊莽杨) to avoid being captured by the government. Jiang was a replacement for Zhang. Elders stopped short by saying that it was the Ming government, but they clearly stated that their ancestors fled to that region from war persecution 600 years ago.

A'Mang has become the preferred term over Mong Qidan in the last several decades for the Mong in that region. One of the elders who are very outspoken about their Mong Qidan ancestor was *Jiang Xiao Zhong* (蒋校慈). He was 75 years old in 2011, and claimed that he was the 28th generation from A'Sulu (阿苏鲁).

To give a brief background on A'Sulu, his father was known as A'Luya ("Ab Luj Yav"). In 1384, they fled eastern Yunnan during the time Ming led troops into Dian regional area (滇). While living at Shidian, A'Sulu was very active and involved in the community's development and was made Fu Qian Hu (副千户, a district government official). Later, he was promoted to Fu Zhang Guang (副长官), a chief deputy.<sup>23</sup>

A'Sulu's grave still exists, and it was last fixed with grave stones during the Qing Dynasty. His death was marked to be 1404 during the Ming Dynasty, and buried in front of a pine tree on the side of a mountain next to the A'Mang Jiang town of Shidian.

One ancient custom that they have not lost is their Mountain Totem of the pine tree. They developed it into their own uniqueness in comparison to the Mong in Eastern Yunnan regions. The pictograph in Figure 2.11 shows the Mong Qidan man (riding horse) with the Man woman (riding ox) uniting into a family as they go to worship the Mountain Totem of the pine tree ("Nqaum Toj"). A'Baoji, dressed in a Mong long trouser, was the ancestor. This was the origination of the A'Mang people, a mixture of Mong men and Man women. They fused into present-day A'Mang people. Their men used to wear long baggy pants.

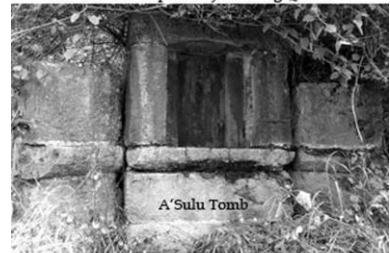
The ancestors of Mong Qidan used to worship the sun, moon, and the mountain of the heavenly stem icon of the pine tree. The Mong Mountain pine tree totem



The Sun, Moon, and Mountain Totem of the Pine Tree.



Altar to Worship A'Baoji of Mong Qidan



A'Sulu Tomb



Figure 2.11 Traditional Mong Qidan Woman Costume

<sup>23</sup> Inscriptions marked on monument stone by A' Sulu' s tomb.

normally consists of a straight and tall white pine or red pine species. Some Naxi and Yi communities from Dali to Lijiang also raise the totem. It is still raise during New Year time, which is the same custom of the Mong. This subject will be further discussed in later chapters to explore why they share the same totem.

## Sichuan and Chongqing Investigation

Mong Admittances in Sichuan live in the southern part of Yibin Jurisdiction in two regions bordering Northwest Guizhou and Northeast Yunnan. Their villages are situated very far into the mountains.

Under Yibin jurisdiction, Mong can be found at Gao Ping, Nia He, and “Tuo Ling” regional mountains. Their population is about 100,000. Some live in cities where they have small shops, but most are mountain farmers. Conservative Mong in that region continues to maintain the Mong culture, religion, and clothing. Very few traditional men and women still wear their turban, long coats with red or blue waist bands. The coats are opened by the legs, and that is a tradition according to the Mong there. Women also wear pleated-batik skirts and leggings.

Most elders in those regions said their ancestors left Guizhou into Sichuan. Some claimed that their ancestors were forced out of Jiangxi-Guangdong. For example, Li Guiping specifically stated that after their ancestors lost a war to “Maab & Shuo” in Jiangxi-Guangdong, they were forced into Southern Sichuan forest. One other claim by others says that their ancestor came from a place called “*Muo Yin Xian, Xiao Gan Xiang*” (Muas Nyiis Xyianv, Xyauv Kaab Xyaab). Before they settled into Gaoping in Southern Sichuan, they were at “Miao Wan” (meaning Miao region). According to Yang Xua Gin (“Yaaj Xyuab Qeej”) the time of emigration from Xiao Gan Xiang to Sichuan was a few hundred years. That means they settled into Guizhou for some time before they entered that area. The Hunan region used to be known as the Xiang region according to the Xiang River; therefore, Xiao Gan Xiang was in Hunan. “Miao region” used to be Guizhou. This shows that their ancestors did not take refuge in the Miao region until they left Hunan [Xiang] region.

Mong in Sichuan are still accustomed to the Mountain Festival, and they currently call it *Dlha Dao Zhan* (“*Dlha Taum Tsaam*”). “Taum” is a variant of “toj” under western Mong. “*Dlha Taum Tsaam*” means Tiao Hua Shan (条华山) under Mandarin which is the same as “*Nqaum Toj*” or Cai Hua Shan (采华山). This shows that words can be pronounced differently between Sichuan Mong and Yunnan Mong.

Another location where Mong were found is to the west at Daliang



Figure 2-12 Sichuan Mong

or Lian Shan. Small populations of Mong are scattered from that region into LeShan. They live mostly with “Yi nationality” who claimed to be Luoluo. Between Gao Ping and Daliang are the Yunnan and Guizhou borders where Mong also took refuge and are presently living there. To the south of that region is Black Mong Mountain that runs into Hechang, Weining, and Liu Panshui of Northwest Guizhou.

To the east from Yibin, there is another community south of Fuling Township under Chongqing Jurisdiction. People considered these people “Miao”. Conversely, they are Mong who settled there earlier. Mong population (classified as Miao) at Fuling is about 15,000 (一万五). Their language is very different from the Mong language in west Guizhou and Yunnan. Elders there claimed that their ancestors came from Jiangxi. From observation, they had assimilated with the ancient Ba and other people in that region who already converted to Han of Chongqing and Sichuan. The “Miaozu Tujiazu” classified nationality can be found along the eastern border of Chongqing-Guizhou.

Chongqing used to be part of Sichuan, and from Chongqing to Yichang was the ancient Ba regional home land. People there still claim that their ancestors used to be black Asians. During special events or simply to attract customers in shops, they would wear dark makeup to show the traditional look of Ba people. Figure 2.13 shows Ba men in makeup and dress representing their ancient people. Their ancestors were mixed with northerners and their complexion had changed from the original.



Figure 2.13

Mong in Eastern Chongqing are similar to those at Fulin. Their culture, religion, and language are now part of the local mainstream. Many are currently going by “Miao Tu Jia nationality.”

## Guangxi Investigation

Guangxi Mong live in the western region from LongLin to XiLin, and then along the Guangxi border region of Guangnan and Funing of Yunnan. The majority call themselves “Mong Dlang” while others call them “Pian Miao”. They claim that their ancestors left Jiangxi into Eastern Guizhou and then settled into LongLin later migrating to XiLin. “Mong Dlang” in Mong language has two connotations. First, it means “Yellow Mong” that implies Huang Mong or Mong Huang of the Yellow Emperor. Second, it can also be interpreted as “Fake Mong” which implies that they were mixed with other nationalities, or faked their identities in the past. According to some elders, they used to wear Yellowish head turbans which “Mong Dlang” was derived from. Most Mong Dlang does not consider them to be “Mong Shuo” that was often interpreted into “Han Mong”. Mong Dlang are known under Mandarin’s label term *Pian Miao* (偏苗) which means “partial Miao”.



The minority identify as Mong Leng, Mong Dlaw, and Mong Shuo. Their spoken dialects are very close to one another. However, they all claim that their language dialects are different. Depending on the region, Mong Dlang and Mong Shuo speak a mixed of Mong Leng and Mong Dlaw with Guangxi local languages. The local languages are variations of Man language.

Figure 2.14 Mong Dlang



Some Mong Shuo in Guangxi also claim that their ancestors migrated out of Jiangxi. Most only knew up to Guizhou or Guangnan.

One town called Longwa under XiLin jurisdiction speaks the Mong Dlaw language and they claimed to be “Mong Dlaw”. A couple of elder men in the village said, “Our ancestors were not from ‘Tsoob Kuj’ (Zhong Gu) . They came from other places.” “Tsoob Kuj” (Mandarin: Zhong Gu) originally means *central region*, but it is now interpreted as China. They said their parents migrated from Guangnan Yunnan into those mountain regions. According to some elder men, before Guangnan, their ancestors migrated from Jiangxi. For example, according to Luo Jinglu (“Lauj Ceeblug”; Lauj Fuav Lwm), age 70, his ancestors came from the north. They migrated into Jiangxi and were not part of the central people. During a war, their ancestors left Jiangxi to Guizhou where they entered Qiubei Guangnan Diqu (“Chawpem Kuanvnaaj Tebchaws”). Guangnan was on the Yunnan side bordering Xilin. During the last war, they fled into the Guangxi border.

Professor Luo Xiaolin (“Lauj Xyaum Leej”), at the of town Debang (“Tawbpaab”) by the Bei JingChang Mountain (“Peb Jeeb Tshaaj”), said Mong came from the Yellow River, “NDuj Ruab Yeeb” (Yin). Based on his family history, they entered “NDuj Qaab Teb” and then eventually ended up at Guizhou. During a war, their ancestors fled to hide at Longlin’s mountains. They then migrated to Xilin Debang. He said “NDuj Ruab Yeeb”

(Yin) was a Mong ancestral place mentioned in the funeral ritual of “Show the Way”. They still tell their deceases to go to that place. Debang town consider themselves to be MongDlang (Yellow Mong). Among them live a few “Han” families (Shuo; Qhua Tsev [Kejia]), who also claimed to have migrated out of Jiangxi. This town is very secluded from the city of XiLin.

Yang Li in his eighty-one years of age considered himself a Mong Dlang. According to him, they are known for that name because their ancestors used to wear Yellowish head turbans in Guizhou. Now, they mostly wear black or navy blue. He is among the few that still dress up in Mong ancient clothes on a daily basis. According to Li, their ancestors came from “*Qaab laug, Lauj Kub Peg aav leej*”. The phrase means “ancient southern world of Liu land and mountains”. That place was also known as Lan Hua (“Laav Huav”) meaning Southern Hua. The only Southern Hua that was known in history was the western regions of JiangNan.

The Mong Dlang maintained the Tang Qin (“Thaaj Cheej”) musical culture from the north. Earlier, Li became a well-known Thaaj Cheej instructor for Longlin region and had trained many students. People there considered Yang Li to be the Tang Qin instrument expert of that region. According to Li, the Tang Qin has always been part of Mong musical culture.

According to another musical expert of the Mong Ghing, Yang Ming Cai (“Yaaj Meej Txhajj”), Mong came from the Yellow River Basin. He explained that Mong has an ancient “Ghing lyric totem” that spoke of the sun, the moon, the stars, and how Mong came about. He further stated that there was a major flood at the Yellow River. During that flood, almost all Mong were killed. The Yellow River often flooded, and Mong had to leave that region. Afterwards, Mong traveled into different regions and their population grew. Those who lived among Shuo became Shuo; and those who lived among Man became Man (“Maab”). The main reason Mong came to dwell in the southwest mountain regions was due to a war which Mong fought “Shou Yi” at Nanjing and Jiangxi regional areas and lost. These places are known as Sho Cho as previously covered.

Ming Cai and his relatives at De’E (“TawjNgoj”) considered themselves to be “Mong Shi Mong Leng”. However, most Mong in that region claim to be Mong Dlang.

Some Mong Yang families outside of De’E claim that their ancestors used to be Shuo (Kejia). They converted to Mong, and are currently going by Mong Dlang. This shows that Mong society also assimilate with other people in the past.

Mong at the LongLin jurisdiction gave similar claims to those at XiLin. Some elders at De’e (德峨 Tawj Ngoj) claim that their ancestors came from Jiangxi as well. Over the course of several



Mong Shi  
Mong Leng



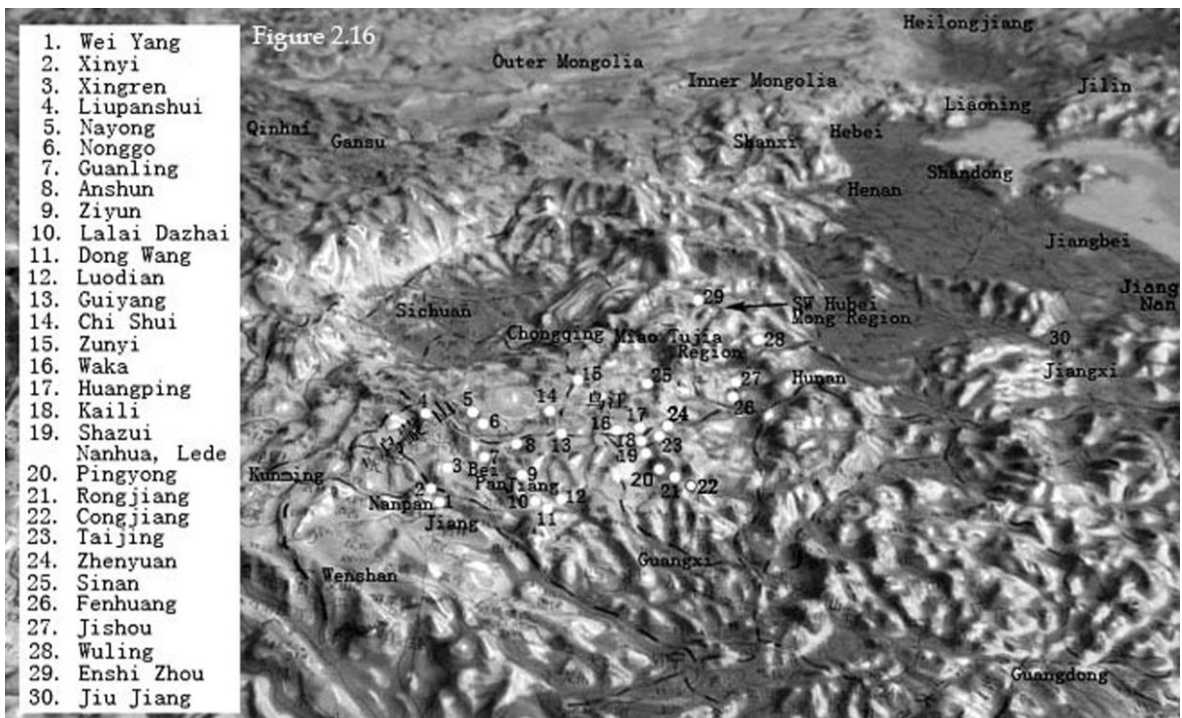
Mong Dlaw

hundred years, they came to settle at LongLin (“LoojLeej”).

From present-day Han’s point of view, they categorized Mong under Northwestern Guangxi (mainly LongLin and XiLin) into five groups: Pian Miao (偏苗 Partial Miao), Qīng Shuǐ Miáo (清水苗 Clear Water Miao), Hóng Tóu Miáo (红头苗 Red Head Miao); Bái Miáo (白苗 White Miao), and Zhāi Jiāng Miáo (摘姜苗 Abstract Miao). Both the Clear Water Miao and Red Head Miao (清水苗 & 红头苗) self-reference as “Mong Shi Mong Leng” meaning Mong Admittances. Some “White Miao” also referred to themselves as Mong Leng. Because they wear white-design outfits, this led others to have called them White Mong. Not all labeled “Bai Miao” called themselves “White Mong” and not all claimed “White Mong” wear white clothing. Many wear black clothing and were classified under “Black Miao”.

### Guizhou Investigation

Guizhou (贵州) was known as “Ghost region” (鬼州 “Kuim Tsawb”) which means “Dlaab Teb” to the Mong. That region used to be dense forest with canyons and mountains where Mong took refuge into from the east. This section will present what Guizhou Mong has to say about their ancestral history.



## Southwest Guizhou

Mong at Southwest Guizhou speak western Mong language. They took refuge into the most secluded mountain regions around the river Nanpanjiang of Bajie jurisdiction which is south of Xinyi. On both sides of the river, separating Guizhou and Guangxi, there are existing Mong mountain villages which can only be accessible by boats. Wei Yang, Li Yu Zhai, Pao Ma Chang, Wei Wan, Ge Bu, and “Buo Xi” are some of the mountain towns. At one village called Khaban (“QhavPaab”), the Mong there said their ancestors came from Hèi Lóngjiāng.<sup>24</sup> They were originally Mong Bor and are now going by Mong Leng.

Their ancestors’ migration route is very interesting. From “NDuj Qaab Teb”, their ancestors ended up in Heilongjiang. From there, their ancestors migrated to “Dlej Dlaw” (Bai Shui 白水) then to Jiangbei, “Dlawm Ntshua Ntoo”, and Jiangnan. They then followed the Changjiang into Jiangxi. Later they ended up at Qing Shui (Eastern Guizhou) and Hong Jiang (also known as Beipanjiang or Red River) and then to Lan Pan Jiang.

Some said that Mong left the “White Water” region (“Dlej Dlawb”) into the Yellow River area; but others said after the Yellow River, they ended up at “White Water”. Still, they agreed that from the Yellow River, their ancestors left to the south where they came among a place called “Dlawm Ntshua Ntoo”.

Elders said that “Dlawm Ntshua Ntoo” was at Jiangsu of Jiangbei where there was a large tree at a hill. That was where Mong ancestors crossed into Changjiang JiangNan. Others joked that “Dlawm Ntshua Ntoo” was the legs of one’s mother. Afterwards, their ancestors settled in **Hóng Jiāng**. They made contact with the Mong Admittances in Lànpanjiang, and came to follow them.

Those regional Mong elders claimed that Mong ancestors had guns during the migration into the Guizhou. That is another key point which will help us narrow down the time to which Mong ancestors migrated into the South.

Besides Mong Bor, some explained that they were originally Mong Bei (Moob Peg). Mong Bei also has the connotation for Northern Mong. Mong Bei and Mong Bor were originally the same. Those are different transliterations for northern groups of Mong.

Hong Jiang, mentioned above, is the “Red River” region of Guizhou which was also known as *Beipanjiang*. To the southwest of it is Nanpanjiang which was also known as the Green River to



Han Mong



Black Mong



Black Stripe Mong

<sup>24</sup> Pinyin: Hèi Lóngjiān (黑龙江)

some Mong. Beipanjiang runs from Northwest Guizhou into central-west Guizhou and entering Northern Guangxi. Nanpanjiang starts in eastern Yunnan that runs into the border of Guizhou and Guangxi going east that connects the Beipanjiang.

The Mong living in the northern Xinyi regions also claimed their ancestor's travel route to be the same as those at Da Wei Yang. They speak the Mong Leng language (Guor Mong).

Their claim that their ancestors migrated out from Heilongjiang is crucial in pinpointing the Mong China history. Such information will be compared with the history of China and will be discussed in later chapters.

Those who go by Mōng Sá and Mong Shuo of Xingren also gave similar accounts that they left Jiangxi to Hunan and then to Guizhou. Sá means blue or colorful; but is also means Shǔ by some Mong Guizhou languages and it is also translated into Mong Shuo. Some admitted that they became Shuo and later came back to be Mong.

"Mong Shuo" is currently a general term for those Mong who are citizens of China, and not to be confused with the subgroup Mong Shuo (Han Mong). Their Mong language pronunciation is a mix of Mong Leng, Mong Dlaw (Mong Dlu), and Guizhou local language. Those who live in western Guizhou and are claiming to be "Mong Shuo" speak a noticeably Mong Dlaw-Dlu dialect.

Guizhou local languages are different from place to place. For example, the Southwest region of Guizhou local language is the Shui language (a Man branch language) because Shui people are the majority. Going into the central Guizhou, the local language there is considered the Buyi language which is also another Man branch language.

To the southwest of Xingren, Mong also scatter around Teng Jiao, Getang, Pu Ping, and into Zhenfeng's region. They all said they are ethnic Mong. Some Mong villages are Li Yu Zhai, Pao Ma Chang, Bai Yang Shu (which Mong call it Roob Hauv Nplej), Nan Hao Tian, Dong Guan Ling, Qing Gang Lin, San Jia Zhai, Su Ga, and Long Si Jiao. They consist of Mong who self-referenced as Mong Leng, Mong Dlu, Mong Shuo, Mong Sa, Mong Dlaw, Mong Dlang, and Mong Bie ("Npiab"). Among these Mong groups, some self-referenced as Mong Nzao ("Moob Ntxaug"), and they can be found at Qing Gang Lin. They all speak the Mong language. In some areas, the language is a mix of Mong variations. However, Mong Shuo said they speak Mong Shuo dialect, but it is a combination of Mong Leng and Mong Dlaw-Dlu with the local languages.

Among the Black Mong (Mong Dlu), some speak a very different dialect. Others speak the White Mong version, but they claim that it is a Black Mong language because they self-referenced as Black Mong.

## Northwest Guizhou

Mong in the Black Mong Mountain regions (Wu Mong Shan 乌蒙山) of Northwest Guizhou were known to be classified into Black Miao, Han Miao, Flower Miao, and Long Horn Miao. They all proclaimed to be Mong. Most of that Mong region goes by Black Mong (Mong Dlu) and Han Mong (Mong Shuo). Black Mong claimed that their ancestors left Jiangxi into Sichuan and then resettled into the Black Mong Mountains.

Among the Black Mong is the “Flower Mong”. Most said their ancestors came from Jiangxi as well.

One group to the east of that region who called themselves “Mu” (Mum), A’Mu (Amu), or “Guor Mu”. They said their ancestors came from Shanxi and Shandong. They migrated to Jiangxi by horse, and later migrated into Fulan and Guizhou. The Mu speaks a combination of Mong and local Guizhou language, and can be found around Hua Zuo region (化作) under the towns Da Pingzi (大平子) and Luo Zhai.

A Black Mong group (“Moob Dub”) who live just west of Nayong self-referenced as “Mong” which was known to have been transliterated with “Mo” in the past. They speak the Mong Dlaw dialect, but they say their language is a Mong Dlu language. Most of their clothes are black with some color designs. That town is called Wanzi (湾子) and has more than 300 families. They claim that they have lived in that town for at least 20 generations.

About one and a-half hour drive into the North from Nayong, there are many Mong communities surrounding the city of Hua Zuo (化作). Some towns have dirt roads access; and others by foot only. Da Pingzi, Luo Buo Zhai (Guo Jia Zhai), Xiao Yin Shang, Shi Tizi (石梯子), Zhao Jia Zhai (赵家 Xiao Yin Shang, Shi Tizi (石梯子), Zhao Jia Zhai (赵家寨), Zeng Jia Zhai (曾家寨), and others are nearby Mong towns. From Hua Zuo, there is a 1.5 hour walk to Da Pingzi, and to 3.5 hour walk to Luo Buo Zhai. These Mong speak a more complex Mong dialect than those to the south which are very close to western Mong dialect. Elders in this region also claim that their ancestors migrated from Jiangxi region.



Those who were classified as Long Horn Miao to the east of Black Mong region said they are A'Mong, but they speak the Mong Leng dialect. Other writings wrote them into A'Mo and A'Mao. These sub Mong groups live among each other, and at some locations speak a mixed of Mong Leng, Mong Dlaw, and the local language.

The “Long Horn” Mong said their ancestors first migrated into Fulan from Jiangxi due to wars. A subsequent war in Fulan also forced them into Guizhou. However, they do not know which wars and during what period. Their stories are very interesting because they talked about Mong’s “Niù Dlāng” Ritual (“NyuJ Dlaab”; Cow Spirit). The spirit of the cow is part of the religion and the horns are hung by the door which is a common custom throughout Guizhou and Yunnan.

One Mong group at Nayong said their women’s horn dressing had earned them the name Long Horn Miao (长角苗). This costume was said to originate from their ancient lifestyle in raising and herding cows. Their ancestors left Jiangxi to Fulan (Hunan) and then to Guizhou which is consistence with other Mong’s claims.

One hour drive to the southeast from Nayong, there is a town called “Nonggo” (NoojNqov) at the area of Jichang (“NtsigTshaav”). There are about twelve Mong towns in that mountain region. They all go by Mong, but others classified them into Long Horn Miao (Chang Jiu Miao). According to Yang Xuofu (“Yaaj XuaFuv”), their ancestors came from the north and settled in **Jiangxi FǔGuǎng** (江西福广). They migrated into Fulan and then into Guizhou where they ended up at Zhijin LongTan (TxwmCee LoojNthaab). Later, their ancestors migrated to Jichang (鸡场).

Mong, Mo, and Mu in that region acknowledged that there are many subgroups among them who speak differently from place to place. A person fluent in western Mong language can still communicate with them. The “Long Horn” Mong men speak mostly Mong Leng while many women noticeably spoke the Mong Dlaw-Mong Dlu variation.

To the far north in the central Bijie jurisdiction, Mong lived as far as the Sichuan border region. Those Mong also claim that their ancestors came from Jiangxi as well.

### Central Guizhou

From Guanling, Zhenning, Anshun, Pingba into Guiyang, most Mong called themselves “Guor Mong”, and some self-referenced as “Mong Sa” or simply Mong. The terms Mong Leng and Mong Dlaw exist among them. Most claimed that their ancestors came from Jiangxi, but some have their own version of migration path. For example, The Yang clan at the town Shang Qiu Zhai of Anshun claimed that their ancestors left Jiangxi to Northeast Guangxi. There, they followed the Mong into Guizhou.



Anshun is the central region of the Mong Autonomous ranging from Guanling to Guiyang.

Mong living in the central west to central region of Guizhou are living among Buyi and Han nationalities. During the New Year celebrations, Buyi and Han also dress in their traditional costumes and are similar in that their women only wear pants.



Figure 2.20 Central Guizhou Mong

According to local Han and Buyi, they said they wear similar traditional clothing. Women wore head cloths and plain aprons (shev) in front and back. Their head cloths are considered assimilated culture from the



Figure 2.21 Traditional Buyi



Traditional Buyi



Traditional Han

northerners [Mong]. That culture assimilation will be covered under the Tang Dynasty.

To the southwest of Anshun City, there are several Mong villages. They claim to be Mong Leng ("Leeg"), Mong Rang ("Zaag"), and Mong Bia ("Npiab"). Some of the closer towns outside of Anshu City are Gao Po (高坡), Hou Chong (侯冲), Feng Shan (凤山), Shi Tou Zhai (石头寨), Chong Tou (冲头), Shang Ban Zhang, and Gai Juo. These towns were mostly inhabited by Mong Bia except Gao Po. Gao Po village self-referenced as Mong Leng and Guor Mong. Next to these towns are Ping Qiu ("Phij Choj") and "Qaab Haa". Those people there also self-referenced as Mong Leng. The unique batik designs on the hemp-cloth skirts and shirts uniquely identify the Mong people according to the Mong Leng villages. They claimed that those art works were originally passed down from their ancestors who emigrated from the north. Less people possess the skills so Mong women began to wear skirts without the batik designs.



Mong Bia's dialect is a much different version of the Mong language which is mostly spoken from Eastern Guizhou to Yunnan. The term Mong is well known among them.

Going into the south at the Ziyun Getu He (紫云格凸河), the Mong there are known as Tànmì Zhīzhū Rén (探秘蜘蛛人) to others. The Getu River scenic area is located about 160 km from Guiyang Anshun City in the south.

At Getu He, there is a place known as “Yaajntxwv Qhov” (燕子洞 Yànzi Dòng). The Mong there placed their dead on cliffs and in caves. Their dead were placed into square wooden caskets that were built by four rectangular cantilevers. At some locations, they were stacked on top of each other in caves.

The cliff burial custom was originally regarded to be of the ancient Pu's culture of a sub-Man group at Southern

Sichuan. Such statements are contradicting because the Pu was Man people and Man had a reputation for burning their dead. The speculation that they belong to the ancient Pu caused many to define them for Pu (Bu). Pu who lived in Southern Sichuan did not have a good relation with Tang government which often led to wars. That historical event was taken into context that Pu people might have started the cliff burial.

Instead, there was the possibility that later immigrants started the custom. Those people were northerners [of the Mong] who settled into Southern Sichuan. Mong also had a reputation for placing their corpses in high places. According to the cultural relics found in those coffins, scientists confirmed the age to be from the Ming Dynasty to the Song Dynasty. For example, the blue and white porcelain bowls scattered in those cliff coffins were said to have been manufactured during the early time of Emperor Chenghua (成化帝 1464-1487). The important discovery is that a large number of relics belonged to the Ming feudal rulers (warlords), and the time of those relics were traced to the end of Wanli time. Those findings supported that cliff burials took place during the Ming Dynasty and such



burial practices of Southern Sichuan was stopped during Emperor Wanli reign. The discussion to which people those corpses belong to remains an on-going study.<sup>25</sup>

That burial culture was widely known to have existed in southern Sichuan. One of the counties that have most of the cliff burial corpses is Gong County (珙县). Mong self-identifiers currently do not live there, but the clothes found on those corps resemble the [Black] Mong custom in wearing white clothing.

At Guizhou Ziyun Yangzi Cave (燕子洞), there is an older man in his sixties during 2010, named Luo Fākē (罗发科 Lauj Famkhawb). According to him, he was of the seventh generation that practices such cliff-cave burials. His ancestors, the first generation settled into that region and started the custom three hundred years ago. He had been climbing the cliffs to place the corps in that town since he was a teenager. With no son, he trained his daughter to climb. She then continued the custom of cliff burials for the last couple decades, but such practice had come to an end. Other men in that town also learned the skill of climbing the cliff especially for tourists. They are known as “spider people” (蜘蛛人).

Their reason for practicing cliff-cave burials was originally to protect their corps from the “Shuo” according to the village. However, that information was not shared among the public, but the Mong. Under the Mong culture, it is important to protect their ancestral graves which will be discussed in Chapter 12.



<sup>25</sup> “Die in Dignity, Sichuan ‘Hanging Coffin Family’ Pu people destruction puzzle,” [China Review Network Limited: China Review News Agency](#), April 28, 2007. “死得尊严 四川‘悬棺族’彝人灭亡之谜,” 主辦：中國評論網絡有限公司 承辦：中國評論通訊社.

Many Mong people at Ziyun, especially “Mong Dlaw” speakers, claimed that their ancestors came from Jiangxi. Elders there are in their seventh generation since their ancestors left Jiangxi. From those stories, and based on seven generations, the estimate time would fall between the Ming and Qing dynasties. Yet, from the three hundred years stated by Luo Fa Ke, it suggests that they fled Jiangu-Su-Jiangxi into the west during Qing Dynasty.

According to Ya Luwang (亚鲁王 Yaj LugVaj), the custom requires the head of the corpse to face the east in the cliffs and caves because their ancestors came from the east of the Yellow River (known as 黄河入海口的东方). That claim suggests that they originally came from the east of the Yellow River. They ended up in eastern Yangtze River and migrated westward.

Ya Luwang was the seventh generation that practiced the cliff burial into caves since his ancestors settled there. Their ancestors did not practice cliff burial before that time, and that burial culture is currently being stopped.

The cliff burial by the Mong at Ziyun is slightly different from the cliff burials of southern Sichuan. For example, the Mong at Ziyun are known to stack their coffins in cave walls rather than mountain cliffs. Both cliffing and placing the coffins into cliff-caves existed in southern Sichuan.

The Ya clan (“Yaj”) at Ziyun speaks the Mong Dlaw dialect. Their family name was written under the character 亚, which is the same family name as the Mong Leng dialect for the name “Yaaj” (杨). Under Mandarin, they are different. Part of the Mong Dlaw-Mong Dlu speakers and others who practice cliff burial in that region is also known as Mong Khang (“Moob Qhaa”) under Mong language. Not all Mong Dlaw-Mong Dlu speakers in that region stacked their dead into caves.

There are two groups of “White Mong” in Ziyun area that are known to be categorized as “White Miao” due to their white designs on their clothes. The women under the group that speaks a closer Black-White Mong dialect to western Mong wear similar outfits to Baizu and Mo So women with plain white skirts. Yet some elders claimed their women originally wore pants. Those who speak a more distanced “White Mong” dialect are shown under Figure 2.27. Other Mong groups also called them Mong Zai (“Moob Txajj”) due to their clothing with stripe designs.

There are six other towns in that region that Mong self-referenced “Mong Dlaw”. Xiao Fenzu (小分组), Luo (落), “Da Lan”, Ba Xiang (把项), Xiao He (小河), and Erguan Shangba (二关上坝). The largest town is Erguan Shangba where about 50



families lived there. They speak the same language as Mong in Southeast Yunnan, but their language has been mixed with the local language.

Going into the southeastern region from Ziyun, “classified Miao” at Wang Mo and Luodian also go by Mong. The people there do not practice cliff burial, but some Mong there are accustomed to hiding their corpses in caves and secluded areas. For example, the town Lalai Dazhai (拉来大寨) is still accustomed to such practices. Those Mong consist of three clan names, Liang (梁), Wei (韦), and Lin (林). One of the men name Wei Yingqian (韦影前) said their ancestor left Jiangxi Fuguan (江西福广) into Guizhou. That claim agrees with Mong at Jichang.

Going east from that region, there is a Mong town *Kong Wang village* (巩王 Gong Wang), and their story is very alarming. For example, that village claims that “Guor Mong” were different from the Jiangxi local people. That was the reason Guor Mong ancestors were rounded-up and forced out. “Our ancestors’ hands were tied behind their backs and exiled to the forest,” explained by Li Yin Chang (李银昌). He said their ancestors were forced out from **Jiangxi Gu Zhou Ba Wang Zhai** (江西古州八王寨). Professor Yang Sheng Quan (杨胜全) in that same town said Fulan was Hunan. While at Fulan, their ancestors were chased into Guizhou forest. At that time, Eastern Guizhou had no people and it was a dense forest of mountains and canyons. They endured those terrains and lived there. After “Shuo people” [either referring to Ming or Qing] encroached their land again, they were chased around where they ended up in “Ya Zhou”. Again, and again, they were forced to their current location Kong Wang Zhai (恐王寨), which is a very rocky land and very harsh place to live. That place is about two hours away from Luodian city by local bus into the west. Due to the rugged land, many of the newer generations left to live in larger cities to look for employment.

Westerners and other people who were interested in Mong embroidery called the Kong Wang Mong “**Red Miao**” due to their red designs on their women’s skirts and men wearing dark red turbans and waist bands or belts. With the usage of the term for over the last several decades, Kong Wang Mong acknowledges the name “Hong Miao”, but they still claim to be Mong. To be precise, they said they are “**Guor Mong**” (Qos Moob or Quas Moob) and they became associated with the name Miao after they settled into that region.

The Mong living in the high mountains north of Luodian region also admits to the name Mong. Their story says that Mong in that area were chased into that region. Their ancestors hid in caves and canyons at one point. Their horrifying stories claimed that many of their



Figure 2.28 Luodian Mong

ancestors were killed by government soldiers. After that era, they moved off to the high mountains. They were unable to identify the time of such incidents, but it could be during the Qing period that they were pushed out of Eastern Guizhou. Before that, their ancestors were forced out from Jiangxi and then from Fulan to Guizhou.

There are several towns about 45 minutes north from Luodian. They can be found at BaiZhai (摆杖), Xi GuanCun (西关村), Li YouLin (李友林), and Li ZongCun (理宗村). Xi GuanCun has over 800 families, and about 100 of them reside at Li YouLin (Li You Mountain). Li ZongCun has more than 600 families. There are also other mountain villages in that region. Most knew that their ancestors were from Jiangxi who migrated into Hunan and were then forced into Guizhou. The town Wang LongChen (王龙陈) was more specific and said their ancestors left “Jiangxi Jiangnan” because of a war (战乱). Wang LongChen had sixty families during 2009, and they have been living in Guizhou for at least 20 generations. That set the time back to 500 to 600 years ago.

The Mong clans at northern Luodian are mostly Chen, Wang, Long, Wu, Li, and Yang (Tsheej, Waaj/Vaaj, Looj/Zaag, Wug, Lis, and Yaaj). Others are Tang, Liang, and Zhang. Mong came to live in large number along the river that runs between Luodian and Liu Shui. That regional river became known as **Mong River** (蒙江 Mong Jiang).

Entering Guiyang region, most Mong live far from the city. Those who live in the city are for employments and some have their own shops. Unless they speak Mong or dressed in traditional Mong clothing, it would be very hard to identify them.

To the north of Guiyang, Mong villages can be found around Kaiyang to Zunyi and to the east of the Wujiang River (乌江). Those people still admit to the name “Guor Mong”. The farther north, the less the Mong are found, and languages are much more different from Mong. The farther the west the closer their languages are to Yunnan Mong language.

Just north of Guiyang, Mong live along Qing He to Ya Chi water (鸭池) and Dong Qu Shui (东区水), there are clustered Mong villages. Their villages sit around the edge of the rivers and canyons. They self-referenced **Guor Mong** and others said **Mong Sa**. They speak the Mong language and are able to communicate with western Mong. Their women

dressed in similar clothing to the Mong Dlang at Lanpanjiang, but with different color designs. The Mong in that region (especially the Yang clan) are claiming that their ancestors left Shanxi to Jiangxi before they entered Hunan and Guizhou. According to *Yang Guanxin* (Yang Cingdong [Yaaj Txheej Toov]), their ancestors fled Shanxi to the south during a war. While taking refuge into Jiangxi, they were forced westward into Fulan. Once settled into Guizhou, there was another war, so they took refuge into the river canyons which are presently their dwelling places. Those Mong referenced



present-day Han with the term “Shu” which is a variant of “Shuo”. For reference, northern Guizhou used to be part of the ancient Shu of Shu Han country.

## Eastern Guizhou

The Eastern Guizhou Mong, in many regions, appeared to have more mixed marriages with the aboriginal people than those of middle Guizhou and western Guizhou. Their culture and language are semi-Man. Their folksongs (“lug txaj”) are not the same as those of Mong in the western regions. Rather, their folk songs are similar to Dong and Buyi folk songs. The farther the east of Eastern Guizhou, the lesser the people admit to the name Mong. To the northeast from Wujiang which runs into Sinan city that enters into Southeast Chongqing, one of the ethnic minorities is known as “Miao Tujia”. The name Mong is mostly recognized in the central region from Fuquan, Weng’An to Huangping, Kaili, and Zhenyuan. Kaili to Huangping is the central region which used to be known as Gulong, Longjing, or Xiaojing (“LoojCeeb” & “MivNduj”). The Mong name is used in three variations in the central region due to language differences (*Guor Mong*, *Guor Ma*, and *Guor Merh* or *A’Merh*). On the other hand, Mong in the southeastern regions from Dushan to Rongjiang were mostly known as Mao and Mu. All off these groups are categorized into Miao nationality except the Guor Mong in the central east region.

**Guor Merh** or **A’Merh**, categorized into Miao, lived very far in the mountains of eastern Kai Yang and western regions of Fuquan and Weng’An (WengShan) county jurisdictions. Some of the more well-known Merh towns can be found around GaoZhai, PingZhai, GuanZhong, and Waka. Other Merh towns can be founded at BaiSha jurisdiction. Merh people claimed that they left Jiangxi to Hunan then to Guizhou. Merh is also used as “Mo” and their language is the Mong language with some differences and their clothing style is similar to Yunnan and western Mong clothes. The most noticeable similarity is the women’s outfit with pleated skirts and batik designs.

There was a study done in July 2004 on the three Waka villages to determine their origin and relation to other minorities. It was carried out by Qiannan Medical College for Nationalities. The somatoscopy and anthropometry was performed on 374 adults (196 males and 178 females). Their ages were between 20 and 55 years. The test included parents, paternal, and maternal grandparents. According to the report they were characterized by “brachycephaly, hyperleptoprosopy, and mesorrhiny”. The result showed that “the Miao nationality” in that area belongs to the South Asian type of “Mongoloid race”. In comparing to eighteen other minorities living in southern China, their physical characteristics were closer to the Baiku Yao living in Libo County of Guizhou and Nandan county of Guangxi. They are remotely related to those of the Southern Mao in Guizhou and Dông nationality in



Figure 2.30 Fuquan Mong

Hunan.<sup>26</sup> Mao is a different transliteration for Mong in Southeastern Guizhou. This suggests that Mong had mixed marriages with other ethnic groups particularly the Southern Man as they settled into Chu regions.

Besides the Merh, those who proclaimed to be Guor Mong (Mo) and lived west of Weng'An were classified into Miao. Those to the east were grouped into GeJia (憚家). It means aboriginal people or home clan and it is similar to KeJia and Tujia. Guor Mong under GeJia is mostly found north of Kaili that runs into Huangping and Shiping. They wear similar traditional clothing as other Mong groups, but with short pleated skirts.

Among the Eastern Guor Mong, some self-referenced by the name "Guor Ma" and "Guor Mang" (Mag, Maag). They are sub variations of the Mong just like Merh and Mu.

The name GeJia has becoming increasingly used since the last few decades which led others to call them GeJia Zu (憚家族). Guizhou people do not call them "Miao". GeJia shared the peripherals of present-day Eastern Guizhou Mong and "Miao nationality". They go by the Mong name, practice Shamanity, and continue the ritual of the Mong Mountain Festival. Out of all Miao groups in Eastern Guizhou, their language is the closest to Mong language of the west.



There is speculation that the aboriginal people, supposedly the GeJia ancestors, were enslaved by the "Miao," referring to the Mong when Mong colonized that region. That is contradicting to Mong history because Miao people of the Man were enslaved by the

<sup>26</sup> Yu Yue-sheng, LU Yu-jiong, Luo Zai-gang, RONG Ju-quan, Qiu Xiang-zhi, Mo Yong-an, "A Study on the Physical Anthropology of the Miao Nationality of Wangka in Guizhou," Qiannan Medical College for Nationalities, Duyun 558003/Qiannan Nationality and Religion Affairs Bureau, Duyun 558000

Mong when Mong settled into Guizhou and other southwestern regions of China. This shows that Mong were confused for being Miao after Mong settled into Guizhou. Gejia are not Man people but Mong. They were not aboriginal people of Eastern Guizhou. They were not enslaved by Miao; rather Miao were enslaved by them. Being mixed with Miao of the Man people, they still claim ancestry to the Mong.

Guor Mong under Gejia are stating that their ancestors left Jiangxi and took refuge into Hunan and Guizhou. Some of the existing claimed-places are *Jiangxi Zhu Shi Han* (江西朱氏汉; 江西邾氏汉), *Jiangxi Zu Caojie*, and *Jiangxi Defu Gan*. Before that time, their ancestors came from north of the Yellow River and are direct descendants from Yandi and Huangdi. This contradicts with past writings that categorized them into Gejia. Guor Mong's claim agrees with some Mong in Yunnan who stated that "Huanjtim Huabtais"

was the ancestor to Guor Mong. They claimed that the true Guor Mong descendants

maintain the embroidery batik designs from the north and their women wear pleated skirts; and men wore long coats and head turbans.

In addition, they are saying that the other groups (referring to Dien Po and Guor Noa) are losing their Mong root because their clothing is very simple with plain



Guor Noa (top photos)



Figure 2.32

Dien Po Fashions. Long Skirt, Short Skirt, and Black Mong at Kaili

skirts. **Guor Noa** and **Dien Po** are also being articulated as "Guor Ne", "Ga Noa" (KhagNoa), and "Dien Pou" (Qas Nom & Tees Poub). Ga Noa was recently mistranslated by some of the United States into "Kab Noog" meaning "insects and birds". It is also being transliterated into the characters 卡那 (Kǎ Nà) by writers in China.



Guor Noa (Khag Noa) and Dien Po are respectively known under Miao transliteration as “Qin Miao” and “Long Skirt Miao”. Long Skirt Miao includes several subgroups which most of them were categorized under “Black Miao”. Their languages are part of the Guor Mong language even though they considered their language dialects to be different from one another. They referenced the Guor Mong (GeJia) with the name *Guor De* (“Qos Taw”).

There is one explanation to the name *Khag Noa* (“Qas Nom”). It means the ruling class [of the Mong] according to the slavery culture. Noa (“Nom”) means “the master”. It has the same meaning of Nuzhi under Western Mong transliteration. The Guor Mong people called both the Khag Noa and Dien Po by “Guor Dong” which means they are Dong people. They labeled each other into something else, but they all are claiming that their ancestors left Jiangxi into that region. It shows that there’s a lack of communication and education on their true history.

Dien Po (also known as Guor Npo) are more assimilated among the Man of the Dong group. They are left behind Mong who had marriages among the ancient Po (Pu Man) or Dong people and developed into “Dien Po”. They shared the Mong language and customs; and are closest to the Dong people in comparing with other Mong groups. Their clothing custom is similar to Dong clothing custom which resulted from marrying Dong wives. They lived among one another; therefore, they adopted and borrowed from one another. Dien Po is now known under “Long Skirt Miao”. More of the history of Mong immigrated to live among the Southern Man people will be covered in Chapter 6 and Chapter 7.

Around Kaili area and among the three largest groups, those who admit to the name Mong reside mostly on the northern regions of Kaili. Their towns can be found along Wanchao, Longyang, Wanshui, and many more towns into Huangping. Khag Noa (Guor Noa) lives among them in Kaili area, but most of them live to the west of Kaili. Lastly, most Dien Po lives to the south of Kaili going into Lei Shan region. Along the Dien Po area, there are some who go by Mong (蒙人) but are grouped into Miao. For example, the town Long Tang (龙塘苗寨) self-referenced as Mong.

To the northwest of Kaili before Longyang, there is a



Xi Jia



Bronze Drum



Head Silver Jewelry

small group of Mong known to be categorized as “XiJia”. Their explanation was that they lived into the west known as Xi (西) in Mandarin, therefore, that place was developed into the name “XiJia” or “XiJia Ren” (Western Jia people). They do not consider themselves to be Miao and the name XiJia People is presently used to classify them, but it is not officially recognized. According to the people, their population is not large enough to be classified into their own national name; therefore, they are still grouped with the Miao nationality. From their clothing costumes and language, they are closest to the Guor Mong (GeJia). They do not accept each other for being the same. Xi Jia people also claim that their ancestor left Jiangxi into that region. Based on language and culture, they belong to the Mong people who were left behind.

Among them, they share the bronze drum and lushen culture. They each play the lusheng instrument differently. The bronze drums are engraved with the sun as a symbolic icon. It is played to summon the people together as they hover and dance [honoring Heaven and Earth] during their celebrations. The sound of the drum was played for good luck and for prosperity. Such bronze drums also existed in the Northeast Guangxi regions.

The bronze drum is mostly seen to be used among the Guo Noa and Dien Po groups. It is also known to have existed among the Zhuang people of Guangxi. That suggests that Dien Po and Guor Noa were mixed with people from Guangxi.

According to Professor Li at Minzu University of Guiyang, Hei Miao entered Guizhou from Guangxi (referring to most Southeast Guizhou Black Mong-Miao group). They followed the rivers northward into southeast Guizhou and eventually settled into Kaili areas.

Other headpieces of the Khag Noa were designed to represent the moon and sun. Engraved dragons were also depicted as they chased the sun.

During New Year time, they participate in events of the “Mountain Festival” known in Mandarin as Tiao Hua Shan (条华山) or “Huo Dong” in Guizhou regions. It is known as “Ua Tsab” under those Mong groups. Many still go by the ancient calendar regarding late November of the new moon as the New Year (harvest celebration). That time is the same for Southeast Asia Mong as the New Year Time. Among them, raising the Mong totem (pine tree post of the basin) is becoming less and less. For tourists and entertainment, some towns display the totem with swords inserted into the post known as “Blades of Mountain”. It is also called by Mong as QiDan (“ChijNtaaj”), Njei Jae (“Ncej Tsag”) or QiGan (“Chij Kaab”) and considered to be a highly sacred icon to the Mong people. Western Mong mostly refers to it as “Ncej Ntxheb Ncej Paag”.

Southeast Guizhou from Kaili to Rongjiang is well known to be inhabited mostly by Hei Miao because their clothing was black, and others wore navy blue. Most Kaili Miao considered themselves Huā Miao (Flowery Miao) when it comes to the name Miao. They were also known to be sub-classified by the length of their women’s skirts such as *long skirt*, *medium skirt*, and *short skirt* Miao.

Mong Kaili speaks a Mong Leng version with high influence of local Kaili vocabularies. A person fluent in Mong Leng dialect can understand them about 20 to 30 percent of the time. Xijiāng, a place considered to be one of the oldest “Miao” towns in Kaili area speaks the Mong Leng language as well. Elders there claimed that their ancestors came from Jiangxi.

Mong there still wear long coats like the ancient Mong. Many wear head turbans and leggings in some regions. Those long coats were also used as blankets during the night.

Among the elders, many argued that they were not originally Miao and not from Guangxi. They claimed that their ancestors came from Jiangxi to Fulan (Hunan) and then settled in Eastern Guizhou. These elderly Mong are in their 70s and 80s. After their ancestors entered Guizhou, they were then called Miaozi and then eventually became Miao. They do not know what their ancestors used to call themselves.

Most Kaili Mong elders said they came from a place called “**Zhūzǐ Hàn**” in Jiangxi. Some said this place had to do with “**MǎngZhōu**,” that translates to Mǎng area (Mang Zhou). A **Zhou** is a large populated area like a region, but it is not considered a province. Since the People’s Republic of China, most city and regional names had changed. According to the meaning of MǎngZhōu, it is referring to the Mong or Mǎng populated area at ancient Jiangxi or the Northeast. There is an existing place in southern Hunan bordering Guangdong that is called Mang Mountain (Mang Shan). MǎngZhōu could be the Mang Zhou region because northern Guangdong and part of Hunan used to be part of ancient Jiangxi. And if that was true, the “Hei Miao,” referring to black clothing of eastern Guizhou could be the “Black Tatar” or other Mong groups who originally entered Southern Jiangxi and Guangdong. Later, they migrated westward into northwest Guangdong and northeastern Guangxi where they entered southeastern Guizhou.

Mong and Mang (Mǎn) are different transliterations and dialect pronunciations for ancient northern tribes, and they are still related people from the north. The term Mǎng in pinyin is a more precise phonetic pronunciation under the Mong language rather than Mǎn (满). *Mǎn and Man (Chu Man) are not the same, but due to the design of pinyin, they are being spelled the same way.* The object here is that elders are referring to a place called MǎngZhōu and they speak the Mong language. Their claims of migrating out of Jiangxi into Fulan then Guizhou are consistent with claims by other Mong regions.

Taijiang people [of the Mong] still self-referenced as “ChijNtaaj” (Qidan) which was also transliterated into “几达” by past writings. This supports that they could be the “Black Tatar (达达) or even the Mong Qidan (契丹). The term dan (“ntaaj”) is mostly writing with the character 丹. For example, Taijiang is also known as Danjiang (丹江) which 丹 is the name that those people are still using. Nevertheless, the term Qidan is also used in referencing the Mong totem of the “Sword Post” or “Blades of Mountain.”

As far as the name Miao, those who lived in the city of Taijiang are very proud of it because of the strong tie to the mid 19<sup>th</sup> and early mid 20<sup>th</sup> Centuries of “Miao history”. The majority Taijiang clans are of the Tai and Tang (台; 唐 Thaiv & Taag). Taijiang is very popular for the history of the “Miao Rebellion” led by Zhang Xiumei against the Qing government. Those historical events will be discussed in Chapter 9 and Chapter 10. Those living in the Taijiang city are passionate with the name Miao, but others who dwell on the mountains are claiming that they are not originally Miao.

Elders around Taijiang still claimed that their ancestors came from *Guzhou (古州)* of *Zhong Yuan Nan (中元南 Tsoob Yawg Naaj)*. That place was the South Central plain of Yuan Country which is traced to be *Jiangxi Guzhou (江西古州)*. Their ancestors settled into Miao Ling which was Eastern Guizhou mountain regions.

Kaili “Miao” are supposed to be “true Miao”, but elders there do not agree with Miao history. They argued that their ancestors were not originally Miao. Their claim of the place Zhū Zǐ Hàn is the same place of Zhu Shi Han claimed by the Guor Mong group.

At the town of **LeDe**, Guizhou, the “Hei Miao” there said they are “Hua Miao” like many other “Miao” villages have claimed. Hei Miao means “Black Miao” which in this case refers to their black clothing. “Hua” means flowery. Lede elders are in their 60s to 80s and they claimed that they were not originally Miao. They became associated with the name Miáo after their ancestors arrived in Guizhou. Their ancestors left Jiangxi Zhu Zi Han to “Fulan” then later migrated to *Hei Da Qing Ping* (黑大清平). They then settled there and had been living there since.

LeDe town has two clans, the Chen and Wu (“Tsheej & Wuj”). The time when they settled into that area is not clear. For tourist attractions and to create an ancient atmosphere, the town entrance stone was inscribed to be 1,000 year old. That inscription was derived by the theory that some of San Miao descendants had entered into Guizhou region during the Qin dynasty. The elders said the time of their ancestors’ migration into that region was during “Qing Chao”. The time does not add up. Since Qing until now, it was under 400 years.

According to the number of 135 families, and a population less than 600, the town cannot be more than 200 to 300 years old. The keyword is “Qing Chao”, which says that their ancestors did not migrate into that area until Qing regime. And they were Mong who lived in Hunan and Guizhou border during the Ming Dynasty or they migrated from southern Hunan into that region during the Qing dynasty.

Comparing *LeDe* to nearby Mong towns of the Kaili River (or Dan Jiang) area such as **NánHuā** and **ShāZuǐ**, they have the same history which their ancestors migrated out of **Jiangxi ZhuZi Han** (江西朱子汉, 江西邾子汉) into Fulan, and then into eastern Guizhou. ShāZuǐ is a town of Zhang clan (“Tsaab”). Their ancestors left Hunan into the eastern Guizhou border where they settled at Zhai Wang, Kaili.

Later, they migrated to Lei Gao Shan, and then into that mountain area. When their forefront father came to settle at ShāZuǐ, they had only six families. Now, the town has about 220 families, and it is presently divided into two sections. The bigger town sits on the upper ridge of the mountain, and the small town sits on the lower south side, which is the newer section. From 6 families to 220 families, that would set the time back a couple hundred years only. On an average of three sons in each family for under a thirty years span, that would be four to five full generations. It was likely that they started those mountain villages during the Qing Dynasty and were part of the rebellions against



the Qing Government.

The elders there spoke of the Mountain Totem [of the Mong] in worshipping the sun and the moon. It has been a cultural relic that their ancestors passed down to them. The meeting ground normally took place on a hill or mountain.

NanHua is the Pan clan (“Phaaj”), and their town is more popular for tourists. They speak a combination of Mong and Guizhou-Kaili language. The crucial information obtained there is that their ancestors also migrated out of Jiangxi into Fulan (Hunan), and then into Guizhou. The place in Jiangxi was known to be Zhu Zi Han as well. The migration path is consistent with other Kaili Mong’s claims about their ancestors.

Above the NanHua town exists a totem ground on a hill. The totem is implanted with a heavenly stem with the sun and moon on top. Some elders said it is an ancient ritual to revere the mountain totem, and newer generations are losing the genuine meaning of it. During major events, festivals and rituals, the town and surrounding neighbors would gather there.

To the south of Fuquan-Kaili is Duyun region. Mong are found in that region as well. They admit to the name Guor Mong and are living among large communities of Buyi people and are having mixed marriages. East of



Figure 2.34 PingYong Women Outfits.

that region was PingYong (平鷓) where there are a few classified Miao villages. One of them is known as PingYong MiaoZhai (平鷓苗寨) which has more than 100 families. They do not recognize the name Mong. Elders are claiming that they came from Jiangxi and that they were not originally Miao. Most goes by the clan name Ping (平 “Phee”).

East from PingYong city, the people at *RongJiang* and *CongJiang* areas also said they came from Jiangxi. In addition, the WuJia Zhai at RongJiang said their ancestors left Northeast Guangxi *Mong Mountain* (MongShan) to the *Miao Mountain* (MiaoShan). From MiaoShan, they settled there about 200 years ago. **Mong Mountain** regional area in Guangxi is located around present-day MongShan city which is the south of Yangshuo east of Liuzhou. The **MiaoShan** region is the mountain(s) to the north in Guangxi bordering Southeast Guizhou.

WuJia Zhai had 60 families in 2009, and their clan names are Gao (高), Yang (杨), Wang (王), Lu (卢), Zhang (张), and Shi (石). They self-referenced as “Mu” or “Guor Mu”; and speak an interlinked Mong language. There are other Mu villages in that region, but they are situated on high mountain plateaus.

Some examples of Mu towns in that region are Gao Zhong Shen (高中生), Shi Yu Qing (石玉清), Shi Lao Sui (石老虽), and Shi Lao Gui (石老鬼). Gao Zhong Shen is the largest

town. Some of these people left Jiangxi into Northeast Guangxi and had been mixed with Guangxi people before they migrated into that region. They have YueNan (Vietnamese) and Man accents and are regarded by others as “Hei Miao” based on their black clothing. The ancient Jiangxi region used to include part of northern Guangdong.

Those who live on top of mountains around Congjiang (从江), bordering Hunan, also claimed that their ancestors came from Jiangxi. For example, the town *Ba Sha* (芭莎) claimed that their ancestors fled Jiangxi due to warfare. The men there still shave their foreheads, and carry Mong knives and guns. Their hair would be coiled up on top of their



Congjiang Guor Mu



Figure 2.35

Rongjiang Black Mong

heads. Women clothing are a lot closer to the Guor Mong in Guizhou, but with mostly black color. Men are now accustomed to wearing a cloth around their shaved hair line. They do not fully clothe their head in accordance to wearing traditional turbans. That mountain town has about 400 families, and they consist of clan names Gun (滚), Jia (贾), Wu (吴), Wang (王), Yi (义), Liang (梁), Tang (唐), Liu (刘), Jiang (蒋), and Shi (石).

Going back to the northeast Guizhou, those who live in the remote mountain villages between Taijiang and Zhenyuan such as Qián Sōng, Gui Sha, Bao Jing, and Jing Bao maintain that their ancestors came from Jiangxi and were not original Miao. They live among the Dong and Yao, but their villages are the farthest in the mountain tops.

Some with the family name Lóng (龙) also said their ancestors left Jiangxi to Guizhou for political reasons, and they originally may be Han or other ethnics. The Long clan could be the ancient Mong clan named Ran (“Qhua Zaag”; Dragon) that was translated into Long. According to them, their ancestors were forced out from Jiangxi, **Da Tian** (大田) area. The term Da Tian in Mandarin means “vast land” of Jiangxi. They lived in eastern Guizhou for five full generations, and do not recognize the name Mong anymore.

Mr. Long said *“If you want to know the reason why our ancestors were forced out of Jiangxi, our lusheng says it all. We have a lusheng lyric that says we were robbed and forced out of the gold and silver mines from Jiangxi Fuguang.”* The lyric mentioned here is known as Lu Sheng Gu Ge (芦笙古歌), an ancient song that says Mong used to live at the silver-gold dams and mines. That strongly suggests that Mong were part of the miners from the north who were forced out by aboriginal people during a war. That also explains why Mong are accustomed to wearing silver jewelries. This field has to be further studied because some people who stay behind in Mong Galah are also known to wear large silver jewelries.

Some Dong people who lived far into the Gui Sha (贵傻) and Cen Song (岑松) mountain region share the Mong language. Cen Song is also known as Qian Song. They lived among each other and with their long periods of interracial marriages, they share common words. The Dong who lives in larger towns by the roads speaks the Man language which is the same as Zhuang and Buyi languages.

The Dong, Zhuang, Han, Tu Jia, and other ethnic minorities in the far northeastern Guizhou (Sinan, Dejiang, and Wuchuan) all speak the same Northeast Guizhou local language. For example, the people there say they are all mixed and lived among each other for so long that they lost their ancient ethnicities. Even if they were classified on paper as Miao, Tujia Miao, Zhuang, Yi, or Han, they look the same, speak the same local language, and have the similar culture.

For those Mong and Tu Jia who lived in the Chongqing border, they are now going by Miao TuJia. Their identification cards are written as “苗土家族”. The younger generations of these ethnicities do not know the Mong name.

## Hunan & Hubei Investigation

The territories of Hunan and Hubei were previously known as Fulan and Fubei. The name Mong is not well known among the people, except those who studied Mong history or have access to the internet and are affiliated with Yunnan and Guizhou Mong. Most Mong in Hunan are classified under Qin Miao which is translated as *Blue Miao*. The term Blue Miao was derived by their blue clothing and wearing blue turbans. Their Ladies are now accustomed to and are wearing pants. Some would wear white outfits during special occasions, which is very similar to the Bai Zu (白族) except their wear head turbans and dressed mostly in bluish clothing. Hunan Mong no longer wears baggy pants, but their

culture shows include the unique traditional baggy pants. That is a unique culture that ties them to the Mong of the west.

Northwest Hunan Blue Mong self-referenced **Guor Xiong** (Go Xiong; Qos Xyoob), and many who lived in isolation in the Fenghua and Jishou areas still speak an interconnected Mong language. The Mong name was prohibited which led them not to use it which later chapters will clarify. They had culturally and linguistically assimilated with other local ethnics and many of language terminologies are different from the Mong language of the west. Being fluent in Mong Leng language, one can understand Hunan Mong “Guor Xiong” language to some extent. The key similarity is language articulation and accents.

Guor Xiong, especially elders who live secluded into the mountains, still maintains that their ancestors were from the north at the Yellow River Basin. They emigrated and settled into the South Central of Yangtze River areas. From there, their ancestors left Jiangxi to Hunan which agrees with the rest of the other Mong stories. For example, at the town **Déhāng** (德夯) outside of Jishou Shi (吉首市), the people there lived very secluded into the mountain. Dirt road was recently paved into their mountain, and can now be accessed by automobiles. When their ancestors fled to the Yangtze River they were saved by the bamboo. Thankful to the bamboo, they decided to call themselves Guor Xiong (“Qos Xyoob”) which means “the bamboo”. They called the Ming and Qing people “Guor Jae” (Qos Rag) which means the knives. *Guor Jae* is being interpreted by them to be present-day “Han” nationality because the majority of present-day “Han” are claiming ancestry to Ming and were the majority of Qing people. Elders in that village claimed that they settled in western Hunan for at least 500 years.

The claims according to elderly men, Guor Xiong ancestors came from the south central plain. They were forced into the forest and mountains of Hunan. This type of story supports the rest of Mong stories that talk about their ancestors taking refuge into the forest of Fulan (Hunan).

Three things that still tie the Hunan Mong to western Mong are their language, religion of Shamanity, and their Blades of Mountain Totem ritual of Cai Hua Shan (“Nqaum Toj”). Eastern Guizhou and Hunan displayed their totem post with sharp swords inserted into it, which western Mong



Figure 2.36



call QiDan (ChijNtaaj). Others called it JeiDan (“Ncej Ntaaj”) or Jei Jae (“Ncej Tsag”). Recently, the bladed posts are often climbed by Shamans which individuals were trained for entertainments.

*It is important to differentiate the Mong totem from the ancient Miao (Man) totem of the maple tree. Mong totem is the pine tree, and must be a “straight post”. It represents the heavenly stem as a base which one can climb to the heaven (represented by the sun and moon). It is still a custom culture of Mong in Hunan, Guizhou, Guangxi, Sichuan, and Yunnan. The ancient totem of the pine tree was only allowed to be raised at a hill or on mountain tops. Currently, it is seen to have been raised in valleys, hills, and where ever Mong descendants are living at. Man of ancient Miao and their worshiping of the maple tree is found in Southeast Guizhou bordering Hunan, and it is different from the Mong culture under the heavenly stem of the pine tree.*

Religiously, Guo Xiong’s Shamanity is also practiced in the same way, and they maintain the same religion from the north. Their ancestry story agrees with Mong elsewhere, but they tie their history to San Miao history and are strongly bonded with the theory that San Miao was the primary ancestor to present-day classified “Miao nationality”. Younger generations were taught that their [Mong] ancestors fled south during the fall of Jiuli as educational centers are currently taught.

To the northwest of Hunan region, Guor Xiong lives among the TuJia people. TuJia has a similar history to the Guor Mong under GeJia classification. A branch of Mong Tujue assimilated with the aboriginal Jia (home clan) and became the TuJia. Part of the Tujue of Mong Xianbei in the north is now known as Tu nationality, and they will be covered later on.

Bordering northwest Hunan was the southwestern corner of Hubei. There is a large Mong Hubei community under Enshi Zhou (恩施州). Among them are the TuJia people. Those Mong are presently classified into Miao nationality as well. Their language is much different from western Mong, and closer to Northwest Hunan Mong. The language itself is not communicable with Western Mong, but they share common vocabularies with slightly different pronunciations. Elders there claim that they can communicate with the bordering Hunan Guo Xiong because they share the same regional local language. As far as their history, elders still insist that their ancestor was forced out from Jiangxi during Ming Dynasty. This claim agrees with other Mong stories elsewhere.

Hubei Mong population is roughly 200,000. Since many are going by Miao and are living among the TuJia, they are presently counted into “Miao TuJia nationality”. Therefore, the total “classified Miao nationality and Miao TuJia nationality” together are much higher. According to Hubei Enshi county record of 2000, the classified Miao nationality was 179,144 and the classified “Miao TuJia nationality” was 177,573. These people were originally Mong people which this text will reveal.

The book “Origination of Yellow Land Water of Long Family Ancestral Record” speaks of the Hubei Mong (dictated under the term Miao); it recorded “Our ancestors came from Jiangxi Wuling (武陵郡).”<sup>27</sup> The book “龙氏谱祠新序” also recorded that the clan Long [referring to the Mong of Hubei] originally belongs to the Wuling clan people. The writing further states that those people claimed that their ancestors fled Jiangxi into

<sup>27</sup> “建始黄土溪龙氏谱祠”, written during the sixth year of Emperor Yongzheng reign (雍正六年 [公元 1728 年]) of Qing Dynasty.

Hubei during the chaos at the end of Yuan and early Ming. They first settled at *Nanfu Jianshi County, Grand Red Village*, subsequently lived at *Xiyan* until the late Ming and early Qing Dynasty. Since the reign of Emperor Yongli (永历) and later Southern Emperors [of Ming Dynasty], the leaders [referring to the Mong] fled to Yunnan and over ten years [meaning many years] the people were displaced and faced hardships. After they resettled, they vanished into four different regions. The descendants [referring to those at Hubei] then built their homes at *Yiyan*.<sup>28</sup> The article “Hubei Miaozi Origination” explains that during the near end of Ming and early Qing Dynasty, many fled into mountains and canyons which was the beginning of the older term *Miaozi* (老苗子) being used [on the Mong].<sup>29</sup>

The above supports various stories that talks about Mong being forced out from ancient Jiangxi during the beginning of Ming Dynasty. It also points out that there was a major war during the time of Ming Emperors that caused Mong to flee Hubei-Hunan region where their leaders ended up in Yunnan. This correlates with some Mong in Southeast Yunnan who claimed that their ancestors came from Hubei.

Going back to Hunan Miao and into eastern Hunan, those who live in Changsha and Xiangtan have been the leading “Miao studies” since the last few decades. They were educated under the newer theory that they are the direct descendants from San Miao. Under that approach, they argued that Miao (including Mong) was originally from Southwest China. This ties back to Chapter 1 where they concluded that Miao (referring to the Man) migrated northward and encountered the northern people. Due to their defeat by Yandi and Huangdi groups, they migrated backward to their home land. That theory is accurate for San Miao of the Man people, but it is contradicting history for the Mong.

Since the end of the 20<sup>st</sup> century, Hunan Mong based their history and migration on the discourse history of the Man people [San Miao]. To better understand the “Hunan Miao” version of their belief, one can refer to Chapter 1.

## Jiangxi and Its Perimeter

“Jiangxi Fuguang”, according to the Mong stories, is present-day western regions of JiangNan up to Tongting Lake. It included part of Southern Anhui, Southeast Hubei, Eastern Hunan, present-day Jiangxi, and Northern Guangdong. It was a large area that that Mong ancestors came to live at.

The term Jiangxi first appeared in 733 AD after the Emperor visited the western region of Changjiang which is present-day southern Anhui and to the west. Calling those western regions Jiangxi later developed into a province name during the late Qing Dynasty. The Jiangxi province and border region was also defined and redefined during the Qing Dynasty up until the Republic of China.

The term Mong does not exist among local Jiangxi people. The place “Zhu Shi Han” or “ZhuZi Han” that Eastern Guizhou Mong are talking about are pointing to the western region of JiangNan (Southern Jiangsu). It was the ancient Zhu regional areas of Jiangxi.

<sup>28</sup> “龙氏谱祠新序”, written during the seventh year of Emperor Tongzhi reign (同治七年 [公元年 1868 年]) of Qing Dynasty.

<sup>29</sup> 田万振, “湖北苗族来源”, 湖北: 湖北民族学院学报(哲学社会科学版) 杂志编辑部, 第 03 期, 2000 年。

That region includes the Han water of the Yangtze River. Mong who settled into the Zhu regional areas were banished into the western forest which is present day Hunan. This regional area also makes sense according to the Hubei Mong who claimed that their ancestors were forced out from Jiangxi Wuling County into western Hubei. There is no current place name Wuling County in Jiangxi, but there is speculation that present-day *Jiu Jiang City* (九江市, Nine River City) of northern Jiangxi used to be Wuling County. A place called Wuling also exists in northern Hunan, and that place could be a replica name from Jiangxi. Or it could be that the southwestern Hubei Mong left Hunan Wuling by going north into Hubei during the war against Ming government. There is no one found to admit to the name Mong or Miao in Jiangxi or in the eastern regions. The local people speak their own aboriginal Jiangxi language which is the Mán branch language.

Like Jiangxi, the surrounding local languages (Anhui, Zhejiang, etc.) are also the southern language of the [Er] Man branch language. Their languages are interlinked with Yue, Min (Min Nan), and Zhuang languages. Due to separation, they developed into their own uniqueness, but they were origin Southern Man and Dong Yi. The nationalized language of Mandarin has a major impact on local ethnic languages; and Jiangxi as well as other provincial languages had dramatically changed since the last century. Like Taiwan or Zhejiang, they still retain their aboriginal local Man language accents. The farther south the closer the language is to Thai-Laotian [Man] family language.

Between the two lakes was the rich FuGuang mountain area that is presently known as Jiu LingShan and Mu FuShan (“Cuaj LeejShaab and Mum FujShaab”). To the south side of Jiu LingShan is a mountain region used to be known as **Mong Mountains** (蒙山 Mong Shan). Conversely, the Mong Mountains regions and its name only survived with a town. That town is presently known as Mong Shan (蒙山), and it is under ShangGao jurisdiction (江西省上高县城). According to the local people, there used to be silver mines in those mountains.

Silver mines also known to have existed in the Mong Mountain of Guangxi, Hubei, and Eastern Jiangxi bordering Zhejiang.

Going into the Eastern Jiangxi, there is one interesting finding which is similar to the cliff-cave burial custom at Ziyun. That site is at *Long Hu Shan* (龙虎山). It is located in the suburb southwest from the district of Yingtan City. Nevertheless, the cliff burial custom found there was done with rounder edge caskets, but they are very similar in that coffins were packed into cliff caves. One explanation says that their ancestors fled the east with boats going west along the Yangtze River prompted them to used rounded-edge caskets. Therefore, being buried in boat coffins would allow them to find their ancestral homes into the east of the Yangtze River. The Mong Khang (“Qhaa”) or Mong Dlaw 蒙 group who fled the east and settled at Ziyun were known to practice cliff-cave burial.

In one of the caskets, a sword made out of wood and a turtle shell was found. The age of those items are not known.

China scientists concluded those coffins could be 2,600 years old based on one of the coffin’s wood rings. Around that time frame the Southern Man people flourished in that region, and there was no war there. Those people did not have to hide their corps. Besides, Man people were known to burn their deads. The claim that those corps were believed to have placed there 2,600 years ago is contradicting.

The trees could be over 2,000 years old when they were cut down to make those caskets. From this point of view, those caskets could be mistaken for Man people which are similar mistakes for the cliff caskets found at Southern Sichuan. They could be placed there during the time northerners settled into that region.

## Northern China

Chapter 1 covers that San Miao prisoners were taken to Southern Gansu and blended with the people there. They are believed by many writers in the past that those descendants belong to the “Miao” of Southern Man people. Since tracing Mong history is very important, it is also critical to understand what those people are saying about their ancestors or ancestral home. It appears that no one had asked them about their version of history; therefore, it is important to hear what they have to say. Their claims of their ancestors and history would be more reliable than from speculations and formulated theories.

The supposedly “Miao people” from San Miao of Southern Gansu are currently living in small communities at Huanghe Shàngyóu, Gansu Yǒngdēng, Lanzhou, Tiānshuǐ, Huátíng, Píngliáng and nearby regions (黄河上游, 甘肃永登、兰州、天水、华亭、平凉等). They were being labeled as Ji Busai (吉卜赛), Manzi (蛮子), and Miao ren (苗人) under past literatures. The people said they are not what past writers wrote about them, and are presently going by Han nationality on their identification cards.

The villages at Yongdeng such as Xue Jia Wan (薛家湾), Yi Jia Wan (一家湾), and Su Jia He (苏家河) are saying that their ancestors came from Shanxi Da Liu Fu (山西大柳俯) and not Hunan or the south. They are saying that they were mistaken for Ji Busai, Man Pu (Black Asian), and even Miao because their ancestors wore similar costumes to those at Hunan [referring to the Mong in western Hunan during the late 19<sup>th</sup> century and early half of the 20<sup>th</sup> century] who wore Head turban, baggy pants, leggings, and long coats with waist belts. “In the past, when an elder past away, the corps must be dressed in traditional clothes and fixed with a pair of traditional shoe (curving tip toes),” said *Liu De Chang* (柳德昌), an 80 year old man of Xue Jia Wan town. They said they are “Han ren” of the northern people. Among these people, there are two Liu clans (“Lauj”). Most go by 柳 and the lesser go by 刘. Those who are going by the clan name 刘 stated that their ancestor was Liu Bang (刘邦) from Chu Man Han Dynasty while those who go by 柳 do not claim ancestry from Liu Bang or the royal family of Han Dynasty.

This information shows that the people there are mixed between Chu Man and the northerners (Mong). The majority can no longer speak their ancient language because the language itself has not been used for many decades. Elders who can still speak limited vocabularies of their ancient language are very few. Their language is interlinked with the Mong Guor (Tu people) in Gansu and Qinhai regions. For example, to eat is “Ama chi chi” in both languages.

Past writers wrote about these people and their ancestors for being Ji Busai because they were good hand readers. Ji Busai in Mandarin refers to Gypsy people (亦作) in northern India who were known for their skills in hand reading. Northern people of India

could be part of the Mong who immigrated there, and that historical discourse will be covered under later Mong kingdoms.

According to observation based on the local people's claims, the majority are people from Shanxi who fled to live among the fewer of the Man in Gansu. Because the 刘 clan is claiming ancestry from Liu Bang, it strongly says that they were part of the Chu Han people [Man] who settled there during Han Dynasty.

Most elders claimed that since their ancestors left Shanxi Da Liu Fu (大柳俯), it has been seven to eight full generations known as "bei ren" (辈人). One full generation (bei ren) is anywhere from 60 to 90 years of age. That would set the time frame from the end of Yuan Dynasty to the beginning of Ming Dynasty.

Present-day Tu (the Mong Guor who are living in Qinhai) have similar stories and claimed that they are Mong who were defined into Tu nationality. Others said "Mong Guor". A large Mong Guor [Monguor] population can be founded at Minghe Guanting (民和官亭). Those people said they speak the "Mong Language", not "Monguor language" but "*Mong language*" (Mandarin: Mong hua). Their language was defined into Tu language because they are categorized as Tu nationality since the mid-20<sup>th</sup> century.

Tu language is more interlinked with the Ancient Mong language of Inner Mongolia and Mongolia than the Mong of the south. Since they lived in Qinghai for a long time, their language changed according to local Qinghai languages. Like the Mong in the south, the Mong in the northwest developed into various groups and their languages are different depending on the region. Vocabularies are still shared among them and the Mong in the southwest. For example, they say "harle Mong" and a'na which respectively means "speaking the Mong language" and "mother".

The Mong [Tu] elders of Minghe Guanting also stated that their ancestors left Da Liu Fu of Shanxi into Gansu then Qinhai. Their claims are the same as those of the Han in Gansu who were being labeled Miao. This suggests that all the people who claimed that their ancestors left Shanxi originally belong to the same group of refugees. They later developed into different nationalities because they settled into different regions. Chapter 10 will clarify that topic.

Mong Guor still practices the Mong totem of the pine tree. In addition, they are now accustomed to raising the front entrance with two ladders on both sides. Branches of pine trees are hung on top for good luck and blessing from the Mong totem.

Among the Mong Guor, there are the Hui



Figure 2.37 Tu's Blessing Entrance

and Han Nationalities. Hui nationality includes people of China who practice Islam and those originally came from the Middle East. Among the Hui nationality, many are claiming that their ancestors left Shanxi into Gansu and Qinhai as well. Some are being specific, and said it was “Da Liu Fu”. That is the same claim as by the Tu people [of Mong Guor]. It suggests that they were related people from Shanxi. Those who practice Islam faith were defined into Hui nationality in the past and not all Hui people came from the Middle East.

Going into the east from Gansu is the Yellow River Basin. It has a large area which includes Shaanxi, Shanxi, Northern Henan, Northern Shandong, and Hebei. The local people there highly regard their ancestors to be Huangdi and Yandi. Like elsewhere in China, most people live in the main cities throughout those provinces for economic reasons. Shaanxi is very popular for the Qin history, especially the excavation sites of Terracotta soldier statues.

Northern Henan has the popularity for its long history of the ancient capitals during Shang, Zhou, and the Warring States. Nevertheless, it is very famous for its history of Gong Fu (martial arts) of “Shaoling”.

To the east of Henan is Northern Shandong, and it has a *Mong Mountain* region that local people refers to it as “*Mountain of the past*”. The Mong Mountain is a historical relic that is very important to the Mong people, and its history will be looked at in the next chapter.

To the north of that region is Hebei which means “north of the water” (Yellow River), and it contains the most northern part of the Yellow River Basin. The capital city Beijing resides within Hebei, and it has a long history. Northern Beijing also had a couple of Mong Mountains which will be covered along with other Mong Mountains.

North of the Yellow River Basin was the “ancient Mong” region which is now known as Inner Mongolia. To the east of that northern region are Heilongjiang, Jilin and Liaoning. Present-day Inner Mongolia is mostly live by people who are going by Han and Mongolian nationalities. Between the Mongolian and Han, there are various subgroups of Mongolians. Among them are other ethnic minorities such as Tibetans, Hui (Muslim followers), and Russians. Other Mongolians claim to be descendants from Qiang.

Most of them (Han and Mongolian) looks the same and have the same attitude as they are now using Mandarin language. There are various body structures with all kinds of looks (short, medium, tall, small, big, skinny, etc.). There are still those who have golden brown, reddish-brown, and yellowish hair with lighter skin among both Han and Mongolians. The ones who are clinging to their roots of the “Mong Gal” ancestry are saying that they speak the “Mong” language. Yet, their language is now officially being referred by people of China as “ancient Mong language” and by the foreigners as “Mongolian language”. **Mong Galah** is being transliterated under Mongolian language as Mong Gal or Mongal. They articulate the “l” which makes it the same term as “Mong Galah”.

While Mandarin has becoming the standard language; those who still maintain the Mong Galah root continue to use the various northern Mong languages. The national language of Mongolia and Inner Mongolia is based on the far-west Mong Galah language which was influenced by the “Oirate language”. It is different from the Mong language of the south.

Mong Galah languages consist of different dialects mainly resulting from different regions. To point out some, they are the *Xiling Gaole Mong* (锡林郭勒盟), *Yike Zhao Mong* (伊克昭盟), *Alan Shan Mong* (阿拉善盟), *Hulun Beir Mong* (呼伦贝尔盟), *Xingan Mong* (兴安盟), *Zhelimu Mong* (哲里木盟), *Tongliao Mong* (通辽盟), and *Huhe Haote Mong language* (呼和浩特盟语). Hu Beir Mong is spoken in the north end. Xiling Gaole Mong is mostly spoken in the far-west of Inner Mongolia and in Mongolia. Alan Shan Mong and Hulun Beir Mong are similar dialects to spoken language of outer Mongolians. Tongliao Mong and Zhelimu Mong are similar. Xingan Mong is mostly spoken in the northeast of Inner Mongolia and Heilongjiang.



Figure 2.38

Inner Mongolian elders in the northeast are saying that traditional *Mongzhi* language and Mong language were very similar because they used to be the same nation. *Mongzhi* is how Mongolian refers to Manchurian (MangJu, the A'Ma, "Ab Mag" or "Ab Mog"). According to MangJu found in Heilongjiang, they are now speaking Mandarin. Some elders claimed that A'Ma language was part of Mandarin and part of the Ancient Mong language. They said their ancestors used to speak AMA language. "Hale AMA" means to speak AMA language. A'Ma is their traditional way for self-referencing. Since they are now using Mandarin, Mangzu (Manzu) is the normal term. Mangzu is the aspirated term over Manzu, but since Mandarin pinyin use the non-aspirated version, Manzu is well known.

The important discovery about these northern Mong people is that they prefer to use the transliteration 盟 character to identify their Mong language and people. Under Mandarin teaching, 蒙 is used instead. Mong were documented with 盟 and other characters which the following chapters will present.

Classified Mongolian nationality (蒙古族) also claimed that their ancestors migrated into those regions from the far west such from Turkistan since the last couple of centuries. Others said their ancestors left the south [Yellow River Basin] into those regions from the wars of the 20<sup>th</sup> century. They self-identify differently and many are not originally the "ancient Mong" of Inner Mongolia, but a mix of different ethnicities.

Similarity among Inner Mongolia, Liaoning, Jilin, and Heilongjian provinces, people there [Han, Hui, Zhuang, Mongolian, MangJu, etc.] are saying that those regions used to have very few people because they are harsh and freezing environments. Their ancestors resettled there from Shanxi, Hebei, and Shandong due to the civil war during the mid-20<sup>th</sup> century. Since there are now better housing, availability of electricity, and other fuel sources for heating and cooking, their lives have been better.

The information presented above is an important key point that will help explain the Mong history that regional Inner Mongolia, Liaoning, Jilin, and Heilongjiang used to have very few people. They are freezing environments mostly throughout the year.

By the desert bordering Mongolia, people there still claim that there used to be a Mong Mountain, but it was covered by the desert. There are two speculations about where the Mong Mountain used to be. One version says it is now at present-day Inner Mongolia of the Gobi Desert; and the other one says it is at the desert but on the Mongolia side of the border.

Besides freezing temperature during winter, there are constant sand storms and dusty wind around Gobi Desert and to the south and east that continue into April of every year. The farther to the east (Jilin and Heilongjiang), the less the dusty wind becomes. The closer to Gobi Desert, the more sand storms there are like to be. Dust storms normally lasted from 30 minutes to a few hours and take place mostly during winter until summer. Under multiple occurrences, it can be felt as weeks and months.

Figure 2.39



During the Summer time, the closer to the desert the dryer it becomes. The land is filled with hot desert sand, and in many areas dry-cracking land with no water. To the east of the desert are grassy land that filled with horses, cows, sheep, and other wild life animals. The green grass and blue sky is the livelihood of those people.

Important icons of Inner Mongolia are the horses and other lives stocks. Other found monuments are stone tortoises that were used for road and land markings. Besides stone tortoises, along the roads, there are stack of mound-rocks to mark roads and key points. That is considered a tradition among the people of the northern plain. Mong elders of the south also spoke of having that custom in the old days.





Figure 2.40

Qing (MongZhi; MangJu) Museum of Shamanity and [Northeast] women clothing.

Liaoning, on the other hand, is popular for the Shenyang capital city. That was the central place for MongZhi (MangJu) people who built their empire and retook control of China again during the Qing Dynasty. The Forbidden City known as “Gu Gong” still exist in Shenyang. It was recently turned into a museum in remembering the early part of AMa Ga Aisin Gurun history and culture.

The second photograph of Figure 2.40 shows a Shaman wearing the Shaman bells (“tswb neeb”) playing the Shaman drum and chanting. The third photograph shows a Shaman making offering at a Shaman Altar. The Shaman, wearing a long trouser, fell into a deep sleep after he went into the spiritual world. During that time, he went to accomplish his mission. (Source: Forbidden City of Shenyang).

Traditionally, all regions of Inner Mongolia, Liaoning, Jilin, and Heilongjiang shared the same New Year celebration which is also known as the “Harvest Celebration”. During the end of harvest season which falls at the end of July, people would raise the “Aobao”



Figure 2.41 Buddhist chant with a symbolic totem in the background.

Pine Tree Totem of the Aobao

and surrounding communities came together to celebrate. During that time, games such as horse fight, horse racing, wrestling, music, and singing would take place.

“Aobao” under “Mongolian” was a ritual for raising the “mountain post” to establish a central location for the harvest celebration. It is traditionally planted on top of a hill; and over time, there was no hill, so people would come with rocks and stack onto the Aobao post which made it look as if it was placed on top of a mound. The Aobao post was also traditionally a pine tree. Silk cloths would be tied on top of the post to show wealth. A moon and sun like-icon is known to be placed on top of the totem as well. Others said it is to represent the highest point of the pine totem.

Presently, people of Inner Mongolia and Heilongjiang rarely raise the Aobao totem as they are losing that culture. Since their religion and culture changed from Shamanism to Buddhism, during the harvest festival, they would have Buddhist monks doing Buddhist chants to make offers to ancestors and related rituals. Buddhism of the Tibetan version has become the mainstream of religion for Mongolian people.

The “Aobao” is similar to the Mong tradition of the “Mountain Festival” or “Mong Totem Festival” in the Southwest. Their practices developed into their own uniqueness, yet they both are linked to the same root. Later chapters will present the historical events that reflect such ties.

Mong in the Southwest used to celebrate their Mountain Festival by summoning the Mong Totem during the end of the harvest season. That is still true to Mong who are living under the tropical region of Southeast Asia which traditional New Year took place in October-November time frame. Due to its restructure of the national New Year, most Mong in China are now commencing their Mountain Festivals during that time.

## Chapter Summary

Mong history and their stories of migration routes are similar from Yunnan, Guangxi, Sichuan, Guizhou, Hunan, and Southwest Hubei. Although, the fewer and newer generations are taking onto recent curriculum that teaches San Miao history for the Mong, the majority Mong are still claiming to have left Jiangxi into the southwest. Eastern Guizhou and Hunan Mong also agree with Mong elsewhere that they were forced out from Jiangxi during the early Ming Dynasty. Not all Mong claim that their ancestors were forced out of Jiangxi, but the consistent stories by the many in all regions covered in this chapter show that Mong were indeed forced out by aboriginal people and their government of the ancient Jiangxi region. Others are claiming that Mong ancestors came from the north and northeast. Their stories had formed a similar trend, and support that Mong were not the San Miao people.

Aboriginal or local people of central and eastern Yangtze River areas still speak a form of Man language. For example, Shanghai people refer to their language as being Hu language. Zhejiang people self-referenced their language as “Er yu” meaning “Er [Man] language”. Some say Man yu, and others say San Man. Between the two, Er Man language is a sub Man language. On a wider region, people also used the term “Wu language” because that region was once developed into Wu then Yue. Both of those regional languages are very close to Min Nan and Taiwan local languages. Local Taiwan language

is also a Man language of the Tai people. Those regional people considered their local languages to be different from one another, but they are variations of Man language. Being classified into Han nationality, they referred to their local [Man] languages as local Han language. With such knowledge, it shows that Mong ancestors were different from those aboriginal people [San Miao] of Jiangnan and central south of the Yangtze River during ancient time.

This chapter also established that during the time Mong fled from the north, the Yellow River was being guarded against immigration into the south. These Mong historical events do not agree with San Miao history where Jiuli did not have to face the immigration control policy or were chased into Yangtze River. Most importantly, Jiuli-San Miao did not face any ethnic cleansing by the Mán and Shuo (Yi) of Jiangxi because San Miao and Mán (Shuo Yi) were the same people.

People of San Miao who were moved into San Wei of Gansu did not match with the majority view [of past speculations]. Claims by the “Han” in Gansu who are labeled as “Miao” or “Jibusai” also contradicts the “San Miao” speculation. They claim that their ancestors emigrated from Shanxi at the end of Yuan Dynasty. That is the same period which Mong were forced out of Jiangxi. It correlates with some claims by Mong in the southwest that their ancestors left Shanxi into Yangtze River and it supports that many Mong left the Yellow River Basin was not during the fall of Jiuli. It reveals that those Man people who fled into the southwest forest during Qin and Han Dynasty were not Mong.

All the claims by Mong and Mong Guor (including many Hui) of Gansu and Qinhai contradict with recent writings that defined Man history of San Miao for them (the Mong). Mong are genetically mixed because they married Man and Shuo wives in the past; but they continued to self-reference with the related Mong names. Other transliterations are Mo, Mao, Merh, Mu, etc. but they are all Mong related people from the north.

Most Mong traveled out from Jiangxi into Western Hunan and then into Eastern Guizhou. From there, they gradually moved into Western Guizhou and Eastern Yunnan during different periods.

To quickly summarize some Mong travel routes, among those who proclaimed to be Mong Dlaw, many left Nanjing by following the Yangtze River westward into Guizhou where they settled among the Mong in Central South Guizhou and Lanpanjiang of Yunnan. They are the last Mong group that left Nanjing, and it is estimated to be at the end of Ming Dynasty or early part of Qing Dynasty. From there, many went south following the border region of Yunnan and Guangxi into Vietnam.

It is also important to know that many of present-day White Mong speakers are claiming that their ancestors were originally Black Mong (Mong Dlu; MongDu). Black Mong left southern Sichuan and Chongqing region into northwest Guizhou where they took refuge at Black Mong Mountain terrains. A major portion of them went by “Mong Shuo” (Mong Shu). This shows that there is a second group of “Han Mong” who were mixed with ancient Sichuan people (Shu Han).

Ancient Southern Sichuan includes present day northern Guizhou. Black Mong are still living in northwest Guizhou, and many had left that region to follow the Mong in Southeast Yunnan. They currently live among the Mong Shi Mong Leng from Donggan to Jinping. Ethnically Black Mong who entered Southeast Asia claim that they speak the White Mong dialect and are going by “White Mong”.

Black Mong of the west is a separate group from the Black Mong in Southeast Guizhou who self-proclaimed to be Mu and speak Mong Leng language. Mu of eastern Guizhou was labeled “Black Miao” deriving from their black clothing.

The subgroups that define themselves to be “White Mong” in Southeast Asia and in the west are based on the easier Mong dialect. They are ethnically Black Mong, Han Mong, Mong Shi Mong Leng, Mong Zai, Mong Sa, and others which Chapter 11 will cover.

In addition, the significant of tracing Mong roots also pinpoint that those who speak the easier dialect and claimed to be “White Mong” ends at Guizhou Ziyun area (from west to east). They are the fewer in comparison to other Mong groups. Based on their claims, their ancestors left Eastern Yangtze River and settled into the southwest for only seven generations. Others only claimed to be four to five generations.

Tracing the Mong groups in Yunnan also revealed that those Mong (known as Mong Shi and Mo) who settled early into Eastern Yunnan had fled into Western Yunnan. They are now going by other nationalities and this subject will become clearer in Chapter 10. The fewer Mong Shi who stayed behind fused with the majority Mong who fled out from Jiangxi. They formed the largest Mong ethnic minority of Wenshan Jurisdiction.

Among many Mong communities throughout the four provinces of the southwest, most Mong have light complexions. The rare genetic feature of golden brown hair or yellowish hair still exists among all Mong communities across the many secluded mountain regions. They do not have a history of mixed blood with white Caucasians since the last several generations (400-600 years). Being mixed with the southern nationalities for a long time, the majority of Mong have light-yellowish complexion with dark-brown and black hair.

The physical appearances of golden brown and yellowish hair colors of the Mong supports that their ancestors were either mixed with northerners or were from the north. They had assimilated with Siberians and other northern tribes which the next few chapters will cover.

The name Mong is widely used in identifying the Mong people in Yunnan, Guangxi, Sichuan, and most of Guizhou except Hunan regions. Those who resided in Hunan and Hubei acknowledge that they were forced out from Jiangxi and during subsequent war, their leaders fled into Guizhou and Yunnan.

*Professor Li of Guizhou National University wrote in his book that present-day Miao nationality does not like to be called “Miao” or “Miaozu”. They prefer to be called “Mong” and self-referenced Mong. Mong has many branches and related Mong names, which Eastern Mong (Mongb) is also known to be documented with the transliteration Mao (Maob).<sup>30</sup> Those transliterations are under Mong China Latin Alphabet Writing (MCLAW).*

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<sup>30</sup>李锦平, “苗族语言与文化,” 贵州民族出版社, 2002年6月, 123-125页. [Li Jin Ping, “Miao Nationality Language and Culture,” Guizhou Nationality Publisher, June 2002, pp 123-125.]



Figure 2.42 Recessive features common among Mong people (light complexions with golden brown and yellowish hair).

Hunan also self-referenced by other names other than the term Miao supports that they were not originally Miao. Hunan-Hubei regional Mong claimed that their ancestors were forced out from Jiangxi into that region during Ming Dynasty. Mong elders in Eastern Guizhou are claiming that they were not Miao and were associated with the term Miao after their ancestors settled in Guizhou. That indicates that the term Miao was already used on Guizhou's indigenous people before Mong ancestors immigrated there. Once Mong fled into the Mountains, they were being labeled as "Miaozi" which is why the name Miao is still considered detrimental on Mong history and their heritage. Some Mong still claim that Yandi and Huangdi are their main ancestors. That contradicts with historical writings based on theories about Mong being San Miao since the mid-20<sup>th</sup> century. This topic will be further explored

To compare this chapter to Chapter 1, after Jiuli people fled the north to settle in the south at Huai and Yangtze rivers, they were known as San Miao, Man, Yi, Yue, Miao, and other names. The majority of San Miao was the Eastern Yi, Western Yi, Manyi, Bai Yue,

and Southern Man. All these names refer to the same people across the Yangtze River. Yi and Yue were Man people just as Ba, Shu, and Chu were Man nationality during Chu Man kingdom. They lived at the Huai River and Yangtze River for a very long time before part of them entered the southwest. The fewer of Man and Bai Yue who became rebels entered into Hunan Wuling regions during Qin and Han Dynasties. They were Chu Man people who opposed Qin and then Chu Han government.

Besides the southern regions (Fulan [Hunan], Jiangxi, JiangNan, etc.), this chapter also reveal that present-day Mong claims that their ancestors came from Heilongjiang (黑龙江), White Water (白水), Yellow River (黄河), Shanxi (山西), and Shandong (山东). Part of them immigrated into JiangNan-Jiangsu where they eventually migrated westward. Such information supports previous claims that Mong came from *Mong Galah*. Mong Galah is traced back to the north ranging from Inner Mongolia to Heilongjiang and nearby regions. It will be covered into more detail in Chapter 6, 8, and 10.

Mong called other southern ethnics by the name Mán (“Maab”) based on their history of the north. They said Mán alliance with the Shuo (“Shuav”; Shu) and overthrew the Mong from power. Mong specifically stated that it was the “Man Yi” that fought the Mong. These types of claims contradict with recent definition of Manyi history for the Mong.

One custom worth summarizing is that Mong throughout southwest of China, Southeast Asia, and western countries are still accustomed to eating meat porridge known as “nqaj tsawg” (肉粥). Under Mandarin, it was also known to be transliterated into “na jiang e” (嘎讲略 “nqaj caam nyoj”) or “niu xifan” (牛稀饭). During New Year festival (“ua tsab”) after the pigs or cows were sacrificed, the left-over fatty and bony meat would be boiled into porridge which the meat was preserved by the fatty oil. That may be a way to preserving fatty meat, but it is a very different culture from the Man people (San Miao) who were accustomed to eating fish sauce, preserved salty-fish, and rice.

Over all, Mong stories of their history from Yunnan to Hubei show that they came from the north where their ancestors settle into ancient Jiangxi. For all sorts of reasons, they were forced out from ancient Jiangxi during Ming Dynasty. Their stories also reveal that their migrations took place at different time from JiangNan-Jiangxi into Hubei-Hunan-Guangxi and then into other western regions. It was not a one time migration, but over a long period anywhere from 376 to over 600 years ago. That time frame suggests that it was from the end of Yuan Dynasty up until the early Qing Dynasty.

The task is to verify Mong stories with historical literatures to determine the Mong migrations from the Upper World into the Lower World, from the Yellow River Basin to Yangtze River (Changjiang), Jiangxi to Hunan (Fulan), and then from Hunan to Guizhou and Yunnan. To do so, the historical events that caused such migrations would need to be pinpointed, and compare them with Mong historical stories.

## Chapter 3

### Mong Origin According to Historical Records

This chapter will present a brief overview of ancient civilization in the Yellow River Basin to shed light on the Mong history. It is a condensation of more than two thousand years of history that will pinpoint key events on how China civilization was formed and where the Mong people came from.

The beginning of ancient civilization at the Yellow River Basin was based on the fable of Yandi, Huangdi, and Chiyou. They fought each other in warfare. At the end, the main two northern groups ousted the southern tribes. That historical period up until the Xia Dynasty was based on legends and stories. That's the case because ancient historical records about those periods were destroyed during Qin Dynasty.

Excavations such as LongShan and Er Litou (二里头遗址) are said to be Xia culture relics. Other writings during Han Dynasty also support that "Xia people" existed which will be covered shortly.

Other than Xia, archeologists also recovered artifacts and remnants that were traced to be Zhou and Yin [of Shang] civilizations. For examples, the *Houduanwan* and *Yinxu* excavated relics allowed writers to better describe the Zhou and Yin [Shang] people more than the people of Xia era. Those excavation sites are respectively at the Henan Luoyan and Henan Anyang.

There are excavations that also revealed other civilizations in Southern China, Northern China, Mongolia, and elsewhere to be older than the legendary Xia. Some examples are the excavations of human-fossil discoveries of the YuanMou man, the WuShan person, the ZiYang man, the Xing Yi person, the Ma Ba person, and the Peking were traced to be a hundred thousand years and older. This shows that southern China as well as northern China was birth places to people of China.<sup>31</sup> However, traditional view of early civilization began at the time of Yandi, Huangdi, and Chiyou.

Xia historical period was previously based on written sources from the books *Chun Qiu Zuo Zhuan* (春秋左傳; 左传), *Mozi* (墨子), *Shi Ji* (史記/史记), and the *Bamboo Zhú Shū Jì Nián* (竹書紀年). They are some of the earliest texts that pre-civilizations in China were based on.

The warfare between Yandi, Huangdi, and Chiyou was originally portrayed as a confrontation between herders and farmers in the modern Hebei province. The two groups of people had very different cultures, languages, and customs. Based on the fact that they were farmers and nomadic herders, their life styles were not the same. When they met at the Yellow River Basin, they had conflicts that led to wars. That region was located at the modern Yellow River from Shaanxi to Shanxi, and from Hebei to northern Henan and northern Shandong regions.

Recent excavation of Licheng and writing such from Sima Qian states that "Chiyou family name was Jiang and his ruling was after Yandi"<sup>32</sup> made scholars and historians to claim that Chiyou was the leader of the nine Yi tribes. Nine Yi tribes were the nine Li

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<sup>31</sup> Bai Shouyi Zong ZhuBian [白寿彝总主编], "China History [中国通史]", Shanghai National Publisher [上海民族出版社], volume 2, 1994.

<sup>32</sup> 《史记》记载：“蚩尤姜姓，炎帝之后。”

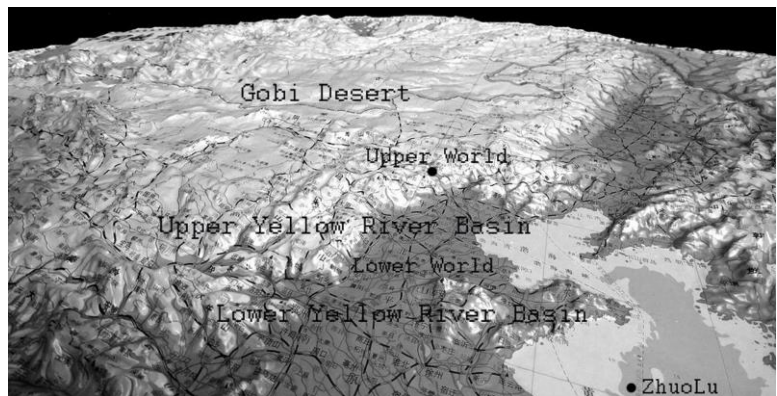
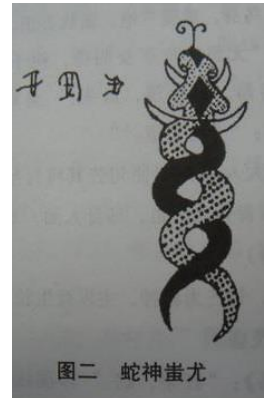
(Jiuli). They overthrew Yandi from Licheng. Others think Chiyou was a general who took power from the King Yandi.

Jiuli, according to legend and past historical writings, was also known as Jiu Yi (meaning Nine Yi tribes). The Nine Li clans were known as Quǎn Yi, Yú Yi, Fāng Yi, Huáng Yi, Bái Yi, Chì Yi, Xuán Yi, Fēng Yi, Yáng Yi (畎夷、于夷、方夷、黄夷、白夷、赤夷、玄夷、风夷、阳夷). They entered the Central Plain from the coastal water regions and into the Yellow River Basin. That's when they formed the "Nine Li" group. Li means large number (multitude) or black. Since the number nine is used, Jiuli is likely referring to the nine black tribes.

Until recording records are found, Yandi, Huangdi, and Chiyou are all fabled names given to the leaders of the three main groups. Yandi (炎帝 Yaajtim) was the virtue of fire. Huangdi (黄帝 HuanjTim; FaajTim) was the Yellow King because he was considered to be the first ruler of early "civilized" people of the Yellow River Basin. Chiyóu (蚩尤), on the other hand literally means a "ferocious beast". His name is also related to snake meant the viper (蚩尤二字都含虫，虫字古为毒蛇). Excavation of Hunan Changsha book called Chu Boshu depicts Chiyou as a snake with two bodies.<sup>33</sup>

Chiyou was derived from the "Red Cloud" known as *Jin Yún*; and rationally, he was a ferocious beast known under Mong as "Ntxig Nyoog". Folklore spoke of him for being able to shapeshifting. This correlates with the Mong folklore and philosophy of "Huanjtim Huanmtij and Ntxig Nyoog". *Huanjtim Huanmtij* (黄帝皇帝) means the Yellow Emperor which is mostly known under Western Mong transliteration as "*Faajtim Huabtais*." Once "Faajtim HuabTais" defeated the beast, Mong people came down from the Upper World to live in this world (referring to the Lower World). "*Huanjtim*" and "*Faajtim*" are different Mong transliterations for Huangdi (黄帝). *Huanmtij* (皇帝 Huangdi) and *Huabtais* (Huadai) means lord or emperor.

The more popular legend was that Yandi's people expanded to the east as they came into conflict with Chiyou's people at the central Yellow River Basin as Chiyou expanded from the south. On the other hand, recently discoveries shows that Yandi and his people were pushed out by the nine Yi groups. Others also argue Chiyou was a general who overthrew [the king] Yandi from power. Yandi then sought help from the northern tribes led by Huangdi at modern Inner Mongolia. The



<sup>33</sup> "Book of Chu Bo", excavated in Changsha, Hunan, Dated to Mid-late Warring States Period. 《楚帛书》湖南长沙子弹库楚墓，战国中期晚段).



battles between them took place in Northern Hebei under **ZhuoLu** County (涿鹿县). It is located about 150 kilometers northwest from present-day Beijing. Huangdi under Mandarin means “Yellow King”. The term yellow has been associated with the Yellow River. According to custom, the ancient rulers (emperors) were known to garb themselves in yellow as a representation of the sun and power to which there is only one sun to this solar system. The “Yellow King” was defined into Gong Sun (公孙轩辕) deriving from SiMa Qian’s writing about one of the Yellow King’s descendants. “Yellow King who, Shaodian’s son, surnamed Gong Sun, name Xuan Yuan, living at Xuan Yuan Hill.” [“黄帝者，少典之子，姓公孙，名轩辕，黄帝居于轩辕之丘”].<sup>34</sup> From that writing, the Yellow King is presently referred to as the “Yellow Emperor”, and was often referred to as *Gong Sun Yuan* (“Koob Seev Yawg” or “Yawg Koob Seev”).

There were many battles that took places between Huangdi and Chiyou. The book *Shan Haijing*, chapter “DaHuang BeiJing” states that Chiyou made war to kill Huangdi. One view says Chiyou created wind and storms to crush Huangdi. Another view says Chiyou created beasts to attack Huangdi.

The Record of Chuxue and others similar writings stated that the book *Gui Cang* (归藏) recorded that Chiyou came out from Zi Yang Water. He had eight fingers (arms), eight toes (legs) with an [strange] alien head.<sup>35</sup> His head was like iron bronze and was invulnerable. Under many battles, Huangdi finally killed Chiyou at Yu Qingqiu. (《归藏·启筮》云：蚩尤出自羊水，八肱八趾疏首，登九淖以伐空桑，黄帝杀之于青丘。)<sup>36</sup> Traditional view of Chiyou was that he was a beast. Other literatures that are known to claim of Chiyou to be that way are “桐鼓之曲：十章”，“雷震惊”，“猛虎骇”，“鸞鸟击”，“龙媒蹀”，“灵夔吼”，“雕鹗争”，“壮士奋”，“熊罴哮”，“石盪崖”，“波盪壑”，“路史”。<sup>37</sup>

Some literatures written in the 20<sup>th</sup> century also stated that Huangdi built a dam north of Chiyou’s camp. The dam was released and drowned many Chiyou and



<sup>34</sup> SiMa Qian, “Historical Records [Shi Ji]: Records of Five Emperors,” Volume 1. [司马迁, “史记: 五帝本记,” 卷一].

<sup>35</sup> Duan Baolin, “Chiyou Research,” *Beijing University: Department of Language and Literature*, p 2. [段宝林, “蚩尤考,” 北京大学中文系, 2 页.]

<sup>36</sup> 《初学记》卷九引.

<sup>37</sup> 王寧, “傳本《歸藏》輯校”, 四、归藏·启筮经, 山东: 枣庄人民广播电台, 11月2009年.

his soldiers. Because Chiyou was had magical powers of the devil, his body was dismembered into several pieces and taken to different parts of ZhuoLu. That way he could not turned into a beast again.

Chiyou's body was believed to be buried in the hill of the pagoda tomb that was created in 1981 by the Zhuolu people and government. Ancient stone icons of Chiyou are dated to Han Dynasty. He was honored [and worshiped] by Han people during Han Dynasty and was an important icon known as *Bing She* (兵神 *God of Soldiers [warfare]*). Chiyou was also considered the master of weapons during that time, and his icon was marked on common hand-held weapons for the Han people.<sup>38</sup>

Traditional writings under *Shan Haijing* (山海经) stated that Chiyou created soldiers to attack Huangdi. Chiyou was very powerful in that he summoned wind and storm from the sea to crush Huangdi. Huangdi was able to summon one of the goddesses name Ba ("Pav") from the world above to fight Chiyou. After the goddess helped Huangdi killed Chiyou, she was too weak to go back to the upper world (Heaven). For a period of time after the war, there was no rain. Huangdi took the goddess and moved to live north of the Chi Water. (1. “蚩尤作兵伐黄帝。黄帝乃令应龙攻之冀州之野。应龙蓄水。蚩尤请风伯雨师纵大风雨。黄帝乃下天女曰魃，雨止，遂杀蚩尤。” 2. From 天涯在线书库制: “有人衣青衣，名曰黄帝女(魃)[媧]。蚩尤请风伯、雨师，纵大风雨。黄帝乃下天女曰(魃)[媧]，雨止，遂杀蚩尤。(魃)[媧]不得复上，所居不雨。叔均言之帝，后置之赤水之北。”)<sup>39</sup>

The books of *Shiji* (史记, 卷 001, 五帝本纪), *Guoyu* (国语, 楚语), and *Zhangguo Ce* (战国策, 秦策一) all stated that Chiyou was the leader to Jiuli people (九黎). The battle of ZhuoLu was the crushing end to Jiuli's civilization as they fled the Yellow River Basin. When Yandi and Huangdi people pushed into the Lower Yellow River Basin, the majority of Jiuli were displaced into the Huai River. The southern regions of the Yellow River were known as San Miao, and their central location was the Jiangsu and Anhui Basin.<sup>40</sup> The regions of San Miao include the modern areas of Southern Henan, Anhui, Jiangsu, Hubei, Jiangxi, Hunan, Sichuan, Chongqing, Yunnan, Guizhou, and Guilin (*Zōng ZhǔBiān*, p. 50). Their capitals were not known, but they were not the northerners during Xia, Shang, and Zhou eras. Their ancestor was Chiyou.

Presently, there is a town named Chiyou Village and it is located under Zhuolu jurisdiction of Zhang Jia Kou City (张家口市). The town has three sections; Chiyou Northern Village, Chiyou Central Village, and Chiyou Southern Village. The people living there are going by Han nationality, and they value the maple trees around that town. One of the maple trees is said to be at least a thousand year old. The Chiyou town and Zhuolu regions kept the legendary story of Chiyou, Yandi, and Huangdi from generation to generations.

Huangdi's tomb is at Shaanxi on the northern part of the Yellow Mound County (陕西省中部偏北黄陵县). Yandi, on the other hand, was rested at Chamen Xiang under Weibing District of Baoji City under Shaanxi Province (陕西省宝鸡市, 渭滨区差门乡). That place is also known as Yang Mountain (羊山). There are others places that Huangdi and Yandi

<sup>38</sup> “古代兵器的发明者——蚩尤,” 中国网, 2008.

<sup>39</sup> “山海经,” 大荒北经, 第十七, 天涯在线书库制作.

<sup>40</sup> *Zōng ZhǔBiān*, Wú RóngZhēn, Fù Zōng Zhǔbiān, “MiaoZu TongShi,” Beijing: *Minzu Chu Banshe*, Volumn 1, Novermeber 2007, p 5. [总主编, 吴荣臻, 副总主编, “苗族通史,” 北京: 人民出版社, (一), 2007. 11, p 5.

were believed to be buried (Shanxi & Henan). For instance, the Yan Mound (Yanling) at Henan, Shanqiu of Henan or Shanxi Gaoping could be the actual Yandi's burial site.



Huangdi Tomb in Huangling Xian (Yellow Mound County).



Yandi Mound and statues.

### Xia and Shang, a part of the Mong

Yan-Huangdi's people migrated southward to the Lower Yellow River Basin created the **Three Sovereigns and Five Emperors**. That was the Xia period (夏代).

Five Emperors generally referred to the first Yellow Emperor (HuanjTim), Zhuangxi, King Ku, Yao, and Shun (黄帝、颛顼、帝喾、尧、舜). They were the foundations to the legendary Xia people.

Xia (夏) originally means going to the south (面向南方) and is still a common term among people of China. During that time, the south was the Lower Yellow River Basin. Yan-Huangdi flourished that region from northern Shaanxi, Shanxi, northern Hebei and Inner-Mongolia. To those people, the Yellow River was a warm region (夏). The term Xia then became used for warm season which is "summer", and it was also used in other contexts. For instance, Xia Zhì, Li Xia, Chu Xia, Zhong Xia, xia tian, xia jì, and Xia ren (夏至, 立夏, 初夏, 仲夏, 夏天, 夏季, 夏人). They all have to do with "summer" and warmer region to the south. That supports that the Lower Yellow River Basin was very hot and humid during the summer time compared to the upper world.

The term Xia (夏) appeared in different sources of writing. Over time, it was combined with Hua creating Huaxia (华夏) which means "to prosper into the south", "to expand southward", or "to become Xia".<sup>41</sup> That implied colonization of the south.

Xia people expanded their control of the Yellow River between the time of **Zhuangxi** (颛顼) and **Dà Yǔ** (大禹) reigns. The Five Emperors records states that once Zhuangxi took

<sup>41</sup> Huaxia (华夏[Huamxyaa]) in Mong means to develop into (born into) or "to prosper downward" as to become Xia.

[the place of] Shaohao, Jiuli's descendants were divided into San Miao. (《五帝本纪》中能 找到一些记录：“苗民，谓九黎之君也。九黎之君，于少昊氏衰，而弃善道，上效蚩尤重 刑。必变九黎，言苗民者：有苗，九黎之后，颛顼代少昊诛九黎，分流其子孙为三苗国”。)

The book *Shiji*, under the Five Emperors Biographies, stated that Zhuanxu was a descendant (grandson) of Huangdi. SiMa Qian's writing suggested that Xia had a cultural struggle between matriarchal and patriarchal culture which implies that Mong Guo kingdoms of Xia or Jiuli was a matriarchal society. Under Zhuanxu Biography, he led the people into modern Shandong where he made contributions to a unified calendar, astrology, and religious reforms. He also supported a patriarchal society.

There is contradiction about Zhuanxu and the religious reform during that time. Under “current historical writings,” academic programs in China teach that Zhuanxu opposed Shamanism because it was translate into witchcraft. For example, under the current *Zhong Guo Tong Shi* (History of China), it stated that after Jiuli Zu (Jiuli Ethnic) was conquered by Huangdi up until the Zhuanxu era, the people still believed in witchcraft (巫教 Wu Jiao) and worshipped spirits (鬼神). Zhuanxu banned the “witchcraft ways” and forced the people to believe the Huangdi tribe's religion.<sup>42</sup> *Huangdi tribal religion is not explained under the current curriculum to whether they believed in Shamanity, worshipped God, spirits, or Heaven and Earth.* Witchcraft teaching (巫教) could be interpreted as “black magic” or evil magic (known in Mong as “tso dlaab”); and some even interpreted it as the “Shaman way”. Because Huangdi's teaching is a devine religion in fighting Chiyou, it is being referenced as Shamanity in this chronicle. Witchcraft is not the religion of Shamanity.

Those who were known to master black magic or witchcraft were known under the term wu (巫). The book *Luxing* says that San Miao king practiced Chiyou's evil [rituals]. 《吕刑：“三苗之君习蚩尤之恶。” This suggests that he practice evil forces. The book *Guoyu* also states that San Miao restored the virtue of Jiuli, and they were at Pingli water and Dongting Lake." 《国语·楚语》：三苗复九黎之德，三苗之居，左彭蠡之波，右有洞庭之水。 This points out that those not under Zhuanxu's ruling did not accept his religion.

*Under Shiji, it states that “Zhuanxu, a grandson of Yellow Emperor [Faajtim], and son of Chang Yi [Tshaab Ij], was leading. Quiet with prudent and strategy, [Zhuanxu was] clear and open to governing; [he was] supportive and talent in governing. The four seasons were defined by the sky diagram, the system was defined according to the [ancestral] spirits and God; [Zhuanxu] educated the army and enforced in according to the air (the five elements of air), and became purified [clean and honest] through worshipping. North was to You Ling, south was the land of the ancients (交阯 Jiāo Zhī), west was to Liú Shā, and East was the twine woods (蟠木 Pan Mu). Moving things, big or small gods, were according to the sun and the moon, everything has mainstay.” [帝颛顼高阳者，黄帝之孙而昌意之子也。静渊以有谋，疏通而知事；养材以任地，载时以象天，依鬼神以制义，治气以教化，絜诚以祭祀。北至于幽陵，南至于交阯，西至于流沙，东至于动，静之物，大小之神，日月所照，莫不砥属。]*<sup>43</sup> You Ling (“Yob Leej”) used to be the present-day Eastern Hebei and Liaoning regions. Jiao Zhi, the south, was referring to the Southern Warring States (mainly Huai River and Yangtze River regions).

<sup>42</sup> Li Zhi Min, “History of China with graphics,” Emperor Zhuanxu Biography, *Jin Hua Publishing House*, August, 2010, p. 5. [李志敏, “中国通史 图文本”, 颛顼帝, 京华出版社, 8月2010年, 5页.]

<sup>43</sup> Sima Qian, “Shiji”, 史记卷五, 秦本纪第五, translated by 李零.

Liu Sha was an ancient name for the desert sand regions (Gobi). East was referring to the forests of present-day northeastern Shandong.

The above points out that Zhuanxu promoted a religion based on the spirits and God which sounds like Shamanity. According to the sun and the moon, it was the Mong Nation (盟国).

The Mong character 盟 was represented by the sun (日), the moon (月), and the min (皿 [memtoj; meemtoj]). Min (“Meem” [toj]) is a base of a mountain or a vessel. Later, this character 盟 became used for the meaning of “united nation” because “Mong” originally formed by uniting among different clans (or states) of the Yellow River Basin.

The people of Zhuanxu were known to self-reference as **Mong Shi** (盟氏, 蒙氏 Moob Shib). The name Mong Shi people was seen to be transliterated under the character 蒙. According to the books Cíhǎi, Ciyuán, and Xingshì Zhuīgēn Xún Zǔ (辞海, 辞源, 姓氏追根寻祖), they all recorded that Mong (蒙) was a clan name deriving from the Mong Mountain of the Yellow River. After one of Zhuanxu’s descendants Gao Yang and his people moved to Mong Shuang, that location became “MongShi and ShuangShi”. *Eastern Mong Zhu* (蒙主 "Mong Tswv") took the name Mong Mountain (蒙山) and made it into their name. *Mong Zhu* means “Mong lordships.” Others also took on the name Mong for their clan name. From such practice, during the Qin sovereignty, there were names such Mong Ao and Mong Tian. (“蒙”是姓, 高阳氏的后代封在蒙双, 有“蒙氏双氏”. “东蒙主把蒙山作自己的姓氏, 秦将有蒙骞蒙恬.”)<sup>44</sup>

Another version says that the official title for leaders at Mong Mountain (蒙山) during the Zhou era was *Eastern Mong Zhu* (“Moob Tswv”). Their duties were to govern Mong Mountain regions. Living there for a long time, they called themselves Mong as a regional clan name.

“*Mong Shi Shuang Shi*” means “Mong people and Shuang people”. Others interpreted it as being two different kinds of people. They gradually mixed as they lived among one another. *Lushi Shuchuan Chronicle* (路氏疏传记) states that Mong Shi are King Gao Yan's descendants, a direct people from Huangdi the Yellow Emperor. The book “Clan Name Research” (姓氏考略) says Gao Yan’s people was named [by the rulers] into Mong Shuang deriving from Mong Shi Shuang Shi. As covered in Chapter 2, “Shuang” was another transliteration for “Shuo” under Mong per Dr. Wang Yulin in Kunming.

According to historical record, the people of Zhuanxu lived at the ancient location of Gao Yang. It was at present-day Henan Qi County (河南杞县). Under *Shiji* record (史记) and the book “History of China” by Fan Wenlan (“中国通史” 范文澜本), Mong Shuang was at present-day *Henan Shanqiu County* (河南商丘县).

Some Zhuanxu people moved into the east of Northern Shandong and that area had to do with another Mong Mountain (蒙山). From the time of the Eastern Mong Lordships of Zhuanxu, their kingdoms were known to be based on a slavery society and lasted for a very long time. For example, Eastern Mong Lords (东蒙住) continued to expand their monarch culture during the Zhou Dynasty. They militarily controlled different regions of the Yellow River Basin. Their sovereignty is north of San Miao country.

<sup>44</sup> 刘峰, “百家姓: 蒙氏经典诵读”, 西安出版社, June 2009.

The people of the central region, mainly San Miao and part of Xia, during that time were descendants from Fuxi (伏羲), the ancestor to mankind. The book Cihai states that these people practiced Lù Xī (虑羲; Lwm Sub), sacrifice, and ancestor worship. (《辞海》“伏羲氏——作虑羲、庖牺、包牺、伏戏，亦称牺皇、皇羲，中国神话中人类的始祖。”)

Lù Xī (Lwm Xywb) was a ritual to remove bad things ranging from weakness to misfortune to sickness. Presently, Lù Xī is interpreted differently under Mandarin as weak thinking or mythical ideas. Xi (羲 sub; xywb) has a connotation for gas [force] or being weak. Keep in mind that the translation from ancient texts to present-day Mandarin characters may not be the same meanings or same articulations as they used to be.

Fuxi (伏羲) was a legendary ruler ruling from 2852 to 2738 B.C.<sup>45</sup> According to the book CiYuan (辞源), he had holy power (圣德; Shaaj Tim) and appeared like the Sun and the Moon with bright light. He was said to be Taihao (太昊) under Mandarin transliteration meaning “very grand” or limitless that was holy like the sun and the universe. This person sounds like an extraterrestrial being or a god. He taught the people farming, fishing, and livestock breeding; raised domestic animals as a food source which led to paoxi (庖牺 ancient saying for a form of sacrifice) and other sacrificing rituals. His earliest divination literature was the **Eight Diagram** (八卦). It was made into ShuQi (“shub chiv”) on a monumental tablet for 115 years. ShuQi was a form of writing platform [sheet] during ancient time. Those diagrams were further handed down to the descendants in 15 worlds (or life times). Being the [god] founder of farming, he was known as Mixi (“Mij xyib”), and others called him Fuxi (“Fuj Xyib”). [《辞源》：“伏羲是古代帝皇名，他姓风，有圣德，像日月那样光明，故称太昊。他教民种田、捕鱼和牧养牲畜方法，养牲口来充实厨房的食类，故又称庖牺，他最初画出了八卦，制作了书契，在位一百一十五年，传位给子孙达十五世，共一千二百六十年。神农氏出现后，有的叫他宓羲，也有的叫他虑羲。”]

Whether Fuxi was a person or a light source, he was regarded as the creator of human beings according to legends of China. The sacrificial culture as well as divination was taught by him. According to the Fan Welang version of the book “History of China” (“中国通史” by 范文澜), Fuxi had a snake-like head and the body of a dragon.

The mythical story of Fuxi reflects the mythical dragon and image of a snake with legs of a lizard. Such dragons have been perceived as great icons for leaders who were powerful and strong. They even perceived it to have majestic power. This correlates with the Mong version of “Nraug Naab” and “Nuj Shis Loob” meaning “snake man” and “legendary dragon” respectively. Another version stated that of “Nraug Naag” which denotes of the rat or a poor young man.

To get back to Zhuanxu and his descendants while they dwelled at the Yellow River, there were heavy rain falls that constantly caused floods. The book **Yu Gong** (禹贡) states that Yu was appointed by the **King Yao Chonghua** (姚重华 aka Dai Shun (大舜)) to stop the flood of the Yellow River. For over 13 years, Yu and the villagers dug up canals to drain the Yellow River into different areas. Once the river was under control, Yu was well honored by the people.

<sup>45</sup> Source from Xinhua Dictionary (新华字典) of the term Fu (伏) and Fuxi (伏羲).

Yu was known as the *Great Yu* or **Da Yu** (大禹) in Mandarin, and was the grandson of Zhuangxi according to *Shiji Chronicle*. His real name was Wen Ming (文命 “Waam Meej”). Another source from the **Book of Han** stated that Great Yu was the fifth generation from Zhuangxi. Da Yu was also appointed to fight the San Miao people and drove them further south. With his success, he became the new King.

The Xia region was at the Yellow River in modern northern Henan as it was the leading state. The time from the Zhuangxi until the fall of Xia is not clear and could not precisely be calculated. The Xia kingdom survived for a very long time anywhere from 2205-1989 BC to 1766-1558 BC.

**Guǐ** (癸) was the last ruler of Xia. He was known as **Jie** (桀 Ntsiam), written in historical data as **Xia Jie** (夏桀). King Jie kept a close tie with the other *Mong states* (盟国 *Mong Guo*) such as **Wei** (韦), **Gu** (顾), **KunWu** (昆吾), **Wen** (温), and **JingBo** (景亳; 蒙亳), but he had his own political problems with the people.

**Mong Guo** (盟国) was a regional name and people; an alliance among the different regions of the Yellow River Basin and Xia was the leading state (also known as Xia Mong 夏盟). *Mong* (盟) was used in *Shiji* chronicles, but it was mostly interpreted as be “united” or allied regions. *Mong Guo* also appears in the *Spring and Autumn Annals* which will be presented shortly.

*Wei* of *Mong Guo* (盟国韦) was at present-day Henan Hua Anyang County (河南安阳滑县). *Gu* was a *Mong Guo* state at Southeast Henan Fan County (河南范县东南). *KunWu* was *Mong Guo* state at Southwest Henan Puyang (河南濮阳西南). *Wen* was the *Mong Guo* state at present-day Mong Zhou City (孟州市), which is now northwest of Henan (西北冶墙: 古时冶墙地属温). All these states were in Northern Henan.

The exact location of *JingBo* (景亳 JeebNpoj) was unclear. According to one version, *JingBo* was southeast of present-day Henan *Shang Qiu County* (河南商丘县东南).<sup>46</sup> Others also referenced *JingBo* as *Hao* (毫), and said it was at present-day Henan *Shang Qiu County* (今河南省商丘县北面) because there is an existing city name *Bo* in that region. That area is the central eastern Henan region bordering Shandong. A third speculation says that the original *JingBo* could be at the *Da Ren Xun County* of Henan Province near *Pi-Shan* (丕山).



Shandong Jiayang Wuliang Temple  
Stone portrait of Da Yu holding a bull's head.

<sup>46</sup> SiMa Qian, translated by Wu Shuping, Feng Xiaolin, Li Ling, and others, “Historical Records [Shiji]: ancient to modern analysis and translation,” *New World Publisher*, 4 books, January 1, 2009. [司马迁, 注译: 吴树平, 李零, “史记: 文白对照全译,” 新世界出版社, 2009-01-01, 四册]

Table 3.1 Baidu definition on JingBo that used to be Mong Bo (蒙亳 Moob Npoj).

<p><b>词语信息</b></p> <p>běi bó ㄅㄟˊ ㄅㄛˊ</p> <p>北亳</p>	<p><a href="#">编辑本段</a></p>
<p><b>词语解释</b></p>	<p><a href="#">编辑本段</a></p>
<p>古地名。殷三亳之一。又称景亳或蒙亳。相传为汤始居之地。汉为蒙县，属梁国。地在今河南省商丘市，一说在今山东曹县南。参阅清吴卓信《〈汉书地理志〉补注梁国蒙》、王国维《观堂集林说亳》。晋皇甫谧《帝王世纪》：“蒙为北亳，即景亳，汤所盟地。”</p>	

JingBo (景亳 “Ceeb Npoj”), previously known as **Mong Bo** (蒙亳 “Moob Npoj”), was the region where Tang (“Nthaab”) built his army. According to the Emperor Wang Biography (帝王世纪), the Jin Emperor Fumi (皇甫谧) stated “*Mong yog peg nboj, ji Jing nboj, Nthaab suam Mong teb.*” It means that, “Mong was Northern Bo, namely Jing Bo, all belongs to Tang’s Mong territory.” That Mong region was later conquered by Chu Man and renamed into Mong County. During the Tang Dynasty, it was named Liang Guo (梁国). It is present-day Henan Province under Tang Shang Qiu City (河南省商丘市).

**Tang** (汤 Nthaab), known as **Zi Lü** (子履 Txiv Lwm), was the main person who started a rebellion that put an end to the Mong Guo of the Xia era. Tang was known under other names such as Wu Tang (武汤 Wuj Nthaab), Cheng Tang (成汤 Tsheej Nthaab), and Shang Tang (商汤 Shaab Nthaab). He has other titles such as Tian Yi (天乙 [Ntug Iv]), Tianyi Tang (天乙汤 Ntug Iv Nthaab), Da Yi (大乙 NDais Iv), and Cheng Tang (成唐 [Tsheej Taag). Tang was also documented as Zi Lü (“Txwv Lwm”).

As a general, Tang invaded his neighbor You Luo (有洛). He also led a conquest into Jing (荆), a San Miao state to the south, and offered cattle to them upon their submission. Jing (荆) later developed into Chu Guo (楚国), a Man state (蛮地区 “Maab teb chaws”). Jing (荆) is not the same as Jing (京 Jeeb; Ceeb) of the north. They are spelled the same in western transliterations, but they are different.

This is how the story began. When Tang visited Xia to pay tribute, King Jie imprisoned him in a Xia prison known as **Xia Tai** (夏台). He was released the following year. According to SiMa Qian, King Jie was not good to the people. Tang knew that the people did not like him. Tang developed his armies from the southeast region at Mong Bo (蒙亳 aka JingBo 景亳). That was where Tang led the initial rebellion.

During the 26th year of King Jie's reign, Tang led JingBo to invade the Mong Guo states (盟国). They invaded Wen (温) which caused KunWu (昆吾) to attack MongBo. The struggle between them continued for several years. As Tang’s division became more powerful, they invaded the Mong Guo Wei of Xia (夏的盟国韦). A year after Wei was under their control, they attacked Gu of Mong Guo Gu (盟国顾). Tang then attacked KunWu and Xia during the 31<sup>st</sup> year of King Jie's reign.

King Jie and his troops were pushed to **You Luo** (有城之墟) at present-day Southwest Shanxi (山西西南). They were defeated and fled to **Zhòng Zhèn Míng Tiáo** (重镇鸣条). It is now Shanxi Province, West ĀnYì County (今山西省安邑县西). Tang personally led



his troops to go after King Jie. After two battles, King Jie and his troops fled east to **San Zong** (三陵). San Zong was at present-day Shandong Dingtao County (山东定陶县).

King Jie was captured at San Zong. SiMa Qian wrote that he was exiled, and died three years later. [“夏桀无道，汤放之鸣条，三年而死。其子獯粥妻桀之觶妾，避居北野，随畜移徙，中国谓之匈奴”].

ChunWei, one of King Jie’s sons, took King Jie’s widows as his own wives. That was an inheritance marriage custom. Another family male member would take possession of the widows and properties if the husband passed away. This custom was practiced to retain the bloodline and possessions of the family.

To avoid attack from Tang’s soldiers, ChunWei took his people and fled into the vast desert with their livestock. They lived among the Northern Man (北蛮 Bei Man). With their grazing nomadic lifestyle, they became known as Shan Rong (山戎), Bei Rong (北戎), Mó Zhōng (无终), Hūn Zhōu (also Xūn Zhōu or Xun Yù (荤粥)), and then XiongNu (匈奴).<sup>47</sup> These were names given to them. They are articulated under present-day Mandarin part-of-speech and could be different from the origins.

Northwesterners were known as Xun Yu (荤粥) during King Yao reign (尧时) which the character 荤粥 also has a connotation for “meat porridge” (Hun Zhou [nqaj tshawg or hau tshawg]). They were mostly known as Rong and then Zhou during the Shang Dynasty. During the Zhou Dynasty, those living to the northern mountains and desert were known as “Xian Yun” which had the connotation for *black dogs with yellow heads* [黄头黑犬]. Since the Qin Dynasty, people outside of Qin to the north were referred to as XiongNu.<sup>48</sup> Both Rong and XiongNu were descendants from King Jie. They were names given to the same people during different times.

The Shang Dynasty was formed after the fall of Xia prince state (around 16<sup>th</sup> century BC), and lasted until about 1046 BC. The name Shang was derived from their ancestors’ names; in this case **Shang Tang** (商汤 [Shaab Nthaab]). Shang was also known as **Yin Guo** (殷国) because its capital was moved to Yin land (殷地区 [Yeeb Tebchaws]). The first capital was originally established at Mong Bo (蒙亳) under present-day Henan Southeast Shangqiu County [河南商丘县东南], and was moved five to six times after that. MongBo was also used as Bo (亳; aka 景亳). It was later moved to present-day Zheng Zhou area (郑州市), and then to Anyang Shi Du (安阳市都 [Aabyaaj Shim NDug] in the 14<sup>th</sup> BC. That was when it became known as Yin Guo (殷国; 殷地 [Yeeb Teb]). *Yin Guo* and *Yinjing* (殷京 “YeebCeeb”) under Mong language are the same place.

The excavation of the Yin capital city was found at present-day northwest of Henan Anyang. Because of its history under Shang Tang, **Yin Dai** (殷代 [Yin Era]) was also referred to as **Shang Dynasty** (商朝, estimated 1600 BC to 1046 BC).

The **Ruins of Yin** (殷墟) are dated back to the Yin era. Archaeologists excavated weapons of warfare, animal and human bones, and other artifacts from that site. Many of the human bones were sacrificed prisoners of war. One of the tombs was for **Fu Hao** and another was **King Wu Ding’s** wives. Sacrificed people were also found in that tomb.<sup>49</sup>

<sup>47</sup> SiMa Qian, “Shiji”, 110 卷, Xiong Biography, Section 50. [司马迁, “史记”, 卷一百十匈奴列传第五十]

<sup>48</sup> SiMa Qian, “Historical Record [Shiji],” Xiang Yu Biography, Chapter 7, translated by Jiě Huiquán & Zhāng Déping. [司马迁, “史记”, 项羽本纪第七, 注释: 解惠全 & 张德萍]

<sup>49</sup> Yao, Minji, “Beyond Shaolin Temple”, Shanghai Daily Press, Jun 13, 2009.

They were slaves offered to the kings and royal family members. Bronze, jade, stone, and ceramic artifacts were also found at the site. These findings attested that Yin was a high level of civilization that practiced human sacrifice and slavery. Characters found on artifacts showed that Yin rulers used the term **ShangDi** (上帝 [King of above] “Shaaj Tim”) as supreme beings who the people worshiped.

Yin was estimated to have survived until anywhere between 1122 BC and 1046 BC after it was destroyed by its neighbor from the northwest, the Xia descendants who established Zhou Dynasty. The Xia people (Zhuanxu descendants under King Jie) returned as they moved around. They were mostly known as Rong and then Zhou who were related to Yin people.

### Mong Guo of Zhou Dynasty

The term “Zhou” was used for soup or porridge (粥 “Tshawg”) and the regional area (州 “Tsawb”). It was first documented under the character 鄒 and then 周 for the Zhou Dynasty. The character 周 (“Tsawb”) was used for demarcated fields (full crops) after ancient characters were designed during the Zhou Dynasty. That period included both the Spring-Autumn and the Warring States which is one of the longest dynasties.

**Zhou** country (鄒國; 周国) was formed by Rong from the northwest of the Yellow River Basin where it is present-day northern Gansu and Shaanxi provinces. Those people have to do with XiongNu. “Rong people are the time of the XiongNu [戎人: 指当时的匈奴].”<sup>50</sup>

Rong maintained good relations and had mixed marriages with the Yin people on the western frontier. It was recorded that **King Zi Shou** (子受; “Txiv Shawm”) of the Yin country said Rong was shuo (united) into Zhou.

Rong people of Zhou started to use the term “Wang” for kings. It first appeared in the Book of ShiJi. SiMa Qian wrote “周武王又处死了妲己，释放了箕子，修缮了比干的坟墓，表彰了商容的里巷。封纣的儿子武庚禄父，让他承续殷的祭祀，并责令他施行盘庚的德政，殷的民众非常高兴。于是，周武王做了天子。因为后人贬低帝这个称号，所以称为王。封殷的后代为诸侯，‘隶属于周’”。 This section translates as “*The king Zhou Wǔ Wáng put DaJi<sup>51</sup> to death, and mended BiGān's tomb. He also praised PánGen's neighbors, entitled WǔGēn LùFù and appointed him to inherit Yīn, and Pán Gen's policies were good to the people, and the citizens of Yīn were very glad about it. As a result, Zhōu Wǔ Wáng took the throne as Tian Zi (“Ntug Txw”). Because the title Dì was considered derogatory, people gave the king the title Wáng instead of Dì. The King's descendants were entitled Zhū Hóu (诸侯 [Tswu Hau]), belongs to [members of] Zhōu*”<sup>52</sup>”.

The Rong people at Western Zhou were known to go by the clan name Ji (“Ntsig”). It first appeared in the north from present-day West Shaanxi at the “Ji Water Basin” (姬水流域 [Ji Shui LiúYù]). The clan name formed very early before the existence of other names

<sup>50</sup> SiMa, Qian, “ShiJi: Historical History,” Xiang Yu Biography, Chapter 7, translated by Jiě Huìquán & Zhāng Dépíng. [司马迁, “史记”, 译注, 项羽本纪第七, 注译: 解惠全 & 张德萍]

<sup>51</sup> The last emperor’s wife of Yin

<sup>52</sup> It also implies “vassal of Zhou”.

(Wang, Zhang, Li, Yang, Wu, Huang, Xiong, SiMa, Liu, Zhu, etc.). SiMa, Liu, Zhu, and other clans are original names of the southerners of Chu Man people. The name SiMa first appeared under Chu historical data as being an official title, but it developed into a clan name once Chu became powerful.



After the people of Ji area became mighty, they entered the lower area of the Yellow River Basin from the west. The Ji (“Ntsig”) were people of Xia,<sup>53</sup> and were direct descendants from the King Zhuanyu.

There are two versions to where the Ji location originated. The first one says it was off the central Du Cheng County (关中中部武功县) along the Qi River County (漆水河). It is the northwest side of the middle region of Shaanxi Province. The other says that it was located in the north central Huangling off the Ju River (位于关中北部黄陵县附近的沮河). The two rivers are tributaries of the Wei River known as Weihe.<sup>54</sup>

**Ji Chang** (姬昌; Ntsig Tshaab), was born and raised at the Ji River, and took on the Ji clan name (少典之子, 出生成长于陕西姬水, 因而姓姬). He was said to descend from the Yellow King (黄帝轩辕氏). A member of the Western Zhou (Xi Zhou), he was imprisoned by Zi Shou (子受 [Txwv Shoum; Txiv Shawm]) of Yin who was also known as **King Xin** (帝辛 [Tij Xyeeb]). After several years, Ji Chang was released.

Under Ji Chang, the number of soldiers grew as they incorporated other smaller divisions. He became a king known as Wang Wen (王文 [Waaj Weej]) of Zhou.

While **Yin** (殷国) was at war in the eastern region, Ji Chang’s second son *Wáng Wǔ* (王武 [Waaj Wuj]), led the Zhou forces into the Yin capital. The southwest people of **Shu** at modern Chengdu (“Tsheel Ntug”) were part of a vassal (Shuo) under Ji Chang and assisted in the invasion of Yin. When the capital of Yin fell to Wang Wu of Zhou, King Xin committed suicide. Gradually, Zhou dominated the Yellow River regions.

Yin people who chose to resist against Zhou moved outward to the east. Many assimilated with northerners during the Western Zhou period, and became part of Yan people who continued their ritual of sacrifice.<sup>55</sup> Yan used to be You that developed into Yan during the late Spring and Autumn.

<sup>53</sup> Zōng Zhǔbiān, Wú Róngzhēn, Fù Zōng Zhǔbiān, “Miao Zu National History,” *Beijing: Minzu Chu Banshe*, Volume 2, November 2007, p 22. [总主编, 吴荣臻, 副总主编, “苗族通史,” 北京: 人民出版社, (二), 2007. 11, p 22.]

<sup>54</sup> “姬水: 人文历史” Baike Badu definition on 姬水.

<sup>55</sup> Sun, Yan (June 2006). “Colonizing China’s Northern Frontier: Yan and Her Neighbors During the Early Western Zhou Period”. *International Journal of Historical Archaeology* 10 (2).

When Zhou people came to rule the Yellow River Basin, their rulers called themselves **Wang** (王 Waaj; Vaaj). This is an important ruling title for northern people who re-entered the Yellow River Basin during that time.

The title Di was considered derogatory during that time as mentioned in SiMa Qian's writing. **Di** (帝) was last used by Yin at the Yellow River area. For example, the last King of Yin (Shang dynasty) went by *Di Xin*.

It was during the Zhou era that ancient characters were developed. Characters were first seen on the "**Oracle bones**" founded in modern Henan. People noticed the scriptures on the bones when they collected them for medicine. From there, they gradually adopted writing. The characters were first known as KaiShu (楷書; 楷书).

KaiShu ("Qhais Shub") under Mong means a *carved piece of article* (stone, wood, bamboo, or a sheet of paper). Kai (楷) is presently used in Mandarin as model or pattern, and KaiShu means regular scripts.

The Zhou writing system was the foundation for ancient writing in Eastern Asia. Some of the Zhou literatures were collected and later became the key sources that gave insight into the Zhou Dynasty. For example, the books *Guoyu* (国语), *Shan Haijing* (山海经), *ShiJing* (诗经), *Yu Gong* (禹贡), and *Chun Qiu Zuo Zhuan* (春秋左传) were among the oldest texts written at the Yellow River Basin during Zhou Dynasty. Some of the recovered historical books include *ShangShu*, *ZhouShu*, and *WuCheng* (尚书, 周书, 武成). They were known to be three separate books which were combined into one; therefore, past writers often referred to them as one book. *ShangShu* was originally known as "Shu", and it was later renamed. They were destroyed during the Qin Dynasty.



Unearthed bones dated to Shang Dynasty

The book **Guoyu** contains a collection of historical records of numerous states (countries) from Western Zhou until 453 BC. The book **Shan Haijing** was a collection of maps and descriptions of mountains and rivers of Zhou's geography. It contains geographical and cultural accounts prior to Qin Dynasty as well as a collection of stories. The original versions of these books were bounded during the Warring States. *Shan Haijing* originally consisted of pictographs which were translated into writing and early mythological events such as the warfare between Huangdi and Chiyou ("Faajim & NtxigNyooog").

**ShiJing** was written during the Spring and Autumn period. This book was the first anthology of ancient poems and songs of China ranging from the beginning of Western Zhou Dynasty to the middle of Spring and Autumn period. It contains more than 500 years of historical data and was written in the 6th century BC.

**Yu Gong** was written during the middle period of the Warring States. The author was unknown. The main content was about the process of harnessing the flooding of rivers by the Great Yu.

**Chun Qiu Zuo Zhuan** (春秋左传) was organized based on the original writing from Ming Suo (明所) and other ancient bamboo records of the Warring States. It was originally called **Chun Qiu Zuo Shi Zhuan** (春秋左氏传) under Mandarin. Other names are *Zuo Shi Chun Qiu* (左氏春秋) and *Zuo Zhuan* (左传). Under western transliteration, it is known as “Spring and Autumn Biography”, “Spring and Autumn Annals”, or “Bamboo Annals”.

The book title “*Chun Qiu Zuo Shi Zhuan*” means it is about the Spring and Autumn biographies of the Zuo people. **Zuo people** (左氏 Zuo Shi) mean the northwestern people from the Yellow River Basin who came to rule over the central Yellow River Basin after the fall of Shang Dynasty. They eventually created the Zhou Culture, which became the foundation culture for later kingdoms at the Yellow River Basin. *Zhou Culture* was also referenced as *Xia Culture*.

Some philosophers whose teaching became a factor in both social and governmental culture during that era were **Kǒng Tzú** (孔子), **Lǎo Tzú** (老子), **Mò Tzú** (墨子), and **Mòng Tzú** (孟子).<sup>56</sup> These philosophers influenced the Zhou people and governments with their ideas on personal, social, and governmental morality. Their teachings continued to influence later kingdoms.

Kong Tzú’s teaching was promoted by Mong Tzú, and became dominant during that time. Mong Tzú was born as **Mong ke** (MoobKhawv) in the modern Shangdong ZouCheng region (邹城 [Txoub Tsheej]). His name was later adopted by western writing into **Mencius**. Note that *Mong* was his tribal name and was transliterated under the character 孟.

Zhou people were known to be Mong. In the Spring and Autumn Bamboo Annals, it states that “*Zhou is zong Mong*” (“txoob Moob”), who later went by different clan names. (“周之宗盟，异姓为后.”)<sup>57</sup> “**Zong Mong**” means they are of Mong origin or their ancestor was Mong.

When Mong under Zhou fought the Mong under the last king of Shang Dynasty, San Miao people supported Shang in that war. After Zhou took over, they banished many San Miao descendants into the San Wei of Gansu. That period of history was confused by past writers and it was mistakenly defined for the Mong as Mong being banished into Gansu.

The majority of Miao (San Miao) was at Jiāng Huái (Huai River) during that time. The name “Jiang Huai” existed in Anhui Province, which was the central location of San Miao. “*San Miao was at Huai River; Jing Zhou region [of San Miao] was under chaos. During King Shun time, the northern became **Bei Di** (the Yellow River Basin); the [southern] Huan and ChongShan became **Southern Man** (NanMan); part of the San Miao was moved to San Wei [Southern Gansu] and changed [mixed with] the **Western Rong**; those at Yú Yǔshān changed [became] to **Eastern Yi** people: the four worlds [divisions] became its unique looks.*” [“三苗在江淮、荆州数为乱。於是舜归而言於帝，请流共工於幽陵，以变北狄；放驩兜於崇山，以变南蛮；迁三苗於三危，以变西戎；殛鯀於羽山，以变东夷：四罪而天下咸服”]<sup>58</sup>

Deriving from such writing of the main four regions Xi Rong, Bei Di, Dong Yi, and Southern Man, past literature also transliterated the northern people into **Rongdi** (戎狄)

<sup>56</sup> Mong Roman Latin Writing (MRLW): Khooj Txwv, Laug Txwv, Moj Txwv, and Mooj Txwv respectively. The term “Txwv” is concurrently used as “Txiv”.

<sup>57</sup> “春秋左传,” 隐公 (元年~十一年), 北京国学时代文化传播有限公司, 版式: 静远, 2000.

<sup>58</sup> SiMa Qian, “Historical Records [ShiJi],” Five King Book Annal, Volume 1. [司马迁, “史记,” 卷一, 五帝本记第一]

and southern people into **Manyi** (蛮夷). *Rongdi* (戎狄) referred to people of Xi Rong (西戎 [Xyib Zoov]) of Shaanxi-Gangsu and Bei Di (北狄 [Peg Tim]) of Shanxi, Hebei, and Liaoning. *Manyi* (蛮夷 [Maabyiv]) were the Southern Man and Eastern Yi (**Dong Yi**), which Yi was known to be Man as well.

Southern Man people during that time was south of the Yellow River Basin of San Miao regions. Once the people of the Yellow River Basin and Southern Man were incorporated into the mainstream, the name “Southern Man” was continued to be used for the far south from the Yangtze River.

To support SiMa Qian’s writing, the Zuo Zhuan (Bamboo Annals) also recorded that the western region was known as *Jiang Rong people* (姜戎氏) meaning there were Jiang people and Rong people living there. Jiang (“Caab”) was an ancient name for San Miao, the Man people. The book Guoyu in section Zhouyu (国语:周语) also recorded that during the King Xuan reign of Western Zhou (西周宣王), Jiang people went to lived [resettled] among the Rong.<sup>59</sup> Later, they gradually migrated eastward.

Some of the Rong and Jiang became known as Qiang. They were also part of Qin people. That historical discourse will be covered later.

The majority Rong formed Zhou Dynasty and people, descendants from Xia. Their kingdoms were ruled by the Ji family (姬 [Ntsig]). **HaoJing** (镐京 “HaujCeeb”) was their initial capital which was near modern XiAn.

Ji (“Ntsig”) was widely used during the Zhou country for over 700 years, but the family name no longer existed. Its extinction was not clear. People of China have a history of converting names, and based on Mong folklores, Ji (“Ntsig”) used to be a Mong clan name which will be covered in Chapter 12.

The Ji’s government on social order and military structure was based on their monarchial **FengJai System** (封建 [Mandarin: Fēngjiàn; FeebJais; FenJais]) according to the Book of ShangShu. FengJai means “to classify into structural groups or classes” under Mong language, but westerners translated it into feudalism. Military soldiers and workers were given titles and grouped into classes. For example, the term Wangzi (王子 [Vaaj Ntxwv]) was used as a title for descendants from kings. This was a popular term used on royal princes during that time, and it is still a part of the Mong language.

Under the FenJai government system, the society was created into social classes where the Wangzi members would manage their own affairs. They met on a regular basis to address issues. Among the nobles, one would be elected to lead the FengJai divisions and lead their armies to defend against outside invasions.

After three centuries of ruling, the Ji’s FengJai system started to deteriorate. Clans were given their own freedom and as they developed into different regions, they became more and more independent. Therefore, the regional leaders became self-governed and rose to power within the Zhou boundaries. New developed regions were Jin Guo (晋国) Zhèng Guo (鄭國 [Tseej Quas]), Shēn Guo (申國 [Sheeb Quas]), Qin, Qi, Lu, Song, You-Yan, Hua, and Han (韩).

Zheng Guo (771 to 701 BC) was also founded by the Ji family under **Ji Xuan**, known as **Wang Xuan** of Zhou (周宣王). The Shen, on the other hand, was ruled by the Jiāng

<sup>59</sup> “国语” 国语卷一, 周语上 [“姜氏之戎”]

clans (薑; 姜). Both of them were neighboring countries in modern Henan where Shen was to the south of Zheng. Later, Shen's power was overthrown and occupied by the southern ethnic of the Mán people ("Maab"), and it became part of Chu Mán country.

After the Shēn government fled to join the *Zheng*, **Quang Rong** (犬戎) tribes invaded from the north. Quang Rong attacked and took control of the Zhōu's capital at Hàojīng ("Hauj Ceeb") in modern Shaanxi. *Quang Rong* was referred to outer Rong who were not part of Zhou during that time.

As previously covered, San Miao people were exiled to San Wei (in Southern Gansu) and became part of the Western Rong. ("迁三苗于三危, 以变西戎.") Rong and Western Rong may or may not be the same people because there was no clear indication to whether they were or were not. Rong was a general term for northwesterners who lived outside of Shang while Western Rong (西戎) and Quang Rong (犬戎) were general terms for westerners who lived outside of Zhou [Rong] sovereignty. Western Rong (Quang Rong) during Zhou Dynasty was a mixture of San Miao descendants and Rong.

Before the Quang Rong took control of HaoJing City in the west, Zhou had its own internal fighting. The conflict started after King **Ji GongSheng** (姬宮涅), known as **King You**, married the daughter of the Shen country. They gave birth to a son, but King Ji GongSheng abandoned his first wife and her son **Ji YiJiu** (姬宜臼 [Ntsig Iv Cuag]). Ji GongSheng favored his concubine-wife and her son. That put the concubine's son next in line for the throne. The Shen regional people was outraged and started to recruit the *Zheng* and *Western Rong* as allies to overthrow King Ji GongSheng of the Zhou country. Ji GongSheng was killed during an attack on the capital by the Quang Rong. During the 29 years of *Dài Gōng*, Quang Rong killed King Ji GongSheng, and Ji YiJiu became the prince. [戴公二十九年, 周幽王为犬戎所杀, 秦始列为诸侯。]<sup>60</sup> King Ji GongSheng was known as *Zhou Yōu Wáng* (周幽王); and Ji YiJiu was *Qin Shi* (秦始) under ShiJi Chronicle.

The Shen, Zheng, and other allied nobles made Ji Yi Jiu the new King (Wang). He went by the title *Wang Ping of Zhou* (周平王).

Under Ji Yi Jiu's Kingship, there was unrest between the Zhou government and Western Rong. The rebels continued to lay siege to the capital **HaoJing** until they captured it. That area was also known as Wei River Valley (渭河), and was developed into **Qin Guo** (anywhere from 771 BC to 546 BC).

Ji Yi Jiu and his government fled to **Luoyi** (雒邑 [Luajiv]), east of modern day Henan Luoyang (洛阳 [LuajYaaj]). The new era of Ji rulers was the **Eastern Zhou** country (东周国; 東周国) or Eastern Zhou Dynasty.

<sup>60</sup> SiMa Qian, "Historical Records [ShiJi]," Volume 38, Sòng wēi Zi family, Chapter 8. [司马迁, "史记", 卷三十八, 宋微子世家, 第八]

## Zhou: Spring and Autumn

The shift of Ji's power from west to east was the beginning of Spring and Autumn period (770 to 476 BC). It was called Spring and Autumn period based on past interpretation of the term Chūn Qiū Shídài (春秋時代) which means Spring and Fall era. Like Xia, an idiom for "going into the warmer southern world" [summer], Chun Qiu was an idiom that expressed the meaning of "rise and fall" of kingdoms under Zhou people. Those historical data were derived and interpreted from the Chun Qiu Bamboo Annals. One view claimed that those annals were written in Lu country.

Lu society and people were also descendants of the Ji clan but they developed into a separate region at the southwest of modern Shandong. Their capital was Qū Fù (曲阜) and was located in Shandong Jinan (济南 [NtsimNaj]). That region later developed into Song which was also known as LuSong.

Lu society was south of the Mong Shi region. The Mong Shi region was Zhuanxu Country (顓頊国) that was named after Zhuanxu. The eastern part of Mong Shi region became Qi. Those two regions were known as Qi Lu countries (齊魯国). Those Mong kingdoms eventually disintegrated during the Warring States. Reference the books "论语: 季氏", "史记", "康熙字典", "风俗通", and "通志: 二七; 氏祖三" for more details.

Besides Mong Shi and Eastern Mong Lordship regions that were covered under the Xia Dynasty, the regional Mong area (盟) also existed during the Spring and Autumn. The name **Mong** was used in ancient literatures to imply two things. First, 盟 was used in referring to the Mong people and Mong region; and secondly, a united nation between two or more regions. The transliterations 盟, 孟 and 蒙 have to do with the same people during that time.

According to the book Spring and Autumn Biography of the Zhou people (春秋左传), under section 隐公 (元年~十一年), it states that "during the Spring of King Zhengyue reign, **Zhu people** (邾 [southern people]) had contempt towards the Mong (盟). Summer in May, Zheng was able to take a section of Yan (鄆), a prince state of present day Yan Ling County of Henan (河南省焉陵县). During Autumn in July, NTu Wang Shi Zaixuan (天王使宰咺) restored benefits for the people. In September, Song Mong people (Xooj Zeeg Moob 宋人盟) came to the guard [look out for enemies]. Winter October (2 months), Jibo (Ntsim Nboj) came. Public officials were added to expand the military divisions." ("【经】元年春王正月。三月，公及邾仪父盟于蔑。夏五月，郑伯克段于鄆。秋七月，天王使宰咺来归惠公、仲子之赙。九月，及宋人盟于宿。冬十有二月，祭伯来。公子益师卒。")<sup>61</sup>

The above paragraph says that Zhu despised the Mong as Mong began to unite the regions at the Yellow River Basin. Song [between Zhu and Mong] was part of the Mong and kept Mong on guard.

The Zhu name appeared in two locations during Zhou Dynasty. First, it was a name used during King Wu (周武王) time for the Zhu people of Feng region. The Feng region was at present day Shandong and that regional people were later known to take on the clan name Guo (国). Second, the Zhu were the people of Chu during the Warring States.

<sup>61</sup> "春秋左传," 哀公: 元年~十一年, 北京国学时代文化传播有限公司, 版式: 静远, 2000.



The Zhu region was at present-day Hubei Huang Qu County (湖北省黄冈县) and it was united into Chu Man nation.

The Annals of Spring and Autumn recorded that Zhou during that time had many states and Mong (盟) was one of them. Those states affiliated among each other as union states known as Mong Guo (盟国). They united under the name Mong to resist outsiders, but they also fought each other.

Under 桓公 (元年~十八年), it says *“during the beginning in the spring, the public [of Zhou] came to rebuild Zheng [after a flood]. From that, Zheng people return to worship the Zhou court, and became acceptable as a sacrificial land. The public approved. In March, Zheng leader (s) broke their promise in giving land to Zhou [referring to Mong leading state] and also taken out [Zhou] from their sacrificial hall. Autumn, there was flood water. That region was submerged under water. During the winter time, Zheng came back to worship [thank] the Mong.”* (“【传】元年春，公即位，修好于郑。郑人请复祀周公，卒【完成】易祊田。公许之。三月，郑伯以璧假许田，为周公、祊故也。秋，大水。凡平原出水【出水：被水淹没】为大水。冬，郑伯拜盟。”)

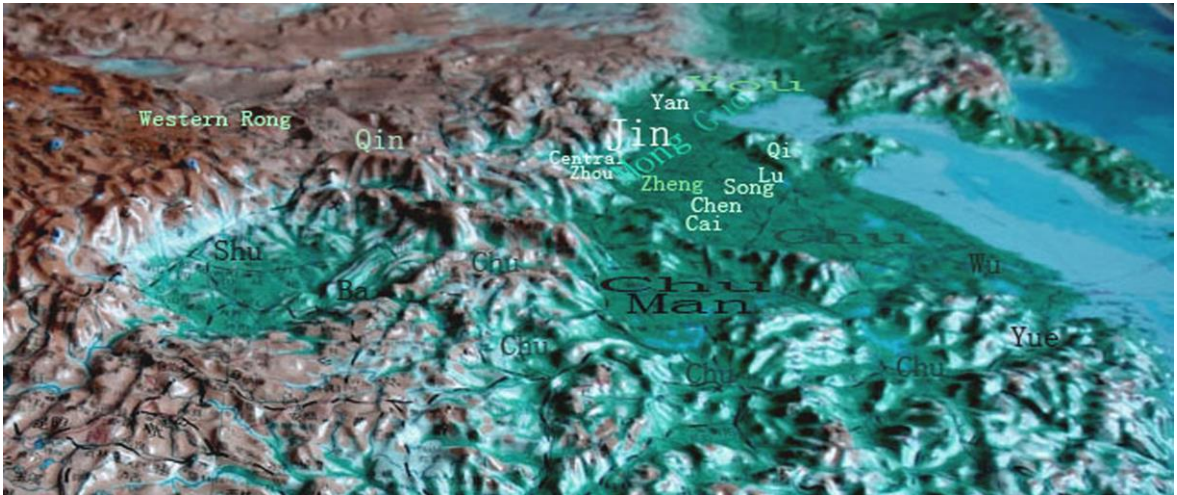
The above explains that Mong went to help rebuild Zheng, and Zheng then paid tribute to the Zhou court and followed Zhou sacrificial law (religion). Zheng then betrayed Zhou leaders by breaking away from the alliance. According to one translation, after Zheng broke away from Mong to join Yue and added Yue ancestors to their sacrificial altar [temple], Mong then said: *“Betrayed Mong will not be able to be on the throne! [will not succeed as a country!”* (夏四月丁未，公及郑伯盟于越，结祊成也。盟曰：“渝【改变，违背】盟，无享国!”) Subsequently, Zheng was flooded again and came back to worship Mong.

During the seventh year of Spring and Autumn ([传]七年春), Mong and Xiang people wanted to have success in Zheng area, and subsequently aided Zheng in the Summer. Once the people of Zheng, Qi, and Wei started to attack Mong and Xiang, the [Mong & Xiang] kings fled back to Mong [area], and Xiang refugees fled to Jia (郑). (“夏，盟，向求成于郑，既而背之秋，郑人，齐人，卫人伐盟，向。王迁盟，向之民于郑。”)

Mong and Xiang (盟 & 向) were the two most powerful states during that time. They were often referred to as Hou Guo, Wang Guo, or Di Guo (侯国, 帝国, 王国) which means they were imperial states that had higher authority over other regions. The above writing says that they had interest in Zheng so they aided Zheng. However, Zheng and others' rebelled against Mong and Xiang. That shows that the different regional prince states wanted to be independent from Mong and Xiang (Zhou Imperialism). Besides rebelling against Mong and Xiang, those prince states also fought one another.

About sixteen years during Wang Zheng Yue (【经】十有六年春王正月), people of Song, Qi, and Wei went to attack Zheng in the summer. During the autumn, Jing (荆 a Man kingdom), from the south (of southern Henan) also attacked Zheng. In the winter during the twelfth month [of lunar calendar], the leaders of Qi, Song, Chen, Wei, Zheng, Xunan, Huabo, Tengzi all became Mong (the alliances) in the You [region]. Once they formed the alliance, then death fall on Zhu [Chu people]. (“【经】十有六年春王正月。夏，宋人、齐人、卫人伐郑。秋，荆伐郑。冬十有二月，会齐侯、宋公、陈侯、卫侯、郑伯、许男、滑伯、滕子同盟于幽。邾子克卒。”)

The Chu people were under the Zhu clan leadership during that time. The name Zhu was transliterated into a different character later on. Zhu and the Man people began to develop into a strong nation.



The You region was also part of Mong Guo (盟国) and it included part of present-day Northern Korea (Bohai) Jilin, Liaoning, and Eastern Hebei (Beijing and Tianjin). Mong people (盟人) flourished and lived among one another in the Yellow River Basin for a long time and were able to repel the Chu Man and Qin from advancing into the central Yellow River Basin.

Once internal conflicts began to build up among the Mong nations, they fought one another. Under that disunity, they faced invasions from the southern and western kingdoms.

According to the Spring and Autumn Annals, "Various princes began to attack Zheng and Song regions. Zheng princes fled to Li. The situation involved Chu. Chu then attacked Zheng in the spring time, and also attacked the Li area with no mercy." (【传】十六年夏，诸侯伐郑，宋故也。知郑伯自栎入，缓告于楚。秋，楚伐郑，及栎，为不礼故也。)

The struggle within the Mong nations eventually brought disunity among them. Different sovereignties began to fight for their interests. For example, Jin, Qi, Yan, and Qin became competitive states in the northern fronts.

Qi (齊國; 齐国), located on the eastern Yellow River of present-day northern Shandong, was later ruled by the Jiang family. It was replaced by the Tian family and eventually became the dominant nation on the eastern region.

The central northern Zhou regions became Jin country (晋国 1042 BC- 553 BC), which was a continuation of the Ji family. It included a large area from Qin to Yan. Jin became the *Mong guardian state* (盟主 Mong Zhu; "Moob Tswv") during that time.<sup>62 63</sup> That means Jin had control over other regions and was the leading state for Mong Guo (盟国).

<sup>62</sup> "春秋左传," 哀公: 元年~二十七年, 北京国学时代文化传播有限公司, 版式: 静远, 2000.

<sup>63</sup> "国语," 卷五 鲁语下, 卷十一 晋语五, 卷十四, 晋语八 ["晉為盟主"].

According to Spring and Autumn Annals, Jin became the Mong leading state. That suggests that Mong area (盟) was the central Zhou within Jin sovereignty.

The three main kingdoms of the Yellow River Basin during that era were Qin, Jin, and Qi. They often fought with each other and Qin was not considered a part of the Mong alliance during Qin's aggression.

During the Jin era, vows or peace treaties were made through "Mong Shu". Those vows were carried out between tribes, kings, and princes. When they swore over agreements in vows, they would kaishu (qhais shub) meaning to inscribe the agreement into stones or platforms known as Mong Shu.

The Mong Shu writings were found at Jin Cheng ("Ceeb Tsheej") of Shanxi, Hou Ma in a 1965 excavation site. Those writings were also known as Zai Shu ("Txav Shub") meaning "Taboo Book" or "Code [Law] Book". Because it was found at the location Hou Ma, these jade inscriptions were also called Houma Mong Shu (侯马盟书).

It is read as "*Hauv Neeg Moob Shub*" under Mong language." In the book **Zhou Li Si Mong** (周礼司盟 [Tsaaw Lim Xwm Moob]), section Zhang Mong Zai Zhi Fa (掌盟载之法 [Tsaav Moob Txav Tswj Fam]), it also notes "*Taboo, vows as well, Mong people book policies, animal slaughter blood [codes], offerings (sacrifices), additional books on burial rituals, the book of taboo (law).*" "*During that time of the princes and bureaucrats, in order to consolidate internal unity against hostile forces, such vow activities were often held. A vow has two sets; one set was kept in the Mong Oval office. The other was either buried underground or submerged into the river to ask the God spirit (神鬼 [ghosts]) to witness such vows.*" Under such vows, whoever broke the promise would be targeted by the underworld spirit who would come to take him and his whole family.

A vow site was found in the southeast location of Houma Jincheng area about 3800 square meters. Vows of Mong Shu were found buried with small buckets and sacrificed animals such as cattle, horses, sheep, and goats. At the northern walls of the bottom ridge, there was a small shrine which consisted of ancient bi (币 npib; currency) that was used as sacrificial jade. The buried Mong Shu did not have the jade coins. They were offerings and sacrifices to the God or ancestors.<sup>64</sup>

The ritual presented under Mong Shu was known as **Mong Shi** (盟誓) meaning "*Mong oath*". Mong Shi was also known for their writings and was the main writing system before all literature was destroyed during the end of the Warring States. It is not a familiar writing system under present-day curriculum, yet present-day characters appear to evolve from the Mong Shi writing system. Before the Qin Dynasty, Mong Shi characters were well known. The literature Wen Xindiao Long (文心雕龙) states that the writing of **Zhu Mong** (祝盟 "Txuj Moob") was a stylistic writing system that significantly impacted the culture during that time.<sup>65</sup>



<sup>64</sup> "Zhou Rituals: Mong affairs," Master Mong Record and Codes, written during Zhou Dynasty, author is unknown. ["周礼司盟", 掌盟载之法, 周.] From Baidu network (Figure 3.7).

<sup>65</sup> 刘勰, "文心雕龙" 成书于公元 501~502 年 (南朝齐和帝中兴元、二年)。

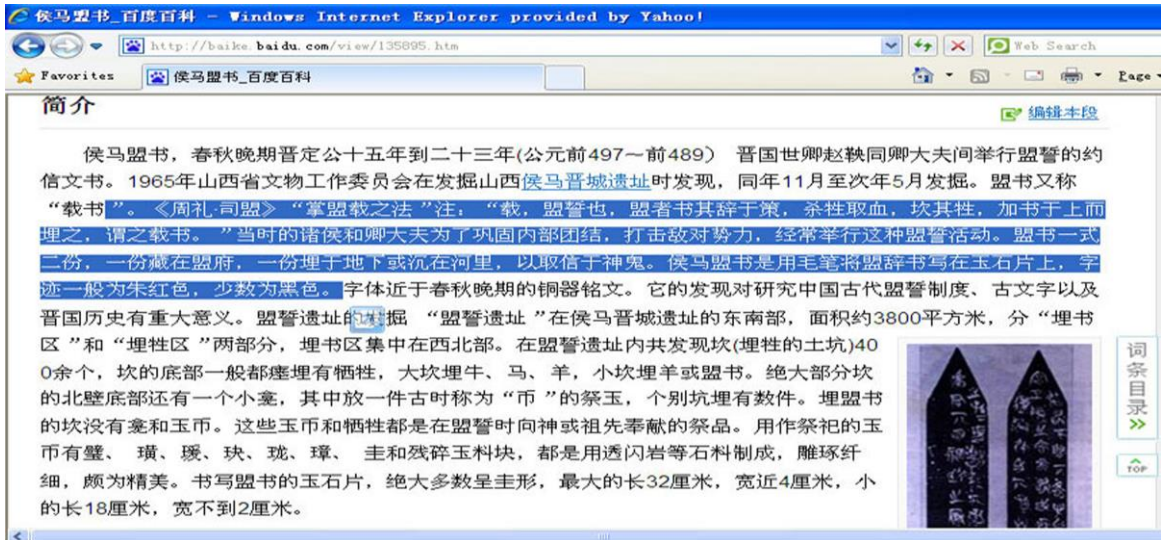


Figure 3.7

Zhu Mong (“Txuj Moob”) was an ancient text and it talks about praying to Heaven and Earth (天地 “NTuj & Teb”). The ritual of “Mong Shi” is about spirit and God rituals, but it did not state whether they really exist.

In the book of Chiya (赤雅), section Oath Ceremony (誓师), it states that the **Mong Oath** ritual is normally practiced by gathering together (all citizens) during a feud to unite against the enemies. Under such practice, “a sacrificial ritual (e.g. killing cow) must be summoned in the appearance of the people. It is to vow to God to take the Mong oath. That was how the law began which present-day people had forgotten. Originally, [the vows] inscribed into wood and implanted on to the mountain, so forever not to violate [betray].” (“凡有仇斗，杀牛聚众，封神盟誓。其法令人忘苑。先期刻木插于山椒，以示不诡。”)<sup>66</sup>

The book Chiya is an important monograph that talks about the customs of ethnic minorities. The historical text was written during the transition between the Ming and Qing Dynasties. The main content covers various aspects of western Guangdong ancient ethnic customs during the Ming and early Qing Dynasties. That suggests that Mong ethnic and culture existed in Western Guangdong, Southern Hunan, and Northeastern Guangxi mountain regions during that time. That also supports Mong stories for living in Guangdong, Guangxi, and southern Fulan (Hunan) during the transitional period of Ming and Qing. Later discussion will clarify this topic.

Getting back to the Spring and Autumn period, while Jin maintained the Mong guardian state, Lu became Song Country (宋国). It was ruled by the family name Zi (子; Txwv). Zi was also a courtesy name used to address an elderly man, and it is currently being interpreted differently from Mong and Mandarin languages.

Another country was **Chen Guo** (陈國) which was a semi-Mán state (Maab) during that time. The Book of Han (汉书·地理志下) recorded that Chen people was a mix of Mán

<sup>66</sup> 邝露, “赤雅”, 卷上, 广东, 明代.

people and Xia nationality [Mong].<sup>67</sup> Chen Guo was at present-day Huaiyang of the Eastern Henan province. Xia nationality mentioned here refers to Zhou people because they were Xia's descendants.

Qin, as covered, was originally formed by people of the west including the Western Rong who dominated the western region of the Yellow River Basin. Among them were the Jiang people (northern Man from San Miao) which Mong generals led them to attack other Mong states to their east. Qin was first ruled by the Ying (嬴) family. **Ying Feizi** (嬴非子) was a horse trainer and breeder for the Ji royals. His family name Ying was given to him by his father-in-law **Ji Pi Fang** (辟方 Ntsig Phim Faab).<sup>68</sup> King Pi Fang gave him the western land at modern Gansu Tianshui to rule. The land originally belonged to the Western Rong people. That area then developed into the name Qin Guo which formed the Qin people and country.

The royal families of the Qin Dynasty were descendants from Miao people as well as from **Zhuanxu** (顓頊). One of Zhuanxu's descendant was a daughter, named Nu Xiu. According to legend, while Nu Xiu was weaving, a black bird dropped an egg. She ate the egg and then gave birth to a son named Daye. Daye married to a *not well known* tribal daughter named Nu Hua. They then gave birth to Da Fei in the Yuping Water region (禹平水土). From there, the blood line led to **Qin Shi Huangdi** (秦始皇帝).<sup>69</sup> (“秦之先，帝顓頊之苗裔。孙曰女脩。女脩织，玄鸟陨卵，女脩吞之，生子大业。大业取少典之子，曰女华。女华生大费与禹平水土。”) This writing suggests that one of Zhuanxu's descendants (a daughter) married a Miao person (“Black bird”). The term Miao Yi (苗裔) can also be interpreted for the meaning “Miao descendants”. This subject will be further explored under the Han Dynasty when Chu Han tried to maintain their San Miao root.



By the near end of Spring and Autumn period, there were four main political entities, Qin, Jin, Qi, and Chu. These major kingdoms began to expand their power by invading into one another's territories as well as the neighbors. Jin, Qi, and their united states under the *Mong Guo* defended their territories against Chu multiple times.

Throughout those historical events, the San Miao territory was pushed to the middle regions covering the south of the Huai River and beyond the Yangtze River. The Shu, Ba, Wu, and Yue countries were also San Miao [Mán] regions. Wu was a mixed of Mong and Mán people (蛮人 Maab Zeeg) after Mong went to live with them.

**The Chu** country (楚国) existed for a very long time since the beginning of Spring and Autumn. San Miao of the Jing Mán founded the Chu country. The majority of Mán people (mainly San Miao) in the south began to be absorbed into the Chu country (楚国) during

<sup>67</sup> [汉书·地理志下] Zōng ZhūBiān, Wú RóngZhèn, Fù Zōng Zhūbiān, “Miao Zu TongShi,” Beijing: Minzu Chu Banshe, Volume 2, Novermeber 2007, p 23. [总主编, 吴荣臻, 副总主编, “苗族通史,” 北京: 人民出版社, (二), 2007. 11, pp 23.]

<sup>68</sup> King Xiao of Zhou

<sup>69</sup> 司马迁, “史记,” 卷五, 秦本纪第五.

the transition between Western Zhou and Eastern Zhou. As Chu expanded its power, it conquered other Mán groups (Yue, Wu, Ba, and Shu) and brought them into its empire.

In the book *Guoyu*, section *Jin Yu Ba*, it states that during the time the prince Wang Mong Xicheng was at Qiyang, Chu was the Jing Man who set up traps, spying on Liao, and burning on Xianbei, cannot be Mong. (《国语·晋语八》云：“昔成王盟诸侯于歧阳，楚为荆蛮，置茅蕪，设望表，与鲜卑守燎，故不与盟。”) This mean Chu cannot join the Alliance. To support that Chu were Man people, section *Chu Family Biography* in the book *Shiji*, it states that during the 35<sup>th</sup> year, Chu attacked Sui. Sui stated “I’ve done nothing wrong.” Chu [King] then said “I am Manyi. Today, the princes are rebelling and invading. I have soldiers and can influence the central divisional politic. Therefore, please respect my division. Sui people chose to follow Zhou. The [Sui] leader didn’t listen to Chu and not reporting to Chu. (《史记·楚世家 2113》三十五年，楚伐随。随曰：“我无罪。”楚曰：“我蛮夷也。今诸侯皆为叛相侵，或相杀。我有敝甲，欲以观中国之政，请王室尊吾号。”随人为之周，请尊楚，王室不听，还报楚。)

Chu was next to Chen to the south and occupied a large area from Wu to Ba. After Chu re-entered the northern front, Chen eventually became part of Chu. Chu then expanded into the Yellow River Basin conquering other Southern Mong Guo regions.

When Chu first formed during Spring and Autumn, Chu had no governing policies and laws. Mong Hu (蒙穀), a Mong descendant from the north was working for King Zhao (昭) of Chu Man. Under King Zhao’s vision to control his country and make it strong, Mong Hu created rules and regulations (典章制度) for Chu. He then became a high official for the Chu Empire.<sup>70</sup>

The above shows that the Mong clan and people worked for the Chu Man. They were involved during the wars which Chu attacked the Mong kingdoms (盟国).

While there was chaos in the north, Chu’s highest ranking official *Da SiMa Quxia* (屈瑕) led Chu to unite the Er and Zhen regions (貳 & 轸). **Da SiMa** or **SiMa** (司马) was Chu’s official title for high ranking individuals during that time. It was later used as a clan name by Chu people similar to the name Wang (王) of the northern Mong nation. Under Qu Xia’s leadership, they started war against the northern regions. For example, Chu tried to sabotage and cause distress among the Mong subsidiaries just north of Chu. Yun was under chaos when Chu tried to conquer it. Together, Yun, Sui, Jiao, Zhou, and Liao (郟, 随, 绞, 州, and 蓼) retaliated and attacked Chu.<sup>71</sup>

Liao was at present-day Henan Tang water (河南唐河). Jiao was at Hubei at the beginning of DanJiang River (今湖北丹江口). Zhou was at Hubei Hong Lake region (湖北洪湖境内). Sui was at present-day Hubei Sui Zhou (湖北随州); and Chu was to their south that runs from Ba to Wu which included all present-day Hubei-Hunan and Anhui-Jiangxi-Jiangsu. The Jiangsu and Zhejiang regions were also part of Chu, but they broke off and formed their own kingdoms later on. They were mostly Man kingdoms.

Since the Spring and Autumn until the *era of Eastern Jin* (东晋时期) before the *Sixteen Kingdoms*, the adherents of Chu were still the people of the central plains known as **Fēi Wózú Lèi** (非我族类) of the Manyi (Maab Yiv). In the **Book of Wei**, Chapter Eighty-Four

<sup>70</sup> 秋日,“百家姓的由来,”台湾网(来源:范氏别苑;根据第姓唐),4月25日2006年.

<sup>71</sup> “春秋左传,”桓公(元年~十八年),北京国学时代文化传播有限公司,版式:静远,2000.

of the collected biography of JiànJin SīMǎ Yì (魏书: 僭晋司马睿), it recorded that the central plain residents were named Jiāng Dōng Hezi (貉子) meaning they were like the beasts. Hé was a term referred to “bad people” in ancient time. It further explains that the regional Jiāng Dōng [along the central plain of Yangtze River to the east]<sup>72</sup> had “*animal howling people of Yun [the red clouds Chiyou]. They were Ba, Shu, Man, Liao, Xi, Li, Chu, and Yue all were like birds chirping and animal howling.*” They had various languages and liked different kinds of food. While occupying a large territory, it was not possible to bring the entirety under control so instead they had to pacify with resigned policies. Surviving on fishing and farming rice paddy fields were their life customs, and *dry land farming was rare in their agriculture.* They were opportunistic, selfish, ungrateful, and tended to benefits from others. Insufficient stock of enclosed animals made them always suffer from starvation. The hot damp land caused their bodies swell and lead to diarrhea. “*Hot damp air, poisonous fog, shè gōng (a poisonous pest), lice and snakes were everywhere,*” explained in the Book of Wei. [中原冠带呼江东之人, 皆为貉子, 若狐貉类云. 巴、蜀、蛮、獠、溪、俚、楚、越, 鸟声禽呼, 言语不同, 猴蛇鱼鳖, 嗜欲皆异. 江山辽阔将数千里, 教羁縻而已, 未能制服其民. 有水田, 少陆种, 以罟网为业. 机巧趋利, 恩义寡薄. 家无藏蓄, 常守饥寒, 地既暑湿, 多有肿泄之病, 障气毒雾, 射工、沙虱、蛇虺之害, 无所不有.]<sup>73</sup>

The above suggests that the Man people to the south had very different language from northerners (the Mong). Their life style as well as their diet and agriculture were very different from the Mong.

During early Chu conquest, the majority of Zhou people went by the family name Ji (姬 Ntsig). Those who did not flee north lived together with Chu people between Yellow River and Yangtze River. Their relations can be described as “superficially peaceful but actually hostile”. When Chǔ Guó was powerful enough to control the northern warring states, those small countries whose family names were Ji all submitted to Chu. So during Chu Guo, many rulers' wives and concubines were women of the Zhou people, like the concubine of Chǔ Gòng Wáng, whose family name was Bā Jī (巴姬). When Chu Guo was in trouble, the small countries regained control over most northern Chu, but they gradually mixed.

The book *Shǐjì*, Chapter *Chǔ Shì Jiā* (史记: 楚世家) states that several small countries with Ji family name of “Xia Guo” integrated with Chu Guo. Before that time, the two people were very different. The *Book of Hàn* (汉书), under section *Dì Lǐ Zhì Xià* (汉书: 地理志下), states that Xia people had very different customs from Chu Man people. This writing is from the Chu point of view. “*Xia Guo*” mentioned here is referring to the Mong Guo states under Zhou Dynasty which the people were descendants from Xia.

During the period that Chu and their Man coalitions attacked the Mong States (盟国) of the Lower Yellow River Basin, Jin (the leading Mong state) was getting weak. Jin struggled with Chu Man and recruited Eastern Chu to fight Chu. That region developed into Wu (吴国 Wug Quas; Vwg Quas). The Wu were mostly Man who were governed by Mong descendants. They broke away from Chu after they supported Mong Guo.

<sup>72</sup> Jiang Dong was referring the middle and eastern portions of the Yangtze River regions.

<sup>73</sup> Wei Shou, “Book of Wei [Wei Shu]” Biography of Jiàn Jin Sī Mǎ Yì, Chapter Eighty-Four. [魏收, “魏书”, 僭晋司马睿, 列传第八十四载]

Chu then recruited the southern people [Yue] of Wu's location to fight Wu. That southern region became **Yue** (越国 Yij Quas; Nyab Quas]).

The leader of Wu was **Ji TaiBo** (Ntsig ThaimNboj). He became the first king for Wu. ShiJi Chronicle states that his parent supported his younger brother to be king. For that reason he cut off his hair vowing to never return to Zhou and let his brother be king. Ji TaiBo took some people and went to live among the Jing Man people at Wu location. There, they had more than [one] thousand families. Ji TaiBo then became known as Wu Taibo (吴太伯 or 吴泰伯 "Wug ThaimNboj") which Wu was derived from the regional name. The Wu location was at present day southern Jiangsu Wuxi of the Tai Lake. ("吴太伯，太伯弟仲雍，皆周太王之子，而王季历之兄也。季历贤，而有圣子昌，太王欲立季历以及昌，於是太伯、仲雍二人乃谄荆蛮，文身断发，示不可用，以避季历。季历果立，是为王季，而昌为文王。太伯之谄荆蛮，自号句吴。荆蛮义之，从而归之千馀家，立为吴太伯。")

After Wu became affiliated with Mong Guo, they joined Mong to fight Chu. Wu then declared independent from Chu in 584 BC.

Under Wu Taibo Biography of ShiJi, the name Mong was used during a conference between the Mong states by Mong leaders. They were from Zheng, Qi, Bin, Qin, Wei, Tang, Chen, etc. During that meeting, the Wei leader cautioned everyone that in order to be Mong lordships (盟主), they must change and take on the good virtue [do the right thing for the people]. (ShiJi, Taibo Biography: "歌魏曰：“美哉，泱泱乎，大而婉，俭而易，行以德辅，此则盟主也。”)

During the 14<sup>th</sup> year of the last Wu's King Fucha (夫差) reign, he wanted to be number one [of the Mong Alliance]. While at war with Chu and Yue, King Fucha did not listen to others but Tai Zaipi. He took his armies to the north at Huang Ci (黄池) to join the Mong nations. Once Wu became part of Mong [the union] they took a blood oath, but Jin did not want to attack Song. Tai Zaipi said "Can overcome, but cannot live [here]." The King of Wu [Fucha] then took his troops back to Wu. While they were in the north [482 BC], Yue people attacked Wu and took control of Wu. King Fucha and his troops were defeated by Yue upon their return. That ended Wu Guo [473 BC]. ("吴王已盟，与晋别，欲伐宋。太宰嚭曰：“可胜而不能居也。”乃引兵归国。国亡太子，内空，王居外久，士皆罢敝，於是乃使厚币以与越平。").<sup>74</sup>

It is not clear why Jin did not want to attack Song. That shows the complexity of politics during that time. The writing by SiMa Qian suggests that Wu wanted to attack Song and had a disagreement with Jin. Song could have been infiltrated by Chu Man people during that time.

The people of Wu were semi-Mán (蛮) which was defined into "semi-barbarian" in western transliteration. Chu Mán society was a civilized people and country who conducted agriculture for livings. They were not barbarians. To review, the name Man under Mong language means black Asians and was an accepted national name during the time of Chu Man kingdoms.

Yue people were also Man race and were Miao descendants (苗裔 Miao Yi). They had blood line from Xia descendants according SiMa Qian. Under ShiJi, it states that Yue ruler

<sup>74</sup> SiMa, Qian, "ShiJi [Historical Records]," Volume 31, Taibo Family Biography, Chapter 1. [司马迁, "史记," 卷三十一, 吴太伯世家 第一]

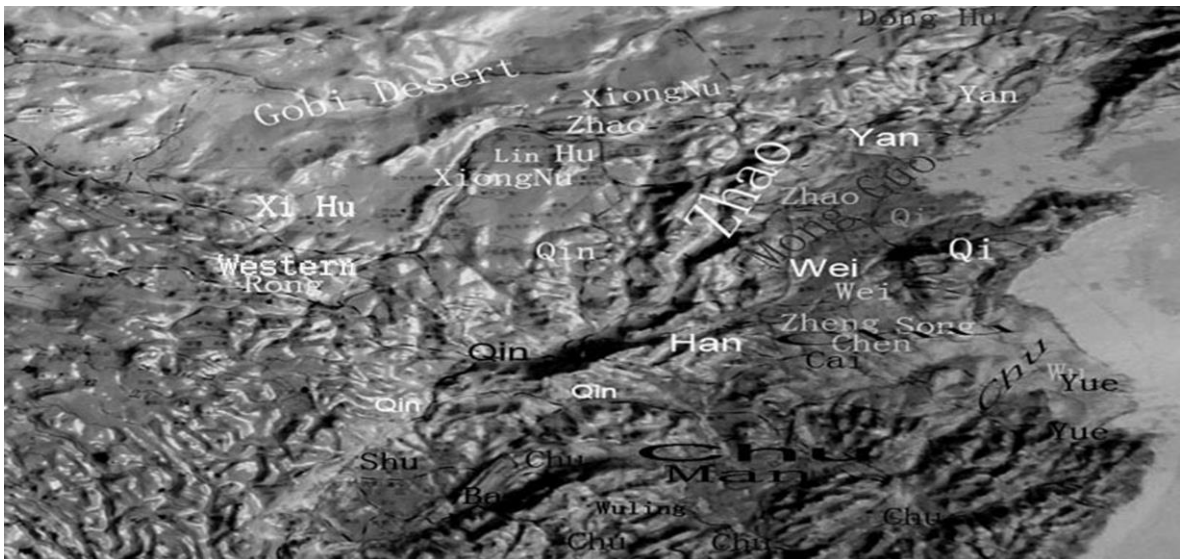


“Ju Jian” was a Miao descendant, but he was also a “bastard” (庶子 *shùzǐ*; *nyuas tsaub*) from one of Xia’s ruler. (越王句踐，其先禹之苗裔，而夏后帝少康之庶子也。) <sup>75</sup> (“越王句踐，其先禹之苗裔，而夏后帝少康之庶子也。封于会稽，以奉守禹之祀。文身断发，披草莱而邑焉。”) A Man’s concubine got pregnant by one of the Emperor, and Ju Jian was that child who grew up in Yue region. This translates that Yue people had blood mixed from Xia (referring to the Mong). Therefore, they also worshipped Yu the Great.

While Jin and the Alliance states struggled with the outside nations, civil war broke out between its own clans. Throughout a series of fighting, four of the strongest divisions were competing for control. The Hán (韩 *Haav*), Zhào (赵 *Tsom*), and Wei (魏 *Wem*) allied and eliminated the Zhì (智 *Tswj*). Jin nation was then divided into three separate countries, **Hán country** (韓國), **Zhao country** (趙國), and **Wei country** (魏國). That was the end of Jin, the Mong lordship state; and it was the end of Spring and Autumn period.

### Zhou: The Warring States

Jin [of Zhou] was the main Mong Guo state that led the Mong to resist Chu from the south. After Zhou broke off into multiple states, they continued to bond as Mong Guo (盟國) to resist against the aggressive states. The main enemies were Qin and Chu. Mong Guo states started to distrust one another as conflicts built up within. The *Warring States* period (戰國時代; 战国时代) <sup>76</sup> began after Jin broke into Zhao, Wei, and Hán. Wei was perceived as a continuation of Jin for the role of its leadership. Zhao was to the north end at modern central Shanxi at Zhong Yang County (山西中阳县); Wei was at the southeast of Zhao; and Hán was to the south of Zhao. Hán sits in the valley of the Yellow River that runs between Qin and Zheng.



<sup>75</sup> SiMa, Qian, “Shi Ji [Historical Records],” Volume 41, Biography of the Yue King Gou Jian family. [“史记”, 卷四十一, 越王勾践世家.]

<sup>76</sup> Tsaajquas Shintam.

The Zhao country expanded their territory into the far north and northeast extending into the borders of modern northern Hebei and Inner Mong Gu (内蒙古). It was next to and west of Yan (燕国). Zhao then became associated with the outer Rong-XiongNu to their western and northern fronts. Rong-XiongNu during that time was referring to the Zhou rebels and northern herding tribes who lived outside of Zhou sovereignty.

From the time that Zhao struggled against Qin until the fall of Zhao to Qin, Zhao and XiongNu fused into one according to one view. For example, it was known that Zhao began to take on the XiongNu clothing culture where men wore large baggy pants.<sup>77</sup>

Zhao people fled into the northern plain during Qin's occupation. From that incursion, Zhao rebels then became XiongNu. Based on the location and terrain, there were very few people living in the desert terrain during that time. The ones that moved into the northern plain were from Zhao and other northern warring states.

Yan, on the other hand, was located on the far northeast of the modern Beijing area that runs into western Liaoning. It was one of the contenders during the Warring States period and was part of the Mong alliance. Yan's capital was known as *YanJing* (燕京 [YaajCeeb]) which is present-day Beijing. Yan includes the people from the Yin. Part of Yin first settled to the east of the Yellow River. Subsequent conflicts had pushed them further into the Yan area. More people fled the Yellow River region into Yan and other northern areas during the Warring States.

The northern countries, particularly Wei, Zhao, Han, Yan, and Qi built long lengthy "great-walls" (长城 **Chang Cheng**) to protect their own regions. Parts of those walls were built to guard against the southerners and westerners, particularly Chu and Qin. Chang Cheng means long lengthy wall which was transcribed into "the **Great Walls**". These people fled into the northern mountains and eventually into the northern plains as Qin and Chu expanded into their land.

Before Southern Man took control of the Yellow River Basin, most Southern Mán kingdoms (Shu, Ba, Wu, and Yue) were already annexed by the Chu Man. They developed a national language known as Man language that was covered in Chapter 1. Chu Man attacked the Yellow River areas where Chu conquered many regions.

According to the book *Tong Shu* (同书), Chu acted as the boundary line between Yi (翼) and Zhēn (軫) [during the Warring States]. *Nanjun, Jiangxia, Lingling, Guiyang, Wulin, Changsha, Han Zhong Rǔnán Shire including Jiang Han and JiangNan* all belonged to Chu. *Jiang Han* (central Yangtze River) had rich resources such as rivers, marshes, and forests. **JiangNan** (now Southern Jiangsu and Shanghai) had vast expanse of lands. Chu people used fire and irrigation to exploit uncultivated land. They ate fish, clams, fruits, and rice. Fishing and hunting were their main sources for food. Chu people believed in the same superstitions as Bā and Shǔ. The territory of Jiānglíng, the former capital city of Yǐn, reached Wū and Bā to the west. There was Yúnmèng to the east which was a very rich metropolis. Such descriptions indicated that Chu was highly civilized.<sup>78</sup>

Chu became the main contender in the south during the Warring States. The book *Spring and Autumn Annals*, section *Huán Gōng Jiǔ Nián* (左传: 桓公九年), recorded "Ba

<sup>77</sup> 孙博, "秘境大穿越: 蒙古," *CCTV 中国北 (中央电视台)*, 2007年7月26日。

<sup>78</sup> Zōng ZhǔBiān, Wú RóngZhēn, Fù Zōng Zhǔbiān, "MiaoZu TongShi," *Beijing: National Publishing House*, Volume 2, November 2007, pp 27-28. [总主编, 吴荣臻, 副总主编, "苗族通史," 北京: 人民出版社, (二), 2007. 11, p 26.

Guo sent Hán Fú (an officer) to ask for Chu Guo's permission to establish friendly relationship with Dèng Guó. Chu Guo then appointed Dào Shuò to visit Dèng Guó with the envoys of Bā Guó, but Bā Guó people robbed the envoys and killed them. Chu Guo then sent a second envoy led by Péng Zhāng (name) to Dèng Guó to make peace but failed. In summer, Chǔ Guó ordered Dǒu Lián to lead the armies of Chǔ Guó and Bā Guó to surround Zóu (a place of Deng Guo). Yǎng Shēng and Dān Shēng (officials of Dèng Guó) sent forces to defend the seizing." In this section, it says that Ba was under direct control of Chǔ Guo. They became part of Chu's armies as they carried their conquest into the north.

Under the shelter of Chu Guo, Ba Guo had retained a small dependency on Shu Guo. The **Shu country** was originally recruited by Zhou in the west to overthrow the Yin country in the early days. The name of the Shu was written as Gu Shu (古蜀 ancient Shu). Shu were mixed with the Ba and Chu people whose culture was also part of the Mán as they were controlled by Chu and Qin at different times. For example, Shu adopted the practice of boat coffin cremation from the Ba culture.

The book **Huá Yáng Guó Zhì**, section *Bā Zhì*, states that Ba, Hàn, Yōng, and Shu all belonged to Yì Zhōu (益州). It means they belong to the same region under one nation. After Shu was brought under control [by Chu], it was divided for the first time into shires such as "Bā" and "Hàn". The chancellor Zhōng Shān Gěnfǔ was appointed as the provincial governor during that time.<sup>79</sup>

In 296 BC, Liáng Zhōu region in the north was part of Wèi Guó and they tried to take possession of Wǔ Dū, Yīn Píng in Yōng Zhōu and Xīn Chéng, Shàng Yōng in Jīn Zhōu. Wèi Guó then became prosperous with twelve shires and eight counties. This shows that the Wei country was expanding as well.

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To give some background details about the internal conflicts among the Mong states (盟国) and the attacks that Chu and Qin carried against them, let's look at some writings from the *Spring Autumn Zuo Zhuan* (春秋左传; 春秋左氏传).<sup>80</sup> Under volume 闵公 (元年~二年), it states that during the early time (during spring) under Wang Zheng Yue, Qi people saved Xing (齐人救邢; Qi zeeg cawm Xeev). In the Fall during the eighth month, the public [leaders] and Qi Mong leaders failed to reconcile. (【经】元年春王正月. 齐人救邢. 夏六月辛酉, 葬我君庄公. 秋八月, 公及齐侯盟于落姑.) Such writing suggests that there was internal conflict between Qi Mong leaders and the people.

During that time Qi Hou Mong leaders also made new friends [Li] and recruited Chen [to go against Zhao] and promised to make the Zhao region all of Chen's. They also went to Lang as they waited. Once the new friends [Li] came together, there was rejoicing. (闵公 (元年~二年): "秋八月, 公及齐侯盟于落姑, 请复季友也. 齐侯许之, 使召诸陈, 公次于郎以待之. "季子来归", 嘉之也.")

<sup>79</sup> Cháng qú, "Hua Yang Guo Annals," Ba Records, written during the 4<sup>th</sup> year of Emperor Shuihe to 10<sup>th</sup> year of Emperor Yonghe (348—354 年). [常璩, "华阳国志", 巴志, 东晋穆帝永和四年至永和十年].

<sup>80</sup> Bamboo Annals, 春秋左传, 闵公 (元年~二年)

*“Two years later, Qi people moved to Yang. Summer in May, then moved to You [mountain region]. During Fall in the eighth month, there was ugly chaos (scandals, killings, etc.), and the death of the leader (prince). Ninth month, the Jiang people went to Zhu (邾). The Gongzi (“Txwo Koob” [public adult officials]) rushed to Ju region [to assist the people there]. Qi royals [Gao zi] came to Mong. October, for two months, the Di [northerners] staged a defense perimeter [shield against southern invaders]. Zheng fled their cities.”* (闵公 (元年~二年): “【经】二年春王正月, 齐人迁阳. 夏五月乙酉, 吉禘于庄公. 秋八月辛丑, 公薨. 九月, 夫人姜氏孙于邾. 公子庆父出奔莒. 冬, 齐高子来盟. 十有二月, 狄入卫. 郑弃其师.”)

The above writing reveals that the people of Qi went to assist their southern neighbors in saving their kingdoms. The Ju region is said to be at present-day Southwest Shandong and could be Lu-Song region. Jiang people of the Lower Yellow River Basin fled south to Zhu (邾). Zhu by that time was part of Chu. Zhu hated the Mong name [people] at the Yellow River Basin. Mong in the above paragraph could be Wei who was perceived as a continuation of the Mong Guardian State from Jin; or it was referring to the “Alliance” under Wei, Zhao, Yan, and XiongNu-Donghu.

Under volume Xigong (僖公: 元年~三十三年), it recorded that *Chu continued to attack Zheng, and Zheng people turned to Qi. Mong went to Luo to seek aid in saving Zheng.* (“秋, 楚人伐郑, 郑即齐故也. 盟于莘, 谋救郑也.”) Luo was at present-day northwestern region of Henan, Huai Yang County (淮阳县).

*During the second year of Wang Zheng reign, Spring time, during Chu aggression at the Yellow River, Yu and Jin soldiers attacked Xiayang. During that time (autumn in September), Qi leaders, Song, Jiang people, and the Yellow River people often allied. In winter (the tenth month) when there was no rain, Chu people invaded Zheng.* (【经】二年春王正月, 城楚丘. 夏五月辛巳, 葬我小君哀姜. 虞师、晋师灭下阳. 秋九月, 齐侯、宋公、江人、黄人盟于贯. 冬十月, 不雨. 楚人侵郑.)

*At the third year of Wang Zheng Yue reign (spring time), there was no rain. Summer during the fourth month of the year, there was no rain. Xu people took Shu (舒). In June, it rained. Autumn, Qi leaders, Song officials, Jiang people, and Yellow [River] people went to the Yang Valley. Winter time, public friends such of Qi came to [aid] Mong. During that time, Chu people continued to attack Zheng.* (【经】三年春王正月, 不雨. 夏四月不雨. 徐人取舒. 六月雨. 秋, 齐侯、宋公、江人、黄人会于阳谷. 冬, 公子友如齐涖盟. 楚人伐郑.)

The above says that when Chu invaded Mong (Zheng and other nearby regions), Qi came to assist Mong. Mong here is referring to the allied people of the Yellow River Basin.

Qi prince went through the Yang Valley, seeking for Mong. Winter time, public friends such Qi came to [aid; lead] Mong. (【传】“齐侯为阳谷之会, 来寻盟. 冬, 公子友如齐涖盟.”)

Chu continued to attack Zheng. Zheng leaders then called Qin for help. (【传】楚人伐郑, 郑伯欲成. 孔叔不可, 曰: “齐方勤我, 弃德不祥.”)

The above examples shows how the Mong states struggled against Chu as Chu became powerful during that time. The Man people were very strong, and the only name they feared was Mong. As internal conflicts began to develop within the Mong nations, Chu Man was able to subdue and attack their regions as Chu took control.

By that time, it was clear that the Cai region was directly controlled by Chu or on Chu’s side. That allowed Chu to attack Zheng.

Cai Guo (蔡国) was a bordering region between Zheng-Chen and Chu. During one event, Cai took a concubine that belonged to Gong Qi (King of Qi) and gave her to Chu. Gong Qi got very angry and got together with Qi's supporters *Song, Chen, Wei, Zheng, and Xu* leaders (known as "Nboj" 伯).<sup>81</sup> They attacked Cai Guo and invaded that region. Subsequently, they attacked Chu. Chu then submitted and agreed to pay tribute to the Mong. Chu went to the Mong Yu capital, Zhaoling (盟于师, 盟于召陵) where the peace treaty took place. "*Mong Yu Zhaoling*" is also known as Shaolin Mountain in western transliteration.

Subsequently, Qi agreed for Chen to be a magistrate. In the fall, Jiang [referring to people of the south] and people of the Yellow River attacked Chen. Gong [referring to the alliance under Qi leadership] then attacked Chu. Chen was controlled by outsiders and rebel forces by then. After Gong [of Qi] died and was buried, the successors Gong Sun led Qi, Song, Wei, Zheng, and Xu to attack Chen. (【经】四年春王正月, 公会齐侯、宋公、陈侯、卫侯、郑伯, 许男、曹伯侵蔡。蔡溃, 遂伐楚, 次于陟。夏, 许男新臣卒。楚屈完来盟于师, 盟于召陵。齐人执陈轅涛涂。秋, 及江人、黄人伐陈。八月, 公至自伐楚。葬许穆公。冬十有二月, 公孙兹帅师会齐人、宋人、卫人、郑人、许人、曹人侵陈。)<sup>82</sup>

Qin (秦国) was a powerful state to the west, but during that time Qin was neutral and had a good relation with Chu. Qin was not involved during Chu's aggression into the Yellow River Basin. Part of the reason was that Qin's inhabitants were Man people (Miao) as previously covered.

Once the majority of Man people were united under Chu, the Chu Empire became the main competitor and a super power during the Warring States. It dominated many regions and was an ally to Qin at some periods.

Qin then became a major threat to the Mong Guo countries as Qin expanded into their regions. In 325 BC, **King Hui Wen** (惠文王) of Qin became aggressive and invaded the northern Yellow River Valley according to SiMa Qian's writing. XiongNu, Goguryeo, Zhao, Wei, Yan, and Qi countries formed an alliance under Mong Guo (盟国) to resist Qin. During that era, XiongNu was a close ally to the northern warring states. Their combined forces had pushed Qin armies back to their own territory. XiongNu mentioned herein was a general term referring to people north of the Warring States. It was later used to label Zhou people outside of the Northern Great Wall who opposed Chu Han imperialism.

To the south of Qin, Qin subsequently invaded HanZhong and took Shu from Chu. Shu was completely conquered by Qin in 316 BC.

Under *Chu Shi Jia Biography* (史记: 楚世家) of ShiJi, it stated "*Zèn Wáng of Qi country (齐国) wanted to be the king of all regions. He resented the alliance between Chu Guó and Qin Guó. He then sent envoys to tell the emperor of Chu, 'the ruler of Qín Guó died and Wǔ Wáng succeeded the throne. During that time Zhāng Yí (an official of Chu) left Qín Guó to Wèi Guó. Chū Lǐ Jí and Gōng Sūn Yǎn (officials of Wèi Guó) accepted him. Chū Lǐ Jí was friendly to Hán Guó while Gōng Sūn Yǎn favored Wèi Guó. Qín Guó learned about the betrayal [of Chū Lǐ Jí & Gōng Sūn Yǎn]. Hán Guó and Wèi Guó were much afraid of Qín Guó, so they were bounded to seek peace from Qin Guo. Besides, both Yǎn Guó and Zhào Guó served Qín Guó. Those four countries strived for Qín*

<sup>81</sup> Bo ("nboj"; "npoj") are the head princes during ancient time (诸侯 "tsuv hau") also known as Mong Shouling (盟的首领 [Mong's head chiefs]).

<sup>82</sup> "春秋左传," 僖公 (元年~三十三年), 版式: 静远, 北京国学时代文化传播有限公司., 2000.

Guó's favor. As a result, Chǔ Guó could only be a shire of Qín, so why not combine with me and fight Hán Guó, Wèi Guó, Yān Guó and Zhào Guó, then bring them under control. You [addressing to Chu] have the mighty soldiers to pacify the people, and nobody dares go against you. Then you gain your prestige. If you call together all your dependencies, Qín Guó must be defeated; then you can take possession of Wǔ Guán, Shǔ and Han.<sup>83</sup> You can enjoy the richness of Wú Guó and Yuè Guó. If you take the advantage of those rivers and oceans [water], then you will become very powerful. Zhāng Yí betrayed you. However, he was defeated and killed. The public were all angry about his treason. I hope that you could think over my proposal..."

In the previous paragraph, it indicates that Shu, Han (韓), and Wu regions were already under Chǔ's control.<sup>84</sup> It also shows that Qi, Chu, and Qin were the main three players during that time.

**The Ba country** was at modern Chongqing (重庆), part of Southern Sichuan and Northern Guizhou which was next to Chu. They were known as the "Black Man" as previously covered. Ba was part of the San Miao kingdom as well; and according to the book of **Zuo Zhuan** (左傳/左传), they were part of the Chu expedition into the north to conquer Zheng country (郑国) which was ruled by the Ji clan ("Ntsig").

Chǔ's domination over most southern regions enabled them to conquer Lu [Song] in 256 BC. They also annexed Shen in 221 BC.

In Chapter 86 of **Pre-Han Historical Book** under the *Biographies of Southern Mán of Southwestern Yí* (后汉书: 南蛮西南夷列传), it mentioned that when Qín Huì Wáng (a King of Qín) took over HànZhōng, he appointed the Bā family (Man Yi), as the main leaders of all the Man tribes in that region. The leader paid 2,016 qián (monetary unit) in annual taxes and 1,800 qián as volunteer tax every three years. Every household paid 82 chǐ (a unit of length [tshim]) of cloth and 30 hóu (unit [hau]) of feathers, thus the Hàn Zhong area became rich. The *Book of Later Han* also elaborated under section *Bǎi Guān Zhì Wǔ* (后汉书: 百官志五) that if the majority of the population was Manyi, then the county should be called Dào instead of Xiàn. Conversely, Mán language called a county "Dào" instead of "Xiàn".<sup>85</sup> This suggests that the *Book of Later Han* wanted to reinstate the Man history. Southern Jùn was Manyi's area at the beginning of the Qín Dynasty, and the state lasted until it was conquered by Chu leading to the Han Dynasty. Ba people who were left in the south [from present-day Chongqing] eventually entered Nán Jùn.<sup>86</sup>

South China during that time was regarded as the Southern Mán jungle region which was mistranslated into "Southern Barbarian jungle area" under western interpretation. According to the Mong language and usage, Mán were perceived to be big and strong and not "barbarian". Man was considered derogatory due to its usages in the 20<sup>th</sup> century which led to it being redefined by past writers as having a barbaric meaning. By observing the character Mán (蛮) carefully, it represents a big and strong person. The ancient character for Mán was 蠻. Chapter 1 covered that the southern people were called Mán

<sup>83</sup> Wu Guán located in Shāngluò shire, 90 kilometer away from eastern Shāngzhōu. Shu was Bā Shu. Hàn was Hànzhōng shire.

<sup>84</sup> Zōng ZhǔBiān, Wú RóngZhēn, Fù Zōng Zhǔbiān, "MiaoZu TongShi," *Beijing: Minzu Chu Banshe*, Volume 2, November 2007, pp 27-28. [总主编, 吴荣臻, 副总主编, "苗族通史," 北京: 人民出版社, (二), 2007. 11, pp 27-28.

<sup>85</sup> The southern term [Mán Yí] for a county or prefecture was Dào (道).

<sup>86</sup> Zōng ZhǔBiān, Wú RóngZhēn, Fù Zōng Zhǔbiān, "MiaoZu TongShi," *Beijing: Minzu Chu Banshe*, Volume 2, November 2007, p 29. [总主编, 吴荣臻, 副总主编, "苗族通史," 北京: 人民出版社, (二), 2007. 11, p 29.

based on the southern national language and national name during the Chu Man Kingdom.

While Qin and Chu were hostile, Qi became aggressive as well. Qi invaded part of Qin during Qin Zhao Wang reign and took control of Zhao Yu Ci, XinCheng, Lang Mong, and 34 other areas. When Qi was ready to attack Zhao Chong Zheng Jinyang and Hezhi Taiyuan during the third year of Qin Wang Zheng, Qin's General Mong Ao led Qin's forces to attack Han (韩) instead. Qin took control of 13 cities from Han.

By that time, Mong families lived among Northwestern Man (Miao) under the Qin sovereignty. Those Mong were considered to have retained the Mong name after they immigrated into the west of the Yellow River Basin. Since early civilization up until the near end of the Warring States, Mong mostly lived at the Yellow River Basin and their migration between east and west were common movements.

Those who took on the Mong clan names were recorded under the character 蒙, and they were very famous under Qin. Most of them lived at An Ding Jun (安定郡) which is at present-day Gansu Gu Yuan Xian (County). It was a place lived by famous and royal people during that time.

Mong Ao (蒙骜) was a [Mong] Qi nationality. He and other Mong who lived under Qin worked for the Qin government. They became the core military back-bone. Before 247 BC, Mong Ao led soldiers to attack Wei (魏). From the beginning, Mong Ao and their forces won many battles. Wei's General Gong Zi (known as Wei Wuji [魏无忌]) continued to resist against Mong Ao's attacks and finally defeated Mong Ao. During the fifth year of Qin Wan Zheng, Qin learned that Wei Gong Zi died. Mong Ao led troops to attack Wei again. Finally, they conquered 20 cities from Wei. They also took away Dong Jun (东郡) which bordered the Qi country. Mong Ao then won every battle from that time earning him the title of Shang Qing (上卿).<sup>87</sup> Shang Qing was a title very close to present-day Prime Minister.

Under Mong Ao military success, Qin took control of all the surrounding regions of Han and Wei. During the seventh year of Qin Wang Zheng, Mong Ao died and his role was passed down to his son Mong Wu and then on to Mong Tian. The Mong Shi leadership and military roles made Qin very powerful during the near end of the Warring States. The wars that Qin brought against their eastern Mong neighbors forced many Mong under Han, Zhao, Wei, Qi, and Yan into the northern plains.

### Later Mong Guo and the Warring States

Unlike the Mong Shi (蒙氏, 盟誓), Mong Guo (盟国) became the northern Warring States that became the Alliance of the Yellow River Basin. Later Mong Guo (LMG 后盟国) had to do with XiongNu and the Mong who took refuge into the northern plains.

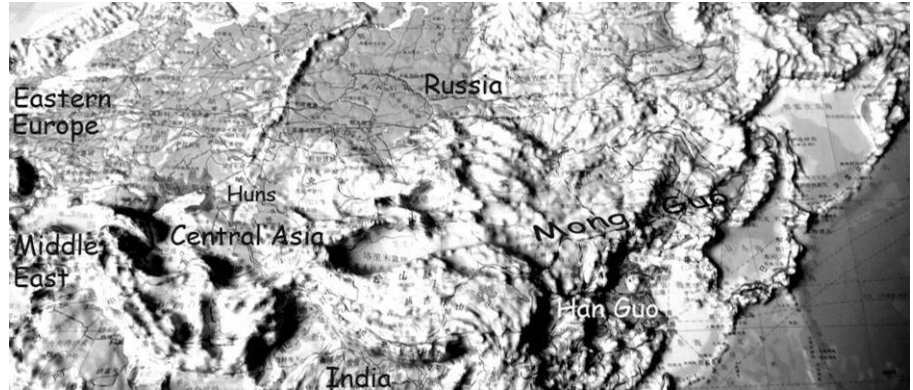
Although past literatures stated that the name XiongNu was first used during the Qin Dynasty, it first appeared under SiMa Qian's writing. Southern people called the northerners by the derogatory name XiōngNú (匈奴) during the Han Dynasty. In ancient time, the character Nu (奴) referred to slaves or being women. The character Xiong (匈)

<sup>87</sup> 秋日, “百家姓的由来,” 蒙氏, 台湾网 (来源: 范氏别苑; 根据第姓唐), 4月25日2006年.

means the mind and heart in relation to thinking and tolerance, which 匈奴 implies that they were like “women” or “slaves to women”. Therefore, XiongNu was a harassing term for the northerners. It was continued to be used during the Han Dynasty until the term Hu was used.

XiongNu was also written into **Hsiongnu** or **Huns** later on. The name Hun was used by Europeans on nomadic-pastoral people who entered Europe from the east in late 4<sup>th</sup> century BC. They originated in central Asia based on the discourse history of “Huns” and were descendants of XiongNu.

From the European perspective, Huns were like the *Scythians*. The flow of their horses, cattle, sheep, and camels decided the rhythm of their lives and travel. Their migrations



were based on their livestock’s movement to find water and pastures. Huns ate meat unlike the other people of China where the vast majority ate vegetables. They were perceived to be fierce because they beheaded their enemies’ heads for trophies. Their men wore long trousers (baggy pants) with waist belts. The similarities of Huns and Scythians had prompted past writers to believe that XiongNu could be the herding tribes of Scythians from the Middle East.

Huns were defined to be part of with XiongNu under the history of China. The Huns and XiongNu could be intertwined between different groups of people from Central Asia and Eastern Asia.

XiongNu was known to have existed in Northwest China, Inner Mongolia, Mongolia, and the Northeast. The Zhao rebels and other refugees who fled into the northern plains from the Warring States were defined into XiongNu under Chu Han derogatory labeling. They were people of Xia descendants. The religion of XiongNu was a form of Shamanity where they worshipped God. They also had a mountain ritual activity. It was unclear of their teaching and meaning. (“至于他们的宗教萨满教，是以祭拜天（腾格里）和崇拜某些神山为活动内容的无明确教义的宗教。”）<sup>88</sup>

During the time of Touman and his son MoDu, XiongNu called themselves “**Mong**”. The book “Mongal HeleBiqih” explains that “the Mong tribe who lived close to the *Mong Mountain* was the main group that unified all other tribes [in the northern plains] into one.”<sup>89</sup> The Mong Mountain was in the Gobi Desert, and that the Mong tribe was referring to the XiongNu who unified all northern tribes into *Monggo* (MongGuo). The formation of

<sup>88</sup> 勒内·格鲁塞 [译者: 蓝琪], “草原帝国”, 匈奴的起源(1), 匈奴的起源与匈奴艺术, 商务印书馆, 2007年7月.

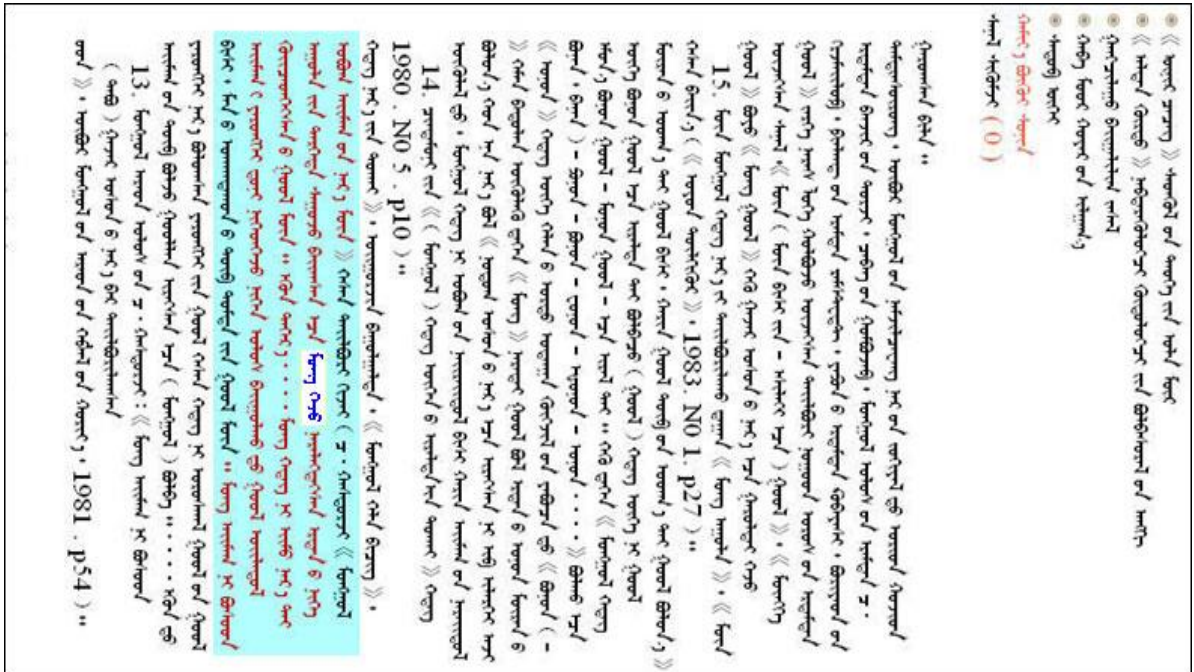
<sup>89</sup> Cha Hastorji "Mongal HeleBiqih [Mongolian Language]", Section: Mongal Gedeg Nerin Tuhai [The origination of the term Mongal], 1980, No. 5, p 10. (Reference Figure 3.10)



[Later] Mong Guo under MoDu took place during the end of the Warring States which was a continuation of the Mong Guo of the Zhou Dynasty.

Mong Guo under the Mongolian’s Latin alphabet writing system was also known under the transliteration Mogo or Monggo (“Moob Quas”). They were different transliterations for the same people and nation.

Figure 3.10 Mong Guo under XiongNu-Zhao people.



Present-day people of Inner Mongolia believed that the Mong Mountain of the Gobi Desert had been covered by the sand storms. Some claimed it to be located in the Inner Mongolia side of the desert, while others said it was on the Outer Mongolia side. The name of the mountain originated from the Mong Mountain of the Yellow River where Zhuianxu people called themselves Mong as well.

Like the term “Guo” (国) in northern Mandarin language, the term “Go” also means country or division of sovereignty in Mong language, and “Go” was written under Mongolian transliteration. For example, Nippon transliteration for country is “ku”. Both terms guo (“quas”) and gu (“kuj”) under Mong also indicate a place or region of separate sovereignty; or to place emphasis on an object such as person, people or things depending on how it is used. **Guo Mong** (“Quas Moob” or “Qos Moob”) means Mong descendants, being Mong, or “the Mong”. **Mong Guo** (“Moob Quas”) in contrast means a divided-area lived by Mong as a Mong sovereignty.

蒙古尔 in present-day Mandarin translates as “ancient Mong” or “you ancient Mong”. 尔 (Er; Oj) is the original term for “you” under the ancient language of the Yellow River Basin.

The character 蒙 is pronounced as “Meng” by southerners as explained in Chapter 2. It was a derogatory term originally given to the northern people. The northern

pronunciations for 蒙 and 盟 are Mong. It is also important to know that Mong was known to have been written with 盟, 孟, 貌, 猛, 蒙, and other transliterated characters during ancient time.

The name “Mong” was to reference the Mong and their united Mong regions under the Zhou Dynasty as Mong Guo (盟国 Moob Quas). Other Mong (盟) names existed during the Shang and Zhou Dynasties; and they were *Mong Jin* (盟津 [Moob Jin]), *Mong Zhong* (盟中 [Moob Tsoob]), *Mong Du* (盟部 Moob NDuj), *Mong Shou* (盟首 Moob Shau), and *Mong Shi* (盟誓).

Those Mong names first evolved into character writing during Spring and Autumn period. Mong (盟) was first seen in the book **Chun Qiu Zuo Shi Zhuan** (春秋左氏传 *Spring and Autumn Annals of the Western people*) as previously covered. The term Mong and Mong Guo were clearly used for Mong people and the Mong united region.

Mong (盟) was also used by SiMa Qian in referring to the Mong under Xia which means the allied states under Xia. Mong Guo refugees who fled into the northern plains continued to retain the name Mong Guo.

*Mong under the transliteration 孟 appears to have derived from 盟. For example, the Historical Shiji Records recorded that 盟津 [Moob Ntxhee] was written into 孟泽 [MoojNtxhee] in the book Yu Gong (禹贡). They are referring to the same place and name. 孟 (Mooj) is presently being interpreted under Mandarin as the eldest brother, the mass of people or common people. The character was formed with a person of the title “子” (Txwv or Txiv; Mandarin: Zi) on top of the vessel character 皿 which implies of a higher class.*

The character 貌 (Mooj; Mandarin: Mò) was used to refer to people during that time, but recent writers interpreted it as being an ethnic minority rather than the northern Asians of the Mong during that time. Mong (猛 “Mooj”) means “strong” and “fierce”.

The character 蒙 was used for the Mong Mountain as covered under Xia time. It was then known under the northern Shandong mountain regions since the Spring and Autumn period. Presently, a Mong Mountain region still exists at Shangdong. It is to the east of Tai Shan. The mountain region of Shan Dong (山东) was originally called Dong Shan (Eastern Mountains), and it was changed to Mong Mountains because part of the Xia [Mong] people settled there. Another view said the people there took on the clan name Mong because the Mountain was called Mong.

As far as written record, the name Mong Mountain (蒙山) first appeared under Yu Gong of the books ShangShu (尚书: 禹贡), and under LuSong, BiGong (鲁颂: 閟宫) of the book ShiJing (诗经). Section Yu Gong of the book ShangShu states “淮沂其义，蒙羽其艺”. It means that Da Yu (an emperor) took Huai River and Yi River under control, and those places (the area of Mount Mong and Mount Yi) could be used for plantations. The later said “奄有龟梦，遂荒大东” indicating that there were Mount Qiu and Mount Mong (“Mooj”) in Lu Country as well.

Mong Mountain was also known as **Dài Zōng Zhīyà** (岱宗之亚) meaning that Mount Mong was only inferior to Mount Tàì. The original writing character and articulation for Mount Tai was **Dài** (岱). Present-day writing character for **Mount Dài** is 泰山 (Tài Shān) which also changed from its original state.

By observing the history from the Xia Dynasty to the Zhou Dynasty, the people who fled to the north continued to go by Mong or Mong Guo. This is after the fall of the Mong

Guo of the Zhou era. SiMa Qian wrote that XiongNu ancestors are the Xia people as well as Miao descendants who fled into the north led by Chunwei. They became known under different names such as Shan Rong, Mo Zhong, and Sun Zhou. They took their livestock and became northern barbarians (or lived with Northern Man). [匈奴，其先祖夏后氏之苗裔也，曰淳维。唐虞以上有山戎、獫狁、荤粥，居于北蛮，随畜牧而转移。]<sup>90</sup> Those people became Zhou people during Zhou Dynasty. Xia people during that time referred to Zhou people including Miao descendants who lived among them. Zhou people were Mong people. They formed a united nation known as Mong Guo. Once they fled into the northern plains, they were all classified into Rong and XiongNu during Qin and Han Dynasties.

Under the newer Mong Guo society, they became the third wave [cycle] of Mong who tried to re-enter back into the Yellow River Basin. That was during the contention between *Later Mong Guo* under XiongNu and *Han Guo* of Chu Man. To fully appreciate this chronicle, it is important to understand that there were Mong [of Zhou] living under Chu Han's rule, and there were [White] Man who opposed Chu Han and lived under Later Mong Guo (LMG).

By the near end of the Warring States, the main tribe at the Gobi Desert was led by a chief called **Touman** (頭曼; 头曼 "ThawjMaas"), meaning "the wolves' leader" under the Mong language. Touman and his people included refugees from the northern Warring States. Because they were labeled XiongNu during the Han Dynasty and were considered descendants from Xia, they can easily be misunderstood for living at the Gobi Desert since the fall of the Xia Dynasty (1700s BC). Most had already returned to the Yellow River Basin and formed Mong Guo of Zhou for over a thousand years, and their descendants were pushed out again during the chaos of the Warring States. It was a multilateral history.

After Touman married his young wife called E'Shi, he favored her and his new son. His first son was **MoDu** (冒頓 **MoovNtuj** 234 BC - 174 BC). MoDu was not liked by his step-mother, and she wanted him dead. E'Shi persuaded Touman to send MoDu as a hostage to one of their enemy-tribes, the **YueZhi** (月支). Yue Zhi was also known as Da YueZhi. The plan was to distract the YueZhi before launching an attack on them. At the same time, it would make Modu the victim.

Once the plan was carried out, MoDu sensed something was wrong and pretended to be ill at the YueZhi's camp ground. Later that night, his father led their troops to attack the YueZhi camp. During the chaos, MoDu killed the guards and fled on one of YueZhi's horses. He disguised himself and was able to return home safely.

MoDu surprised his father when he returned. His father was amazed that he got out alive and made him the commander known as Wan Qi (万骑). He was known for his exceptional skill of the "whistling arrow." MoDu did not forgive his father's actions and during a hunting trip he shot his father with an arrow. When MoDu returned home, he executed his father's new wife and her son. (SiMa Qian, volume 110)<sup>91</sup>

<sup>90</sup> SiMa Qian, "Historical Records [Shiji]," XiongNu Biography, Volume 110. [司马迁, "史记", 匈奴, 其先祖夏后氏之苗裔也, 曰淳维, 卷一百十].

<sup>91</sup> 司马迁, "史记," 卷 110, 匈奴列传, 第五十。

Gradually, MoDu gained leadership among the northern Mong tribes and received the title **Chanyu** (“TsaavYum”)<sup>92</sup> and became known as **MoDu Chanyu** (冒頓單于 MoovNtuj TsaavYum). They began their expansion as they united the northern, eastern, and western tribes. The integration of those tribes became known as “**Mong Guo**”.

During the time of Qin’s aggression at the Warring States, the northeast region directly north of Yan country was known as **DongHu** (東鬻; 东胡). That region was united into the LMG as well. They were related people and had to do with the name Mong.

The term “Hu” can be interpreted into two connotations under the Mong language. *First, it means uniting, getting alone, or associate with in the sense of a “friendly state”.* Qin was dominating and making war to its neighbors to the north and east, and was the main enemy to those countries during the near end of Warring States. In that case, the term “Hu” was used by northerners as a good term for being friends. They were allies with northern countries to resist against Qin’s aggression.

Present-day Mandarin language interpreted Dong Hu (胡) as “Eastern Reckless”. The term was then translated into “Eastern Barbarians” by western writers. This interpretation contradicted the historical account that they had good relations with the northern warring states and that they were part of the coalition that resisted against Qin and Chu’s aggressions. They were not barbarians or reckless people as “Hu” was defined into a derogatory term.

*DongHu means “Eastern Allies” or “Eastern Friends” according to Mong language.* The character 胡 itself denotes a “peaceful” meaning. If it had a bad meaning, the first Emperor of Qin Dynasty would not have named his son Hu (胡). Hu (胡亥) became the second Emperor of Qin Dynasty, and it will be covered in the next section.

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During the Warring States, Mong Guo consisted of multiple kingdoms (Jin [Wei, Zhao, and Han], Zheng, Lu, Qi, Yan, etc.), but were all written as “Han history” later on. Most countries during the Warring States evolved from Mong states of Zhou which were formed by various princes. Mong ancestors lived within the Yellow River Basin during those periods. They had conflicts among one another that prompted Mong Guo to create the Mong Shu (Mong writing vows) during the Spring and Autumn as they struggled to keep their kingdoms alive. They also built “Great Walls” to protect their own regions. Parts of those walls were to guard against Qin from the west and Chu Man from the south.

The majority of Jiuli’s people (San Miao), on the other end, left to the south and formed several kingdoms. Jīng Mán (荆) was the central region. They developed the San Miao kingdoms into various names and were united under Chu Man leadership. To reiterate from Chapter 1, the southerners were known as San Miao (三苗), and then Dong Yi (东夷), Manyi (蛮夷), Southern Mán (南蛮), Jīng Mán (荆蛮), Jīng Yuè (荆越), Yáng Yuè (扬越), Bǎi Yuè (百越), Mǐn (闽), Yōng (庸), Bǎi Pú (百濮), Ba (巴), Shu (蜀), Jiāo Yáo (焦侥), Huì Fú Wù Yí (卉服岛夷), You Miao (有苗), He Yi (和夷), and Luǒ Guó (裸国).

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<sup>92</sup> Chanyu means “The Chief”.

**Man** (蛮 [Maab]) became the national name for southern people during the Zhou Dynasty. When Qin conquered Chu [Wu, Yue], the Man [rebels] who refused to submit were renamed to Manyi (蛮夷). They took refuge in the Wuling regional mountains at northwest Hunan bordering Southwest Hubei. These Man rebels were later mistaken for Mong.

The historical events from Xia until the Warring States period took place in the expanse of almost two thousand years. There were political and racial struggles between the northerners and southerners as they re-entered the Yellow River Basin.

The northern united nations under Mong Guo (盟国) were able to stave off Qin and Chu aggression for a long period. Nevertheless, Qin was the first country that managed to conquer them, but Chu Man was the true victor.

### Qin and Chu Man

The Qin country (秦国) was very wealthy, and was able to pacify the *Yān Guo* (燕国), *Qí Guo* (齐国), and *Chǔ Guo* (楚国). Gifts were sent to the rulers of these countries by Qin as a political strategy. This culture was known as “guanxi” in Mandarin which means there is interest or ties between two parties. With strong relations with Qin, they did not get involved when Qin attacked the middle three kingdoms, *Hán Guó* (韩国), *Wèi Guó* (魏国), and *Zhào Guó* (赵国).

When Han Guo (韩国) fell to Qin in 265 BC, the people fled to Zhao (in the north) and stirred conflict between Zhao and Qin. Qin then launched a massive war on Zhao and defeated Zhao in 260 BC, but the struggle remained until several years later. By that time Wei and Chu were brought into the conflict, Zhao was already occupied by Qin. Zhao people then took refuge to the northern plain where they eventually developed into LMG as covered in the previous section.

Qin gradually expanded by defeating Wei and they set out to conquer Chu to the south in 224 BC. Qin was able to defeat Chu, and became an imperial state that conquered other kingdoms with its military might.

In 222 BC, Qin invaded Yue and Yān as well to the far edge of the southeast and northeast. Lastly, Qin took control of Qí and formed the Qin Dynasty in 221 BC. By that time, additional *Mong Guo* people fled to the north and joined the LMG that began to take shape in the northern plains.

Not until the near end of the Warring State period that the political process of pre-China history actually began to expand to a larger geographic region from the Yellow River Basin. Qin first united most regions into the **Qin Dynasty** and was considered by many historians as the one who united “China” for the first time. The term “China” or “Zhong Guo” did not exist during that time.

**Yíng Zhèng** (嬴政) took the throne as Emperor and gave himself the title **Qín Shǐ Huáng Dì** (秦始皇帝 Chiiv Shim Haub Tais). It means “*First Magnificent King of Qin*”.

Yíng Zhèng was a Zhao person (赵人) and was also known as **Zhao Zheng** because he was born under Zhào at the city Hándān (邯郸). He was the first son to **ZiChu** (子楚 [Txwv Tshum]) who was known as Wang Zhuangxiang of Qín (秦庄襄王). Despite the

fact that Yíng Zhèng used the term Di or Huangdi (“HuabTais”) for his ruling title, his father ZiChu went by the title Wang (王). That was the “Wang Culture” used by Mong people during Zhou Dynasty.

The era of Qin was the first time the title Huangdi (皇帝) was used as emperor. Huangdi (皇帝 HuabTais) is not the same as the term Huangdi (黄帝 HuanjTim; Faajtim) that refers to the Yellow King that killed Chiyou. Present-day Mandarin language pronounced both terms the same way, but Mong uses them differently. The term Di (帝) and Huangdi (皇帝) are presently used as Emperor under Mandarin’s teaching, but they are different under Mong language.

The characters 皇帝 are pronounced **Huǎngdì** (“HuanmTij”) and **Huadai** (“Huabtais”), which are different transliterations for emperor (皇帝) in Mandarin. Huàngdì (黄帝 “Huanjtim”; “Faajtim”) in Mong refers to the legendary Yellow King who was sent from heaven to rule the Yellow River Basin. Before the imperialism of the Qin country, the term Di (帝) was used as a king and not emperor.

When Emperor Shi Huangdi took over, he caused several significant changes to history. One of them was ordering all historical documents and archives [of other countries that were annexed under Qin] to be burned. That was one of the reason that the Mong Shu writing system did not survive.

According to the book of ShiJi by SiMa Qian, it was the idea of Shi Huangdi’s advisor, **Li Si’s** (李斯). He proposed to burn all historical documentation and literatures from all other countries under Qin’s imperial rule in 213 BC.

Under the decree, it stated “以非上之所建立. 今皇帝并有天下, 别黑白而定一尊. 私学而相与非法教, 人闻令下, 则各以其学议之, 入则心非, 出则巷议, 夸主以为名, 异取以为高, 率群下以造谤. 如此弗禁, 则主势降乎上, 党与成乎下. 禁之便. 臣請史官非秦記皆燒之. 非博士官所職, 天下敢有藏詩、書、百家語者, 悉詣守、尉雜燒之. 有敢偶語詩書者棄市. 以古非今者族. 吏見知不舉者與同罪. 令下三十日不燒, 黥為城旦. 所不去者, 醫藥卜筮種樹之書. 若欲有学法令, 以吏为师.” This writing translates as “*The prohibition of such practices. Present-day Huangdi is descended from heaven, there shall not be [a separation of] **black and white** [people] but stipulated into one magistrate. Private studies and groups are illegal to teach, illegal to propagate, even with school discussions, outside alley discussions, and must praise the lords who have names. If [done] differently by promoting [such acts] or organizing to criticize the law will be arrested [and killed]. So, such acts are prohibited. When the lords and authorities call upon such a decree, the people will act accordingly. Ban of will (convenience; do as please). All literary writings including historians’ records are to be burned except those of Qin’s. No one shall possess any poetry or book, and the Hundred Schools of Philosophy shall be delivered to the government official for burning. Anyone who dares to go against the government shall be executed along with clan members. Any official who sees the violations but fails to report them is equally guilty. Anyone who failed to burn the books after thirty days of the announcement shall be subjected to tattooing and be sent to work on the Long Wall (Northern Great Wall). Medicine, divination, agriculture and forestry are exempted. Those who want to study laws shall learn from the officials.*”<sup>93</sup>

Throughout the process of seeking and burning books, many writers and scholars were killed as well. Although SiMa Qian recorded that all historical records were burned except Qin’s, there was little or no historical record of Qin that survived.

<sup>93</sup> SiMa Qian, “ShiJi,” Volume 6, Qin Shi Huang Chronicle, Chapter 6. [司马迁, “史记,” 卷六, 秦始皇本纪, 第六.]

Li Si infiltrated the Qin government mainly for his own interests. He was a Chu Man ethnic from the south and gained the trust of Shi Huangdi. He eventually became prime minister and was brilliant in having Shi Huangdi agreed to burn all historical and philosophical books. His actions and motives had changed and altered history forever. It was the first step for the Chu Man people (San Miao) to turn history around as Chu [Han] later controlled and created Han country.

Northerners at the Yellow River Basin kept long lengths of historical records in banishing the southerners and identifying them with various terms such as San Miao, Chiyou, Yong, He, and so forth. Those were all considered derogatory terms. Thus, pre-historical books were mostly written about the fame of the northern people.

Once Qin conquered other countries, Emperor Shi Huangdi also ordered the destruction of the massive great-walls in Wei, Zhao, Yan, and Qi originally built to protect their own territories. He also ordered the expansion of the northern walls to block the northern rebels from coming back. Those sections of the northern walls are part of the present-day **Great Walls**. The original southern Great Walls south of the Yellow River and Western Great Walls no longer existed because they were torn down.

To link back to the LMG in the north, the Mong rebels and refugees were led by **Touman** (“Thawj Maas”). Living under harsh conditions in the north, they continued to push south by raiding Qin’s northern front.

Mong Guo (known under Hu) pushed back into the Lower Yellow River Basin at one point. Qin Shi Huangdi sent **Mong Tian** (蒙恬 Mooj Nthaab) with about 300,000 warriors to fight the Hu [Touman and his men] who seized part of Henan. (SiMa Qian, Volume 6) Touman and his forces could not hold and they were pushed back into the north. After that episode, people were drafted to extend the northern walls as a defensive line.

Mong Tian’s father was **Mong Wu** (“Moob Wuj”), descendant from **Mong Ao** (蒙骜). They were all military generals under Qin. Mong Tian led the expansion of the Northern Great Wall to keep the Mong rebels from coming back. Besides the defensive walls, Mong Tian was in charge of the construction of a road system that linked Yan, Qi, Wu and Chu regions.

During that era, Mong rebels (of Zhao) who opposed Qin’s rule were also known as Rong. Mong Tian was working for Qin government and chased the Rong people into the north. (“蒙恬为秦将，北逐戎人，开榆中地数千里，竟斩阳周.”)<sup>94</sup> Here, the Rong were the Mong rebels of Zhou who refused to submit to Qin.

**Zhao Gao** (赵高 Tsom Kaub) was considered another infiltrator to the Qin government. He was from the Zhao country that was destroyed by Qin. According to SiMa Qian’s writing, Zhao was brought into Qin Court to teach Hu Hai to write about common law and prison disciplinary (control and punishment). (“故幸宦者参乘，所至上食。百官奏事如故，宦者辄从辇凉车中可其奏事。独子胡亥、赵高及所幸宦者五六人知上死。赵高故尝教胡亥书及狱律令法事，胡亥私幸之。高乃与公子胡亥、丞相斯阴谋破去始皇所封书。”)

Zhao Gao was caught for attempting to commit conspiracy and was sentenced by the Chief Minister **Mong Yi** (蒙毅 Moob Iv). Still, Shi Huangdi (“Shi HuabTais”) pardoned Zhao Gao. After Shi Huangdi died from eating elixir pills, both Zhao Gao and Li Si

<sup>94</sup> 司马迁，“史记”，卷七，项羽本纪，第七。

betrayed the Qin Empire and started to sabotage Shi Huangdi's sons. With Zhao Gao's help, Li Si disposed the prince Fusu.

After Zhao Gao secured his political position, he accused Li Si of treason and had him killed. Zhao Gao subsequently conspired with the Prime Minister Si Shou and managed to influence the second Emperor Hu Hai to have Mong Tian and his people killed. (Shiji, Shi Huang Di Biography, Chapter 6)

According to the Guizhou Mong Shi family tree record (贵州蒙氏族谱), the second Huangdi of the Qin Dynasty told Mong Tian to die, so he killed himself. “军叫臣死，不得死” during ancient time means if Huangdi tells one to die, one shall commit suicide. After Mong Tian died, his family and relatives of the Mong Shi clan under Qin were all killed as well. That was to assure that Mong Tian would not have any successors to avenge against the royal family. One of Mong Tian's sons was saved by someone. That son managed to hide his true identity for a long time. The descendants of that Mong group blended with the Shuo and Man people and they later retook the Mong clan name. That explained why present day Han and Zhuang nationalities also have the clan name Mong (蒙 Mandarin pinyin: Meng). Since their ancestors were falsely killed by Huangdi, and due to anger, there was a taboo prohibiting one hundred generations [for their family] from ever working for the Emperor.<sup>95</sup>

Qin's biggest mistake was to kill the Mong generals and their families. Once the military backbone of the Mong Shi was eliminated, Qin became very weak. Qin was able to annex all the countries to the east and south because of the military might of the Mong Shi. Once the Mong Shi was eliminated, Qin was not able to control those regions. The Emperor Hu Hai was killed as well and there were frequent wars. Rebellious leaders of different regions took control of their own region and ruled as they saw fit.

Just over a decade of ruling, Qin crumbled as it faced invasion within and invasion from the southern Chu Man rebels. The main southern warlords during that time were the Chu Man rebel leaders. They called themselves by the title “*King of Chu*”. By using this title, they claimed to be rulers of the powerful *Chu Man Kingdom* that was conquered by Qin a decade earlier. The name San Miao was no longer used but Man. Chu Man became a political figure, and the name “Chu” was preferred.

There were many warlords rising and claiming to be the rulers, but the two dominant Chu rebel leaders were **Xiang Yu** (项羽) and **Liu Bang** (刘邦).

General Xiàng Yǔ's real name was **Xiàng Jí** (项籍; 項籍) and he was promoted to a Chu general during the rebellions against the Qin government. He was a descendant of **General Xiàng Yan** (項燕) of Chu nobility.

Liú Bāng was born at Liu Ao (劉媪) in an ancient town in modern Jiangsu (JiangNan). His father was known as Liu Tai Gong (劉太公). Liu Bang was a farm boy who became a scout officer. During his early adulthood he transported prisoners.

How Liu Bang became a leader was a legend that could be myth or truth. The story was that some prisoners escaped and stumbled upon a large snake that claimed to have taken the lives of many people. They ran back to Liu Bang in fear. Liu Bang sought and killed the large snake. That made him very popular among people including the prisoners

<sup>95</sup> 蝶梦凤舞, “蒙氏不得不看之杂记” 《蒙氏族谱》: “戒之子孙, 当以耕读为本, 百代不入朝!”



who then regarded him as a leader. He joined the main Chu rebellion group under Xiang Liang. **Xiang Liang** was one of the first to start the Chu rebellion against Qin and he commissioned Xiang Yu as a general. When Xiang Liang discovered that **Xiong Xin** (熊心) was the heir of the previous **Chu Huai Wang** (楚懷王), he then reclaimed Xiong Xin as **King Huai II of Chu** to rally for supporters. Xiong Xin was also known as **Mi Xin**.

After Liu Bang joined Xiang Liang, Xiang Liang was killed in a battle against the Qin's army led by Zhang Han ("Tsaab Haaj"). The Chu's leadership was then taken over by King Xiong Xin. While Xiong Xin sent Xiang Yu under Song Yi to aid the Zhao rebel division fighting against Qin in the north, he also sent Liu Bang as commander to attack **GuanZhong**, the Qin's capital region. The King promised that whoever defeated Qin by capturing the capital would be the King of the GuanZhong regions.

Xiang Yu went north and became very powerful after he killed Song Yi by accusing him of treason against Chu. Other rebel groups started to support Xiang Yu. His troops defeated Zhang Han's armies as well. Zhang Han (章邯 Tsaab Haaj) surrendered to Xiang Yu in the summer of 207 BC after the Qin's Emperor refused to send reinforcements. Xiang Yu was very successful in his campaigns against the Qin, but he fell short by getting to Qin's capital first. With the might of the troops he led, he could have won.

Liu Bang arrived at GuanZhong first. He and his troop entered XianYang, the capital of Qin. The last Qin emperor, Zi Ying (子嬰; 子嬰 Txiv Yeeb), surrendered after Liu Bang and the Chu troops attacked the city. Liu Bang's troops controlled the city until Xiang Yu's troops arrived.

Once Xiang Yu and his troops approached the east **Hángǔ Guān** (函谷關 Hángǔ Pass) south of the eastern bend of the Yellow River, they realized that GuanZhong was already under Liu's control. A messenger was sent to see Xiang Yu and relayed the message that Liu Bang would become King of GuanZhong in accordance to King Huai II's earlier promise. Zi Ying, the Emperor of Qin would be appointed as Liu Bang's **Zǎi Xiàng** (宰相 [Txav Xaaj]) which means the prime minister.

Xiang Yu led his troop into the XiangYang city anyway and executed the Qin Emperor and his family. Xiang Yu ordered the execution of anyone that criticized his dictatorship. For example, *one of his men made an insulting comment that "the public talked of the Chu people that Chu looks like apes in human clothes was somewhat true."* That man was boiled alive by Xiang Yu.<sup>96</sup> This is crucial evidence in history that the southern people, Mán ("Maab"), were darker skinned people.

Mozi's writing also reveal that the people of the north were light-skinned. The book of Mozi was believed to have been written during the Warring States of the Song country (宋国). In his writing under book 12, he stated that when he met a fortune teller, the fortune teller warned not to go to the north because he was black. The reason was that a northern lord had just killed a black leader in the north (known as "black dragon"). Mozi did not listen, and went anyway. Once he reached the Zi water, he could not continue and so returned. Ri Zhe, the fortune teller then told him, "I already told you that you cannot go to the north." (Quote from ShiJi: "日者", 古代占卜人之称谓。《墨子》曰:"墨子北之齐, 遇日者。日者曰: 帝以今日杀黑龙于北方, 而先生之色黑, 不可以北。墨子不听, 遂

<sup>96</sup> SiMa, Qian [司马迁]. "Historical Records [史記: ShiJi]: Biography of Xiang Yu [項羽本紀: Xiang Yu Ben Ji].

北至淄水。墨子不遂而反焉。日者曰：我谓先生不可以北。”<sup>97</sup> During ancient time, the term dragon referred to a leader or warlord. Zi Water (淄水), according to present-day geography is located in the northern regions of Tai Shan (Shandong) that runs into Eastern Zi Bo County, Eastern Li County, then into the northeastern region that runs into the Yu Water [ocean] (水经: 淄水出泰山莱芜县原山, 东北过临淄县东, 又东过利县东, 又东北入于海.) That suggests that Northern Shandong was inhabited by Asians with white complexions.

Before that era, the ancient book of Shan Haijing (山海经) also reveals that dark-complexion people existed at the Yellow River Basin during ancient times. Under volume 海外东经第九, it states that there was a Black Ya country north of Tang Gu. The people there were black. Their teeth were very black as well and they fed on snakes. Carried on their shoulders, one side had a green snake and the other a red snake. One version said that the area north of the Hai area had black leaders. They ate rice and raised snakes. (“黑齿国在其北, 为人黑, 食稻啖蛇, 一赤一青, 在其旁。一曰在竖亥北, 为人黑首, 食稻使蛇, 其一蛇赤, 下有汤谷, 汤谷上有扶桑, 十日所浴, 在黑齿北。”)<sup>98</sup>



Besides the above examples, the ancient sketch of Liu Bang and SiMa Qian also depicts that Chu Man people were the black Asian. They had the darker complexions of the Man race. Li Si's decree to burn all books also mentions black and white Asians during the time of the Qin Dynasty.

Once Chu people retook control, Qin loyalists who refused to submit fled westward into the mountains. They later emerged as Di and Qiang people, who were conquered and became part of LMG. Under Mong terminology, they were known as “White Man” people.

After Qin was defeated, Xiang Yu ignored the promise that King Huai II of Chu had ordered which would lead to Liu Bang becoming King of GuanZhong. Xiang Yu took charge and distributed the land to those that helped Chu Man bring down the Qin government in 206 BC. Those lands were divided into eighteen regions (十八国) according to those that helped brought Qin down. He gave himself the title **XīChǔ BàWáng** (西楚霸王 Supreme King of Western Chu) and assigned Liu Bang to rule the southwest regions including a portion of present-day southern Shaanxi, Sichuan, and Chongqing areas as Han region.<sup>99</sup> Most regions ranging from Shaanxi to Southern Liaoning to the eastern sea of Yangtze River and all across the border to Hunan and Sichuan were under Chu sovereignty. Leaders who joined the Chu Man were promoted to govern under the

<sup>97</sup> The Book of Mozi (墨子), Book 12, Chapter Gui Yi (贵义). Sima Qian, “Shiji”, Annal 127, Translated by Li Zude. [司马迁, “史记”, 卷一百二十七: 日者列传第六十七, 注释: 李祖德.]

<sup>98</sup> “山海经,” 海外东经第九. 天涯在线书库制作

<sup>99</sup> 林达礼, “中华五千年大事记,” 台南大学书局, 1982, p 56.

leadership of Xiang Yu, but they were later replaced by Chu Man people under the leadership of Liu Bang and his family.

Xiang Yu (XiChu BaWang) also promoted the King Huai II of Chu to the title **Chu Yi Emperor** (楚義帝), but moved the Emperor to the remote area in modern day Hunan Chenzhou. The Emperor was murdered during his journey.

*The death of Emperor Huai II became a political edge for Liu Bang to go against Xiang Yu as it was Xiang Yu who killed the Emperor. Liu Bang used that as a legitimate reason to recruit supporters and to wage war against Xiang Yu. Note that Liu Bang fought for Chu and for the Emperor who was assassinated, not as previously defined that it was "Han people against Chu people". The conflict between Liu Bang and Xiang Yu was between two Chu leaders, and not among two different groups of people. It was a civil war between Chu Man people.*

In 206 BC, Liu Bang and his supporters took control of GuanZhong while Xiang Yu was fighting the Qi rebellion on the east. After Xiang Yu returned, he counter-attacked and Liu Bang's forces retreated. The war between the two continued for five years.

In 202 BC, Xiang Yu proposed a peace treaty to release Liu Bang's father, who was captured by Xiang Yu's troop. The treaty was known as the "**Treaty of Honggou**" which would divide Chu into east and west allowing Liu Bang to rule the west. The agreement was reached and all fighting halted. Xiang Yu's forces were overjoyed that the war was ending and were inattentive. Deceiving Xiang Yu, Liu Bang's troops launched a surprise attack and captured many of Xiang Yu's forces.

Liu Bang's troops captured Xiang Yu's young wife and used her as bait to kill Xiang Yu. She was taken to a river canyon called **Gai Xia** (垓下) where Xiang Yu tried to rescue her. Once Xiang Yu's army entered deep into that region, they were ambushed from three fronts and cornered. Liu Bang ordered the captured prisoners to sing the Chu's national song to break Xiang Yu's army's morale.

Singing the Chu national song signified that they were uniting under one nation and the conflict was among the two leaders. Liu Bang's psychological warfare and strategy began to favor him. As a result, many of Xiang Yu's soldiers deserted that battle.

Xiang Yu retreated with a few hundred loyal men and was on the run for some time trying to get back to his capital. Due to his unpopular leadership, villagers didn't help him and he got lost at **Yinling** (陰陵). Eventually, Xiang Yu escaped the canyon with some men and prepared to cross the **Wujiang** (烏江 Black River). Wujiang was at present-day Southeastern Anhui, He County, and Chaohu City. That area was at Yangtze River southwest of present-day Nanjing of Jiangsu. While at Wujiang, Xiang Yu and his men were surrounded by Liu's soldiers. It was said that Xiang Yu slit his own throat after losing the support of the people. However, his death was questionable.

## Chu Han Guo

In 202 BC, being victorious, Liu Bang called himself a “man” for being hàn (汉) as opposed to Xiang Yu, a coward. His followers then also started to call themselves hàn for being “masculine men” (强的男人). Han during ancient time means being “man” and not coward. The term then became a unity-humble principle at the Yangtze River. That area then became known as Han Water (Han Shui).

The term Han was later used as the country name **Han Guo** (汉国 *Hanguo*). It began to develop into the Han Dynasty as they tried to seize other regions to the north. That era was later named the “**Western Han Dynasty**” because the capital was stationed at Shaanxi.

The term Han was also used as **Han Dynasty** (汉朝) and **Han Ren** (汉人),<sup>100</sup> meaning Han person or Han people under Chu Man; but it was never used as “Han ethnic” until later. It was the first time the name Han existed as a country’s name and society.



Painting of Liu Bang  
in white dress and apron

Some people of China also argued that the term Han first existed during the Qin country under the place *Hanzhong* (汉中). From that argument, previous writers wrote that Liu Bang fought for the Han and Xiang Yu fought for Chu. That was not true. Liu Bang also fought for the Chu people, especially for the death of Emperor Huai II. He called himself “han” for being a man and it had nothing to do with the place called Hanzhong during the Qin Dynasty. The name Han under Liu Bang had to do with Han Water of the Yangtze River. These are the facts of the term *Han* as far as history of China during the Chu Man Kingdom and it will be further scrutinized.

Writings during the 20<sup>th</sup> century argued that Liu Bang was fighting for the Han of the “Xia” people deviated history from its genuine root. He was a **Pèi Yì** person of the Chu nation (楚国沛邑人). Liu Bang was not a Xia person. He was a **Mán Ren** (蛮人 “Maab Zeeg”)<sup>101</sup> of the Chu nation that was redefined into Han. He worshipped Chiyou as his ancestor, was a vegetarian, and was working to eliminate Confucianity (*Zǒng ZhǔBiān*, p 17). The Man customs, culture, and ideologies were different from the Mong of the Zhou Dynasty. For example, most Han names and their leaders [emperors] during that time did not have courtesy names which was a custom of the northerners. Courtesy names are a Mong custom where adults receive an attachment to their name or change it completely when they became “adults”.

It was previously covered that Chiyou was worshipped during the Han Dynasty. The people during that time honored Chiyou and he was marked on various Han weapons.

Worshipping Chiyou and going against Confucianity, the Han Dynasty under Chu Man was the ancient Yi Man people. *Yi* (夷) and *Man* (蛮) are the same despite some writings defined them to be different because they lived in separate regions. According to the *Book of Han*

<sup>100</sup> Han was an ancient term for man in oppose to XiongNu for being woman. “Han ren” original means a person of the male figure (for being strong).

<sup>101</sup> “Chu Nationality View”, *Guiyang, Guizhou Nationality Publishing House*, 1996, pp 154-159.

[参见吴曙光：“楚民族论”，贵阳，贵州民族出版社，1996，154-159页。]

under the *Geography Annals*, it recorded that “Ba, Shu, and Guang Han (referring to the Han regions of Hubei, Hunan, Jiangxi, and Anhui along the Yangtze River) were originally Southern Yi. Qin wanted their land because it was beautiful with rivers and mountainous forests of bamboos, trees, and fertile land. The people of those regions eat fish and rice.” (汉书, 地理志下: “巴、蜀、广汉本南夷, 秦并以为郡, 土地肥美, 有江水沃野, 山林竹木疏食果实之饶. ‘民食稻鱼’”)

Han country was originally a Chu Mán country that integrated with the people of the Yellow River Basin as they conquered them. The Yellow River Basin was the Warring States of Mong Guo people. Han was the Chu nationality that began at the small place Pèi Yì (Man language: Pei Yap) at the *Han Shui* (“Han Water”).<sup>102</sup>

Although claiming to be a “man”, Liu Bang was the first known homosexual emperor in Han history. According to SiMa Qian’s writing under “Eloquent Biographies” (佞幸列传), Liu Bang had affections and love relationships with JiRu (籍孺) and HongRu (閼孺) who were males. Besides Liu Bang, there were other homosexual emperors during that era. For instances, Sima Qian noted that Xiào Huì Dì, Hàn Huì Dì, Hàn WénDì, Xiào JǐngDì, and Hàn Wǔ Dì (孝惠帝, 汉惠帝, 汉文帝, 孝景帝, 汉武帝) all had intimate relationships with men. He stated “Fertile land cannot [produce] without good weather, hardworking officials cannot [accomplish tasks] without good leader [emperor], it is true saying [with evidence]. Not just the beauty flattering females, but male officials (士宦 shihuàn) were intimate companions as well.” [“力田不如逢年, 善仕不如遇合’, 固无虚言。非独女以色媚, 而士宦亦有之。”]<sup>103</sup> Examples of male officials and eunuchs were Shihuan (士宦), Huàn zhě (宦者), and Huan Guang (宦官).

During that time, beautiful women and handsome men who had no work or no skills were taken into the oval offices under those emperors. They ended up having relationships, and promotion ranks were given to them base on their relationships.<sup>104</sup>

## San Miao and Xia Cultures during Han Dynasty

By Han Dynasty, the name San Miao became less used in historical writing because their people were known under many newer names. For example, Jing, Jing Man, Manyi, Pu, Man, Shu, Ba, Yue, Chu, Chu Man, and Chu Min were names that San Miao people used. Lastly, they changed their national name from Chu to Han as they created the main society during that time. The fewer Man rebels in the southwest were called Southern Man (NanMan). That name was continued to be used by Northern Man (Bei Man) in referencing their people in the south.

Like Southern Man, the northern nation who did not submit fled into the northern mountains and plains. They became part of the LMG. Northern Man also fled outward to the north. They were part of the Man (Miao), Tibetans (“Tai-bet”), and Qin people who

<sup>102</sup> Zǒng ZhǔBiān, Wú RóngZhēn, Fù Zǒng Zhǔbiān, “MiaoZu TongShi,” *Beijing: Minzu Chu Banshe*, Volume 2, Novermeber 2007, pp 15-19. [总主编, 吴荣臻, 副总主编, “苗族通史,” 北京: 人民出版社, (二), 2007. 11, pp 15-19.]

<sup>103</sup> SiMa Qian, “Historical Records [Shiji]”, Vol 125, Sixty-fifth Biography.[司马迁, “史记”, 卷一百二十五、列传第六十五]

<sup>104</sup> Hinsch, Bret, “Passions of the Cut Sleeve,” *University of California Press*, 1990, pp. 36-37

did not assimilate with the Chu Man nation that became Qiang, Di, and Nai Man. The *Later Han Book*, under *Western Qiang Biography*, (后汉书·西羌传) states that “Western Qiang were original San Miao, but their family name was not the same as Jiang.” (“西羌之本出自三苗，姜姓之别也。”) This writing suggests that the family name Jiang (姜) and other transliterated characters were originally San Miao’s family name; and those people took on newer names. It was covered in Chapter 2 that some Mong took on the Man family name Jiang after Yuan Dynasty.

The book *Shi Dili Kao* (诗地理考) recorded that Qiang people originally went by the Jiang family name. They were San Miao descendants who dwelled at San Wei, Die, Dang, Song Zhu regions and were all Qiang living areas. (“羌本姜姓，三苗之后，居三危，今叠、宕、松诸州皆羌地。”<sup>105</sup>

It was previously covered that SiMa Qian wrote that part of San Miao was moved to San Wei [of Gansu] who became part of Western Rong.<sup>106</sup> Those San Miao people assimilated into the Western Rong were part of Qin, and they fled onto higher ground during the Chu Man incursion. They joined the LMG and became part of the Mong nationality during XiongNu time. Known as Qiang, they were part of the *Five Alliances* (the *WuHu*). Scholars believe that “Qiang” and “Jiang” are referring to the same people and are similar terms because historical record documented that they used to go by the name Jiang (姜). Being mixed with the northerners, they had lighter complexions and were known as “White Man” later on.

*According to present-day history of Qiang people, historical records documented that the Qinghai region was always known to be the Yi Man region (夷蛮). Qiang lived in the northwest since “Xia culture.” During the Qin and Han Dynasties, there were constant fighting that pushed Qiang people to the northwest mountains and remote regions.*<sup>107</sup>

**Xia culture** was recently argued by some Chinese archeologists to be the **Erlitou Culture** based on excavation in Shanxi Province. Before the excavation of Erlitou, Xia culture was mostly referring to Mong Shi Mong Guo culture of the Zhou Dynasty and Xiongnu. There was close to 2,000 years of history since Xia of Mong Guo became Shang (Yin) and then Zhou during the time the northwestern [Xia] people came back to the Lower Yellow River Basin. Shang period was highly influenced by San Miao culture because San Miao were incorporated into the Shang armies and people.

*Xia culture* under Zhou was a patriarchical society and was the era when *Confucianity* began during the Warring States. Zhou Culture (aka Xia Culture) was known to worship the sun, the moon, the stars, and the [gods] divine spirits. [Mong] Xiongnu, Xia People, were known to worship God, practice Shamanity (aka Tengrism), and have mountain festivals. Xia Culture under Xiongu (Rong and Hu) is also the “**Mong Culture**”. They were known to wear long coats and baggy pants which will be presented in Chapter 7.

Refer to Chapter 12 for a better understanding of the [Mong] Shamanity. Due to the destruction of Zhou literatures and culture lerics, the detail records of Mong culture, religion, and language were lost. They were eliminated along with Confucius and Daoist teachings during Qin Dynasty and mostly part of Han Dynasty. Daoism was also

<sup>105</sup> 王应麟, “诗地理考,” 四川大学出版社, 9月2009年. [Original version was written during Song Dynasty]

<sup>106</sup> 司马迁, “史记,” 卷一, 五帝本记第一

<sup>107</sup> 任玉贵, “青海羌人的迁徙与: 后来多民族的融合” 中国土族杂志社, 2011, 总第50期, pp 38-39.

developed during the Zhou period. Both of these philosophies and teaching were not documented until later in Han Dynasty. Therefore, the later literatures of Confucianity and Daoism were modified. This can create ambiguity. Besides, there were hostilities between **San Miao Culture** (*Man Culture*) and *Xia culture* (also Mong Culture) during this period.

Recent literatures define Daoism into a religion and “Confucianism” into a traditional philosophy that deals with governing and structural or behavioral way of life. It is called Confucianity in this chronicle because it is a divine culture under Mong.

There was a racial struggle as well as a culture struggle during this period. Mong Guo of Zhou states fought one another and at the end they were conquered by Qin then Chu Man (Chu Han). Once Chu took over, there was an integration of Man culture [San Miao] and Mong culture [Zhou]. Identifying Chu Han (including Shu, Ba, Wu and Yue) for being Xia and then Xia into Han eliminates the Mong history and culture in both the Yellow River Basin and the LMG. This simply defining Han Dynasty to be descendants from Zhou and not Chu. Han were Chu Man who united the Man on the southern fronts (Shu, Ba, Chu, Wu, and Yue). They subsequently ruled over the disintegrated Mong Guo of Zhou Dynasty of the northern fronts.

Chu Han became highly civilized during this Han period. They adopted the Mong Guo of Zhou culture and assimilated with Zhou customs as they rule over them. During the mix of Chu Han (Shu Han, Ba, Wu, and Yue) and Mong Guo of Zhou, Chu people brought their agriculture methods to the north. As a result, both regional people changed from their original characteristics as they integrated. They fused into one society. Their integrated etiquettes, languages, clothing, and customs became the main culture during that period. That was assimilation between Southerners (Man of San Miao culture) and Northerners (Mong of Xia-Zhou culture).

**Man Culture** of San Miao was *Chiyou Culture* (蚩尤文化) and it includes the ancient Yi and Yue people. They practice cremation which will be covered under Man [Miao] history. From historical facts, the Lu Xing Chronicle states that San Miao kings practiced the evil teaching of Chiyou; and Miao people were descendants from Jiuli. (《吕刑》：“三苗之君习蚩尤之恶...苗民，即九黎之后。”) The book Guoyu, under section Chu Language, states that San Miao restored the virtue of Jiuli. (《国语·楚语》：“三苗复九黎之德。”)



Han Culture of Chiyou masks during Han Dynasty



Han Dynasty: Masks wore by Han leaders & generals (Guizhou, Tongren City, Dongshan Temple Museum)



To reiterate from previous discussion, “Chiyou” is the worshipping of demons and snake. During Han Dynasty, Han people worshipped Chiyou. Han official sacrificial religion was Chiyou, and their beliefs were influenced by the virtue of Chiyou. (汉代官方祭祀体系中有“蚩尤”的地位。民间信仰内容中也多见“蚩尤”的影响。)<sup>108</sup> Han of that era worked against Confucianity and their teaching is very different from present-day Han people which this text will continue to cover.

**Han culture** was “Chiyou Culture” which is also the “Man Culture” of San Miao. They highly honored Chiyou as their ancestor and protector. For example, the Han Culture of the earliest Chiyou masks was made by Han people to commemorate Chiyou. They worshipped him like a “demonic god” (in western ideology is the Devil). This demonic god controls and has power over other demons and ghosts. This culture involved sacrificing to Chiyou in asking him for protection and to ward off plague and epidemics. Han masked themselves to look like Chiyou and other demonic gods. It was also used to overpower their enemies during encounters and battles. When Han leaders and generals wore the [Chiyou] masks during their missions, they intimidated their enemies and had control over their subordinates. Chiyou possess intimidated power.



Chiyou and Nuo Culture of Han people

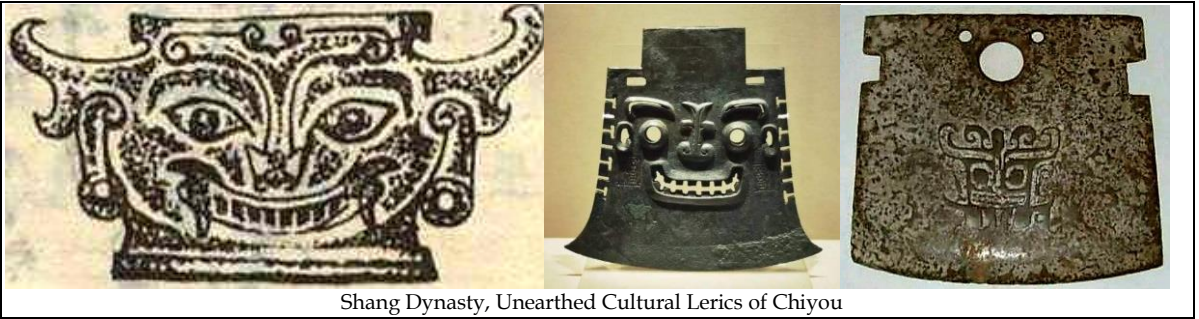
Under the Chiyou religious culture, people were known to practice exorcism. Such practice was tied with wu (巫) which in Mandarin means witch or witchcraft. Others misinterpreted witch (wu) into shaman. Wu under Chiyou Culture may mean a witch or **demonic sorcerer** who can perform exorcism by calling Chiyou and the demonic gods. Or they simply acted as if they were Chiyou and the demonic gods by disguising themselves to be those figures.

A Shaman (aka Zining; “Txiv Neeb”) under Mong Culture is a **divine sorcerer** who fought against Chiyou (“NtxigNyoog”) and his demons. Mong call Faajtim (Huangdi), the heaven, and their ancestors to exorcise demons, bad spirits, plague, and sickness. Faajtim is the ancestor and heaven (the Universe: Blue Sky, the sun, the moon, the stars) is

<sup>108</sup> 汉代“蚩尤”崇拜王子今, 南都学坛 (人文社会科学), 北京师范大学历史学院, 第 26 卷第 4 期, 2006 年 7 月。

regarded as God. They call Faajtim to protect them. This is the difference between the **Mong Culture** (Xia, Xiongnu) and Chiyou Culture (mainly San Miao and Han Culture).

The Chiyou mask culture under Han people gradually develop into **Nuo opera** (傩戏). Practicing the Chiyou masks to drive off “evil” and “ghost” is also known as **Nuo culture**. Masking as Chiyou [the demon god] and dancing in a ritual also known as “**Nuo Dance**” (傩舞) or “**Demon Dance**”. It was also defined into Ghost Dance (鬼舞) as well as exorcism. The view of present-day exorcism under Nuo Culture is ambiguity because Nuo culture is idolizing the demonic figures. Such operatic culture also created the Qin Opera, Sichuan Opera, Jin Opera, Anhui Opera, Shanghai Opera, Wu Han Opera, Beijing Opera, Jiangxi Opera, Hunan Opera, and similar operas.



Unearth relics and available ancient writings supported that Chiyou culture exists during Shang and Zhou periods. Chiyou masks also tied with Taotie masks of the ferocious beast. The Bamboo Annals states that Jinyun people are the Taotie.<sup>109</sup> According to one view, Chiyou Opera before Qin and Han Dynasties was mainly performed in



Dated to Han Dynasty,  
Shandong Yinan stone tomb  
image of Chiyou

mocking the death of Chiyou. Whether it is a myth or truth, Chiyou (“NtxigNyooog”) had a reputation for cannibalism. He was the main caused of warfare and disasters to the people. After his death, the people under Huang Yan groups were rejoiced. They created plays which an actor would disguise as Chiyou to be killed. During Han Dynasty, Han people regarded him as a “demonic god” or “god of weapon and warfare”. Chiyou Opera was portrayed differently during Qin and Han Dynasties. According to the writing of Ren

<sup>109</sup> 《左传·卷二十》：缙云氏有不才子，贪于饮食，冒于货贿，侵欲崇侈，不可盈厌，聚敛积实，不知纪极，不分孤寡，不恤穷匮，天下之民以比三凶，谓之饕餮。

Fang (任昉), Chiyou Opera under Han was practiced to remember the legacy of Chiyou. He was idolized by Han people instead. The Chiyou Opera was performed under three actors. The main actor of Chiyou Opera during that time would wear horns. His action was to attack others with the horns. *"Today in Jizhou, there's Chiyou god who has 'vulgar cloud' human body ox hooves with iron head, horns, four eyes, and six hands. His teeth were 'two inches' long and unbreakable. During Qin and Han Dynasty, Chiyou had swords and halberds sticking out between the ears with horns on the head fighting Xuan Yuan and attacking the enemies. People [during Han Dynasty] cannot be like today in Jizhou have happiness. The famous Chiyou Opera has either 'two two' or 'three three' heads together during Han Dynasty to commemorate Chiyou's legacy."* After Han Dynasty, Chiyou Opera gradually changed. (轩辕之初立也有蚩尤氏兄弟七十二人铜头铁额食铁石轩辕诛之於涿鹿之野蚩尤能作云雾涿鹿今在冀州有蚩尤神俗云人身牛蹄四目六手今冀州人掘地得髑髅如铜铁者即蚩尤之骨也今有蚩尤齿长二寸坚不可碎秦汉间说蚩尤氏耳?如剑戟头有角与轩辕鬪以角觝人人不能向今冀州有乐名蚩尤戏其民两两三三头戴牛角而相觝汉造角觝戏盖其遗制也)<sup>110</sup>

Xuan Yuan mentioned above is "Faajtim" the Yellow Emperor. The above citing suggests that during Han Dynasty, Han promoted Chiyou as a protagonist and the people of Jizhou didn't get to enjoy the Chiyou Opera like people enjoyed it during the time this literature was written. "Today" mentioned in the quote is referring to the time of the author (502 to 557 AD), which was during Qi and Wei Dynasties. Jizhou was a large area of the upper Yellow River Basin that include northern Henan to Tianjin, Shanxi, Hebei, part of Liaoning, and part of Inner Mongolia.

Another version during Han Dynasty says Chiyou had a snake head. For example, the book "Shushi Yanyi" states that from Qi Dynasty to Wei Dynasty, Taiyuan Village worshipped Chiyou didn't use ox head. During the Han Wu period, they only saw Taiyuan version of Chiyou with tortoise [resemble] feet and snake head. After an epidemic infected the people, a shrine was set up [to worship Chiyou]. (*"齐魏之间太原村落中祭蚩尤神向不用牛头. 汉武时太原有蚩尤神昼见龟足蛇首疫其里人遂立祠."*)<sup>111</sup> This explains that Chiyou was also worshipped as a snake during Han Dynasty and later periods. It correlates with the legendary story that Chiyou was able to shapeshifting.

Newer literatures began to define the "Demon Dance" into "Nuo Dance" as dancers disguised to be the "demonic gods". The Chiyou Culture is still very much alive among San Miao descendants (Han, Man [Yi, Yue]), and among those who immigrated into Southeast Asia which this text will continue to clarify. Thai (Dai, Taiwanese, other Man

groups), Taibetans, and Han (from Chu Han) still maintain the Chiyou Culture.

During Han dynasty, [Chu] Han took many wives from Mong Guo of Zhou, and the



Thai version (Tai)

Tibetan version

Newer Han version

<sup>110</sup>任昉,《述异记·卷上》,南朝梁(502-557 AD). Reprint by Jilin University in 1992 (吉林大学,出版社出版的图书,1992年)

<sup>111</sup>苏鹗,《苏氏演义》卷下,唐.

genetic mixes further changed the complexion of the people. That racial mix was often referred by recent writers as between Chu and Xia people. It was between Manyi under Chu and Mong under Zhou. There were others ethnics, but Manyi and Mong were the two main groups during that time. They were the two main competitive cultures.

Similar to the racial mix, the two cultures slowly merging over time. There would be integration and assimilation between them and among other cultures and philosophies such as Taoism, Buddhism, Confucianity, Shamanity, Christianity, and Muslim.

The struggle between Manyi and Mong would continue for the next 2,000 plus years. Similarities and differences between them also created confusions later on. For example, the Han Buddhist faith illustrated in this section is very different from present-day Buddhism. Buddhism during that time was highly influenced by Chiyou Culture. It was mainly the Man Culture of San Miao. Wu Jiao (巫教) is not the practice of the Mong Shamanity, but a practice under Man [or Han] culture.

### Peace and Conflict between Chu Han and Mong

While the Chu Han Guo (CHG) under Man leadership was taking shape, the LMG [XiongNu] became very powerful where they ruled the northern regions stretching from Hungary to present-day Northeastern China including the Tarim Basin and into Gansu, Qinghai, to the east of Samarkand.<sup>112 113</sup> LMG controlled the Silk Road, the main trade route to Central Asia and Middle Eastern countries. They expanded their rule over the border of modern day Shanxi, Shaanxi, and Gansu. Qiang, Di, and other ethnics assimilated into LMG as well. All those regions were labeled by Chu Han as Rong and XiongNu.

CHG continued to not recognize the Mong name and “Mong Guo”. It was covered that Chu Man during the Zhu leaderships despised the name Mong. They discriminately called the northern Mong people for being women or had the mind of the women (匈奴 XiongNu). XiongNu can also be translated as being slave to women.

CHG was trading manufactured iron weapons with LMG along the northern borders. Fearing the growing Mong Empire, Emperor Gaozu (Liu Bang) embargoed trade with LMG. That sparked a conflict between the two nations. LMG retaliated by seizing present-day Shanxi Taiyuan region from CHG.

During one event, MoDu of LMG led 400,000 cavalries into the south to attack Chu Han’s troops. Liu Bang personally led Han’s troops to fight LMG, but they were defeated in 200 BC. That was known as the Battle of Baideng.<sup>114</sup> CHG negotiated with LMG and agreed that the rulers on both countries would be family under the **Heqin** culture (和親;

<sup>112</sup> Di Cosmo, Nicola, “Ancient China and Its Enemies: The Rise of Nomadic Power in East Asian History,” Cambridge: Cambridge University Press, 2002, pp 175–198.

<sup>113</sup> Yu, Ying-shih, “Han Foreign Relations,” in *The Cambridge History of China: Volume I: the Ch’in and Han Empires, 221 BC. – A.D. 220*, pp 377–462. [Edited by Denis Twitchett and Michael Loewe] Cambridge: Cambridge University Press, 1986, pp 387–388.

<sup>114</sup> Torday, Laszlo, “Mounted Archers: The Beginnings of Central Asian History,” Durham: The Durham Academic Press, 1997, pp 80–81 & 75–77.

**Ha Txheeb**).<sup>115</sup> It means “blood relatives” in Mong language. Western writers translated it into “*marriage alliance*” or “*peace marriage*”. The royal families of both countries would become relatives by blood marriages. Under that treaty, CHG agreed to be a vassal state to LMG and pay tribute to Northern Mong.

Liu Bang did not rule Han Guo for long. He was shot during a rebellion in 195 BC. After Liu Bang died, his successors continued to expand into the north and east. That era provoked civil wars where most rebellions were led by the Mong Guo people who originally submitted to Chu Han.

CHG replaced existing kings with their own loyal family members from the Liu (“Lauj”) family. They also divided the kings’ divisions into smaller regions with smaller governments. These governments were not appointed by the kings, but directly from the Liu’s imperial family members.<sup>116 117 118</sup>

While CHG carried out campaigns to suppress the northeast regions from the Yellow River Basin, the LMG expanded into the western regions of present-day Gansu, Qinhai, and Xinjiang. They united their previous enemy YueZhi into the Mong Empire. Those who did not submit to the Mong XiongNu lordship fled west, and some took refuge into the mountains at Northern Gansu and Western Qinghai. There they blended with the [ancient] Qiang (羌).<sup>119</sup>

During that era, the LMG of the west was known as **Western Yu Kingdoms (Xi Yu)** which was at present-day Xinjiang. They ruled over the YueZhi, but YueZhi managed their own local affairs and collected taxes for LMG.

Items ranged from clothes, food products, and livestock such as horses were sent to LMG. The family ties between the two continued for about 70 years until political tension built up.

Under a campaign against LMG during **Emperor Wü’s** reign (武帝), CHG dishonored the “Ha Txheeb” peace treaty between the two in 133 BC. He prepared for war and sent off a group of recruiters led by **Zhang Qian** (張騫) to the far west. Their motive was to recruit the YueZhi rebels to fight the LMG.

Chu Han planned an operation to ambush Northern Mong troops at **MaYi** (馬邑 [Neeg Ij]), a trading place. The objective was to kill the Mong’s supreme leader **Yi Zhixie Chanyu** (伊稚邪單于). When Yi Zhixie Chanyu and his troop approached MaYi, they suspected something wrong when they saw many cattles without herdsman. They scouted the area and detained a man who revealed the Han’s plot. Quickly, the Mong troops exited that area to avoid the ambush.

In 129 BC, 40,000 troops were sent by CHG to launch another surprise attack. That took place at the border markets in present-day Inner Mongolia at **Ordos**. That region of Mong was led by **King HunYe** and his men.

<sup>115</sup> Wen Tao, “Xianbei Kingdoms,” Nine States Publisher, February 4, 2008, Section 21: Chapter Five, XiongNu and Han Countries. [文韬, “鲜卑帝国,” 九州出版社, 2008年02月04日, 第21节: 第五章 匈奴汉国 (2).]

<sup>116</sup> Loewe, Michael, “Everyday Life in Early Imperial China during the Han Period 202 BC-AD 220,” London: B.T. Batsford Ltd.; New York: G.P. Putnam’s Sons, 1968, pp 139-144.

<sup>117</sup> Bielenstein, Hans, “The Bureaucracy of Han Times,” Cambridge University Press, 1980, p 106.

<sup>118</sup> Ch’ü, T’ung-Tsu, “*Han Dynasty China: Volume 1: Han Social Structure*,” Seattle and London: University of Washington Press, (Edited by Jack L. Dull), 1972, p 76.

<sup>119</sup> 司马迁, “史记,” 卷一百二十三, 大宛列传第六十三。

Ordos fell and was controlled by CHG in 127 BC. CHG continued to assault and push Mong into the northern desert with 50,000 cavalry-men and 100,000 soldiers on foot.<sup>120</sup> Chu Han's aggression against the northern Mong continued for a decade. Their troops were directly commanded by *Huò Qùbìng* (霍去病), *Wèi Qīng* (衛青), and other leaders.

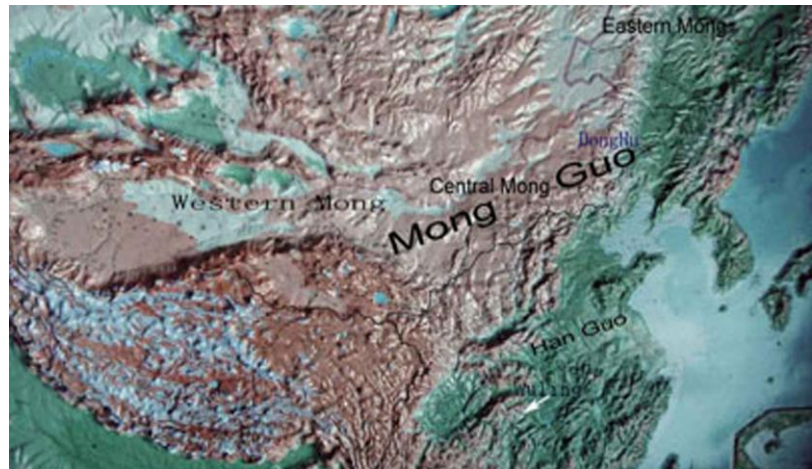
Under Wei Qing command, the CHG troops raided the northern Mong holy site of **LongCheng** (龍城) and many fled westward. They chased *Yi Zhixie Chanyu* and his armies into the Gobi Desert and fought under a sandstorm. The out-numbered Mong troops were badly beaten. They then fled further into the Gobi Desert.<sup>121</sup>

On the other hand, Huo Qubing and his troops eradicated the eastern Mong division into the northeast. They raided Mong towns and chased Mong as far as **Lang JuXu Shan** (狼居胥山) and **Han Hai** (瀚海).<sup>122 123</sup> They were known as the **Khentii Mountains** and **Baikal Lake** that was south of Siberia. Those mountain regions have freezing temperatures during the winter time.

CHG ended up controlling the *Ordos* and *Gansu passage* to *Lop Nor*, which was part of the *Silk Road*. Before that era, Mong XiongNu, YueZhi, and the Qiang had been living among each other for nearly a century. They continued to affiliate with one another after that region fell to Han.

Most Northern Mong lived in small clans again after they lost the green-grassland to the south. They each began to assimilate with different people as they moved into different regions. Mong in the far northwest was mixed with the Turkish and Central Asian tribes. The lower part of the *Western Mong Guo* was subjugated under CHG. That area was taken back by LMG during Eastern Han Dynasty and they eventually came back to the Yellow River Basin during the near end of Eastern Han Dynasty.

The north and northeast regional Mong were mixed with Siberians and other northern tribes. They gradually moved back down south into present-day central Inner Mongolia which made up the Central Mong Guo division. The Central Mong Guo had a more significant involvement with CHG.



<sup>120</sup> Loewe, Michael, "The campaigns of Han Wu-ti. In: *Chinese ways in warfare*," Edited by Frank A. Kierman, Jr., and John K. Fairbank. [Harvard University Press](#), 1974.

<sup>121</sup> Yu, Ying-shih, "Han Foreign Relations," [Edited by Denis Twitchett and Michael Loewe, Cambridge], under [The Cambridge History of China: Volume I: the Ch'in and Han Empires, 221 BC. - A.D. 220](#), [Cambridge University Press](#), 1986, pp 377-462.

<sup>122</sup> Ban, Gu et al., "*Hanshu: Book of Han*," [Beijing: ZhongHua Shuju](#), volumes 06, 55, 94, parts 1, 1962.

<sup>123</sup> SiMa, Guang, "*Zizhi Tongjian*". [Beijing: ZhongHua Shuju](#), volume 19, 1956

Those who stayed behind in the northeast dwelled at present-day northeastern Outer-Inner Mongolia, Southern Siberia, the AMu River, Heilongjiang, and Jilin regions. They eventually followed their relatives back into the Yellow River Basin between Jin Dynasty (晋朝) and Tang Dynasty. The last groups came back between Liao and Yuan Dynasties.

### Central Mong Guo (CMG) and Chu Han Guo (CHG)

The relation between LMG and CHG was strained until the time of **Hu Hanye** (呼韓邪). He was one of the leaders to the CMG. Once internal political unrest built up, Hu Hanye and his followers were forced south by his younger brother **ZhiZhi Chanyu** (郅支單于 Tswv Tswb TsaavYum) and ZhiZhi's supporters.

Hu Hanye sought out the Chu Han government and built a good relation between them when they took refuge into the border of CHG. With the assistance from CHG, Hu Hanye retook control of most northern regions of the CMG and forced his brother ZhiZhi further north.

Hu Hanye and CHG dishonored the previous *Heqin Treaty* instituted between *Mong Guo* (盟国) and *Han Guo* (汉国) and renegotiated their own terms. In 53 BC, Hu Hanye agreed with the Han Emperor that he and his representatives would pay tribute to Han Guo instead. Secondly, a prince will be sent as a hostage to Han Guo. Thirdly, the *Chanyu* ("TsaavYum") under Hu Hanye would pay tribute to Han Guo's emperors. That treaty had transformed the Mong sovereignty under Hu Hanye into a vassal under CHG for the next half century.

### Xin Dynasty (9 AD - 23 AD)

During the turn of the first century BC, CHG had its own internal political turmoil. After the death of Emperor Yuan, there were sequences of events that led to the succession of the nine year old *Emperor Ping*. **Wang Mang** (王莽) was appointed regent for Emperor Ping. He seized power into his own hand and overthrew the Liu ruling family from power which brought Western Han Guo to an end. Wang Mang was also known as **Jujun** (巨君) and he established the **Xin country** (新国) in 9 AD. To learn more about Wang Mang, one can reference the Wang Mang Biography in the Book of Han (卷九十九上: 王莽传第六十九上, 卷九十九中: 王莽传第六十九中, 卷九十九下: 王莽传第六十九下).

Xin faced a sequence of revolts by a few different groups, Lülin (綠林兵), Chi Mei (赤眉), and Southern Liu people. Xin troops were led by **Wang Yi** (王邑 Waaj Yig) and **Wang Xun** (王尋).

Xin was in trouble when they were defeated by the Liu troops lead by Liu Xiu. At the **Battle of Kunyang** (昆陽之戰) in the summer of 23 AD, Wang Xun was too quick to lead his small troop to attack the Liu's armies which resulted in his death. The news that Wang Xun was killed shaken many soldiers and caused them to withdraw. At the same time, there was a storm that developed into a major flood which drowned many of Xin's soldiers. Wang Yi and his remaining soldiers fled back to the north of LuoYang.

The victory of the Liu's army raised their reputation and the momentum grew among southern people. They eventually gained support from other regions, and the rebellion grew to a full scale that the Xin Imperial forces could not control. By 23 AD, Liu Xiu led the southern troops, and they marched back into the north. They attacked the Xin capital and took over the government.

### Later Chu Han Guo (LCHG) and Later Mong Guo (LMG)

Liu Xiu (劉秀; 刘秀) became **Emperor GuangWu** after his troops defeated the Xin and Chi Mei. They moved the capital to present-day Luoyang, Henan, and re-unified Han Guo. That era was distinguished by historians as **Eastern Han Dynasty** or **Later Han Country** (*Hou Han Guo* 后汉国).

Subsequently, LCHG was facing revolts in the south. By that time, the name *Mán* was still used on Southern Man rebels. That was the era when **General Ma Yuan** was sent to stabilize the Southern Man rebels in 49 AD where he commenced a campaign against the **Wuling Southern Mán** tribes (NanMán). Wuling was at modern northwestern Hunan bordering southwestern Hubei. Those Southern Man were not Mong. They were part of Chu Man who did not join the Chu Han national movement during that time. Previously, they did not submit to the Qin government during the short Qin occupation.

Under Xin government, tension was heightened between them and the Mong Guo. After Xin fell, LCHG continued their campaign against LMG until 50 AD. LMG then developed into three regions, the west, the central and the east. The focus in this section is the central Mong region.

By the beginning of the 1<sup>st</sup> century AD, Mong under LMG (后盟国) had ruled over the northern and northeastern plains for over 300 years. Mong at the far northeast were moving back down to the Donghu region. During the main civil war of the *Central East Mong Guo* in the late 1<sup>st</sup> century AD, Mong [XiongNu] who were left behind formed "**Xianbi**".<sup>124</sup> The book "Mongolian History Summary: Inner Mongolia Culture Series" also states that after XiongNu's country [Mong Guo] dissolved and lost their power over the DongHu region, 100,000 XiongNu stayed behind and became Xianbi.<sup>125</sup> Xianbi is the same term for *Xianbei* under Mandarin. Their descendants were known to self-reference as Mong Guo which others transliterated into Monguor.

Since the desert was a harsh environment, many came back to live at the northern Han border. They were still labeled as XiongNu.

Among the central Mong XiongNu, one of the leaders name **Bi** (比 Nbis) struggled for the throne against his cousin **PuNu** (蒲奴 Phwv Num). Bi broke off from the Central Mong Guo. He and his followers were recruited by the LCHG government as a tributary vassal to retaliate against Central Mong Guo. That struggle divided the *Central Mong region* into two separate states, the **Southern Mong XiongNu** (SMX) and the **Northern**

<sup>124</sup> Liú, Jin Suǒ, "Mogolian Brief History", Inner Mongolia National Publisher, April 1998, p 1.

<sup>125</sup> 留金锁 & 别的编, "蒙古史概要: 内蒙古文化丛书, "内蒙古人民出版社出版发行, 1985年3月第一版 1998年8月第二次, p 1. [Liu Jin Suo & other editors, "Mongolian History Summary: Inner Mongolia Culture Series (*written in Mongolian language*)", Inner Mongolia Nationality Publishing House, 1<sup>st</sup> published 1985, reprint 1998, p 1.] The book was also referenced by others as "Mongolian Brief History."



**Mong XiongNu** (NMX).<sup>126</sup> The NMX stayed at the Gobi Desert, and the SMX lived at the northern border of LCHG. Those who resided close to the LCHG border allied with Chu Han. As time went by, more and more northerners migrated to live among the southerners due to the harsh environment of the desert.

NMX continued to defy the Chu Han for supporting the SMX. They conquered the Tarim Basin to the northwest of Han Guo in 63 AD. Tarim Basin is modern Xinjiang of China. That area was used by LMG as a base to attack the *Silk Road* at modern Gansu. It was also known as the *Hexi Corridor*. Hexi (河西) means west river or west water. The two countries (LMG and LCHG) then fought in that area for over 30 years.

The Hexi Corridor was controlled by NMX for a decade until the Chu Han government sent a major force under General Dòu Gù (窦固) to dismantle them in 73 AD. They were defeated at Turpan and were chased to *Lake Barkol*. Han Guo staged a defensive location at **Hāmì Dìqū** (哈密地区 *Has Miv Teb Chawos*) that was later destroyed. The term Hami Diqu means a “secret region” for military purposes in Mong language. The Western Mong XiongNu was later disintegrated.<sup>127</sup>

NMX gradually migrated back to live at the border of LCHG and among SMX. They eventually moved inward to live among past relatives in the Yellow River Basin. Han Guo then recruited SMX leaders to act as sub-governments, known as **ShanYu** rather than **ChanYu** (單于 Tsaav Yum).

SMX troops were deployed with the Han troops to fight the NMX. By that time, part of Western Mong Guo was part of NMX. The main battle was known **Ji Luoshan Zhi Zhan** (稽落山之戰 Cij Luaj Shaab Tsim Tsaam) that took place in the summer of 89 AD. The NMX were defeated and they fled to the northwest **Er TaiShan Mai** (尔泰山脉) which was known as **Altai Mountains**. The remnants of these Mong people were later led by the **HuYan** (呼衍) tribe at the northern part of present-day Xinjiang. That area was also known as *Dzungaria, Dzhungariya, Jungaria, Sungaria, Zungaria, or ZhǔnGá Ěr* (“Tsoom Kad”).<sup>128 129</sup> The HuYan tribe was considered a maternal clan that went by the mother’s family name.<sup>130</sup>

The government under Shanyu that was created by LCHG allowed the leaders to exploit their political power and economically benefit from the people. That caused a revolt by SMX against their leaders and against the Chu Han government during the late 1<sup>st</sup> century AD. **Qiang Qu** (“Nchaav Ntswg”) was acting as Shanyu during that time.

There was opposition to Qiang Qu’s ruling and how he led the Mong under his sovereignty. His son, **Yu Fuluo** (“Yum Fuv Luj”), became the leader to his followers after the opposition killed him. The majority continued to reject Yu Fuluo. They then selected their own leader **GuDu Heu** (“Nqug Ntug Hwm”). The tension between the two sides forced Yu Fuluo and his loyalists to flee south into Han Guo sovereignty.

<sup>126</sup> Bielenstein, Hans, "Wang Mang, the Restoration of the Han Dynasty, and Later Han," under The Cambridge History of China: Volume I: the Ch'in and Han Empires, 221 BC. - A.D. 220, 1986, pp 223-290. Edited by Denis Twitchett and Michael Loewe, Cambridge, Cambridge University Press.

<sup>127</sup> Yü, Ying-shih, "Han Foreign Relations," under The Cambridge History of China: Volume I: the Ch'in and Han Empires, 221 BC. - A.D. 220, 1986, 377-462. Edited by Denis Twitchett and Michael Loewe, Cambridge, Cambridge University Press.

<sup>128</sup> Book of Later Han, vols. 4, 19, 23, 88, 89, 90.

<sup>129</sup> Zizhi Tongjian, vol. 47.

<sup>130</sup> Bichurin N.Ya., "Collection of information on peoples in Central Asia in ancient times", Sankt Petersburg, Vol. 1, 1851, p. 15.

After GuDu Heu died in 196 AD, his followers joined the Northern Mong Xiongnu and moved back outward.<sup>131 132</sup> Those who stayed behind were mostly mixed with **Eastern Hu** that included the *WuHuan* (烏桓: Black Huan), *Jie* (羯), and *Xianbei* (鮮卑). They continued to have political involvements and struggles within northern Han region of the upper Yellow River Basin.

Yu Fuluo and his loyal men did not succeed in recruiting the Chu Han government to assist in fighting GuDu Heu. They then joined the **Yellow Scarf Bandits** (黃巾賊) and raided northern LCHG. After Yu Fuluo joined the **Black Mountain Bandits** of the Xianbei-Wuhuan led by **Yuan Shao** (袁紹 *Yawg Shaub*), they became powerful and controlled the Black Mountain areas. Once they grew in size, Yu Fuluo and another follower *Zhang Yang* ("Tsaab Yaaj") turned against Yuan Shao.

There are two versions of where Yuan Shao came from. According to the *Book of Wei* (魏書), he was an offspring of the Minister of Agriculture *Yuan Feng* (袁逢), the great-grandson of *Yuan An*. On the other hand, the *Records of Three Countries* (三國志) stated that he was adopted by Yuan Feng's older brother into the Yuan family ("Yawg"). Yuan Feng's older brother did not have any male offspring which led to the adoption. That made Yuan Shao Yuan Feng's adopted nephew. Yuan Shao dominated the northern regions where he staged his base at **Yè Cheng** (鄴城 *Yawj Tsheej*) in present-day Hebei.

The Black Mountain bandits were part of the **WuHuan** (烏桓) and were part of the Xianbei as well. They were descendants from those who migrated northward from the Yellow River during the Warring States and became part of the Mong Guo under LMG. It is a mystery how they got the name WuHuan ("black power"). They could be part of the **Sushen** group known in SiMa Qian's writing who settled into the Northeast. Some did not go very far into Heilongjiang and settled in the outskirts of Han country.

During the late 3<sup>rd</sup> century AD, Mong in the North had already expanded southward and settled into different regions. As stated above, one division was the NMX. The second division was the SMX who was a vassal to the Han Guo. The third division was the *Northern Mong Shiwei* that included Mong Jie and the fourth was *Southern Mong Shiwei* who expanded into the lower region of *Heilongjiang* (黑龍江) of *Dong Bei Ping Yuan* (東北平原) and *Lin Bai* (林白). They were known as *Xianbei* and *Jie*. Parts of the Southern Mong Shiwei were also known as *Yinshan Shiwei* (陰山室韋), *Yinshan Tataar* (陰山達怛), and *Black Chezi Shiwei* (黑車子室韋) which recent writings referred to them as *Tataar* (Dada) and *GaoChe* (High Wheels). The Mong who did not flee the northern warring states of Wei, Zhao, and Yan was a fifth division of the Mong nationality during that era. That fifth group became "Han Mong" under Chu Han. The sixth division of distanced Mong nationality settled into the far west and mixed with Qiang and Di people (羌; 氐). However, based on evidence that had to do with the name "Mong", they were the first four divisions.

Other than the term Xianbei, the people who lived in the upper and eastern ridges of *Dong Bei Ping Yuan* (東北平原) were known under various transliterated Mong names

<sup>131</sup> Fan Ye, "Book of Later Han" (Hou Han Shu), Chapter 79, f. 7b.

<sup>132</sup> Bichurin N.A., "Collection of information on peoples in Central Asia in ancient times [Russian]", *Sankt Petersburg*, vol. 1, 1851, pp. 146-147.

such as **Mo, Mu, and Ma** (or AMo, Amu/AMur, and AMa).<sup>133</sup> They became known as Mo Jie (Mong Jie), Mo Ji, and then Mo He. Later, they were known under regional Mongal, Mogal, Malgal or Malgher which will be discussed in Chapter 6.

The Mong Xianbei at *Dong Bei Ping Yuan* began to increase their ranks under the leadership of **Tán Shíhuái** (檀石槐 [Taag ShwsHuam]) in the second century AD. Tan Shihuai came from a low-ranking family and his father was known as *Tou Luhou* (投鹿侯 [Tuam LujHau]). They were XiongNu's soldiers according to the Book of Later Han.<sup>134</sup> He unified a coalition that consisted of northeastern Mong tribes who shared military duties to resist the expansion of Eastern Han Guo.

The three highest ranks under Tan ShiHuai were *HuiTou*, *MuTong*, and *TuiYin*. They were close allies to the Mong Wuhuan, Mong XiongNu, Qiang, and Di all across the northern front stretching from present-day *Lin Bai* (林白) to *Xinjiang* (新疆). Lin Bai is north of present-day North Korea and Xinjiang is at the far west. This is the explanation to the term "*WuHu*" as the "*Five Alliances*". They associated with each other as a united nation against the Han Guo, and were not "barbarians".

In 177 AD, Han Guo sent 30,000 troops to attack the Northern Mong of the WuHu (五胡) coalitions. They were led by *Xia Yu* (夏育), *Tian Yan* (田晏) and *Zang Min* (臧旻). Those troops organized into three divisions to attack the Mong Wuhuan, Qiang, and Southern Mong XiongNu (SMX) respectively. Han did not succeed and was defeated by the Northern Mong coalitions. SMX, Wuhuan, and Xianbei tribes gradually moved into Han Guo regions and the northern Han border was pushed south.

In 184 AD, the people of the Yellow River rebelled against the LCHG government. The revolt was led by **Zhang Jue** (張角/张角) and it was recorded as the **Yellow Turban Turmoil** (黄巾之乱 *Huán Jīn Zhī Luàn*) because of the rebels' attire. They were assisted by SMX under Yu Fuluo ("Yum Fuv Luj").

**Cáo Cāo** (曹操 "Txhauv Txhaub"), another official under Han Guo court, was made captain to the **Ji Duwei** troops (騎都尉 Ntsig Ndug Wem). He and his troops were sent to *Yingchuan* to quell the *Yellow Turban* revolt. Upon success in suppressing the revolt, Cao Cao became governor to the **Shù Jùn** state (東郡).

In 189 AD, Emperor **Liu Hong** (劉宏) of LCHG died and his eldest son **Liu Bian** (劉辯) inherited the throne. Liu Bian was also known as *Hóng Nóng Wáng* (弘農王) or the Young Emperor (Shao Di 少帝). Note that Liu Bian was known under the title Wang (王).

Only Bian and another prince **Liu He** (74 BC) used the title Wang over Di. Liu He was known as *Chang Yi Wáng* (昌邑王). All the other rulers under Han Dynasty were known under the title Di (帝). The title *Wang* (王) used among these two rulers was interpreted by past writers as "Prince" rather than "King". The title prince was original called *WangZi* (王子 "Waaj Ntxwv") and not Wang.

After Liu Bian became King, his stepmother the **Empress Hé Huáng Hòu** (何皇后), his step uncle **HeJin** (何進), and the eunuchs were in power. HeJin later joined up with *Yuan Shao* ("Yawg Shaub") and turned against the Empress, the eunuchs, and the ten cabinet members known as **Shí Cháng Shì** (十常侍 Kaug Tsaav Xwm).<sup>135</sup> HeJin summoned **Dǒng**

<sup>133</sup> MRLW: Moob, Mum, Mag or Ab Moob, Ab Mum, Ab Mag.

<sup>134</sup> "后汉书," 卷九十, 乌桓鲜卑列传, 第八十 (02), 南宋范晔撰.

<sup>135</sup> The ten personal officers.

**Zhuó** (董卓 Tooj Ntxuam) and his armies from *Liang Zhou* (凉州) to Luoyang to pressure the Empress and Shi Chang Shi into giving up their power. Consequently, HeJin was assassinated by the Shi Chang Shi.

Dong Zhuo killed Emperor Liu Bian and took control of the Capital city. He made **Liu Xie** (劉協) the new emperor known as *Emperor Xian* (獻帝). Once Dong Zhuo rose to power, he was known for his dictatorship and people hated him which led to a revolt. Cao Cao also rejected him and left to the south to modern Kaifeng, Henan where he started to build his own troops. He later joined Chief Yuan Shao to fight Dong Zuo.

During that time, Chief Yuan Shao was well known for his popular leadership and many northern warlords formed a military coalition under him. He later controlled four provinces in the north.

Yuan Shao, Zang Hong and others made an oath by drinking each other's blood (known as Mong Shi) to fight the Dong Zhuo government.<sup>136</sup> Dong Zhuo was then defeated by the coalition and fled west to ChangAn. He was killed under court order in 192 AD.<sup>137</sup>

Cao Cao had the Emperor supporting him and began to attack the Black Mountain Warlords where he defeated Commander Sui Gu (眭固) and Chief Yu Fuluo ("Yuv Fwm Luj"). Yu Fuluo's forces fled to join Yuan Shu's. Still, their military power was weakened as Cao Cao joined forces with Yuan Shao's troops. Yuan Shao and Yuan Shu were brothers.

In 196 AD, Yu Fuluo died and was succeeded by his brother **Hu Chuquan** (呼厨泉). Hu Chuquan and his *Southern Mong Xiongnu* then joined the successors of Yuan Shao ("Yawg Shaub").

On the other side, the relationship between Cao Cao and Yuan Shao became soured after Cao Cao influenced Emperor Xian to move to *Xūchāng* (許昌/许昌). Cao Cao then became commander and was able to keep a good relation with the new Emperor. During that time, Yuan Shao controlled modern Hebei and three other northern states and Cao Cao controlled areas south of the Yellow River.

## Fall of LCHG and the Significance of Mong Involvements

Near the end LCHG, the northern Mong were largely involved with Han politics, both internally and externally. Some supported LCHG and others went against it. The relations between northern Mong and Cao Cao are some examples.

Between 199 and 201 AD, Yuan Shao and his coalition were on the offensive as Cao Cao worked against them. They sent their troops to the Yellow River where the battle between Yuan Shao and Cao Cao took place for some time.

<sup>136</sup> 牟世金, "文心雕龙译注," 山东人民出版社, 1962 [reprint 1980].

<sup>137</sup> "后汉书," "卷七十二, 董卓列传第六十二, 南朝宋, republished by 北京国学时代文化传播有限公司 [Beijing National Study Times Culture Communication Co., Ltd.], 2003.

In 202 AD, Yuan Shao was ill and died at his home in Ye Cheng. Yuan Shao was succeeded by his three sons **Yuán Tang** (袁譚), **Yuán Xī** (袁熙), and **Yuán Shàng** (袁尚). Their forces lost the war at GuanDu (“Kuanv NDuj”) to Cao Cao’s forces.

Cao Cao then expanded his campaign into the north where he conquered Yuan Shang’s territories. Despite the joint forces between *Hu Chuquan’s group* and *Yuan Shao’s sons*, they were defeated at the *Battle of Pingyang* (平陽) in 216 AD. Cao Cao pardoned them and they settled in the *Bing Zhou* (并州) area which is present-day southern Shanxi. Their population grew and later became politically involved with Cao Wei and Jin (晉).

For Yuan Shao’s sons, their relationship further deteriorated as they struggled for power. They were not able to unite and fought each other for the throne which caused Yuan Tang to join Cao Cao’s division and went back to attack Yuan Shang’s coalition.

At the end, Tang was betrayed and killed by Cao Cao. Yuan Shang and his coalition lost the war to Cao Cao and were forced to abandon their posts. Yuan Shang fled to his older brother Yuan Xi who ruled **YanJing** (“Yaaj Ceeb”) at modern Beijing. During that time, YanJing was also known as YouZhou (幽州 YobTsoub).

As Cao Cao’s division pressed on, the two brothers fled to WuHuan (烏桓) where they fought Cao Cao’s forces at the **Battle of White Wolf Mountain** in 207 AD (白狼山之戰 Bái Láng Shān Zhī Zhàn). After being defeated, they fled to **Gong Sun Kang’s** territory (公孙康 Koob Xeev Khaab). Gong Sun Kang was another warlord who betrayed and arrested them. In the end, Gong Sun Kang beheaded them and sent their heads to please Cao Cao.

The northern Yellow River Basin area was divided into five governmental divisions know as **Wu Bu** (五部: *Tswb Pus*) where each division was managed by local Mong XiongNu leaders. They became a major force for the Wei country after Cao Cao died. These northern conflicts were examples of Mong nationality and their involvements with LCHG.

After Wuhuan was stabilized, Cao Cao expanded their troops northeastward and invaded the Mong Xianbei and Goguryeo areas (Korean). Mong Xianbei retaliated and expanded into the Yellow River Basin.

Cao Cao and his coalition were successful in their northern campaigns, but they faced a dead end as they tried to conquer the south after the southern nation [Man] broke away from the northern nation [Mong]. During the **Battle of Red Cliffs** (赤壁之戰: Chì Bì Zhī Zhàn), Cao Cao’s enormous forces were defeated by the joint forces of southwestern leader **Liú Bèi** (劉備/刘备) and southeastern leader **Sūn Quán** (孫權). That marked the end of Han Guo.

Liu Bei and the *Shu Han* people once again formed their country as **Shuhan Guo** (蜀漢國/蜀汉国). Shu and Chuhan tried to maintain the Han principle of the Man people by keeping the name Han.

Under Sun Quan’s leadership, the eastern Chuhan, Wu, and Yue formed the *Wu Han nation* of the southeast. Their capital was named *Wu Han* (武汉) which represented the Eastern Chu Man, Wu Man, and Yue Man people.

That period was the **Era of The Three Divisions** (三國時代: **Sān Guó Shídài**) of post-Han which was translated by other writers as the **Three Kingdoms**. Cao Cao and Emperor Xian tried to unite the south, but they failed.

Cao Cao's son **Cao Pi** (曹丕) overthrew Emperor Xian from the throne in 220 AD and formed **Wei Guo** (魏國). This event took place after Cao Cao died which historians referred to it as "Cao Wei" to distinguish it from the previous Wei of the Warring States.

## Chapter Summary

Yandi and Huangdi's people found Xia Dynasty. They displaced San Miao people from the Yellow River Basin into the Huai River and Yangtze River regions. The successors and majority of San Miao formed the Chu Empire who united the majority of Man people and their kingdoms (Wu, Yue, Ba, and Shu) into one. Xia was the leading Mong state (盟国) that became Shang which was also known as Yin Guo. Yin Guo was overthrown by western Xia descendants that formed Zhou Dynasty. The Mong name and Mong regions existed during all three dynasties at the Yellow River.

Zhou kingdoms were mostly ruled by the Ji clan ("Ntsig"). Their people started the title Wang (王 Waaj) under the Zhou Dynasty. Developed into different regions, they mingled among one another under the name Mong (盟) as a united nation. Other Mong transliterations were 蒙, 孟, 猛, 貊, etc.

Mong means uniting, and Mong are the Alliances of the Yellow River Basin for a very long time. When Mong people took vows by drinking blood, they also called it Mong Shi. That was a custom of the Mong people that will continue to be covered.

After Mong Guo broke into several "warring states", they were conquered by Qin and then Chu Man. Mong was known to assist Qin and Chu Man to attack the Mong nations.

During the short reign of Qin Dynasty, Qin Shi Huangdi also worshipped Chiyou. Liu Bang and the people of Han Dynasty worshipped Chiyou as well. Chiyou Culture then ratified again under his descendants.

After Chu overthrew Qin's imperial ruling, a civil war broke out among Chu people. The *Chu Civil War* was between the leaders Liu Bang and Xiang Yu. Once Liu Bang won the civil war, Chu people formed the Han Dynasty.

The struggle between Xiang Yu and Liu Bang was between two Chu leaders and not between two nations. Liu Bang was working to overthrow Xiang Yu for the death of the Chu Emperor. The name Han was promoted after Liu Bang had already defeated Xiang Yu. It was later adopted as a principle and national name. The Mán conquered the Mong Guo people of the Zhou Dynasty into the Han country. Many people of the northern warring states fled onto higher ground and continuing the Mong Guo nation (The Alliance). Chu Han labeled them with the terms Rong, XiongNu, and Hu.

Besides political disunity among the northern and the southern states, the conflict between the northerners and southerners was a racial struggle.<sup>138</sup>

The writings of Mozi and SiMa Qian also point out that the northerners had white complexions and the southerners had dark complexions which support the Mong stories about Mong and Mán having racial tensions. The Man were previously known as Miao

<sup>138</sup> Fan Wenlan, "Compendium of Chinese History", Beijing People's Publishing House, 1955. [范文澜, "中国通史简编", 北京: 人民出版社, 1955.]

which means “black Asians” under the term under “Tai Miaob”. Those who were annexed under Mong kingdoms were known as Shuo (蜀国). Later in history, Shu Han, Wu Han, or simply Han was known as “Shuo” under Mong terminology which includes Mong enemies.

Mong who were pushed out into the north continued to maintain their Mong name. Those who stayed behind at the Yellow River Basin became part of the Han society which Mong referred to as “*Han Mong*” (Mong Shuo), and those who no longer admitted to the name Mong were known as “*Man Shuo*”. In this case Han nationality under Chu Man was the “Shuo nationality” according to Mong history, and they were a mixed race between the Mong and Man. Man then was Chu Han government who ruled after the fall of Mong Guo.

The lesser of Chu Man who became rebels in the far south were called Southern Mán (NanMán) and related terms by Chu Han. Chu Han also labeled the Mong rebels with different names other than what they preferred to be called.

The Han Dynasty under Chu Han was the period that the names Mán and Miao were no longer used on the Man majority because Mán was the Han government. This chapter clarifies under San Miao Culture and Xia Culture that Man were rulers during that time they promoted the name Han. Under SiMa Qian’s writing of ShiJi, Man and Miao names were re-inserted into history as if they tried to retain the San Miao (Man) heritage. Han culture during that period was the Man culture. They also promoted Chiyou Culture and worshipped him as their ancestor.

Available ancient paintings and later drawings of Liu Bang and his people tend to deviate from the original “**Man characteristics**,” but one thing that stands out is their custom of wearing shang wrapped dresses or skirts with aprons. This is a Man custom and then Han custom during that time. Other drawings show wearing robes which is also the Mong custom.



Mong men wore baggy pants and garbed themselves with long coats or robes, opens by the legs with waist belts. They wore traditional beak shoes (known in Mong language as “bird shoes”). This is the Xiongnu (Xia Culture). Traditional Mong men still dressed in that way and it is different from the Chu Han culture. The Mong Xiongnu “pant culture” had integrated with many cultures through out history. Later, Xia was defined into Han; therefore later drawings of Xia elites were modified to wear dresses as of the Chu Han culture.

ShiJi is considered one of the oldest historical documents. The book was referenced under many writings for ancient China history. However, *parts of the ShiJi writings were missing*. ShiJi was also considered by many to have non-governmental influence in comparison to later writings, but the interpretations of “Miao” and “Man” from his writing are contradicting. Articles written in the 20<sup>th</sup> century often defined those terms into barbarians.

To reiterate from previous discussion, Sima Qian wrote that “*Xiongnu’s ancestors were Xia’s people as well as Miao Yi. With various names, they lived with Northern Man.*” (“匈奴，其先祖夏后氏之苗裔也，曰淳维。唐虞以上有山戎、獫狁、荤粥，居于北蛮，随畜牧而转移。”) Unless “Miao Yi” and “Man” truly meant barbaric, his book was written under governmental influence to try to reclaim San Miao history.

If both terms Miao and Man are associated with Xia history of the north as Miao descendants who was Northern Man (Bei Man), SiMa Qian was writing history from the Man point of view either in trying to erase the Mong history or to instill [Man] Miao history.

That argument stands because SiMa Qian called the northerners by discriminatory names rather than by what they preferred as a national name (Mong Guo). For example, Rong and Xiongnu were derogatory terms. The writing of Bamboo Annals also documented that Chu under Zhu leadership despised the name Mong.

Miao Yi (苗裔) in SiMa Qian’s writing means “Miao descendants” or “Miao who took refuge into the distance regions”. For instance, the term *Hua Yi* (华裔) means “descendants who prospered into the distance regions”. It is presently interpreted under present-day curriculum for “Chinese” descendants who lived in foreign countries. If that meaning stands, then SiMa Qian’s writing was indeed influenced by the Chu Han government. That’s why SiMa Qian wrote that Xiongnu were Xia descendants as well as Miao descendants. He also stated that Qin people were descendants from Zhuanxu and Miao as previously covered. To reiterate another example, the Book of Later Han (后汉书: 西羌传) claimed that Western Qiang were original part of San Miao (“西羌之本出自三苗”).

These writings contradict the trend and historical discourse since the 20<sup>th</sup> century that Miao was in the south. This Chapter reveals that those fewer Jiuli who stayed behind and lived under the Mong Guo government of Zhou (Xia people). They as well as San Miao who were banished into Gansu became part of Qin. Those who opposed the Chu Han government and occupation fled to the northwest, and became part of LMG.

Another example was the Yue people. Present-day Yue people goes by Han and are claiming history to Xia people as well. That claim is mainly based on one account that a child was born by a Man concubine and was from one of the Xia’s leader. This clearly shows that southerners claimed Zhou history (Xia people) though they have more of the San Miao’s bloodline and San Miao heritage.

It was claimed by many writings that the term Miao disappeared from history and was replaced by the term Man very early on. Yet, under the writings of Han Dynasty, Miao re-appeared. This supports that Chu Man, the rulers of Han Dynasty, referred to their own people in the south as Southern Man (南蛮). They also claimed that the north westerners were part of their San Miao people and Chiyou was worshiped by them [Han].

One crucial point about SiMa Qian’s writing was that there is no indication that Han people of that era were from Xia. Rather, Xiongnu [Rong] were direct descendants of Xia people; and “Xia people” was mostly referred to Zhou people of Mong Guo. That was because the descendants of Xia people under King Jie came back and formed the Zhou people and culture.

Mong Guo of Zhou historical records and literature were destroyed nation-wide during the short Qin Dynasty. The motive was to control people (or to erase history) and



this was carried out by the Chu Man who was brought into the Qin government. By doing so, it benefited Chu Man as they consequently overthrew the Qin government.

The writing system of Mong Shu and Mong Shi (盟誓) did not survive after Mong kingdoms were conquered by Chu Man (Han). Mong Shu writing characters were discovered in the second half of the 20<sup>th</sup> century and they contain many different characters from those used by Chu Han. Chu Han adopted the Zhou writing system as they ruled over the former Mong Guo. Those characters were tailored to fit their national language which explains why many characters are different.

During that historical period, those who were mixed in the central regions had changed from having dark complexion to light brown complexion. The blending of light skin and dark skin created the Yellow Race as history evolved in Asia. That process took place over 2,000 years since the legendary Huangdi, Yandi, and Chiyou. The northerners (of Yellow River) had migrated to live among the southerners (Huai River & Yangtze River Basin) during Zhou era. They were mixed with Mán. After Chu Man re-entered the northern regions, they had more mixing.

This chapter also points out that the Great Walls were originally built by Mong Guo of Zhou to protect their regions and to keep out westerners and southerners. In this case, they were built to guard against Qin and Chu. The southern and western great walls [of Mong Guo] were destroyed during the Qin Dynasty. Qin then constructed and expanded the northern walls to keep out the remaining Zhou rebels who were united into the LMG. Chu Han continued to maintain and expanded those northern walls.

Mong Guo was re-established during the time of Touman and his son Modu. The name "Mong" was a continuation of the Mong under the Zhou Dynasty. Being pushed into the northern world, they lived in a very harsh environment where there is hot dry sand during summer, and cold and dusty [sand] wind during winter. Dusty wind created a dark environment. That place was known as "*Ntuj qhua teb nkig, ntuj txag teb tsuas*" under the Mong language.

After the northern Warring States dissolved, those people were divided among LMG and CHG. They were the main two nations that competed for the Yellow River Basin. CHG people had the advantage because they occupied much fertile land and had warmer climates.

Once LMG was defeated by the war that CHG brought against them after Chu Han broke the Heqin Peace Treaty, Mong was divided into Western Mong, Central Mong, and Eastern Mong regions. Their descendants re-entered the Yellow River Basin which created subsequent confrontations and wars. They lived in the outskirts of LCHG and continued to take part in the Han political forum. They became known as the Five Hu nations (WuHu). Once LCHG fell apart, the southern part of Eastern Mong Guo, Central Mong Guo and Western Mong Guo flourished back into the Yellow River Basin.

The fall of Han Dynasty was a crossroads for the Mong and Man people. There were other people (with subgroup names) but Mong and Man were the two main Asian races during that time. They had been mixed and integrated for 400 hundred years during the Han Dynasty, but their regions were divided based upon their distinct northern and southern nationalities. The Southerners took on their previous national names just like the northerners changed theirs back to Wei. Those kingdom names were from the genuine

ethnicities and had ties to their original nationalities. *Chu people were then known as Han* because the Chu name was no longer popular. *Shuhan* and *Wuhan* were newer names.

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Buddhism was not covered into detail in this chapter, but the religion began to spread from India during the late period of the Warring States. People from India then began to emigrate eastward during that time. The teaching of the Buddhist doctrine then played an important role in the Han culture during Han Dynasty. After going through several stages of expansion, Buddha would eventually replace Chiyou for worshipping by many in the newer era.

Confucianity and Taoism struggled with Man Culture (Chiyou Culture) during Qin and Han Dynasty. They slowly came back and integrated into the culture of later kingdoms. As we trace the history of China, it will become clearer that these ideologies significantly shaped the cultures and beliefs of different ethnics. That will also clarify who the Mong are and their Shamanity faith.

## Chapter 4

### The Mong Kingdoms and Their Involvements

The end of the original Han country was a full cycle of historical events that began with the integration and separation of the Yellow River and Yangtze River nations since Xia [Mong] and San Miao Kingdoms. The northern people under Cao Cao's successors recognized that they were not Han even though they tried to unite the northern and southern nations. Therefore, they converted their name back to Wei Ren (魏人 Wei people). The Shu, Ba, and western Chu regions became Shu Han (蜀汉). The majority of Wu, Yue, and eastern Chu became "Wuhan". They were the core San Miao descendants. The people of the Yellow River Basin were not what it used to be during the Xia, Shang (Yin), or Zhou periods. They were a combination of both Mong (of Zhou) and Man (of the southern nation) who continued to struggle within and with the rebels to the north. These rebels became known as the Five Hu. They, included the Northern Mong, colonized back into the central regions during the Three Kingdoms and Sixteen Kingdoms.

After Later Mong Guo (LMG) dissolved, the far northern people formed into five divisions known in historical literatures as **Luantu** (纛鞬), **HuYan** (呼衍), **XuBu** (須卜), **QiuLin** (丘林), and **Lan** (蘭). The rulers of HuYan and XuBu settled in the east; QiuLin and Lan were in the west while Luantu settled in the center of present-day Mongolia.<sup>139 140</sup> Those who settled in the southern part of the northern plains outside of Cao Wei were mostly known as [Mong] XiongNu, [Mong] Xianbei, Jie, and Dingling. To the west of those southern groups were the Di and Qiang. The far northeasterners were the Mong Shiwei and Mong Jie. They became rulers after they immigrated back into the Yellow River Basin.

This chapter will briefly cover key events during the "Three Kingdoms", "Sixteen Kingdoms", Northern and Southern Dynasties, and up until Sui Dynasty to point out Mong involvements and their history in China. They took control and re-established their kingdoms at the Yellow River Basin causing **Mán** and **Semi-Mong** (Semi-Xia) people to be further displaced into the south.

By now, it is clear that Mong people were northerners and not San Miao. Irrespective of the ones who stayed behind and were ruled by Chu Han for over 400 years, they were still ethnically Mong. Politically, they went by Han citizenship during Han Guo. They were genetically mixed, but the majority still maintained their roots. That was the reason they reestablished their heritage names.

After Han Dynasty split into the Three Kingdoms, Mong (XiongNu, Xianbei, Wuhuan, Jie) and other northerners (Di and Qiang) migrated back to live among their distant Wei relatives. They gradually took control of the Yellow River Basin and eventually colonized the south.

For the **Three Kingdoms**, Wei conquered Shuhan regions in 263 AD. Two years later, Wei was overthrown by the SiMa family under the leadership of **SiMa Yan**. The SiMa family abandoned the national name Wei and changed it into **Jin** (晉) to recruit supporters

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<sup>139</sup> Lin, Gan, "A Comprehensive History of Xiongnu," *China Beijing: People's Press*, 1986, CN / K289.

<sup>140</sup> Wang, Zhonghan, "Outlines of Ethnic Groups in China," *Taiyuan: Shanxi Education Press*, 2004.

from the northern nation as they established their history. Jin was written into the same character 晋 under Mong Zhu (盟主) during the Spring and Autumn period.

Jin set out to crush Wuhan in the south and defeated them in 280 AD. They became part of the Jin Nationality under the SiMa leadership. The SiMa family was Chu Han because based on the name SiMa they belonged to the southern nation who went north.

## The Mong Coalitions and Jin Dynasty

Before this section goes in-depth about the Mong and the chaos of Jin's Eight Princes, it will briefly present the northern tribes that colonized the Yellow River Basin. Northern Jin regions were dominated by the Five Hu people (WuHu) and their kingdoms were part of the **Sixteen Kingdoms**. The **Five Hu** mainly refers to Xianbei (鮮卑), XiongNu (匈奴), Jie (羯), Di (氐), and Qiang (羌). Xianbei and XiongNu were among the main players during that time. They were the same people who split into two states during LMG and they were known to associate with the name Mong. The five affiliated Hu (五胡) were northerners of LMG who re-entered the Yellow River Basin long after their ancestors were forced out between the end of the Warring States (Duo Cho) and the beginning of "Chu Han Dynasty".

Since the Chu Han Dynasty, the western regions of Mong Guo sovereignty included present-day Gansu, Qinghai, Western Inner Mongolia, and Xinjiang. Part of it was annexed under Chu Han. That Mong Guo region was known as **Liang Zhou** (凉州) and was generally known to be inhabited by Qiang, Di, and Yuezhi. Yuezhi were pretty much annexed into LMG and blended with other groups.

During the Sixteen Kingdoms, the Liang Zhou region was annexed under "*Mong Han Kingdom*". This region was then divided into different states (Xi Liang, Northern Liang, Southern Liang, and Later Liang) after Mong Han disintegrated. Other kingdoms were also formed and most were founded by the Hu groups.

Table 4-1

Found by Ethnic	Past definitions of the Sixteen Kingdoms
<u>Di</u> :	Cheng (301-304 AD); [Later] Liang (386-403) ; [Former] Qin (351-394 AD)
<u>Di and Ba</u> :	Cheng Han (338-347 AD)
<u>Southern Mong XiongNu</u> :	Han and Zhao (304-329); Northern Liang (397-439 AD); Xia (407-431 AD)
<u>Mong Jie</u> :	[Later] Zhao (319-351 AD)
<u>Mong Xianbei</u> :	[Former] Yan (337-370 AD) ; [Western] Yan (384-394 AD) ; [Later] Yan (383-407 AD); [Southern] Yan (398-410 AD) ; Western Qin (385-430 AD); and Southern Liang (397-414 AD)
<u>Qiang [Man]</u> :	[Later] Qin (384-417 AD)
<u>Questionable Chu Han</u> :	Western Liang (Xi Liang 400-421 AD); Former Liang (Qian Liang 320-376 AD); Northern Yan (Bei Yan 407-436 AD)

## Di and Ancient Qiang

The people living among the Qiang and to the northwest of Qiang were generally referred by Chu Han as “**Di people**”. Di lived at the modern locations of Gansu, Qinghai, and *Xinjiang*. They were considered ethnic minorities who did not assimilate with Chu Han. Some Di were descendants from the XiongNu and Qin people. They were part of the YueZhi as well. Other writings also considered them to be of Tibetan origin. There were several different Di tribes known as Blue Di, White Di, Ran Di, Ba Di, Bai Ma Di, Ying Ping Di, and others (青氏, 白氏, 蚩氏, 巴氏, 白马氏, 阴平氏, 等).

The **Ancient Qiang** people were descendants from San Miao and were part of Qin people under the Qin Dynasty. They took refuge in the southern mountains of Gansu and Qinhai. Ancient Qiang were also considered by recent historians as indigenous inhabitants from the northwest regions. Therefore, [ancient] Qiang was originally a name given to various groups in the northwest. That region had a long history of Mong XiongNu influence and was part of the LMG in the past.

Di and Qiang were not considered by past historians as part of the Xia people, Shang, or Zhou countries. One reason for past historians to make such conclusion was due to the mix up that Chu Han were Xia people and XiongNu of Mong Guo and other Hu groups were not Xia descendants.

Based on the fact that Qin was part of the Western Rong, Di and Qiang were mixed with Xia people of the Mong during Shang and Zhou Dynasties. Regardless they were ethnically [Miao] Man, they fled outward and did not assimilate with Chu Man Han. They lived among the Mong for a very long time and from that sense, they shared a common bloodline.

Di and Qiang appear to be closer to Man people, but writings only support that Qiang was part of the ancient Miao (Man people). Di were known to be “White Asians”; therefore, they may not be Man but lived among the ancient Qiang. Based on the writings presented here, ancient Qiang were the lesser of Jiuli and San Miao that stayed behind who mixed with the Mong people. Still, present-day Qiang do not considered themselves to be Man people just like many Man descendants of the south no longer associate with the name Man. Present-day Qiang are not exclusively the “ancient Qiang” which Chapter 10 will elaborate more on that subject. Part of the Western Qiang [and northerwesterners] developed into the Tubo nation during the 7<sup>th</sup> century which will be covered in Chapter 5.

The book *Mozi*, section Funeral Ritual (墨子: 节葬篇), recorded that the people to the west of Qin [referring to the regions of Qiang and Di] were accustomed to burning their deads. “Once someone died, they pileup woods and burned the dead, fumigated and smoked up, expecting it [the soul] to reincarnate into another child.” (“秦之西有义渠之国者，其亲戚死，聚柴薪而焚之，熏则烟上，谓之登遐，然后成为孝子。”)<sup>141</sup> The book *Xunzi* (荀子) also recorded that Di and Qiang people worried about not being burned if they should die.<sup>142</sup> The “Book of Later Han” states that Southern Man and Southwestern Yi burned their deads. For example, in Volume Six, Book Eight, it recorded that the Ran Yi Mountain regions had six Yi, seven Qiang, and nine Di. That means Yi was fewer and Di was the

<sup>141</sup> “墨子”，节葬篇，卷六载。

<sup>142</sup> “荀子”，大略篇，卷十九载。

majority in that region. They had their own tribal leaders and they all burned their corpses. (“冉夷其山有六夷七羌九氐，各有部落...死则烧其尸。”)<sup>143</sup> The *Book of Later Han* was written during the Southern Dynasty which the Qiang, Di, and some Mong had already entered Yunnan. Ran Yi Mountain region was in the Southwest. The books *Old Tang* and *Taiping Yulan* also recorded that Qiang people practice cremation. (旧唐书：“死则焚尸，名为火葬。”；太平御览：“羌人死，燔而扬其灰。”)<sup>144</sup>

After Qiang and Di took control of the northwestern region west of the Yellow River Basin, they reclaimed their previous Qin nationality. Qin countries were later redefined by historians into Former Qin (*Qian Qin*), Later Qin (*Hou Qin*), and Western Qin (*Xi Qin*). Qin Guo was called Qin because the people called themselves Qin. Qiang and Di were names given to those people. They were related Qin people or a mixed of Qin who continued to call themselves Qin which led to all these Qin names. The Qin name was used only in the northwest or west of the Yellow River Basin.

After Di and Qiang people expanded back into Southern Gansu and Western Shaanxi, they finally entered Northern Sichuan. Among them, Ba [Man] who immigrated into the north was living among them.

Qiang and Di's leaders went by the title Wang and *NTu Wang* (天王), a custom of the Mong people. They developed into **Cheng Guo** (304-338 “Tsheej Quas”), and called their capital ChengDu deriving from Li Xiong's title *Prince of Chengdu* (王子成都 *Waaj Ntxwv Tsheej NDug*). Another example was that the **Lǚ** (吕 [Lwm]) family of Di people who formed the **Later Liang** country (后凉 386-403) also went by the kingship title **NTu Wang** (天王)<sup>145</sup>. The **Fú** (苻) family of Di people under the [**Former**] **Qin** country (前秦 351-394) went by *NTu Wang* as well. *NTu Wang Fújiàn* (苻健) and *NTu Wang Fú Shēng* (苻生) are more examples. In addition, the Qiang leaders of [**Later**] **Qin** (后秦 384-417) also went by the title Wang (王 [Waaj]).

*NTu Wang* was based on the term “Wang Culture” from Zhou era and it has the same concept that emphasized the highest king [of the world]. In this case, *NTu Wang* was considered higher than Huangdi (the Emperor).

### Mong XiongNu, Jie, and Xianbei

The Mong *XiongNu*, *Jie*, and *Xianbei* were all northern Mong coalitions and tribes who roamed the northern plains from the Gobi Desert to Heilongjiang. The Central East Mong Guo broke into two groups: the outer and western region was still referred by the southern nation as “*XiongNu*” and the eastern region was known as *Xianbei*.

The **Jie** (羯 *Ntsiam*) were members of the *LMG Empire* during the 4th and 5th centuries BC. Past historians believed that they were originally from Siberia and assimilated with the Mong *XiongNu* as they moved south to the Heilongjiang and DongHu area. Other historians believed that Jie were the Siberians who spoke the **Ket** language or the **Sogdian** (粟特 *Sùtè*) of ancient *Iran*. Jie were also said to be similar to the “*Caucasians*”. But based on their existence and their origin from Siberia, they had Siberian

<sup>143</sup> “后汉书,” 卷六八载, 南蛮西南夷传, written during Southern Dynasty.

<sup>144</sup> “旧唐书,” 党项传, 卷一九八载, “太平御览,” 四夷部, 卷九四引.

<sup>145</sup> Mandarin: Tian Wang; MRLW: “Ntug Waaj” or “Ntug Waig”

looks<sup>146</sup> and were mixed with the Mong XiongNu people. They came into conflict with northern people of Wei under the chaos of the [Later] Zhao during the Sixteen Kingdoms. That main conflict was known as the **Wei-Jie War** (魏羯站 “Wem-Ntsiam Tawm Tsaam”).

## Wuhuan

*Wūhuán* (烏桓) was not grouped with the newcomers of the Hu. They originally were part of the Xianbei who lived to the south of “Donghu” and re-entered northern Han Guo. They became part of Eastern Han, Wei of CaoCao, and then Jin. Therefore, they were not considered to be outsiders. When northerners colonized the Yellow River Basin, Wuhuan was either displaced into the south or assimilated into the northern Mong tribes.

\*\*\*\*\*

Through political establishments, the SMX-Xianbei-Wuhuan people who re-entered the Yellow River Basin during Eastern Han Dynasty merged with the LCHG, Wei of Three Kingdoms, and then Jin nationalities. Those Mong who remained behind in the northern grassland emerged as later rulers over them.

On the northern front, Jin also carried out campaigns against the Mong Xianbei Mu Rong group to the northeast where Jin defeated them at present-day Liaoning Peninsula. This particular group of Mong Xianbei went by “Mu Rong” and such addressing was also distinguished into a surname for that period. It was transliterated under “慕容”.

Due to that war and the internal conflict among the Mu Rong [Mum Zoov], many fled west to present-day northern Hebei bordering Inner Mongolia. They were led by **Mu Rong TuYuhun** (慕容吐谷渾) and gradually moved westward into the southern region of the Gobi Desert. That area was also known as the Ordos Desert. They formed the TuYuhun Empire in 284 AD and later lived among the Di and Qiang people (AMa). Their empire lasted until 672 AD.

The Mong Xianbei group who occupied present-day central Inner Mongolia were known as the **TuòBá Wei** (拓拔魏 *NthuavNpaj Wem*), **Hou Wei** (後魏 *Later Wei; Hau Wem*), **Yuan Wei** (元魏 *Yawg Wem*), or simply **Wei** (魏). They moved southward and westward into the northern regions of Hebei, Shanxi, and Shaanxi. Those regions were known as **White Area** (白曠 **Bai Bu**). “**Chag Han Mong Guor**” was what they called themselves. It was recorded by southerners under Kaishu characters as 察罕蒙古尔 (Cha Han Mong Gu’Er). The term was also spelled *Chaghan Monguor* which means “White Monguor” according to their white skin.<sup>147 148 149</sup> Chapter 2 covered that many still retain that they are Mong Guor despite they are classified as Tu Nationality.

<sup>146</sup> Siberian has the Asian resemblance but with higher nose ridges with white skin in comparison to the Mong Shiwei who were known to have wider nose ridge and flatter face with lighter complexion.

<sup>147</sup> Liu, Xue Yao (劉學鈞), *XianBei Shi Lun 鮮卑史論* (The XianBei History), TaiBei Shi 台北市, Nan Tian Shu Ju 南天書局 (Nan Tian Press), 1994, p 99.

<sup>148</sup> Wang, Zhong Luo [王仲牽], *Wei Jin Nan Bei Chao Shi 魏晉南北朝史* (Wei, Jin, Southern and Northern Dynasties Histories), Beijing [北京], Zhonghua shu ju 中華書局 (China Press), 2007, p 257.

<sup>149</sup> Lü, Jian Fu [呂建福], 2002. *Tu zu shi [The Tu History]* 土族史. Beijing [北京], ZhongGuo She Hui Ke Xue Chu Ban She [Chinese Social Sciences Press] 中國社會科學出版社, P 15.

Although Jin under SiMa families dominated most areas, they were having problems up north. The “war of the eight princes” and the struggles with the northern Five Hu weakened Jin’s rule. The Jin government was finally overthrown from the Yellow River Basin by the SMX who gained support from other groups that started the *Mong Han Kingdom*.

### Mong Re-establishment and Initial Downfall of Jin Dynasty

The leaders of Southern Mong XiongNu (SMX) during that time were successors from *Yu Fuluo* (“Yum Fuv Luj”) and *Yuan Shao* (“Yawg Shaub”). They were led by **Liu Yuan** (劉淵 Lauj Yawg). Liu Yuan's father was Liu Bao; his grandfather was *Yu Fuluo*; and his uncle was the last Chanyu of the clan **Hu Chuquan**. Their clan name was previously known as **Luant** (欒提). During the transition between Wei and Jin Guo (晋国), *Hu Chuquan* clan changed their family name into **Liu** (劉;刘 Lauj), which was adopted from the southern family name.

Their decision to take on the name Liu (“Lauj”) was perceived by recent writers as trying to claim the royal bloodline from the Chu Han of the original Han Dynasty. A Chu Han princess was sent to wed MoDu during the time CHG was a vassal state to LMG. From that bloodline, SMX regarded Chu Han to be their ancestors as well.

After his father died, Liu Yuan inherited the commander position over Zuo Bu (左部), the *Left Division* of the original *Five Divisions* (**WuBu** 五部) that was created by Cao Cao. Gradually, Liu Yuan’s popularity grew which Mong Wuhuan-Xianbei and non-Xianbei started to support him.

Liu Yuan became commander of all the *Five Divisions* (WuBu 五部). He was removed from his commanding position after his Mong people revolted against the Jin government. That was during the initial chaos of the **Eight Princes** (291 to 306 AD).

The **Chaos of The Eight Princes**, *Bā Wáng Zhī Luàn* (八王之乱), was a chaotic period after **Emperor SiMǎ Yán** died in 290 AD. Empress Jia tried to gain power for her family which started the conflict. She was overthrown by one of Jin’s prince, **SiMa Lun**.

During that time, another prince **SiMa Ying** (司馬穎 SwbMag Yeeb) fought for the throne among other Jin princes. Once he became a commander, he recruited Liu Yuan as sub-commander. Liu Yuan brought the SMX to support SiMa Ying.

On the other hand, Mong Xianbei and other Wuhuan were soldiers to the eastern division of **You Province** (幽州) where it included modern Hebei, Beijing, Tianjin, and part of Western Liaoning areas. They fought under **Commander Wang Jun** (王浚 “Waaj Cooj”).

There was a series of events that led up to the time that SiMa Ying took control of **YeCheng** (鄴城) and took the Emperor as hostage. Other princes organized troops to attack his position. Under that situation, Liu Yuan went back north to gather SMX troops and others to assist SiMa Ying. Nevertheless, SMX and their supporters planned to become independent from the Jin government and did not send forces to aid SiMa Ying.

When Wang Jun, his Mong Xianbei, and Wuhuan troops marched toward *YeCheng* (鄴城), SiMa Ying and his smaller troops fled to Luoyang to meet up with his ally, Prince



SiMa Yong. Unfortunately, SiMa Yong turned against SiMa Ying and stripped his prince title of Wangzi (“WaaJ Ntxwv”).

During that time, Mong coalitions were highly involved in the Jin civil war. They took sides and fought each other.

### The Rise and Fall of Mong Han Country (304-319 AD)

The five Hu groups politically involved and took side to fight each other among the conflicts of the Eight Princes. Southern Mong XiongNu (SMX), Jie, and Xianbei were among them from the very beginning. Wuhuan, Di, and Qiang were also affected.

Hearing the news that Prince SiMa Ying lost power, SMX and others under Liu Yuan declared independence from the Jin country in 304 AD. Their capital was centralized at **LiShi** (離石), present-day *Shanxi Lüliang* (“*ShaabXyib LwmLaaJ*”). They named their country **Han Guo** (汉国 *Haaj Quas*) and it was the beginning of the Sixteen Kingdoms.

By naming their country into Han, the Mong XiongNu asserted their presence as the leader during the chaos of the Jin Empire. It was also a political name and political strategy to gain support from people who disliked the Jin government. As SMX ruled over the local people of Shanxi and Henan, they assimilated into the Mong Han Nation.

Past writers also argued that XiongNu (referring to SMX) claimed to have Han’s bloodline from the first MoDu ChangYu (“*MoovNtuj TsaavYum*”) who married a Liu princess from Chu Han. Therefore, Mong XiongNu named their country Han to establish royal lineage from the Chu Han. That argument was based on the fact that Liu Yuan also worshiped the Chu Han’s ancestor of Liu Bang.

The term **Han** was and is still a part of present-day Mong language, but it was not used as an ethnic group of China. Under *Chu language* of the south during their time, Han meant being a *man* (male) and it is still being used in that sense under Mandarin.

Han in Mong language means “strong” or “leadership” as someone who had the wisdom to lead. By evaluating the term based on their meanings, Mong XiongNu could name their country based on their own principle for being the leader [lordship] over the other competing countries. These two ideas were similar but were not the same. Their usage of the name Han was for political reasons to recruit support from the previous Han Nationality under Chu Han.

It was the Mong XiongNu that started a whole new era of their Han principle, and was successful in recruiting the aboriginal people [Semi-Mong] to help them. Liu Yuan was able to unite the people and day-by-day Han political movement became powerful.<sup>150</sup>

Liu Yuan’s worshipping the spirits of the Liu emperors was part of Mong spiritual rituals for good luck and divine fortune especially during war time. SMX had the royal blood line from both Chu Han and Xia people. They were direct descendants from the Xia people according to ShiJi Chronicle.

To clarify past confusion, “Han ethnic” (汉族) did not exist during that time. The “Han Nationality” of that era was the Southern Mong XiongNu (SMX), and not Chu Han.

<sup>150</sup> Wen Tao, “Xianbei Kingdoms,” *Nine States Publisher*, February 4, 2008, Section 22: Chapter Five, XiongNu and Han Countries. [文韬, “鲜卑帝国,” 九州出版社, 2008年02月04日, 第22节: 第五章 匈奴汉国 (3).]

There was a famine during the time of Mong Han Guo (MHG) and the people were under additional duress caused by the war Jin brought against them. Jin troops cut off food and trade between the two countries. Jin allied with the northern Mong Xianbei including Wuhuan and Tuoba groups to fight against the MHG in Shanxi. The Mong Tuoba coalition was led by **Tuoba Yilu** (“Nthuav Npaj Iv Luj”) and his brother **Tuoba Yituo** (“Nthuav Npaj Iv Nthuad”).

Mong Xianbei split into two sides: one supporting the Jin government and the other supporting the MHG. It was the same for the Wuhuan in that Wuhuan split among the SMX and Xianbei.

Initially, Mong Tuoba Xianbei supported the Jin government. They resided in the north and were led by Chief **Tuoba LùGuān** (“Nthuav Npaj Luj Kaav”) from 294 to 307 AD. He divided their region into three divisions, the *East*, *Central*, and *Western*, which ranged from **Zhang Jia Ko** (張家口) of northern Hebei to northern Shanxi and part of Inner Mongolia. Chief *LuGuan* (“Luj Kaav”) continued to lead the Eastern division while his nephews *Yilu* (“Iv Luj”) commanded the western division, and *Yituo* (“Iv Nthuav”) commanded the central division. Yilu and Yituo’s father was **Tuoba Shamo Han** (“Nthuav Npaj Shaabmoj Haam”).

*Zhang Jia Ko* in MRLW is now known as “Ntsaa Tsev Qhov” or “*Qhov Ntsaa Tsev*” (口張家) and was also known as the White Mountain (“Tsua Dlawb”). That White Mountain passage used to be known as **Kalgan** (Qhov Nkaag) to Europeans up until the mid-20<sup>th</sup> century. It was derived from “Mongolian” transliteration **Qayalya** (Hagalga; “Haav Kaws Nkaag”) that means gateway or valley of entrance. The name exists under a town north of the White Mountain passage.

Due to the famine and the constant attacks by Mong Tuoba and the Jin armies, Liu Yuan and his Mong Han people suffered heavy casualties and scattered into different areas. They retreated and re-established the new capital at **Li Ting** (黎亭 Lis Teev) at present-day *Shanxi ChangZhi* in 305.

In the same year of 305, Commander Yituo of Xianbei also died. To the south, SiMa Ying’s former **General Gongshi Fan** (“Koob Shib Faaj”) and **General Ji Sang** (“Ntsig Xaab”) started a rebellion to restore SiMa Ying.

SiMa Ying was under SiMa Yong’s control during that time. SiMa Yong then sent SiMa Ying to stop the rebellion, but Prince SiMa Yue had already sent troops to rebel against SiMa Yong. Because of the fighting, SiMa Ying was not able to get to YeCheng. Rather, he returned to ChangAn (“Tshaav Aab”) where he was believed to have committed suicide after SiMa Yong lost the war to SiMa Yue.

From 305 to 306 AD, under the contention between the last few SiMa princes, SiMa Yue was the victor. He accepted *Emperor Hui* back to Luoyang as emperor of Jin. In 307, after Emperor Hui was poisoned, SiMa Yue appointed the youngest son **SiMa Chi** (司馬熾) as the new emperor, **Huai Di** (怀帝).

To the northern front of Jin, the Mong Han country gained supports and became powerful. Those who did not like the Jin government joined MHG under SMX. For example, **Wang Mi** (王彌: Waaj Miv) and his troops supported [Mong] Han country. He was considered by past writers as “Jin Nationality” but he became part of Mong Han

society. To clarify past confusion, he was not present-day Han people. Han nationality during that time was the SMX.

Another important general who supported MHG was **Shi Le** (石勒 “Shws Lawg”). He was a Mong Jie descendant. His father was **Zhou He Zhu** (周曷朱) and grand-father was **Ye Yi Yu** (耶奕于 *Yawm Iv Yum*). Jie were part of the Mong XiongNu forces that assimilated into Xianbei, Mong Shiwei, and Mong Jie. They lived in the Northeast, Donghu, and then Xiang regional areas for a long time.

During the famine in MHG, Mong Han people were affected. They left their original locations and sought refuge elsewhere. Under that condition, many were captured by the Jin army and were known as “Hu prisoners”. Those not killed were tied-up and driven to Shandong to be sold as slaves. During the long journey, prisoners were hungry, sick, and frail. There was no food to feed them.

Shi Le was among the prisoners and he was about 20 years old. Sold to a man name Chi Ping (师欢), Shi Le was later pardoned because Chi Ping thought Shi Le was different from the other slaves due to his strange appearance. Once freed, Shi Le then rejoined the MHG and eventually became a major general.<sup>151</sup>

The above writing shows that slavery existed during the Sixteen Kingdoms. Shi Le, a Mo Jie (white complexion) and other northern people (Hu) being sold as slave suggests that slavery was not based on the color of the skin during that time.

Both *Shi Le* and *Wang Mi* became subordinates to **Liu Cong** (劉聰 Lauj Ntxhoo) and **Liu Yao** (劉曜 Lauj Yau). All together, they formed a brotherhood that consisted of six military divisions. They were top commanders for MHG. (Book of Jin, Shi Le Biography [晋书·石勒传]) *Liu Cong* was the son of Liu Yuan; and *Liu Yao* was Liu Yuan’s nephew.

After fighting had already broke out between MHG and Jin for some time, Liu Yuan (“Lauj Yawg”) declared himself Emperor in 308 and moved MHG capital to **Puzi** (蒲子 Phuj Ntxwv) of present-day *Shanxi Linfen*. The capital of Mong Han was moved one more time in 309 to Pingyang (平陽 Pheej Yaaj).

By 309, the MHG expanded to include the northern side of the Yellow River region at present-day Southern Shanxi. From that location, they attacked and occupied the capital of Jin at Luoyang.

Liu Yuan was ill and named his first son, **Liu He** (劉和 Lauj Hab), as successor if he shall die. Liu Yuan also commissioned all his capable sons, but left out three officials, *Huyan You* (呼延攸 Hu YaajYoub) the brother in-law, *Liu Cheng* (劉乘 Lauj Tsheej), and *Liu Rui* (劉銳 Lauj Zej) the Prince of XiChang.

After *Liu Yuan* (“Lauj Yawg”) finally died in 310, his sons didn’t get along. Liu He felt threaten by his brothers. Part of the influence came from the non-commissioned officials who persuaded Liu He to eliminate his brothers. Liu He ordered *Huyan You*, *Liu Cheng*, *Liu Rui*, *Tian Mi*, and *Liu Gui* to kill his brothers *Liu Chong*, *Liu Yu* (Prince of Qi), *Liu Long* (Prince of Lu), and *Liu Ai* (Prince of Beihai).

The plan was to eliminate the less powerful brothers first and then Liu Cong who had more forces. Tian Mi and Liu Gui were supposed to kill Liu Ai, but actually warned Liu Ai of the plot. Tian Mi, Liu Gui, and Liu Ai warned Liu Cong (Lauj Ntxhoo). *Liu Cong*

<sup>151</sup> “晋书,” 载记第四: 石勒上.

gathered his troops and attacked Liu He's territory. They entered the palace with overwhelming forces and killed Liu He. HuYan, Liu Cheng, and Liu Rui were also killed. Within a couple days, other loyalists to Liu He were killed too. *Liu Cong then took the throne and became Emperor Zhaowu. He made Liu Ai the crown prince.*

Liu Cong (Emperor Zhaowu) also married multiple wives. He took in **Jin Zhun's** (靳準) two daughters **YueGuang** (月光 *Hli Ntsaa*) and **YueHua** (月華 *Hli Paaj*) as wives. He made YueGuang the *Grand Empress* (上皇后 *Tij Hau Sau* or *Tij Hau Hlub*) and YueHua as the *Lower Empress* (右皇后; *Ti Hau Yau*).

Liu Cong put his son **Liu Can** (劉粲 *Lauj Txhaa*) in charge of most troops. Liu Can, **Liu Yao** (his cousin), **Shi Le**, **Wang Mi**, and **HuYan Yan** were the commanders and they continued to carry out assaults on Jin's capital and regions.

*After SiMa Yue abandoned Jin's capital, Emperor Huai sought help from Commander Xun Xi (荀晞) of Qing Zhou (青州) at present-day central and eastern Shandong. Xun recommended for Emperor Hui to move the capital to the east at CangYuan (倉垣) where it was closer to Qing Zhou. He even sent people to escort Emperor Huai. However, Emperor Huai and his officials were hesitant to leave. The escort troop then returned to Qing Zhou without them.*

*In mid-311, Liu Cong (Emperor ZhaoWu) of [Mong] Han country knew that Luoyang was defenseless and sent Liu Yao, Wang Mi, Shi Le, HuYan Yan and their troops to seize the Jin's capital. Many of Jin officials were killed and Emperor Huai was captured. He was taken to Han's capital in PinYang where Liu Cong offered him the position Duke of Ping'A. SiMa Huai and some of his officials of Jin were demoted into butlers.*

Out of all the generals under Liu Cong, *General Shi Le* ("Shws Lawg") was the most powerful. Shi Le's division invaded *Xiang country* (襄國) at present-day Hebei Xintai and that region became part of Han country.

By 315, Shi Le ("Shws Lawg") controlled most of the east and became very powerful. Liu Cong then conciliated with Shi Le and made him supreme leader of the eastern division. Liu Cong also consolidated the armies under his regions by making his son Liu Can ("Lauj Txhaa") the prime minister, who had supreme power over the military. He made Wang Chen (王沈 *Waaj Tsheej*), Xuan Huai (宣懷), and Guo Yi (郭猗 *Quas Yig*) to be Liu Can's assistances.

### [Mong] Tuoba Xianbei and XiongNu Siding with Jin

To the north of Mong Han country (MHG), northern Mong Xianbei under Yilu ("Iv Luj") proclaimed their country as **Dai** (代 *Tam*, 310 to 376). Its' capital was established at ShengLe (盛樂 *Sheem Lawj*) near modern Hologol, Hohhot of Inner Mongolia. Tuoba Yilu and his followers was the supreme leader among the northern Mong Xianbei and sided with Jin. They were ready to help Jin attack the Mong Han and waited for direction from the Jin government.

One of the Southern Mong Xiongnu (SMX), **Liu Kun** (劉琨) and his followers also worked with the Jin government. He governed Jinyang (晉陽), Bing Zhou (并州), of Shanxi at that time and advised *SiMa Yue* and the powerful Xianbei *Tuoba Yilu* (Iv Luj) to attack Mong Han's capital. Sima Yue and the Emperor did not agree to Liu Kun's plan

because he did not trust the northern Mong troops as they also betrayed each other, in this case Liu Kun and Tuoba Yilu. Rather, they requested aid from other Jin governors which very few responded. Sima Yue doubted the victory against MHG and abandoned Luoyang. That allowed Mong Han to invade the capital Luoyang which ended *Western Jin Dynasty*.

Because Liu Kun continued to work with Jin and other conspirators against MHG, in the fall of 312 AD, Liu Cong sent *Liu Can* and *Liu Yao* with troops into *Bing Zhou* to eliminate *Liu Kun*. Liu Kun was a high ranking leader during that time. His role got his family (including parents) massacred by Liu Cong (刘聪).

Liu Kun and his men escaped from their capital city **JinYang** (晉陽) where it was in present-day Taiyuan, Shanxi. Later, Liu Kun came back with Tuoba Yilu and their troops. They recaptured JinYang from MHG.

Like the Mong XiongNu, the Xianbei also took on the new **KaiShu** writing characters. It was not clear why the Tuoba clan took on the name “**Duan** (段)”. The character could have been given to them based on a similar pronunciation; or it was chosen for political reasons just like how the *Luanti* changed their family name to *Liu* (“*Lauj*”). The important key is to note that Mong Xianbei Tuoba clan was also known under the clan name Duan (“*Tuam*”).

Mong Xianbei’s **Chief Duan JiLuJuan** (段疾陸眷 **Tuam Ntsig Luj Ntxuam**) formed an alliance with *Wang Jun*, Jin’s formal governor of *You Zhou* (幽州) to retake *Xiang country* (襄國) from Mong Han. Their campaign failed when Shi Le’s *General Kong Chang* (孔萇 Koo Tshaas) surprisingly attacked JiLuJuan’s forces. Under that battle, Kong Chang captured JiLuJuan’s cousin Duan Mopei (段末柅 **Tuam Mojphem**). Kong Chang showed compassion and let Mopei go. Duan JiLuJuan then withdrew his forces and distanced himself from the Jin government.

Subsequently, another general, Duan Pidi, continued to support the Jin government. His era will be discussed under the section “Liu Kun and Duan Pidi”.

### [Mong] Han and The Fall of Western Jin Dynasty

In the fall of 316 AD, Liu Cong sent troops under Liu Yao to suppress the new Jin Emperor **Sima Ye** at ChangAn. Once ChangAn was conquered by Mong Han, Sima Ye was captured. He was demoted to a butler at PingYang (“*Pheej Yaaj*”).

After the fall of Jin Empire in the north, SMX and their followers flourished in the Yellow River regions. They displaced many Jin people into the south of Yangtze River during the war. The Jin Prince SiMa Rui also fled to Jiankang at the Yangtze River where he later became Emperor of Eastern Jin in the south. That era was considered by later historians as the end of “*Western Jin Dynasty*” and the beginning to “**Eastern Jin Dynasty**”.

### Transition from [Mong] Han to Zhao

In the beginning of 317, Shi Le (“Shws Lawg”) expanded into Bing Zhou and defeated Liu Kun. Liu Kun fled to join force with Duan Pidi. Jin Empire then lost all the northern regions to MHG.

At that same time, Shi Le became more independent from the [Mong] Han country. He controlled all the northeast area up to Bing Zhou.

The MHG under SMX grew stronger, but they had internal political problems. There was a rumor that Liu Ai, the crown prince plotted to overthrow *Liu Cong* (**Emperor ZhaoWu**). Liu Ai denied the plot, but Liu Cong put him under house arrest anyway.

Liu Cong began to trust his three assistances and allowed them to handle government affairs without his present. The three were corrupted along with Jin Zhun. **Jin Zhun** was Liu Cong’s father-in-law. He accused Ai (劉乂) of treason against Cong.

Jin Zhun continued to persuade Liu Can (“Lauj Txhaa”) to eliminate Liu Ai (“Lauj Aiv”). At one point, Liu Can finally agreed to dispose of Liu Ai. He framed Liu Ai by telling him to get ready to fight in the capital as it was under attack. As Liu Ai’s troops prepared for battle, messengers reported to Liu Cong that Liu Ai’s plot to rebel was true. Liu Can immediately ordered Jin Zhun to attack and killed Liu Ai and his troops.

Many of Liu Ai’s soldiers were the Qiang and Di people. The Di, Qiang, SMX, Jie, and Xianbei lived among each other during that time. Di and Qiang subsequently revolted, but they could not fight the stronger forces under *Jin Zhun* and *Liu Can*. Liu Cong then crowned Liu Can as the new prince that same year.

In 318, the Jin of the south announced an incentive for Liu Can’s head, the new crown prince. The motive was to capture and traded him for Emperor *SiMa Ye*. Liu Can and Emperor ZhaoWu (Lauj Ntxhoo) talked it over and executed SiMa Ye.

Once Jin people knew of the death to *Emperor SiMa Ye*, the prince *SiMa Rui* (司馬睿) then declared himself the new emperor of Jin at Jiankang. Han country of Mong Xiongnu did not recognized SiMa Rui as Emperor. Rather they referred to him and his family as the **Lanye** (Laam Yaws) meaning “bluffing” in Mong language.

After Liu Cong (Emperor ZhaoWu) died, there was another round of struggle. Liu Can then became Emperor. In the same year, *Liu Can* (Lauj Txhaa) was murdered by his grand-uncle *Jin Zhun* who also ordered a massacre on the royal family.

When Liu Cong’s cousins Liu Yao and Shi Le heard of the situation, they led their troops to PingYang to fight Jin Zhun’s supporters and killed Jin Zhun. Jin Zhun’s cousin **Jin Ming** (靳明) took over his troops but later abandoned Pingyang and surrendered to Liu Yao (Lauj Yau).

Liu Yao and Shi Le became the main two leaders for [Mong] Han country. The two led the Mong Han into two different paths.

## Mong Han Aftermaths

Liu Yao declared himself Emperor immediately and commissioned Shi Le as Prince of Zhao after they captured PingYang. Due to the destruction of PingYang city, the capital was moved to ChangAn. SMX and their followers migrated southward to live below the Yellow River during that time.

In 319, Liu Yao changed the country name from **Han Guo** (汉国) to **Zhao Guo** (赵国 Tsom Quas). Later writers renamed those two periods into “**Hanzhao**”.

The relation between Liu Yao [Mong XiongNu] and Shi Le [Mong Jie] deteriorated after Liu Yao suspected Shi Le from revolting. Out of fear, Liu Yao killed Shi Le’s lead deputy. That ignited a civil war between the two. Shi Le then broke away from Zhao country and became independent.

### [Former] Liang

After the split between Liu Yao and Shi Le, the far west also split from [Han] Zhao declaring their independence and became **Liang country** (凉国). Liang’s people were ruled by the *Zhang clan* (“Tsaab”) of the west. It was later renamed by historians as **Former Liang** (前凉) to distinguish it from *Later Liang* (后凉).

Former Liang country included part of present-day Gansu, Ningxia, Western Shaanxi, Qinghai and Eastern Xinjiang. It was founded by **Zhāng Mào** (張茂 Tsaab Mauj). Liang country’s political strategy was to maintain peace by submitting to other countries such as the Jin, Hanzhao, [Later] Zhao of Shi Le, and [Former] Qin. Some rulers of Liang used the title Wang (王). Later historians defined [Former] Liang to be a “Han kingdom” mainly because they pledge allegiance to the Jin country. In factuality, Former Liang was a Liang kingdom of the northern nationalities which include Di, Qiang, Xianbei, and XiongNu.

### Liu Kun and Duan Pidi

After Jin people and supporters fled south, they formed Eastern Jin Dynasty at Jiangkang and retained connection with their loyalists in the north. The main loyalists were people of Mong XiongNu and Xianbei warlords; for examples, Liu Kun and Duan Pidi. After Liu Kun lost Bing Zhou to Shi Le, he went to join Pidi.

In the writing of “中国古代文体形态研究”, it states that Liu Kun sought one of the Xianbei leaders Duan Pidi (段匹磾 Tuam PhimNtig). They made a vow known as Jie Mong (结盟 Txa Moob) meaning to become alliance. The writing vow between the two was known as “*Yu Duan Pidi Mong Writing*” (与段匹磾盟文). They swore to not do harm to one another and to defend each other against outsiders. If one break the vow, death would fall upon that person and his descendants [nation] and be cursed for many generations to come. Their region became known as **Mong Country** (蒙国).<sup>152</sup>

<sup>152</sup> 吴承学, “中国古代文体形态研究,” 第一章: 先秦的盟誓, 中山大学出版社, 9月1日2000年, 16页. [Original source: “艺文类聚,” 卷三十三, 上海古籍出版社1965, p. 589.]

Later, one of Duan Pidi's young brother rose against him. That brother captured Liu Kun division and wanted Liu Kun to kill Duan Pidi.

The book of Jin (晋书) states that after Pidi sent a letter to Kun, Kun took his troops and went to see Pidi. Pidi was very happy to see Kun and his troops. The two then vowed to be brothers. Kun and Pidi went together to attack Shi Le (石勒). At one point, Pidi's younger brother did not go to help them; therefore, Pidi and Kun were not as resilient. They were on the retreat. Pidi's younger brother "Mobo" (末波) wanted to take over and planned to eliminate Pidi. Bobo then attacked and seized Kun's son's division. Holding Kun's son hostage, he wrote to Kun wanting Kun to join him in attacking Pidi. Once Kun killed Pidi, Kun would be rewarded with a high position. That letter was leaked and Pidi knew about the plot. Pidi then killed his brother felt betray by Kun. (Book of Jin: Liu Kun Biography [晋书·刘琨传]).

After attending the funeral, Pidi's uncle *Pi Lu Song* and (2) young nephews *Wang Ju* and *Han Ju* formed an alliance (共结盟 *koom txa Mong*) and planned to take over Pidi's country (国陵家 *Quas Leej Tse*; 国家 *Qua Tsev*).

Liu Kun was very loyal to Jin and vice versa, but Jin sent Kun to Jing Yue (a region). Pidi on the other hand, became more powerful and oversaw *Pi Lu Song*, *Wang Ju*, and *Han Ju* ("辟闾嵩", "王据", "韩据"). However, the three planned to overthrow Pidi as stated above. One of Han Ju's daughters was a concubine to one of Pidi's son. She knew of the plot and revealed it to Pidi's son who informed Pidi. During that time, Wang Dun (王敦) already had a secret plan with Pidi to kill Liu Kun. Pidi then spoke out that he had ways to get rid of Kun.

Kun was aware that someone was out to kill him. He said "*The time that one cannot take revenge, being dead will not have the face to find his dead parents.*" That means he knew that he would be killed and would not be able to take revenge.

Duan Pidi finally killed Liu Kun, his son(s), and nephew(s) a total of 4 people. He had no sorrow for killing them. Follow that event, Chaoting (Jin's high court) felt that Pidi was powerful, and they made him in charge of the campaign to attack Shi Le.<sup>153</sup> Duan Pidi became the leader for the remaining Jin forces at Ji Zhou ("Ntsig Zhou"), but he was defeated the following year. Jin's political power and influence of the north ended. By that time, only the Mong Xianbei at Liaoning and *Southern Inner Mong Gu*<sup>154</sup> had connection with Jin, but they worked for their own interests.

### [Later] Zhao: Shi Le Defeated Liu Yao

From the East, [Mong Jie] Shi Le continued to expand southward and westward. First, he focused his campaigns on eliminating the remaining Jin forces north of Yangtze River. He seized You Zhou area which was led by Duan Pidi. Duan Pidi then fled to Ji Zhou (冀州) of central Hebei and joined forces with Shao Xu (邵續), a Jin governor. They were defeated by Shi Le's generals **Shi Ji Long** (石季龍) and *Kong Chang* ("Koo Tshaas") in 320.

<sup>153</sup> "晋书", 卷六十二, 列传第三十二, 刘琨子群琨兄與與子演祖逖兄纳.

<sup>154</sup> Inner Mongolia.



**Shi Ji Long's** birth name was *Shi Hu* (石虎 “Shws Hug”), and he was Shi Le's younger cousin. He grew up under Shi Le's army and was known by the adult name *Shi Ji Long* (石季龍 Ntsig Loob). He was braved in battles and had excellent skills in archery and horsemanship. Therefore, Shi Le trusted him greatly.

Shi Le and Shi Ji Long expanded into Yu Zhou (豫州) of Eastern Henan and Western Anhui where fighting was at a stalemate. A peace talk to halt the fighting between Jin and [Later] Zhao was held.

After the Jin's **Governor Zu Ti** (祖逖) of Yu Zhou died in 322, Shi Le expanded his campaign again and finally conquered Yu Zhou of Huai River. That further displaced more Jin people into the south of Yangtze River.

By 324, Shi Le and his generals controlled all eastern regions from modern Beijing, Hebei, Northern Shanxi, and down to the Huai River. Zhao country under Liu Yao was on the west. As Liu Yao and Shi Le expanded their kingdoms, they had a dispute over territories and started another round of warfare.

In 325, General Shi Ji Long defeated the Liu Yao's General Liu Yue (劉岳) at Luoyang and took the city to be part of Shi Le's jurisdiction. There was a battle in 328 where Liu Yao's troops attempted to retake Luoyang by fighting General Shi Ji Long and his troops. They surrounded Luoyang, but eventually lost the war after Shi Le came to reinforce General Shi Ji Long. Liu Yao was captured in that battle and was executed after he refused to order his crown prince **Liu Xi** (劉熙 Lauj Xyiv) to surrender.

Liu Xi and his troops abandoned the capital ChangAn as Shi Le's troops approached from the east. They staged their base to the west at Shanggui (上邽) at present-day Tianshui, Gansu. Later, Liu Xi's brother, *Liu Yin*, led some troops to retake ChangAn in the same year. They were defeated by Shi Ji Long's troops and fled back to Shanggui.

In 329, Shi Ji Long's troops advanced to Shanggui and captured both Liu Xi and Liu Yin. The Liu's royal family members were executed ending the SMX leadership under [Han] Zhao country. Later, the Liu clan (“Lauj”) would later rise to power again and started the Song Dynasty that was known as Liu Song Dynasty.

**Zhao** country was ruled by Shi Le and his followers, but later historians renamed Zhao country under Shi family into **Later Zhao** (後趙、后赵 Hòu Zhào) to differentiate it from the Zhao period under Liu Yao (“Lauj Yau”) and Zhao of the Warring States. Historians also considered that Zhao country was founded by Shi Le. In actuality, it was found by *Liu Yao*, but was later taken over by *Shi Le* (“Shws Lawg”). This renaming tactic is debatable because Han country under SMX was Han and not Hanzhao.

Once Shi Le (“Shws Lawg”) eliminated the royal Liu family of SMX, he took on the title **NTu Wang** (天王 Ntug Waaj; Ntug Waig). The title **NTu Wang** (天王) means “King of the World” and could also be translated into “Heavenly King”. Shi Le made the city Xiang of **Xiang Guo** (襄國) the capital of [Later] Zhao. That location was at present-day Xintai, Hebei. Shi Le was in control of Xiang Guo before he took over of Zhao Guo (赵国).

**Shi Hong** (石宏 Shws Hoog), son of Shi Le (“Shws Lawg”), became prince (Wangzi) and was made *Da Chanyu* (“The Great TsaavYum”). On the other hand, *Shi Ji Long* was commissioned by Shi Le as King of ZhongShan (中山王 ZhongShan Wang). Chanyu was higher than Wang.

In 332 AD, Shi Le and his advisors **Cheng Xia** (程邈 Tsheem Xyav) and **Xu Guang** (徐光 Xyu Kaaj) worried that Shi Ji Long was gaining too much military power. They shifted some of Shi Ji Long's authorities to Shi Hong and *Yan Zhen* (嚴震) an eunuch.

Stripping power from Shi Ji Long triggered tension among Shi Le and Shi Ji Long and the kingdom. Shi Ji Long then shifted responsibilities to his sons as he planned to fight.

When Shi Le became ill in 333, Shi Ji Long summoned *Wangzi Shi Hong* (石宏) and *Wangzi Shi Kan* (石堪)<sup>155</sup> back to the capital of [Later] Zhao Guo (Xiang Guo). Once Shi Le died in the same year, Shi Ji Long immediately seized power by killing *Cheng Xia* and *Xu Guan* first. He made Shi Hong the new Emperor, but he was in control. He also took on the title *Wangzi Wei* (“Waaaj Ntxwv Wem”). To secure his power, Shi Ji Long re-stationed Shi Le's supportive officials to new posts and replaced them with his own officials.

During that same year, there were several rebellions against Shi Ji Long and his dictatorship. The first to revolt against him was one of Shi Le's wives. Empress Liu and her son Shi Kan (“Shws Khaag”) tried to rebel. Shi Kan tried to overtake the city LinQiu (廩丘) with his small troop. LinQiu was at present-day Henan Puyang. His plan failed and he was executed. Empress Liu was also killed.

Subsequently, *Wangzi Shi Sheng* (石生) of HeDong at present-day ChangAn, and *Shi Lang* (“Shws Laag”) at *Luoyang* also rebelled against Shi Ji Long. Chief Pu Hong (蒲洪 Phum Hoos) of Di people sought help from *Liang country* and rebelled as well.

On the offensive move, Shi Ji Long and his son *Shi Ting* (石挺) respectively attacked Luoyang and HeDong. Shi Ji Long and his troops killed Shi Lang. On the other hand, **Shi Ting** (石挺) was defeated and killed by Shi Sheng's subordinate **Guo Quan** (郭權). However, Shi Sheng did not know about Guo Quan's victory and fled in panic. He was killed while abandoning HeDong.

Guo Quan withdrew to ShangGui (“Shau Kev”) but was defeated in 334 by Shi Ji Long. Shi Hong also surrendered to Shi Ji Long and that ended the significant revolts against Shi Ji Long which Shi Ji Long continued to dominate.

Shi Hong could not withstand the cruelty and vengeance by Shi Ji Long and offered the imperial seals to Shi Ji Long as the new leader, but Shi Ji Long declined the offer. Instead, Shi Ji Long later killed Shi Hong and his family in late 334.

Shi Ji Long moved the capital from *Xiang Guo* to **YeCheng** (“YawjTsheej”) of present-day Hándān City (邯鄲), Hebei. He took the title **SheZheng NTu Wang** (攝政天王)<sup>156</sup> in 337.

<sup>155</sup> MRLW: Waaaj Ntxwv Shws Hoog & Waaaj Ntxwv Shws Khaas

<sup>156</sup> Mandarin: SheZheng Tian Wang; MRLW: ShawsTseem Ntug Waaaj

## [Former] Yan

During the year of 337, the northeastern *Mu Rong* group of the *Mong Xianbei* at LiaoDong (East Liao) was the only northern ally to Jin government. They were at present-day Eastern Liaoning and was led by **Mu Rong Huang** (慕容皝). He was also known as **YuanZhen** (元真 Yawg Tswb), and was bestowed as *Prince of LiaoDong* after his father Chief **Mu Rong Hui** (慕容廆 269-333). He claimed himself to be **Prince Wen Ming** of *Yan* (燕文明王 *Yaaj Waam Meej Waaj*) after he defeated his own brothers.

Same as other northern Mong clans, the *Mu Rong* brothers also fought one another after the death of their father *Mu Rong Hui* in 333. Huang feared of his three brothers *Ren*, *Zhao*, and *Han* who were highly favored by their father. He then enforced very strict laws to control them which the three eventually turned against him.

Once Huang learned of his brothers' plot to over-throw him, he was in fear and fled to join the [Mong Xianbei] **Duan tribe** of Western Liao (辽西), part of present-day Liaoning. He became a general under Chief **Duan Liao** (段遼 Tuam Lauv).

Huang's brothers planned to sack the capital *JiCheng* (棘城 Ntsig Tsheej) at present-day Liaoning JinZhou, and he learned of the plan. He prepared his troops and defended it. The brothers could not capture the capital, but took control of Eastern Liao Peninsula (辽东半岛 *LiáoDōng BànDǎo*). *Ren* then declared himself as Prince of Eastern Liao (LiaoDong (辽东)).

In 334, *Han* and *Duan Liao's* brother *Duan Lan* attacked the city *Liucheng* (柳城 Lauj Tsheej) at present-day Liaoning Zhaoyang. They defeated Huang's forces. Huang's ruling could have come to an end if *Han* agreed with *Duan Lan* to conquer *JiCheng* as well. *Han* suggested not proceeding because he was afraid of the destruction to his brother and family. That gave Huang time to seek help from [Later] *Zhao* which *Shi Ji Long* sent troops to aid.

In 336, Huang launched a surprise attack against his brother *Ren*, and captured *Ren* in 336. Huang declaring himself *Prince of Yan* ("*Waaj Ntxwv Yaaj*"), which eventually became **Yan country** (燕国). The creation of *Yan* country under Huang was later defined into **Former Yan** (前燕 *Qian Yan*).

## [Later] Zhao and [Former] Yan Contention

In 338, *Mu Rong Huang* sent a messenger to see Emperor *Shi Ji Long* and promised that *Yan* would become a vassal of [Later] *Zhao* if *Shi Ji Long* sent troops in conjunction with their own troops to attack the [Xianbei] *Duan's* troops to the east. The plan was agreed to be carried out in the spring of 338.

Before [Later] *Zhao* *Guo* troops arrived, *Mu Rong* forces already defeated *Duan Lan's* army at **LingZhi** (令支 *Leej Tswb*). *Mu Rong* then quickly withdrew their forces. When *Zhao Guo's* troops arrived, they easily took control of the *LingZhi* and other cities. Another leader, *Duan Liao*, and few followers were able to escape. *Han* was afraid and fled to *Goguryeo* territory.

Emperor Shi Ji Long was disappointed with [Former] Yan and blamed that Mu Rong broke their promise to join force in the operation. He then ordered his armies to go after the Mu Rong instead of going back home. With Zhao's massive armies, all cities of Yan country surrendered except the capital JiCheng (“Ntsig Tsheej”) where it was directly controlled by Mu Rong Huang. Yan fought the Zhao’s armies for 20 days, and Zhao’s forces began to withdraw.

Huang’s son Mu Rong Ke (慕容恪 Mum Zoov Qhuas) then attacked the retreating Zhao’s troops from the rear which ended in a big victory. Mu Rong recaptured all the cities in their region including Duan areas. Mu Rong [Xianbei] of Yan extended their control into northern Hebei.

Duan Liao (“Tuam Lauv”) was later welcomed to join the Mu Rong under Yan country. However, Duan was killed by Mu Rong Huang after he planned another rebellion against Huang. The remainder of Duan’s troops and clan became part of Yan’s troops under Huang’s leadership. They continued to battle Zhao’s troops to their west.

The relation between Yan and Dai (Tuoba Xianbei) strengthened after Huang married his sister to **Tuòbá ShíYìjiàn** (拓跋什翼犍 Nthuav Npaj Shiv Yig Ncaaj), the Prince of Dai. That stabilized the northern-front while Yan focused their campaigns against [Later] Zhao. Yan also fought **Gaoli** (“KausLim” [Goguryeo; Korean] ) to the east while maintaining a good relation with Jin to the south.

Earlier, Huang’s brother Mu Rong Han fled to Gaoli and was working for Gaoli. Still, things didn’t go well for Han and he came back to work for Huang in 340. During that time Yan moved their capital to *LongCheng* (龍城 “Looj Tsheej”) at present-day Liaoning ZhaoYang.

In late 342, Yan attacked Gaoli and captured its capital **WanDu** (“WaaJNtug”) forcing its **King GoGuKwon** (故國原王 Kuj Quas Yawg Waaj) to flee. Yan captured King GoGuKwon’s mother and took the body of his father back to LongCheng. That event forced Gaoli to submit and became a vassal to Yan.

After Mu Rong Huang died in 348, and his son Jun (慕容儁 Cooj) became the successor. Yan was fully independent became a powerful state.

### Later Zhao: Wei-Jie War

In 349 AD, the Later Zhao’s Emperor Shi Ji Long died and his sons started another era of blood-shed trying to topple each other for power. The main problem for Shi Ji Long’s sons was their struggle against **Shi Min** (石閔 Shws Miim). Shi Min was Shi Ji Long’s adopted grandson. During the time Shi Ji Long’s youngest son **Shi Shi** (石世 Shws Shim) became emperor, the government was controlled by his mother, Empress Liu, and the official **Zhang Chai** (張豺 Tsaab Nchai). Shi Shi's older brother **Shi Zun** (石遵 Shws Txeeb) and others were not happy about the situation. They decided to overthrow Shi Shi and Empress Liu from power. Shi Zun promised to make Shi Min prince if he helped.

In the summer of 349, Shi Min helped Shi Zun to defeat Shi Shi's forces. Both Shi Shi and the Empress Liu were killed. Shi Zun did not make Shi Min a prince as promised. **Shi**

**Yan** (石衍 Shws Yaas) was crowned prince instead. Further, he did not allow Shi Min to have any governmental control.

Shi Zun became afraid of Shi Min, and wanted to dispose Shi Min. He held a secret meeting in planning to dispose Shi Min. Empress Zheng did not approve killing Shi Min because Shi Min helped them in the past. Shi Jian who was part of the meeting betrayed Emperor Shi Zun, and revealed the plan to Shi Min.

Shi Min quickly surrounded the palace, and killed Shi Zun, Empress Zheng, Shi Yan, and loyal officials to Shi Zun. Shi Min made Shi Jian the new emperor, but he was in control of the government and continued to dictate over Shi Jian's position.

Shi Jian could not tolerate Shi Min's control over him and plot with his brother *Shi Bao* ("Shws Pov"), *General Li Song* ("Lis Xyooj"), and *General Zhang Cai* ("Tsaab Nchai") to eliminate Shi Min. When the plan did not go according to plan, Shi Jian had them killed to show that he was not involved. He tried again by secretly having **General Sun Fu Du** (孫伏都 [Xeeb Fum Tub]) attack Shi Min which was unsuccessful. Shi Min suspected of Shi Jian's plots against him, and ordered all non-Wei (referring to Jie and other Hu people) not to carry arms. He also put Shi Jian under house arrest.

In the same year, 350, Shi Min pressured Shi Jian to change the Zhao national name back to **Wei**, and changed the imperial clan name from Shi to Li (李). Shi Min wanted to bring back the Wei country and principle.

The war between Shi Min (Wei) and the [Later] Zhao became an ethnic war. Shi Min also changed his family name back to his blood father's name **Ran** (冉). He created a law that prohibited all non-original Wei people from carrying any weapon. Later writers inserted that it was "Han and non-Han" for that incident. *It was between the Wei and non-Wei people.* By that time, people of different ethnics started to leave YeCheng.

Ran Min ordered that if anyone killed non-Wei ethnics and presented the heads, they would be rewarded. The general descriptions of the enemies were people who had higher nose ridges. Some 200,000 were massacred during that horrific event.

To quote a couple paragraphs, "*Sūn Fú Dū and Liú Zhū united with three thousand soldiers from Jié, getting ready to overthrow Mǐn. Jiàn was then An Zhōng Tái (an official position) who acted as their agent; Sun Fú Dū damaged a gate in front of Jiàn (as a cue of his power); Jiàn asked the reason and Fú Dū made an excuse: 'Lǐ Nóng has revolted at Dōngyè Entrance, I am here opening the door and taking my men out to fight them.'* Jian took his hint and said, 'You are a meritorious commander and should delicate yourself to the government. I'll look at you from the platform (while you are in battle). Don't worry, I promise you a lot of rewards (benefits).' Then Fú Dū and Liú Zhū attacked Mǐn and Nóng, but failed. So they stationed their troops at Fèng Yáng Mén, Mǐn and Nóng stormed it with thousands of soldier. Fearing that he would be killed by Mǐn, Jian reacted quickly and chose to surrender. In defense of himself, he reported his partners as rebels and suggested their being cracked down. Fú Du's soldiers were killed to the last man. A decree was issued saying that if any one of the six branches dare to rebel, they'll be killed at once. As a result, many Hú people [northern Mong nationalities] were forced to leave their homes and ran away. Jiàn was kept in prison and guarded by Wáng Jiǎn and Wáng Yù. An announcement was made that people who were in accord with the government could stay, and others should move out. They lifted a ban on the access to the inner city, so numerous Zhào and Hú citizens from surrounding areas swarmed in. Mǐn thought that Hú people were not loyal and liable, he ordered Zhào to attack Hú people and promised anyone who kills a Hú would get a promotion by three ranks; as a result, tens

of thousands of Hú people were killed within a day. Then Min himself led Zhào to defeat Hú. Both the old and young were all killed, adding up to two hundred thousand. The dead bodies filled the outer-city land and were eaten by beasts. Those who fled and hid in the vicinity were also hunted down and slaughtered.”

“Zhào Lù, Zhāng Jǔ, Zhāng Chūn, Shí Yuè, Shí Nìng, Zhāng Jì were all officials of different ranks of the Hú people [Northern Mong]. They were able to escape with other loyalist, a total of about ten thousands members. They dwelled in different places: Shí Kun in Jì Zhōu, Zhāng Shen in Fu Kǒu, Zhāng Hè Du in Shí Dú, Duàn Qìn in Lí Yáng, Yáng Qun in Sāng Bì, Liú Guo in Yáng Chéng, Duàn Kan in Chéng Liú, Yáo Gē Zhong in Hún Qiao, Fù Hong in Fǎng Tóu, Wáng Lǎng and Má Qiū in Luò Yáng. Má Qiū betrayed and reported Wáng Lǎng to Mǐn, thousands of Lǎng people were killed also. They then were chased to Xiāng Gó, but Má Qiū was also driven away from Mǐn and at last was quartered in Fù Hóng.” [龙骧孙伏都、刘铎等结羯士三千伏于胡天，亦欲诛闵等。时鉴在中台，伏都率三十余人将升台挟鉴以攻之。临见伏都毁阁道，鉴问其故。伏都曰：“李农等反，已在东掖门，臣严率卫士，谨先启知。”鉴曰：“卿是功臣，好为官陈力。朕从台观卿，勿虑无报也。”于是伏都及铎率众攻闵、农，不克，屯于凤阳门。闵、农率众数千毁金明门而入。鉴惧闵之诛己也，驰招闵、农，开门内之，谓曰：“孙伏都反，卿宜速讨之。”闵、农攻斩伏都等，自凤阳至琨华，横尸相枕，流血成渠。宣令内外六夷敢称兵杖者斩之。胡人或斩关，或逾城而出者，不可胜数。使尚书王简、少府王郁帅众数千，守鉴于御龙观，悬食给之。令城内曰：“与官同心者住，不同心者各任所之。”敕城门不复相禁。于是赵人百里内悉入城，胡羯去者填门。闵知胡之不为己用也，班令内外赵人，斩一胡首送凤阳门者，文官进位三等，武职悉拜牙门。一日之中，斩首数万。闵躬率赵人诛诸胡羯，无贵贱男女少长皆斩之，死者二十余万，尸诸城外，悉为野犬豺狼所食。屯据四方者，所在承闵书诛之，于时高鼻多须至有滥死者半。

太宰赵鹿、太尉张举、中军张春、光禄石岳、抚军石甯、武卫张季及诸公侯、卿、校、龙腾等万余人出奔襄国。石琨奔据冀州，抚军张伏屯滏口，张贺度据石渚，建义段勤据黎阳，甯南杨群屯桑壁，刘国据阳城，段龕据陈留，姚弋仲据混桥，苻洪据枋头，众各数万。王朗、麻秋自长安奔于洛阳。秋承闵书，诛朗部胡千余。朗奔于襄国。麻秋率众奔于苻洪。]<sup>157</sup>

The above writing reveals that it was Shi Min who ordered the none-Hu of Zhao residences to kill Hu descents. That was an ethnic war under [Later] Zhao after Emperor Shi Ji Long of Mong Jie died. That horrendous incident was written as the *Wei-Jie War*. It was a racial war between the newcomers (Hu) and the Southern [Mong] people of Wei. According to the “high nose” description, not just Jie but others who fit that description [of the Five Hu] were killed as well.

By that time, there were mix marriages among the northern and southern people in China for so long that their complexions changed. The differences between “white skin” northerners and “dark skin” southerners were not as obvious as before. Therefore, ethnic differences were based on nose ridges.

*Ran Min (previously Shi Min) was not a Han Nationality but a Zhao Nationality. His ancestors were Han citizens under the [Mong] Han country. The ethnic tension during that era was between the different northern tribes who tried to dominate the Yellow River Basin as it had been for the last few thousand years; and not between Han and non-Han as past writers redefined. To be accurate, it was between Wei and non-Wei people, or among Zhao nationality. If Ran Min was Han, he would be either Mong Han of XiongNu or Han under Chu Man of San Miao descendants.*

<sup>157</sup> Fang Xuanling, “Book of Jin”, Volume 107: Chapter 7 set record, written during Tang Dynasty 648 AD. [“晋书”, 卷一百七: 载记第七]

Many refugees and key officials of the [Later] Zhao fled YeCheng to *XiangGuo* (襄國) where it was control by *General Shi Zhi* (石祗). Shi Zhi also revolted against Ran Min and his cruelty. He respectively sought assistance from Qiang and Di with *Chief Yao Yi Zhong* (姚弋仲) and *Chief Pu Hong* (蒲洪).

### Yan Expansion into Later Zhao

In 350, Yan under Mu Rong Jun (“Cooj”) took the opportunity to sieged **Zhao-Wei** while Zhao-Wei’s government was in turmoil during the Wei-Jie War. He led his generals **Mu Rong Ke, Mu Rong Ping, Yang Mu, and Mu Rong Chui** to attack JiCheng (of present-day Beijing). They captured that important city, and moved the Yan capital from LongCheng to JiCheng. Soon, the regions of present-day Tianjin and northern Hebei also fall under Yan’s control. They tried to expand south but were defeated by Zhao’s *General Lubo Zao* (鹿勃早 Luj Npaug Ntxuv).

When Yan pushed from the eastern front, Zhao refugees (Di, Qiang, and others) fled to support *Chief Pu Hong* as their leader.

By that time, local generals under [Later] Zhao declared independence, and Jin tried to establish alliance with the independent divisions. Jin offered to create Pu Hong the Prince of GuangChuan, and his son Pu Jiàn to be Prince of Xiang Guo. However, Pu Hong declared himself as Prince of **San Qin** (三秦) and became the Grand Chanyu (“TsaavYum”). San Qin was the “three divisions of Qin” or the majority of Qin. They were the Xianbei, Qiang, and Di who were all known to create their own “Qin” country. San Qin was redefined into **Former Qin** by later historians.

While the northwestern region broke off, the [Later] Zhao internal struggle between *General Shi Zhi* (“Shws Tswv”) and *Ran Min* (“Zaam Miiv”) continued. After Ran Min and his troops left to engage Shi Zhi's, Emperor Shi Jian ordered *General Zhang Shen* (張沈 Tsaab Sheej) to attack Ran Min’s forces from behind. Emperor Shi Jian's eunuchs betrayed him and reported the plot to Ran Min and Li Nong (“Lis Noom”). They did not proceed to attack General Shi Zhi, and went back to executed Emperor Shi Jian. Shi Jian’s family and the related “Shi-Li” clan members were also executed.

After Ran Min took the throne in 351 and declared a new country named it **Wei** (魏), many considered that event to be the end to [Later] Zhao under the leadership of Mong Jie ruling. Another argument said the power of Zhao did not end in 351. Zhao’s leadership was transferred to Shi Zhi as a survived General who claimed himself Emperor in resisting against Ran Min. Ran Min, on the other hand, continued the *Wei Nationality* and it did not last long.

In the spring of 351, Ran Min attacked General Shi Zhi’s region and sacked XiangGuo. Yan country, under *Mu Rong Jun*, came to aid Shi Zhi and defeated Ran Min. After that incident, Mong XiongNu under **General Liu Xian** (劉顯 Lauj Xws) rebelled at YeCheng, but lost control of the city after by Ran Min and his remaining troops re-entered the city. He made a deal to kill Shi Zhi (“Shws Tswv”) on his return and would surrender XiangGuo city to Wei, so Ran Min spared his life.

Upon General Liu Xian returns, he managed to kill Emperor Shi Zhi and sent Shi Zhi's head to Ran Min. The head was burned in the street in YeCheng. Xiang Guo then briefly became subordinate under Wei country, but Liu Xian declared independence and became Emperor himself at Xiang Guo. *In this example, Liu Xian (a Mong XiongNu) rather worked with Ran Min, a [Mong] Wei Nationality, who had order executions on some 200,000 lives of the Jie, XiongNu, Qiang, and Di people who had high nose ridges. He then rather killed Shi Zhi, his closest ally, for his own benefit. This shows that the chaos at the Yellow River Basin was not between "Han and non-Han". It was a continuous struggle between the northern people at the Yellow River Basin, and between different political parties.*

In 352, Ran Min marched into XiangGuo and killed Liu Xian. They continued to march into the north toward of JiCheng (Yan's capital) and engaged head on with Yan's General Mu Rong Ke and his troops. General **Mu Rong Ke** ("Khawv") led Ran Min and his troops into a trap. Ran Min's troops were attacked from all sides, and were defeated. Ran Min was delivered to Wang Mu Rong Jun (慕容儁 319-360), courtesy name Xuanying (宣英 [Xyooob Yeeb]). When Ran Min insulted King Mu Rong Jun, he was whipped 300 times and beheaded. Ran Min's wife Empress Dong and her son Ran Zhi ("Zaam Tswb") surrendered which ended the short [Zhao] Wei era.

### The End of Later Zhao

By 352 AD, most of the Eastern Zhao's territories were under Yan's control, and Wang Mu Rong Jun declared himself Emperor. Western Zhao regions fell to [Former] Qin people (Di, Qiang, and Xianbei). They were led by *Pu Jian* which will be covered in the next section. The far southern Zhao areas by the Huai River re-established their alliances with the Jin at the Yangtze River.

Shi Ji Long's successor General **Yao Xiang** (姚萇) of Later Zhao rebelled against the [Former] Qin by trying to become independent. The Yao clan was considered to be ethnically Qiang who supported the [Mong] Jie people. Yao Xiang and his followers took control of the cities around Luoyang region and did not support [Former] Qin's breaking away from *Later Zhao*. However, his leadership was under the test of **General Huan Wen** (桓溫 [Huanj Weej]) of Jin. General Huan Wen and Jin troops attacked Luoyang area and forced Yao Xiang fleeing into the west where he faced the [Former] Qin's forces. He was captured by [Former] Qin in 357 and beheaded. His brother **Yao Chang** (姚萇) took over his troops, but surrendered. Yao Chang was not executed. That was the end to Later Zhao which was the legacy of Mong Han.



## The Era of [Former] Qin

It was covered in the previous section that *Chief Pu Hong* of the northwest region broke away from [Later] Zhao. He changed his family name from Pu to **Fu** (苻 [Fum]). Sadly, he was poisoned by his general *Ma Qiu* (麻秋 Mag Chua). (Book of Jin, vol. 107) While dying, *Chief Fu Hong* told his son Liu Bobo (苻健 Fum Caab) to take over and kill Ma Qiu, and also to conquer GuangZhong (“Kaav Tsoob”). GuangZhong was the former capital of Han (under SMX) which was at XiAn of Shaanxi. That area was under the control of **General Du Hong** (杜洪 Tug Hoos), a SMX.

**Fu Jian’s** adult name was **Jianye** (建業 Caaj Yaws). He secretly prepared his armies with his brother **Fu Xiong** (苻雄 Fum Xyooj) and his nephew **Fu Qing** (苻菁 [Fum Ntxhees]). They advanced quickly into ChangAn (XiAn) and took control from General Du Hong during the winter in 350.

In the spring of 351, *Fú Jiàn* declared himself *NTu Wang* (天王) and continued the **San Qin country** which was redefined into Former Qin. It was officially declared independence from [Later] Zhao by that time.

### Jin Attacked the Yellow River Basin

In 354 AD, Jin attacked [Former] Qin and controlled most regions to the south of ChangAn. The fighting came to a standstill. Once Jin began to run out of food supplies, Jin then retreated.

During Mu Rong Ping reign (**Emperor You** of Yan (燕幽帝 Yaaj Yob Tij) in 362, Jin sent troops under *General Huan Wen* (桓溫) to attack [Former] Yan at the Yellow River Basin. They captured many northern regions into Fangtou (枋頭) which was at present-day *Henan Hebi* (河南鶴壁).

Emperor Mu Rong Ping of Yan country and other officials considered fleeing, but **General Mu Rong Chui** (“Ntxheb”) and his brother **Mu Rong De** (慕容德) was able to hold the Jin forces. Emperor **Mu Rong Ping** (慕容評) requested assistance from Qin in promising Luoyang regions to be handed to [Former] Qin. [Former] Qin then agreed and sent troops to aid Yan. With the combined forces, they defeated Jin’s troops.

### Mu Rong Chui: Tension Between Yan and [Former] Qin

*Emperor Mu Rong Ping* and *Empress KeZuHun* of Yan became envy of Mu Rong Chui for his successes. The relation between them got worst, and Chui was on the target to be eliminated. On the other hand, Chui intended to take control of LongCheng region.

On the way to LongCheng, one of Chui’s son betrayed him and went back to report the matter to Emperor Mu Rong Ping. An army was sent after General Chui and his troop. The plan to take control of LongCheng was abandoned. General Chui divided and his troops fled south across the Yellow River to the west. They entered the [Former] Qin jurisdiction.

Chui was well received by [Former] Qin. *NTu Wang Fu Jian* was pleased and personally welcomed him. Later, he made Chui one of his generals.

Due to the incident that General Mu Rong Chui fled to [Former] Qin, Yan country refused to honor their promise in handing over Luoyang area to Qin. That ignited a war between [Former] Qin and Yan.

General Chui's son Mu Rong Ling guided Prime Minister Wang Meng and the Qin's troops into Luoyang territory. They finally captured Luoyang in 370.

During that time, **Wang Mong** (王猛 Waaj Mooj) was the prime minister of [Former] Qin, and he did not like General Mu Rong Chui. Prime Minister Wang Mong then bribed General Chui's attendant Jin Xi (金熙) to give a false message to Mu Rong Ling that his father received a message from Yan's Empress KeZuHun. She regretted her actions and would like them to return to Yan country. Ling, without knowing the truth went back to Yan.

Prime Minister Wang Mong then accused Ling of treason. General Mu Rong Chui was afraid and fled, but he was captured. Emperor Fu Jian believed that he was not involved with his son, and pardoned General Chui.

On the other hand, Yan country did not trust *Ling* and exiled him after he arrived. Ling (Leej") was later killed when he tried to start a rebellion against Yan.

### The Expansion of [Former] Qin

In late 370 AD, [Former] Qin finally defeated Yan country and took control of Yan's capital *YeCheng* ("Yawj Tsheej"). Yan was controlled by [Former] Qin for the next decade which Yan became a vassal in fighting the Jin in the south. Concurrently, [Former] Qin was at war with [Former] **Liang** country to the west. That region was under Mong Xianbei kingship, but was finally defeated by [Former] Qin.

After [Former] Liang was defeated by the [Former] Qin in 371, Qin's General Wang Tong (王統 [Waaj Thoos]) allowed **Chief Qifu Sifan** (乞伏司繁 ChimFuv XwvFaab) to govern his Mong Xianbei people as a Qin vassal. **Sifan's** adult name was **Youdu** (幼度 Yau Ntu) and his son was GuoRen (乞伏國仁 QuasZeej).

During that time, [Formal] Qin carried an offensive attack on Jin to the south. Once [Former] Qin lost the **Battle of Fei River** for trying to conquer Jin, Qifu GuoRen's uncle **Qifu Butui** (乞伏步頹 ChimFuv NpugThuis) rebelled. GuoRen was sent by Wang Tian Fu Jian to stabilize his uncle's rebellion. Instead, GuoRen betrayed Wang Tian Fu Jian, and joined forces with Butui. They later declared independence from [Former] Qin which they took control of the [Former] Liang regional area. *GuoRen* also took on the title NTu Wang (天王).

The era under Qifu GuoRen was called **Western Qin (Xi Qin Guo)** by later historians. By that time, the Mong Xianbei had already spread out into southwest Gansu regions from the northeast.

In 375, Prime Minister Wang Mong ("Waaj Mooj") of *Former Qin* was ill and died. Wang Mong's sons Wang Yong (王永) and Wang Pi (王皮) became high officials, which Wang Yong was the new prime minister to Former Qin.

In 376, [Former] Qin conquered most of Liang regional territories including present-day central and western Gansu, northern Qinghai, and eastern Xinjiang. Two months later, [Former] Qin also attacked the Dai of Mong Xianbei in the north and captured it.

In 378, Fu Jian of [Former] Qin sent their forces to attack Jin's border city XiangYang (襄陽) at present-day Hubei Xiangfan. That campaign was led by Fu Pi, Mu Rong Wei, and Gou Chang. They did not capture it until the spring of 379.

[Former] Qin entered and briefly captured the city **Shouyang** (壽陽) in 383 from Jin. That was at present-day Anhui Lu'an. During a counter attack by Jin, Fu Jian was wounded by an arrow, and was escorted back to Luoyang. That encounter was known as the **Battle of Fei River** (淝水之战 Feishui Zhi Zhan) where [Former] Qin lost that fight.

By 384, [Former] Qin was outstretching their militarily resources. Many of the generals [of Xianbei, XiongNu, Qiang, Jie, and Dingling] who were part of Qin's forces began to work for their own political interests.



Figure 4.1 The regional kingdoms presented in this map shows their original locations. They overlapped one another during their kingdoms. Most regions were united into Later Zhao, Yan, Former Qin, and then into Northern Wei which ended the Sixteen Kingdoms.

### Mu Rong Rebellion Against [Former] Qin and The Birth to Western Yan

Qin's Prime Minister Fu Pi sent General Mu Rong Chui and Fu Feilong (苻飛龍) with two divisions of troops to stabilize a revolt at Luoyang. That rebellion was started by the DingLing's Chief **Zhai Bin** (翟斌) and Mu Rong Chui's nephew **Mu Rong Feng** (慕容鳳 Mum Zoo Feej).

**DingLing** (丁零) was a given name to a sub-Xianbei tribe from the north. They migrated southward with the Mong Shi Wei Xianbei into the Yellow River Basin. Even they were differently classified; they assimilated with Mong XiongNu, Mong Xianbei, and Mong Jie since the last several hundred years. They were also known as Tiele ("ThiamHlau") or GaoChe ("Kaus Tshawb").

On the way to Luoyang, Mu Rong Chui turned around and ambushed Fu Feilong's troop and killed them. He took the opportunity and declared Yan as independence from

Qin. Chui's son and nephew continued their rebellion against General Fu Pi who defended YeCheng, the old Yan capital that was under Qin's control.

**General Mu Rong Hong** (慕容泓 Hoog), who staged on the west, heard that his uncle Mu Rong Chui had started a revolt rebelled as well. Despite defeated one of Former Qin's troop led by *General Qiang Yong* (強永), Mu Rong Chui and Mu Rong Hong lost ground. Their troops retreated eastward.

*NTu Wang Fujian's* brother **General Fu Rui** (苻叡) also counter attacked on Mu Rong Hong's troops while they were retreating. During the interception, Fu Rui was defeated and killed by Mu Rong Hong's fleeing troop.

Mu Rong Hong's brother **Mu Rong Chong** (慕容冲 Mum Zoov Nxthoo) and their troops joined up and controlled *Yong Zhou* (雍州) at modern central and northern Shaanxi. That region was known as **Western Yan**.

By 385, General Mu Rong Chui had full control of Luoyang; and his son and nephews controlled the middle regions of the Yellow River. Their control of the middle region made it hard for [Former] Qin to send reinforcements to YeCheng on the east. Later writers renamed the Yan under Mu Rong Chui into **Later Yan (Hou Yan)** to distinguish it from other Yan periods. It was a continuation of Yan country.

### The Fall of [Former] Qin

The initial fall of [Former] Qin was the death of NTu Wang Fu Jian. The main cause was that his General Yao Chang (姚萇) betrayed him and revolted in 385.

*Yao Chang* was the younger brother of *Yao Xiang* who was killed earlier for trying to revolt against [Former] Qin. They were successors of Jie people under *Shi Ji Long*, but the Yao clan name was considered to be Qiang ethnic. Yao Chang was working under *General Fu Rui*.

Once Fu Jian lost support from his main General Mu Rong Chui and Prime Minister Fu Pi was forced into the south, *Yao Chang* revolted. NTu Wang Fu Jian and his troops were captured by Yao Chang as they fled to *Wujiang Mountain* (五將山) in Shaanxi. There is another version saying that Yao Chang revolted because he lost the **Battle of Fei River**, and was scared of execution by NTu Wang Fujian.

After Yao Chang (姚萇) captured NTu Wang Fu Jian ("Fum Caab"), he wanted Fu Jian to honor and give him the title *NTu Wang*, which Fu Jian refused. Later, Yao Chang secretly sent his soldiers to kill Fu Jian. He then claimed independence under the title NTu Wang and made his son **Yao Xing** (姚興) the new prince. The era of Qin under *Yao Chang* was defined into **Later Qin** (后秦). It was to distinguish it from other Qin periods.

**Later Qin** sovereignty included part of present-day Gansu, Ningxia, Southern Shaanxi, and Henan. It lasted thirty-four years.

As [Former] Qin crumbled, **Liu Weichen** (劉衛辰 Lauj Wem Tsheej) and his followers took control of present-day northern Shaanxi and part of Inner Mongolia, which was west to the Mong Xianbei Tuoba of Dai. He was a descendant of *Yu Fuluo* ("Yum Fuv Luj") of Southern Mong Xiongnu (SMX). They were in alliance with (Former) Qin and (Later) Yan of Mu Rong; but they functioned independently.

During the death of NTu Wang Fu Jian, Prime Minister Fu Pi declared himself as emperor. By late 385, he abandon YeCheng city to (Later) Yan. Fu Pi temporary allied with the Jin forces to attack Yan from the south of the Yellow River.

Consequently, [Later] Yan controlled most of the Upper Yellow River areas from Shaanxi to Liaoning. General Mu Rong Chui became Emperor and re-established Yan's capital at **Zhongshan** (中山; Tsoob Shaab) at present-day *Hebei Baoding* (Southwest from Beijing).

The Liang Zhou (涼州) region at present-day central-western Gansu to eastern Xinjiang also became independent under *General Lü Guang* (呂光 Lug Kaaj). He was a general under *NTu Wang Fu Jian* of Qin and was classified as Di ethnic. Before the **Battle of Fei River**, he revolted and attacked [Former] Qin's governor to the west where he captured the capital of Liang Zhou Guzang (姑臧). He continued to fight the warlords in that region.

Once General Lü Guang knew that NTu Wang Fujian died, he proclaimed to be NTu Wang in 386 of Liang Zhou, and made *Guzang* (姑臧) the capital. Guzang was at present-day Gansu Wuwei. Later historians named that period into **Later Liang (Hou Liang)**.

### The Era of Later Yan and Northern Wei (386-397 AD)

After Mu Rong of [Later] Yan broke away from [Former] Qin, the Mong Tuoba of Dai in the north also declared independence. Dai was led by **Tuoba Gui** (拓拔珪 Nthuav Npaj Ke) and went by the title *NTu Wang*. *NTu Wang Tuoba Gui* and his people was Mong Xianbei and they claimed to be descendants from the legendary Huangdi (黃帝 "Faajtim"). The book *Wei* (魏书) recorded that one of Huangdi's children Changyi led the fewer to the north and became king to that region. Northern term for land was "tuo". The land of the north was later known as Ba [meaning climb over mountains]; therefore, the name Tuoba was used as a clan name. ("黃帝子昌意少子惻，受封北土，黃帝以土得王，北俗謂土為拓，謂后為跋，故以拓跋氏。")<sup>158</sup>

In 386, after *Tuoba Gui* established Dai's capital at Shengle (盛樂 Sheejlawg) he faced internal revolts and sought help from Yan. Dai then became an alliance vassal under *Later Yan*. Historians renamed that **Wei** era into **Northern Wei Dynasty** (北魏朝).

[Later] Yan suspected Northern Wei's disloyalty and detained King Tuoba Gui's brother **Gu** ("Kub") when he went to offer tribute to Yan in 391. Yan would free Gu only if King Gui sent them horses which King Gui refused. That situation broke the good relation between Northern Wei and [Later] Yan.

During that time, *Liu Weichen* of Mong XiongNu allied with [Later] Yan and sent troops under his son **Liu Zhi Li Di** (劉直力鞮 Lauj Tswv Lij Ntig) to attack Northern Wei. Despite their joint troops, they were defeated by Northern Wei.

Consequently, Northern Wei sent troops to the west and conquered Liu Weichen's capital Yueba (悅拔) at present-day *Inner Ancient Mong Ordos*. Liu Weichen's family was all killed except **Liu Bobo** (劉勃勃). Bobo fled to the Xuegan tribe (薛干) led by **Chief Tai**

<sup>158</sup> “魏书,” 卷一, 帝纪第一.

**Xifu** (太悉伏 *Thaiv Xiv Fwm*) and was turned over to the Mong tribal Xianbei led by **Chief Mo Yigan** (沒奕干). Liu Bobo married one of Yigan's daughters.

### **Wei of Zhai Rebellion**

The Zhai clan under Zhai Liao and his followers of Henan Hebi also wanted to be independence and be a separate state from [Later] Yan. They attacked *Qinghe* (清河) and *Pingyuan* (平原) which created tension between [Later] Yan. Zhai Liao sent his Ambassador Sui Qiong (睚瓊) to ease tension between Yan Government, but was detained and killed. Zhai Liao and his people declared independence in 388 which they proclaimed to be **Wei Kingdom** as well.

**Zhai Liao** (翟遼 *Tsaiv Lauv*) was considered a **DingLing** (丁零) ethnic, and a successor from *Zhai Bin* (翟斌). He declared himself *NTu Wang* of **Wei Guo** (魏国), and established their capital at **Huatai** (滑台 *Huam Thaiv*). Wei country under Zhai clan only lasted a short period of time.

In 392 AD, *NTu Wang Zhai Liao* and his son *Zhai Zhao* led their troops to attacked Yan's border region with the intention to conquer [Later] Yan. On the contrary, Emperor Mu Rong Chui personally led his troops to crush Wei Guo of Zhai and captured their capital. That was the end to *Wei Kingdom* under Zhai family.

### **Northern Wei, Later Qin, Xia, Later Yan (Northern Yan & Southern Yan), Later Liang (Southern, Northern, and Western Liang)**

Northern Wei consequently attacked Tai Xifu and Mo Yigan's regions because they refused to turn over Liu Bobo. Unable to defend against the Northern Wei troops, their leaders including Liu Bobo fled to *Later Qin*. After Later Qin helped them and recovered the land, Mo part of Yigan's governing area was granted to Liu Bobo.

The coalition forces attacked Northern Wei and recaptured many regions of the Yellow River that Northern Wei originally took from [Later] Yan. They continued to fight until 407 when they finally agreed to make peace by exchanging captured generals.

By that time, *Liu Bobo* became a general for [Later] Qin, and was in charge of *Shuofang* (朔方 *Shuab Faab*) at present-day *Inner Ancient Mong Ordos*. Liu Bobo changed his family name to **HeLian** (赫連) who had an adult name **Qujie** (屈子 *Chwjciav*). He was angry with [Later] Qin for making peace with Northern Wei of Touba because wanted to revenge the death of his father *Liu Weichen* and families who were killed by Northern Wei in 391.

Liu Bobo then revolted against *Later Qin* and established another *Xia kingdom* (407-431) as an independent country where he claimed that his family was descendants of *Yu the Great* ("Taj Yum"). SiMa Qian wrote in the book *Shiji* that the XiongNu were descendants of King Jie of the original Xia country that was found by Yu the Great. Therefore, Bobo of Mong XiongNu claimed to be descendants from the Great Yu was accurate. Bobo also went by the title *NTu Wang* and he was the main cause to the declining of Later Qin.

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The period of the Sixteen Kingdoms is a very complex history which shows how Mong ancestors got involved with the wars and politics when they recolonized back into the Yellow River Basin and the Central Plain. To briefly summarize the end of the Sixteen Kingdoms, Later Yan eventually broke up into Northern and Southern Yan. On the other hand, part of Later Qin was controlled by Mong Xianbei into Western Qin. Later Liang fought Western Qin and was developed into Southern Liang, Northern Liang, and Western Liang. Southern Liang and Northern Liang were ruled by Mong Xianbei and Mong XiongNu. The metropolis (capital city) of Southern Liang that Mong Xianbei ruled was known as **JinCheng** (金城 CeebTsheej). It was and has been a common name for Mong people in referencing their heavenly city. Lastly, Jin (under General DeXing's leadership) was attacking Southern Yan and Later Qin which Jin controlled partial of those regions.

The wars that Xia, Later Qin, and Southern Yan had with Northern Wei stimulated Northern Wei development and expansion into the west and south which ended the period of The Sixteen Kingdoms. All the regional Xia, Yan, Liang, and Western Qin were eventually conquered by Mong Xianbei Tuoba into Northern Wei.

Over a period of 200 years, the northerners and westerners had re-entered the Yellow River Basin. They took control of most regions and ruled from north to middle regions of present-day China. They also occupied the west including present-day Qinhai, Gansu, and Sichuan. The situation had forced Jin nationality (including Shu Han and Wu Han) to flee south as they were defeated by WuHu people.

Although the northern tribes fought one another, they lived and associated with each other. They worked for each other and allied against Jin to the south. Some also allied with Jin during some periods. The Jin people (Simi-Man or Simi-Mong) who stayed behind mixed even more with the Northern Mong nationalities for the last two centuries.

During the reign of Emperor Tuoba Gui when Northern Wei sieged the Yellow River areas, they deported locals to other northern regions. Most were relocated to the north of Shanxi PingCheng at present-day Datong ("Taj Thoos"). Those people included aboriginals and previous Hu of the Yellow River.<sup>159</sup> The deportation was a swap of land where Mong Xianbei took on better farming land.

## Rouran and GorTurks

Rouran people were a mixed of Xianbei and XiongNu who lived into the outer regions.<sup>160</sup> Other derogatory terms such as **RuRu** (茹茹 ZumZum), **RuanRuan** (蠕蠕 ZoomZoom) were reference names given to them. Later, **Tata** and **TanTan** (檀檀) were also used to describe them. When the far north Xianbei and XiongNu expanded from the

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<sup>159</sup> Jacques Gernet, "A History Of Chinese Civilization," Cambridge University Press, 1972.

<sup>160</sup> Grousset, René. (1970) [Translated by Naomi]. "The Empire of the Steppes: a History of Central Asia," Walford: Rutgers University Press, New Brunswick, New Jersey, USA, 1991.

north central to rule over the **GorTurks** (“Qos Thawg”) in the northwest, all of them were recorded as Rouran.

The **GorTurks** were believed to have originated from the **Ashina** tribe (阿史那 Ab Shib Naj).<sup>161</sup> According to the Old Book of Tang (旧唐书), the Ashina tribe was part of the XiongNu people who stayed behind. Gorturks included many tribes such the Tiele, Gegu, Tongluo, and others (铁勒, 纥骨, 同罗, 等诸部).<sup>162</sup> Those tribes (GorTurks) were later mixed with the Tujue [Mong Xianbei & Mong Qidan] since the Northern Dynasty up to Tang Dynasty. From that historical discourse, all those people were generally being referred to as Tujue after Tujue ruled over them.

GorTurks and Tujue are interchangeably used in this literature, but Tujue may not include other northwestern tribes. GorTurks may not include the Tujue because it was a general term referring to the northwestern “Turkish” tribes. It included the outer [XiongNu] Ashina tribes.

When the terms Rouran and Ashina came into used for the far northerners, the term XiongNu vanished from ancient historical writing. The main factor was that Mong nationalities were the governments for the Yellow River Basin and other southern regions. They were the ones that set the tone on how and what they should be called as a nation. For instance, Xianbei, Han, Xia, Zhao, Yan, Qi, Wei, Sui, and Tang were newer national names that they used. Newer names used on those who stay behind in the outer northern regions were defined by them.

### Northern Wei and Rouran

Since 391, Mong Xianbei Touba had been fighting the Mong to their north who were labeled **Rouran** (柔然 Zoomzaag). After Rouran leader **YuJiuLü HeDuoHan** (郁久閼曷多汗 YujCawgLwm HwsNtauHaam) was killed by Northern Wei, his son **YuJiulü Shelun** (郁久閼社崙 YujCawgLwm ShisLoob) retaliated and continued to attack Northern Wei from the north.

They continued to fight one another even after Tuoba Xianbei expanded their ruling into the Yellow River Basin. During the time of the Rouran leader **YuJiulü Shelun** (“YumCawgLwm ShisLoob”), Northern Wei carried a major war against the Rouran.

Folklore worth mentioning during this time was the legendary “*Maum Lag*” known under Mandarin as Mulan. Some of the family names believed to be hers are Mu, Hua, Wei, Yuan, and Duan. Under Mandarin transliterations, there are many versions, but the Mulan folklore is presently more popular under the name **Hua Mulan** (花木兰) which is “*Paaj Maum Lag*” under the Mong version. Mulan’s father was drafted to be part of the Northern Wei soldiers to fight the Rouran to the north. In his place, Hua Mulan disguised herself to be the son and went to fight. According to the book “*Xianbei Imperial Country*” or “*Xianbei Empire*”, Mulan was a Northern Wei person and not Sui, Tang, or any others.<sup>163</sup> Whether she was a Han or Mong Xianbei is debatable. *Past literatures since the*

<sup>161</sup> Xue Zong Zheng, “A History of Turks,” Beijing: Chinese Social Sciences Press, 1992.

<sup>162</sup> “旧唐书,” 卷一百一十三, 列传第五十九.

<sup>163</sup> 文韬, “鲜卑帝国,” 九州出版社, 第2节, 2008年02月04日.



20<sup>th</sup> century and films related to Mulan defined her and the Northern Wei of Mong Xianbei as “Chinese” who fought against the Huns (referring to the Rouran and/or Hu). This is just another example of how Mong folklore and history were redefined into Chinese or Han history. That episode was Mong history as well. The war during that time was between the Mong Xianbei of the Yellow River Basin and Mong Rouran who lived above the Yellow River Basin.

Under the Yuefu Poetry Collection section Mulan Poetry, it states that Mulan saw a roster requesting from the Kaghan (meaning the Emperor) for males to report for military services. To quote a few lines, “Last night [Mulan] saw the draft dispatch. The Kaghan is marshalling a grand army. There roster has 12 pages/sheets. The sheets list men [father] names. Oh no, father [or grandpa] has no grown son, nor Mulan has an older brother. Have to go to city to buy saddle and horse. From now has to fight in place for father [grandpa].” Once she gathered all the necessary items, she waited till dawn and left to the Yellow River. Mulan arrived at the Black Mountain top during sunset. All she could hear were Hu riding horses and neighing from the Yan Mountains. (乐府诗集-《木兰诗》：“昨夜见军帖，可汗大点兵。军书十二卷，卷卷有爷名。阿爷无大儿，木兰无长兄。愿为市鞍马，从此替爷征... 旦辞爷娘去，暮至黄河边。不闻爷娘唤女声，但闻黄河流水鸣溅溅。旦辞黄河去，暮宿黑山头。不闻爷娘唤女声，但闻燕山胡骑鸣啾啾。”)

The above preserved poetry shows that Mulan went to replace her father [or grandfather] for military services under a Hu’s Emperor. The title Kaghan was used during that era when Mong (known under Hu) returned to the Yellow River Basin.

Throughout the contentions between northern and southern Mong during that time, the [Mong] Rouran fused with Mong Xianbei of Northern Wei. Those who did not submit to Northern Wei came into conflict with the **Hulu** tribe (斛律; Hum Lug).

In 402, Shelun led the [Mong] Rouran to defeat Hulu, and declared independence. Shelun proclaimed himself to be **KagHan** (“QasHaaj”).

Rouran later expanded and controlled a large area of northern Asia by 530. That was another era of northern Mong mixing with the remaining tribes known as “Qos Thawg” (GorTurks; Gokturks).

## KagHan

The title **KagHan** (“Qas Haaj”) was also written under different transliterations as Khaghan, Khakhan, Chagan, Khagan, and so forth which became used as “Khan”. The term KagHan will be used in this book because it is closest to the Mong term “Qas Haaj” or “Qas Haam”. The proper articulation of Khan should be *K’Han* as *KagHan*. There are two syllables, but it was developed into present-day English usage without the “H” articulation. Northerners during that time called their leaders by the title **Han**, which is still concurrently used by Mong, “Mongolian”, and other northern Asian nationalities.

“Kag” is a different transliteration for the term guo, guor, or ga (Quas or Qas/Kas). These terms (guo, guor, or ga) are variant articles that place emphasis on a person, place, or thing; and they are all the same term under different Mong dialects. In this case, Kag (“Qas” or “Qhas”) was used to place emphasis on the title *Han*, which emphasize that he

was not just a Han but “*The Han*”. Others also translated *guor* (go) into “great”, which is the same for *Kag*. Therefore, *KagHan* also translated into the “Great Han” which was known under other literatures as “Great Khan”.

The western term “Hun” was derived from “Kag Han”. It was after Mong Xiongnu immigrated into Eastern Europe from Central Asia.

Like the derogatory term “RuRu” or “RuanRuan” (Rouran) that Northern Wei of Mong Xianbei Tuoba and other Yellow River people gave to their northern Mong relatives, the ruling title “*KagHan*” was also replaced by **KeHan**. KeHan (可汗) means breaking out in a sweat and Kehan (可寒) means very rigid and heartless.

The term was first documented during the time Chief *Mu Rong Tuyuhun* was fleeing from his younger step-brother Mu Rong Hui (in the Northeast); and General YiNaLou addressed Chief Tuyuhun with the term KeHan (可寒). It was later written as 可汗.<sup>164</sup> The General may have addressed him based on his appearance of being afraid. Or he was addressing Mu Rong Tuyuhun as *KagHan* for being the leader. KeHan (可寒/可汗) was never the proper term for *KagHan* (Qas Haaj), but it was continued to be used.

Under Mong language, Han means being a leader who has responsibility (someone others look up to). It also implies “not being a bummer, not being humiliation, not being indignity, and not being careless.” For example, to “cheng han” (成汉).

### Fall of Eastern Jin Dynasty - Rise of Liu Song

General DeXing of Jin was carrying campaigns against the north from Jiankang. He and his troops defeated Southern Yan in 410. They conquered Sichuan to the west and continued their attacks on (Later) Qin. Through these campaigns, they were able to capture the two important northern cities, Luoyang and ChangAn. However, ChangAn later fell to Xia country of Mong Xiongnu. During that time, Jin generals also worked to topple each other and General DeXing was the victor.

Once DeXing came back from ChangAn to **Jiankang City** in 418 (建康城), he intended to take over the throne. In 419, DeXing assassinated Emperor **SiMa Dezong** (司馬德宗) and **SiMa Dewen** (司馬德文) was temporary made emperor.

The following year in 420, Emperor SiMa Dewen was pressured and gave up the throne to General DeXing. DeXing killed Emperor SiMa Dewen in 421. That brought an end to the Eastern Jin Dynasty and it was a new beginning to the [**Liu**] **Song Dynasty**.

**General DeXing's** (德興 Taw Xyeeb) birth-name was *Liu Yu* (劉裕 “Lauj Yug”); DeXing was his courtesy name and was the founder of the original **Song country** (420–479) or “*Liu Song Dynasty*”.



<sup>164</sup> Zhou, Weizhou, “A History of Tuyuhun,” Guilin: Guangxi Normal University Press, 1985, pp 3-6.

General DeXing's nick name was *JiNu* (寄奴 Ntsim Nug). Under the *Southern Historical Chronicle* (Nan Shi 南史), he was known under the name Song Gao Zu Wudi (宋高祖 "Xooj Kaub Txwv Wumtij"). He was the 21<sup>st</sup> descendants from *Han Chu Yuan Wang Jiao* (King Jiao; "Yawg Waaj Jaub"). His name was known under the large character set as Deyu ("Tawvyum") and under the small character as Jinu ("Ntsig Num"). (宋高祖武帝讳裕, 字德舆, 小字寄奴, 彭城县绥舆里人, 姓刘氏, 汉楚元王交之二十一世孙也。)<sup>165</sup>

Since Southern Historical Chronicle (南史) stated that "*he was also descendants from Han Chu*", literatures since the 20<sup>th</sup> century defined him to be Han. General DeXing was redefined to be a Chu ethnic from Liu Jiao (劉交) who was said to be the younger brother of Liu Bang. Based on the fact that he had an adult courtesy name and known under northern names, he could ethnically be Mong as well as Man.

According to the available photo sketched of General DeXing, he looked more like northern people (Mong Xiongnu) than of the Chu people of Liu Bang. This shows that the inter-racial marriages since the previous 600 years had transformed the looks of Han under Mong Xiongnu and Chu Han people. If "Han Chu" means the Han of Xiongnu and Chu of Chu Man, then the bloodline of DeXing's ancestors from Chu Man people was from the maternal side of the family. If the paternal bloodline was from Chu Man, then he would be San Miao's descendant.

The term "Chu Han" was used for Han Nationality under Chu people. In this case the term "Han Chu" likely referred to Han Nationality of the SMX who established a newer era of Han movement ruling over the Chu people.

Since the fall of [Later] Zhao under Mong Jie, the southern Zhao regions of the Huai River (occupied by WuHu) had been pacified into the Jin country. Many were recruited to fight the Southern Yan of the Mu Rong Xianbei people. Therefore, people going by Liu clan name (刘) could either be from the Chu Han or Mong Han of Xiongnu.

*The fact is that during the Han country of Chu, Chu Han rulers (of the Man Culture) had no adult or courtesy names. DeXing, founder of Song country had an adult name. The culture and custom of having adult [courtesy] name has been part of the Mong Culture under Confucianity. As far as historical data, it first existed among the Zhou Dynasty. Base on this custom, he was a northerner who took on the Liu clan name and claimed to be part descendants from the popular Liu family of Chu Han country.*

The writing by Li Yanshou in 659 BC stated that during the time of the [Liu] Song [of the central region] "*the poor people could not endure the government oppression. Many fled [south] to live among the Man and Man did not allow the people to work so hard. The administration was weak and there were a lot of thieves and crimes. The situations were too overwhelming, so the account was unknown.*" ["时宋人赋役严苦, 贫者不复堪命, 多逃亡入蛮, 蛮无徭役, 强者又不供官税, 诸党连郡, 动有数百千人, 州郡力弱, 则起为盗贼, 种类稍多, 户口不可知也。"]<sup>166</sup> This suggests that during the [Liu] Song country, the government was not the Chu Man (Han) who originally found Han Dynasty. Chu Man called their southern people by "NanMan". In this case, northerners [Song] called the "southern Han people" of Chu Man

<sup>165</sup> "南史", 唐朝李延寿撰, 中国历代官修正史, 二十四史, 之一 (卷一: 宋本纪上第一)

<sup>166</sup> Li Yanshou, "Southern Historical Records," Volume 80, Tang time Qing Gao Zong: Four years (659). [李延寿, "南史," 卷数 80, 唐高宗显庆四年(659年).]

with the name “Man” and not “NanMan”. It supports that (Liu) Song government was the northerners who settled into the central regions during that time.

The term “Man” was used for southerners that included people of Zhejiang, Jiangxi, Fujian, Guangdong, and Guangxi. Aboriginal people in those regions were ethnically Man and they were not controlled by [Liu] Song during the beginning.

General DeXing (“TawXyeeb” [Liu Yu]) was able to retake control of all the land above the Yangtze River to the Yellow River, but part of it was lost to Xia under Mong XiongNu which was conquered by Northern Wei. During that time, Xia was under [Liu Bobo] Helian Qujie’s successor **Helian Ding** (赫連定 HawjLaam Teeb). Helian Ding was known as **Zhifen** (直獫 Tswv Feej).

### Rouran, Northern Wei, and Fall of Liu Song

By mid 450s, the NMX-Turks who had mixed with other Turkic tribes (**GorTurks**) took a bold move against the Rouran (“Zoomzaag”). Rouran was also part of the NMX-Xianbei tribes who had been ruling over the XiongNu-Turks (Rouran) region for the last century.

These NMX-Turks were mostly known as *TuJue* (突厥) in ancient writings because they were led by TuJue family of the Mong Xianbei-Qidan. **TuJue** was a prime minister for the Mong Qidan division. Because of internal conflict, Minister TuJue fled the Mong Jaelut Qidan into the west. The Old Tang Book recorded that Minister TuJue, known as Xi Dou was in trouble and escaped into Qing Mountain then into Xianbei Mountain.<sup>167</sup> They moved to live among the “Northwestern XiongNu” and Turkic tribes (Kazakhstan).

During the conflict of TuJue people and [Northern] Wei, TuJue was led by **BuMin KHan**. Since the Mong Xianbei of [Northern] Wei did not have a good relation with the Rouran, BuMin made contact with Mong Xianbei’s ruling family through a diplomatic visit. He married the princess Cháng Lè GōngZhǔ (長樂公主) of Northern Wei. That bridged the family ties between BuMin and Northern Wei royal family.

*To clarify their relation, it was the Mong Xianbei (or WuHu) that NMX-Turks built their alliance with. Recent writers wrote that the “Turks” sought alliance with the “Chinese”. The term “Chinese” did not exist during that time. “Turks” was referring to the people under TuJue leadership.*

By 464 AD, Northern Mong Xianbei had driven the *Liu Song* people below the Huai River and they migrated into the Yellow River areas and assimilated with those who previously colonized those regions. They were SMX (Mong Han), Mu Rong (Xianbei), WuHuan (Xianbei), Jie (mixed with XiongNu-Xianbei), other southern Xianbei groups, Qiang, and Di people.

Liu Song Dynasty began to deteriorate after the death of Liu Zun. There was a series of sex scandals associated with the newer Emperor QianFei (Liu Ziye). Subsequently, the emperor was assassinated by Liú Yù (劉彧) leading to a civil war. Liu Yu, known as *Ming Di* (明帝), killed many of those who rebelled against him including his family members.<sup>168</sup>

167 “旧唐书”，列传第一百四十九。

168 沈约，“宋书”，本纪第八，明帝。

After his death, his son Liú Yù (劉昱; 刘昱) took the throne, but he was disposed by his general Xiao DaoCheng. Xiao DaoCheng conspired with Yang Yufu who sneaked in and killed Liu Yu while he was drunk in bed.<sup>169</sup>

General Xiao DaoCheng began a new Qi kingdom in 479 AD known as *Southern Qi*. That ended the Liu Song era. The significant of the southern region of [Liu] Song became Liang country and then Chen country.

## Northern Dynasties and Southern Dynasties

After the northern nations immigrated to live at the Yellow River Basin and central regions throughout the Sixteen Kingdoms, they were conquered by their northern relatives. Northern Xianbei of the Sixteen Kingdoms was the main group that united the Yellow River Basin and other northern regions into Northern Wei. It eventually developed into other kingdoms which the Yuan Wei and subsequent Mong Xianbei countries were renamed into **Northern Dynasties**. They were **Northern Wei**, **Eastern Wei** (534 to 550), **Western Wei** (535 to 557), **Northern Qi** (550 to 577), and **Northern Zhou** (557 to 581).

The wars of the Sixteen Kingdoms had forced many northerners to emigrate southward. Therefore, the southern nations lived among northerners by that time. The southern kingdoms during that era were renamed by historians into **Southern Dynasties**. They include **Liu Song Guo** (宋国 420-479), **Southern Qi Guo** (齐国 479-502), **Southern Liang Guo** (梁国 502-557), and **Chen Guo** (陈国 557-589 AD).

## Northern Wei: A Transitional Period

In 494, Mong Xianbei moved the capital city from **DaTong** (大同 Taj Thoos), also known as Pingcheng (“Pheej Tsheej”) to Luoyang. The actual moving period was during the last decade of the 5<sup>th</sup> century. Many Mong Xianbei migrated to the lower Yellow River to fill government positions and start better lives.

*Past writers defined that Xianbei (Northern Wei) assimilating into the “Han culture” and “Han language” was not conclusive. First of all, Yellow River areas were largely lived by the Hu people for the last 300 years and they were the governments. That was before the northern Mong Xianbei of Wei came to live among them. That era was a period of mixed-marriages among the northern and southern Mong nationalities. Secondly, the SMX and the Di-Ba people created two newer Han countries. If anyone claimed to be “Han nationality” during that time, he or she would be Mong Xiongnu or Di-Ba ethnics. Thirdly, historical data also show that people of the Yellow River acculturated with the Xianbei, meaning they took on the [Mong] Xianbei ways. Lastly, the term “Han ethnic” or “Hanzu” did not exist during that era, but the Han political principle under Mong Xiongnu who tried to maintain unity at the Yellow River Basin. It was previously covered during the Sixteen Kingdoms that Jin (晋) and Mong Xianbei worked together to bring down the [Mong] Han, which Han was referring to SMX.*

<sup>169</sup> 沈约, “宋书”, 本纪第九, 后废帝.

After northern groups under LMG re-entered the Yellow River Basin, they re-adopted the ancient writing characters called **KaiShu** (楷书 Qhais Shub) for their administrative works. When they ruled Yellow River areas during the “Sixteen Kingdoms”, they applied and adjusted accordingly to the “Mong Guo culture” and [Hu] languages. Because the Yellow River Basin was controlled by Chu Man for nearly 400 years, it is also accurate to say the newcomers also borrowed terminologies from the Man language. In this case, Mong Xianbei of [Northern] Wei was to the north and had a more primitive Mong language dialect than the Southern Mong groups of the central regions. Because they affiliated and lived among each other for a very long time, they shared an intellectual language. From that point of view, they established a common language and culture.

Once northern Mong Xianbei conquered the Hu groups at the Yellow River, they changed their ways according to those people. They lived among each other; therefore, they borrowed and assimilated from one another. That was a multi-lateral assimilation.

Social and cultural assimilation were forced under **Emperor XiaoWen** of *Northern Wei* between 471 and 499 as they re-established their capital at Luoyang. His real name was **Tuoba Hong** (拓拔宏). His father was a TuòBá clan who married a southern wife that was often confused by writers as a “Chinese wife” or “Han”. Neither *TuòBá* nor *Han of Mong XiongNu* was known as “Chinese” during that time. Later writers insert the term “Chinese Xianbei” for Mong Xianbei who migrated to live among their southern Hu relatives had caused a misunderstanding about the Mong history for being “Chinese” or “Han” nationality. For example, Jacques Gernet wrote that there were tension between the northern Xianbei and the Xianbei Court; and Xianbei Court was heavily influenced by “Chinese”.<sup>170</sup> That made it seem that the history of Southern Mong groups who colonized the Yellow River Basin over the last few centuries never exist. They disappeared as soon as a newer northern group conquered them. Past literatures had defined and redefined history of China that made it seems that way since the legendary Yandi, Huangdi, and Chiyou up until Qing Dynasty. Part of it had to do with misinterpretations or translations of ancient Man and Mong history into Han and Chinese. Chapter 9 and Chapter 10 will elaborate more on that topic.

On the other hand, there were clear evidence that the northerners who re-entered the Yellow River Basin assimilated and adopted part of the southern culture and religion. For example, the Hu [referring to Mong and other northerners] took on the Southern family writing character names; or part of Xianbei took on the Buddhism religion originated by Man people from India.

Underground excavation at Henan, Fugou County, Jiu Yuan, Shilidian village in 1991 reveals that Xianbei of Northern Wei was assimilating into the Buddhist teaching. The stone steles of Buddha, Bodhisattva, and other Buddhists were found with inscriptions on both sides and they state that it was made by Han XiaoWen (韩小文) and his relatives during the second year of Da Wei Yong An reign (大魏永安二年三月). It recorded that their ancestors came from “Yeem Tshuanb Haavtivlim Aav” (颍川许昌韩提里案) and their bloodline from Wang Han Guang (王韩广).<sup>171</sup>

<sup>170</sup> Gernet, Jacques, "A History of Chinese Civilization," *Cambridge University Press*, 1972.

<sup>171</sup> 杨育彬, “华夏考古”, *河南省文物考古研究所:河南省文物考古学会 (河南省郑州市)*, 1998年第1期58页.

During that time, Xianbei took on Mong Han writing and names. Recent writers referred to those Xianbei people as “Xianbei-Han”.

Most Tuoba clan changed their family name to “**Yawg**” and went by the *KaiShu* 元 character. It is presently pronounced as Yuán in Mandarin pinyin. This character was also used by later Mong tribes as they became the government. Since they used the same KaiShu characters, historians defined that they adopted the name Yuan from Han. It was covered that Han (of Chu Han) adopted Zhou writing and culture from the Mong. The characters were used, but they could be read differently between the languages.

Emperor XiaoWen of the Mong Xianbei “Yawg” clan (元氏) instituted a new set of laws that enforced the Mong Xianbei officials to be in compliance with southern (WuHu) standards. For examples, *KaiShu* characters (楷書 Qhais Shub) were assigned to each Mong Xianbei family names and their personal names, younger people must learn to write and read KaiShu, and the government encouraged intermarriages between northern (Tuoba Xianbei) and southerners.

To reiterated, Southern Five Hu groups who entered the south in the earliest time had already mixed with Jin and other Man Shou nationalities (Shu Han and Wu Han). They incorporated the southern people into their kingdoms.

The Book of Wei recorded that since Emperor Xiaowen took on the Yuan clan (“Yawg”), Tuoba people took on Shuo clan names. (“后孝文帝改为元氏。自是拓跋降为庶姓。”)<sup>172</sup> *Shuo clan names* (庶姓 pinyin: shu xing; MRLW: **shuav xeem**) under Mong interpretation means the various clan names that were counted into one nation. “Shu xing” is presently being interpreted under Mandarin for the meaning of common or the populace clan names.

Northern Mong Xianbei of Tuoba was the last group of the “Five Hu” to come down and govern the Yellow River Basin. The term “Hu” was no longer used on those people because they were the ones who wrote history during that period.

### **Northern Wei: Eastern Wei and Western Wei** (534-556 AD)

Similar to the prior kingdoms, Yuan Wei of Mong Xianbei had their own internal political struggles that caused the eastern region to split into *Eastern Wei* (534 to 550). Yuan Xu (元詡 Yawg Xuv) also known as Emperor XiaoMing (孝明帝 Xaum Meej Tij) inherited the throne at the age of fifteen. Most government power was control by his mother *Empress Hu* and her lover *Zheng Yan* (鄭儼 Tseej Yaab). Yuan Xu conspired with **General Erzhu Rong** (爾朱榮; 尔朱荣 Oj Tsus Zoo) and killed Zheng Yan.

Yuan Xu’s mother then killed Yuan Xu in 528. Later, General ErZhu Rong overthrew Empress Hu and made **Yuan Zi You** (元子攸 [Yawg Txiv Yau]) the new Emperor known as *Emperor Xiao Zhuang*.

In 530, Yuan Zi You worried about the growing power of General ErZhu Rong and had him killed. That led to a revolt by Rong’s family led by Rong’s cousin **ErZhu Shilong** (“Shis Loob”) and nephew **ErZhu Zhao** (“Tsom”). They defeated and killed Yuan Zi You

<sup>172</sup> “魏书,” 卷一, 帝纪第一.

(Emperor Xiao Zhuang). The ErZhu clan was originally the **QiHu** tribe (契胡; “ChijHum” [United Qi]) and was Mong Xiongnu. The other generals of the ErZhu division were **General Hou Jing** (侯景 Hau Ceeb) and **General Mu Rong ShaoZong** (慕容紹宗). Hou Jing’s adult name was *Wan Jing* (“Waam Ceeb”).

Another general, **General Gao Huan** (高欢 Kaub Huanm) revolted against the ErZhu Rong clan in 531 and defeated them in 532. Gao Huan wanted to make Yuan Yue (“Yawg Yias” 元悦) the new Emperor, but the people did not approved. **Yuan Xiu** (元脩; 元修 Yawg Xaws) was made the new Emperor. Still, a lot of the power was under General Gao Huan’s hand. Huan was in command over *General Hou Jing* as well.

To give a brief background on Gao Huan, he played a major part under Northern Wei in fighting the Mo (Mong) to the Northeast who later was known as Mo Jaelut or Mo Qidan. On the contrary, he also contributed to the breakup of Northern Wei.

During the time Gao Huan gathered his troops and followers, he told them “*You (“oj” [尔]) have always been Xiang people (“Xaab Qhua” [乡客 Xiangke], [we are] same looks same people (“im thooj ib tsev” [义同一家], and [saying that] is not the reason for recruiting you [to join the movement]. Decision to go west will die, delay for being soldier will die, [distribute; join] split into [different] nationality (“Quas Zeeg” [国人]) will die as well.*” That was at a meeting which they discussed what to do with the situation. The gathered people responded, “*The only option is to revolt.*” ShenWu [Gao Huan] then stated “*Rebelling is an option, yet [we] need to elect one person to lead (Tswv [主]).*” [“与尔俱失乡客，义同一家，不意在上乃尔征召。直向西已当死，后军期又当死，配国人又当死，奈何！”众曰：“唯有反耳！”神武曰：“反是急计，须推一人为主。”]

The people then supported Gao Huan to be their leader [Tswv 主]. Gao Huan (ShenWu) later told the people “*You Xiang [regional people] are difficult to manage. Don't you see Ge Rong?<sup>173</sup> Though he had million supporters (“pua txhab tsoos” [百万众]), there was no law and order, [therefore] they ended in a total destruction. Today, I (“Uo” [吾]) am your guardian [leader], but will not do as before [like previous leaders], shall not look down on Han Er,<sup>174</sup> shall not breach military law and order, life or death must carry my orders [approval], not you (meaning no one) cannot allow the world to laugh [on us]. [“尔乡里难制，不见葛荣乎？虽百万众，无刑法，终自灰灭。今以吾为主，当与前异，不得欺汉儿，不得犯军令，生死任吾则可，不尔不能为，取笑天下。”]*<sup>175</sup>

The place Xiang (乡) was at present-day Gu Yang Lao Xiang, Inner Mongolia (固阳老乡 [Qub Yaaj Laug Xyaab]).<sup>176</sup> The number of Gao Huan’s Xianbei rebel soldiers was said to be more than 200,000.

Xiang (乡) has developed under Mong language terminology for a regional county. Present-day Mong still use it for that meaning.

“Han Er” mentioned in his speech could be referring to the Southern Mong Xiongnu and their followers (Wuhu) or it also include the [Yuan] Xianbei who embraced the

<sup>173</sup> **Ge Rong** (葛荣) was another [Mong] Xianbei rebel leaders who led the farmers’ revolt in the northern region of Northern Wei. That rebellion started in 526 and ended in 528.

<sup>174</sup> Han Er was referring to the Han Nationality of that time under [Southern] Mong Xiongnu, and secondly on the Xianbei government who also took on Han’s way of the Yellow River Basin (of previous WuHu) as covered in this section.

<sup>175</sup> “北齐书,” 帝纪第一, 神武上 (Biography of ShenWu [Gao Han]).

<sup>176</sup> “Qub Yaav Laug Xyaab” (固阳老乡) was named Wu Lan Cha Bu Mong (乌兰察布盟) which literally means “Black Blue Turban Mong”. That region was named Bao Tou City (包头市) since 1971.



XiongNu ways of the Han movement. If Han Er [under a different transliteration] belongs to the Er [Man] people, then it was referring to Chu Han. The speech itself shows that Gao Huan wanted his followers to be just, follow conduct, and do not discriminate against other nationalities.

General Gao Huan was a northern [Mong] Xianbei and his Xianbei name was “Hawj Lauj Haam” (He Liu Hun [贺六浑]). Under the writing of Yudong Encyclopedia (互动百科), Emperor Xiao Zhao Biography of Gao Yang (高洋 [齐孝昭帝] - 生平介绍), it states that they self-proclaimed to be Xianbei people.

There are two other speculations that Gao Huan may not be Xianbei origin. For examples, under other recent novels such as “Empress Secret History” (太后秘史), it claims that Gao Huan’s ancestors was Han who moved to live at “Haiv Shuab Tseej” (Huai Shuo Zhen [怀朔镇]) which is at present-day Inner Mongolia Autonomous of Northeast Baotou (今内蒙古自治区包头东北). He grew up at Bohai Diaotiao, present-day Hebei at Southern Jing County (渤海调蓿, 今河北景县南).<sup>177</sup> This kind of writing is based on the newer Book of Bei Qi (北齐书; 北齐书) which wrote that Shen Wu (神武: referring to Gao Huan) had been living in the north for generations and their custom was the same as of Xianbei. [“神武既累世北边, 故习其俗, 遂同鲜卑.”]<sup>178</sup> Some interpreted it that Gao Huan’s ancestors resettled into the north for many generations and they were original “Han”. The Book of Bei Qi did not mention that they were “Han”.

The second speculation is that Gao Huan was Gaoli (高丽 Korea). That argument said that Xianbei had a long-time warfare with Goguryeo when they lived in the northeast. Many of the Goguryeo prisoners became part of Mong Xianbei. The argument is based on the fact that the family name Gao (高) was derived from Gaoli (高丽 Kaus Lim) which was Korea.

Historical presentations of Gao Huan and Northerners during that time are based on the new “Book of Northern Qi”. That historical book and others were lost (destroyed) and the current version (s) was recreated during later time. The loss of the Northern Qi Historical Book (Bei Qi Shu) will be covered in the next chapter.

Presently, Bei Qi Shu and Bei Shi (北齐书 & 北史) defined Gao Huan as a good person. Other books such Zhou Shu and “Zi Zhi Tong Jiang” (周书 & 资治通鉴 Tsoub Shub & Txwb Tswj Thoob Caaj) have different view of Gao Huan. This suggests that those historical books had been altered or re-wrote which excluded a lot of the original writings.

To give a couple of examples, the Book of Zhou (周书) says that “Gao Huan had scandals. This is especially true during his tenure in the west and at Luo.” (“高欢虽智不足而诈有余, 今声言欲西, 其意在入洛.”)<sup>179</sup> Luo was referring to the time that he campaigned at Luoyang region of the Lower Yellow River Basin. Under another incident, it states that when one of his staffs, Tu Bi (“Tub Nbis”), warned him about the corruptions within the civil and military departments, Gao Huan responded “Come here Nbis, the world’s corruption is part of the norm...” This suggests that there was corruption going on. [“行台郎中杜弼以文武在位多贪污, 言于丞相欢, 请治之. 欢曰: ‘弼来, 我语尔! 天下贪污习俗已久. 今督将家属多在关西, 宇文黑獭常相招诱, 人情去留未定; 江东复有一吴翁

<sup>177</sup> 孩子有救, “太后秘史,” 第 12 卷 第 5 章: 生为打仗.

<sup>178</sup> “北齐书,” 帝纪第一, 神武上.

<sup>179</sup> “周书,” 卷一帝纪第一.

萧衍，专事衣冠礼乐，中原士大夫望之以为正朔所在。我若急正纲纪，不相假借，恐督将尽归黑獭，士子悉奔萧衍。人物流散，何以为国！尔宜少待，吾不忘之。”<sup>180</sup>

Going back to the civil war, Emperor **Yuan Xiu** fled west and established the new capital at ChangAn after General Gao Huan led troops to the south. Part of it was because his relation with Huan was deteriorating. He then supported **General Yu Wen Tai** (宇文泰 Yuv Weej Thai). However, General Yu Wen Tai later jailed Yuan Xiu to death in early 535 as a hostile takeover. General Yu Wen Tai then made Yuan Xiu's cousin **Yuan Baoju** (元寶炬 Yawg Npoj Ntsug) the new emperor.

When **General Gao Huan** went back to the north, he made **Yuan ShanJian** (元善見 Yawg Shaab Caaj) the new Emperor to the east division which started the **Eastern Wei**. They established their capital at YeCheng in 335. Eastern Wei was later developed into the *Qi country* (550 to 577) known as *Northern Qi*.

From that break away of the eastern region, the original government of the [Northern] Wei was defined into "**Western Wei**". It was considered a continuation of Northern Wei which became *Northern Zhou country* (557 to 581 AD).

## Northern Qi and Northern Zhou

After General Gao Huan died in 547 AD, his son Gao Cheng (高澄 Kaub Ntshab) planned to overthrow *Emperor Yuan ShanJian*, and was working the details with his men. Gao Cheng's adult name was **Zihui** (子惠 Txwv Huij). He was killed by his own servant as a result from ill treatment. Gao Cheng's brother Gao Yang (高洋; adult name: **ZiJin** 子進 Txwv Ceej) then took charge and eventually gained military power.

In 550, Gao Yang took on the title **Qi Wang** (齊王 King of Qi). Within that same year, he forced *Emperor Yuan ShanJian* to bestow him the throne. He also demoted Emperor ShanJian to **ZhongShan Wang** (King of ZhongShan region). That ended the Eastern Wei country and was a new beginning of **Qi Guo** (齊国; 齐国).

*Qi country under ZiJin in the north was defined into Northern Qi, and was later defined into a Han kingdom during the 20<sup>th</sup> century. Han did not exist during that era. The Gao clan or family of that era considered themselves Xianbei. Northern Qi country was a Mong Xianbei kingdom which succeeded Northern Wei. This is another example of Mong history that was defined to be present-day Han history.*

During the time of Northern Qi, Mong living outside to the north and east were paying tributes to Mong Xianbei of Qi. For instance, the Book of Northern Qi states that [Mong] Shiwei (室韦), Ku Mo Xi (库莫奚), Mo Jie (靺鞨), and QiDan (契丹) came to pay tribute.<sup>181</sup> Those names refer to the Mong (Mo) people and they will be discussed later on.

The historical period of [Northern] Wei up until [Northern] Qi was written into the *Book of Wei* (魏書) by **Wei Shou** (魏收 Wem Shaws). That book provided important historical data on the Mong Xianbei's ruling. It is one of the most intricate historical facts

<sup>180</sup> “资治通鉴”卷一百五十七。

<sup>181</sup> “北齐书”卷七，帝纪第七，武成帝纪.，北京国学时代文化传播有限公司。

about Mong Xianbei and northern history during that time. The drawback was that some sections of the book were missing. There were a total of 114 volumes that was written by Wei Shou. The missing sections were later reconstructed by later writers using other historical data.

There are two views to this book. Many people in China believed that the Book of Wei was presented from present-day “Han point of view” and did not present information based on the [Mong] Xianbei point of view. For example, the book was rewritten with “Han” clan names for Xianbei rather than using the original Xianbei’s clan names. This is a factor in Mong history being lost. Recent unearthed excavated materials point out that [Mong] Xianbei had their own clan names (with their own writing) during that time. The book was considered bias, but it is still an article to look into [Mong] Xianbei’s past.

The kingdoms of Eastern Wei and Northern Qi became more powerful than the Western Wei. Still, Western Wei was able to conquer most of Western Liang to the southwest making Western Liang its vassal.

Once *General Yu Wen Tai* of Western Wei died in 556, his nephew **Yu Wenhū** (宇文護) was acting as guardian to his son **Yu Wenjue** (宇文覺 “Yum WeejNtsa”). **Yu Wenhū** then forced **Yuan Kuo** (元廓 Yawg Khuav) or **Tuoba Kuo** (拓拔廓 Nthuav Npaj Khuav) to hand over the throne to **Yu Wenjue** (Emperor Xiaomin), who was also known by the title *NTu Wang*. That ended the Northern Wei and Western Wei eras, and was the beginning of another newer Zhou era that was defined into “**Northern Zhou**”.

### Northern Zhou, [Western & Eastern] Liang Guo, and Chen Guo

*NTu Wang Yu Wenjue* established **Zhou country**, but most military power was in the hand of *Yu Wenhū* (“Yum Weej Hum”). **Yu Wenhū**’s adult name was **SaBao** (薩保 Xam Pov). When *Emperor Yu Wenjue* tried to take the power away from SaBao in 557, SaBao killed him; but no one knew it until later.

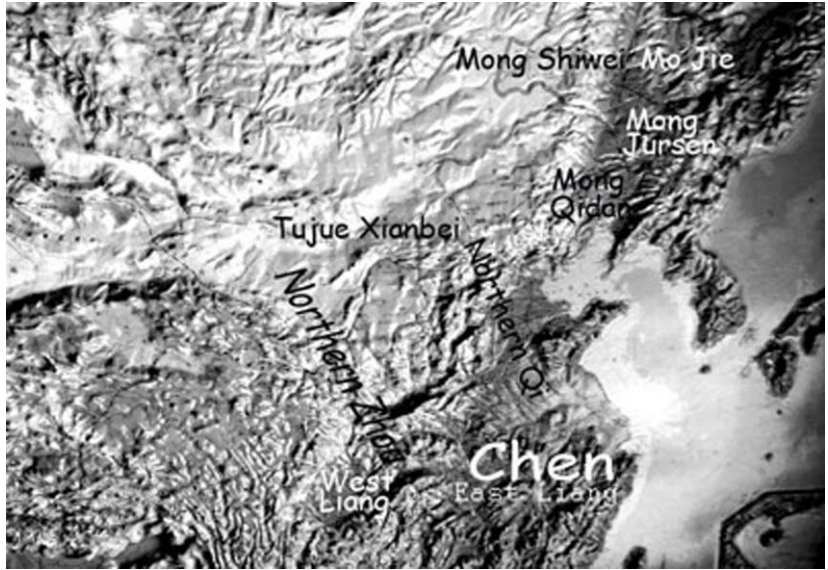
After *NTu Wang Yu Wenjue* died, *Yu Wen Tai*’s son **Yu Wenyu** (宇文毓 Yum Weejyuj) was made emperor to the throne and took on the title “*NTu Wang*”. He died from eating poisoned shi tang (shuab thaaj) during the fourth month of Summer time (560). [“夏四月，帝因食糖□追遇毒，庚子，大漸。”]<sup>182</sup> It was said that SaBao was behind his death.

Consequently, the successor was Wenyu’s brother **Yu Wenyong** (宇文邕 Yum Weej Yoom). **Yu Wenyong** was known as **Emperor Wu** who stayed low and let SaBao controlled most of the [Northern] Zhou armies.

While Northern Zhou took shape, Liang Dynasty was formed in the south by the Xiao family under *Xiao Yang* (蕭衍). His adult [courtesy] name was *Shuda* (叔達). They were successors from the *Liu Song Dynasty* and were considered to be descendants. After the internal conflict split Liang Dynasty into Eastern Liang and Western Liang, the western division sought alliance with Northern Zhou. With the guanxi between the two, Zhou had a direct political interest with Eastern Liang during the break away.

<sup>182</sup>北史, “卷九, 周本纪上第九.

During the last time of the last Emperor **Xiao Fangzhi** (蕭方智) of Eastern Liang, his **General Chen Baxian** (陳霸先)<sup>183</sup> forced him to give up the throne in 557. Once General Chen Baxian killed Fangzhi, he formed **Chen country**. After that incident, tension grew between Northern Zhou and Chen.



Southern Liang Guo of the Southern Dynasties was not the Liang Guo of the Sixteen Kingdoms. They were part descendants from the Sixteen Kingdoms who flourished into the south when Northern Wei attacked the western regions.

### Northern Zhou and Tujue

In 563, Northern Zhou created an alliance treaty with Tujue to fight against Northern Qi. Part of the treaty agreed that they would become blood relatives by having *NTu Wang Yu Wenyong* (Emperor Wu) marry the daughter of **Ashina QiJin**. They carried an offensive war against Northern Qi and attacked Northern Qi at Jinyang (晉陽) and Pingyang (平陽) which are respectively present-day Shanxi Taiyuan and Shanxi Linfen. A separate attack was carried on Luoyang the following year, but did not have much success in conquering Northern Qi.

In 565, Tujue (突厥) broke away from the treaty between Northern Zhou after *NTu Wang Yu Wenyong* sent his brother and a group of “marriage council” to receive his new bride. Tujue held the “marriage council” hostage. The reason for KagHan Ashina QiJin to back away from the treaty was not clear, but it could be that **Yu Wenyong** (Emperor Wu), the son-in-law did not show up for the wedding. They were released three years later during the spring of 568 after a major storm ripped through KagHan Ashina QiJin’s capital that caused substantial damages. Historians believed that KagHan Ashina perceived it as a bad omen.

<sup>183</sup> Chen Baxian’s adult name was **XingGuo** (興國 [Tsheej Xiim Quas]).

## Fall of Northern Zhou

Although it went well for Northern Zhou, *Yu Wenyong* (Emperor Wu) was still very much under the control of SaBao. To get rid of SaBao, Emperor Wu conspired with *Yu Wen Zhi* to kill him. The plot was to get SaBao into a place where he would not have his guards around. Emperor Wu then lied to SaBao about Empress ChiNu and her drinking problem; and asked SaBao to talk to her. SaBao agreed to go to Emperor Wu's palace to talk to Empress ChiNu. He would read the *Jiugao* (酒誥 Cawvqauv) to her. *Jiugao* was an anti-alcoholism scripture during that time. Once there, SaBao was reading the *Jiugao* and did not pay attention. Emperor Wu attacked him with a jade tablet from the back causing him to fall to the ground. *Yu Wen Zhi* then came out from his hiding area and decapitated SaBao's head.

In late 576, **Yu Wenyong** (Emperor Wu) of Northern Zhou launched another offensive campaign against Northern Qi. Prime Minister *Du Gu Xin* (獨孤信), Marshall *Yang Zhong* (杨忠), and others were part of the attacks. The fighting lasted until 577 when Northern Qi finally lost the war to Northern Zhou. For the next several years, the remnants of Northern Qi continued to resist against Northern Zhou as they fled north into the border of GorTurks.

In 578, Yu Wenyong died after he became sick. His son **Yu Wenyun** (宇文贇 Yuv Weej Yoob) became the new Emperor Xuan. His adult name was **Qianbo** (乾伯 Nchai Pos).

Wenyun led Northern Zhou to attack Chen country and conquered all the areas between Huai River and Yangtze River. Once a second attack on Chen was planned, Yu Wenyun (Emperor Xuan) became sick and died in 580. That led to a civil war which ended Northern Zhou Dynasty. Northern Zhou became Sui Dynasty.

## Sui Dynasty

Most of the discussion on Sui era and information in this section was taken directly from the **Book of Sui** (隋书 **Sui Shu**) which was written in 636 by Wei Zheng Shou (魏徵寿). The book was re-written during Tang Dynasty by a group of historians. It contains historical data on [Northern] Zhou's aftermaths, Sui Dynasty, and surrounding regions. It was translated by later writers into several versions.

Sui country started after Northern Zhou's Emperor Xuan (*Yu Wenyun* or *Qianbo*) died. Yu Wenyun's father-in-law **Yang Jian** (楊堅; 杨坚 Yaaj Ncaab) seized the palace and took the throne away from his son (Emperor Jing). *General Yuchi Jiong* (尉遲迥) immediately rebelled against Yang Jian's hostile takeover. After Yang Jian defeated *General Yuchi Jiong* (尉遲迥), he established **Sui country** (隋国); and subsequently killed the royal "Yu" family and the young Emperor Jing. There were other resistances, but they were all defeated.

Yang Jian's Mong Xianbei family name was **Pu Liu Ru** [Jian] (普六茹堅 Phum Lauj Zum Ncaab).<sup>184</sup> His Xianbei name under the "small characters" (小子) was Na Luo Yan (那

<sup>184</sup> 魏徵寿, "随书," 帝纪第一, 高祖上 (杨坚), 唐朝出。

罗延 “Nam Lauj Yaav”). His father was **Yang Zhong** (杨忠 “Yaaj Ntxhoob”; Mong Xianbei name was Nunu (奴奴 Nug Num); and his grandfather was Yang Zhen (杨慎).

Yang Jian and his family was part of Northern Wei. In *Yang Zhong Biography*, their family fled the north into Shandong during the civil war of Northern Wei. They were brothers (兄弟 “xyoob tij”) to the ErZhu Rong family and military. Once Eastern Wei split from Northern Wei, Yang Zhong and their family took side with **General Du Gu Xin** (獨孤信 “Tug Nqus Ntseeg”) of Western Wei and was appointed as a chief marshal known as *Yuan Shuai* (“Yawg Shaij” 元帅). *Yang Zhong* controlled more than ten leagues of generals known under the title *Yuan Da Jiang* (员大将 “Yawg Luj Caaj”). He led those troops to attack and captured many regions from Northern Qi. Yang Zhong’s son Yang Jian then took over after the death of Emperor Xuan that formed Sui Dynasty.

## Sui and Tujue

In the beginning of Sui country, the Tujue had become a close ally. Once Mong Qidan began raiding on the northeastern border of Sui in 605, twenty thousand Tujue joined force with Sui to defend their regions. Mong Qidan was pushed back and their livestock and women were distributed among the Tujue.<sup>185</sup>

After the relation between Sui and Tujue went badly, Sui stirred trouble and conflicts among the northern groups. The goal was to rally support against the Tujue.<sup>186</sup>

By the end of Emperor Yang Wen’s reign, **Tujue** nation split into two countries, the east and west. The west was isolated from Eastern Asia’s affairs until Chigkis Han’s time. The eastern division continued to politically involve with *Sui*, *Tang*, and *Song* countries.

The **Eastern Tujue** was led by **Mu Rong Fuyun** (慕容伏允).

They were known as **Tuyuhun** (吐谷渾), and were originally going to become a vassal to Sui after they were attacked by the **Tiele tribes** from the north. By becoming a vassal, they would get aid from Sui in resisting the Tiele (鐵勒 Thiamhlau).

Tiele people evolved after the disintegration of Mong XiongNu that also formed the Xianbei and WuHuan. They were also known as GaoChe (High Vehicles; 高车 Kaub Tsheb) or Chile (敕勒 Tshwjhlau). Their history for riding high wheel-wagons had led others to call them GaoChe during the Yan and Dai eras [of Xianbei]. Their leaders and the royals were known to be addressed by the term "Dingling".<sup>187</sup>



<sup>185</sup> Ebrey, Patricia Buckley, “The Cambridge Illustrated History of China”, Cambridge: Cambridge University Press, 1999, p 111.

<sup>186</sup> Cui, Mingde, “*The History of Chinese Heqin*”, Beijing: Renmin Chubanshe, 2005, pp 655–659.

<sup>187</sup> Duan, Lianqin. “Dingling, Gaoju and Tiele”. Shanghai: Shanghai People’s Press, 1988, pp 16-18.

Once Sui sent troops to assist Eastern Tujue against the Tiele, Fuyun changed his mind about becoming a vassal under Sui. Sui's troops then attacked Fuyun's followers instead, and captured the Tuyuhun's areas in 609. Fuyun led his people and fled to join the **Dang Xiang** ("Taag Xyaa") group, but his son **Mu Rong Shun** (慕容順) stayed behind.

Emperor Yang Guang of Sui commissioned Mu Rong Shun as the new "KagHan" to govern the Tuyuhu people, but the people did not approve. Mu Rong Shun then fled to Sui's territory.

The people under Tujue gradually became powerful and began to dominate the Odor Desert and northwestern regions.<sup>188</sup> They expanded southward.

In an attempt to have peace with the *Tujue*, Sui agreed to trade and be tribute partners. Sui would conduct royal marriages to strengthen their relations by sending princesses to marry Tujue's clan leaders.<sup>189</sup>

### Sui and Chen

While Sui was maintaining peace in the north, it was working to bring down Chen country in the south. The main battle that brought down the Chen took place in 588. It was led by **General Yang Guang** (楊廣; 杨广 Yaaj Kaav) who became the Emperor after the death of his father Yang Jian (Emperor Wen). Yang Guang's name was known as *Ying* (英 Yaaj Yeeb) and his Mong Xianbei name was **AMo** (阿摩 Ab Mos). AMo was known as Ab Chuang (阿攏) under the Small Characters. His title was Yangdi (楊帝 Yaaj Tij).<sup>190</sup>

Past writers defined General Yang Guang to be Han ethnic or Xianbei-Han. He and his family were Mong Xianbei whose family name was **Pǔ Liùrú** (普六茹) and went by Yang (楊) in writing records. If they were Han, they would be Han from the SMX (Mong Han country) rather than Chu Han.

According to the book **Zìzhì Tōngjiàn** (資治通鑑 Txim Tswj Thoob Caaj), Sui placed over 518,000 troops along the northern banks of the Yangtze River stretching from present-day Sichuan to Nanjing (Jiankang). They launched a major assault on Chen by crossing from many regions along the Yangtze River. The fighting continued into 589 until Jiankang was captured by the north.<sup>191</sup>

Sui continued their expedition into the south and that was the era when northern nationalities (the WuHu) were able to integrate with southerners. For example, being part of the Sui Empire, they colonized as far as present-day YueNan (Vietnam).

*According to the Book of Sui under Southern Man Biography, it documented that Southern Man consisted of various Man groups living with **Hua people** (華人 Huam Zeeg). They were called Yan, Rang, Li, Liao, Ling, and Juwu Junzhang, known as mountain cave dwellers; and were original part of the Bai Yue people. ("南蛮杂类, 与华人错居, 曰蜒、曰獯(儻)、曰俚、曰*

<sup>188</sup> Xue Zongzheng [薛宗正], "TuJue Shi [突厥史 Tujue History]," Beijing: Zhongguo She Hui Ke Xue Chu Ban She [北京: 中国社会科学出版社 Beijing: China Social Sciences Press], 1992, First Edition, pp 149-152 & 257-264.

<sup>189</sup> Ebrey, Patricia Buckley; Walthall, Anne; Palais, James B., "East Asia: A Cultural, Social, and Political History", Boston: Houghton Mifflin, 2006, p 92.

<sup>190</sup> 魏徵寿, "随书," 帝纪第三.

<sup>191</sup> "資治通鑑," 卷 175 - 185.

僚、曰伶，俱无君长，随山洞而居，古先所谓百越是也。”<sup>192</sup> Bai Yue was also known to have transliterated under the characters “百粤”.

The above writing shows that Hua people lived among Man people (Bai Yue). Hua (华 “Huam”) under Mong language means people who prospered (colonized) into those regions. Hua people in this discussion could be the Northern Man (Simi-Man) or Southern Mong (Simi-Mong) who left the north central into the south central (of the Yangtze River).

### Fall of Sui Dynasty

Sui over-exhausted their people on the construction of the grand canal **Dà Yùn Hé** (大运河) from present-day Beijing to Hangzhou and the reconstruction of the northern great walls (长城) to defend against the northern nomad tribes. There was no mechanical device. Carrying stones and digging the canal was done by hard labor. In addition, there was an on-going war against Goguryeo from 611 to 614 where large numbers of soldiers were sent to fight the Goguryeo Empire. They were not accustomed to the freezing weather. People were dying from the freezing weather and from famine. The campaigns against Goguryeo were unsuccessful and created more public’s resentments on the ruling family.

This episode could be part of the Mong story of “Deadly Freezing Mountains” that was also associated with the “Three Danger Zones” (San Wei) of Jilin as covered in Chapter 2. It supports the Mong story of the freezing mountains in the northeast.

While Emperor Yang Guang (“Yaaj Kaav”) participated with another northeast campaign to crush the Goguryeo in 613, there were a couple of internal revolts. One took place at the Yellow River (Luoyang) and the other at the Yangtze River. The campaign against Goguryeo halted and troops were pulled back to control the situation at home.

After the revolts were under control, officials who participated in the rebellions were executed. Some were killed in public to terrorize the people. As Emperor Yang Guang announced that officials could confiscate rebels’ properties, many officials took the opportunity to attack those they did not like and seized their properties as well. That made the situation worse.

In 615, the Tujue’s Ashina tribe seized the city YanMen (雁門 Yaaj Meem) while Emperor Yang Guang was there. Such attack resulted from Emperor Yang Guang dishonoring his promise to marry a princess to A’Shina DuoJiShi’s brother, and executing DuoJiShi’s advisor ShiShu Huxi (史蜀胡悉) under false accusation.

During that incident, Emperor Yang Guang promised soldiers and officials that he would stop the campaign against Goguryeo and would reward them with honors and money once they defeat Ashina’s troops. He also requested aid from Princess YiCheng who organized relief troops from Luoyang and elsewhere to defend against Tujue. Once Ashina DuoJiShi heard that their location to the north was being attacked and more troops were approaching, DuoJiShi then withdrew from YanMen.

Consequently, Emperor Yang Guang did not honor his promise. That caused more resentment from the officials and soldiers which eventually increased the number of revolts against his ruling in 617.

<sup>192</sup> “隋书,” 卷八载, 南蛮传.



The Chancellor **Li Yuan** (李淵 Lis Yaab) and his son Li Shimin (李世民) started a rebellion in the north. Li Yuan's adult name was **Shude** (叔德 Shum Tawv). He was a Sui nationality, and was an important member of the Mong Xianbei Empire who held both military and government positions in the north. They captured ChangAn and made **Yang You** (楊侑) the new emperor as **Gong Di** (恭帝) of [Northern] Sui.

Not many reinforcements showed up to suppress the rebellions after the imperial called for aid. As a result, Emperor Yang Guang and his men abandoned the Luoyang capital and fled south to **JiangDu** (江都 CaabNDuj) at present-day Yangtze River area of Southern Jiangsu.<sup>193</sup>

Luoyang region fell into the hand of **Li Mi** (李密 [Lis Miv]) and the rebel leader **Zhai Rang** (翟讓 Tsaiv Zaam). Li Mi's adult name was **Xuansui** (玄邃 Xyeeb Xes) and was a legend known as **Liu ZhiYuan** (劉智遠 Lauj TswvYawg). Li Mi was the strategist to *General Yan Suangan* who rebelled earlier in 613 against Emperor Yang Guang, but failed. Li Mi and Zhai Rang joined forces and attacked Luoyang which the two could not agree over looting distributions, and their relation plunged. While Zhai Rong was enjoying a feast, Li Mi and his troop ambushed them.

By 618, Emperor Yang Guang's personal army, known as **Xiāo Guǒ** (驍果) began to desert their positions. Some even started a coup to overthrow Emperor Yang Guang, and they succeeded. The coup was led by General **Yu Wenhuaaji** (宇文化及 Yuv Weej Huabcim) who made Emperor Yang Guang's nephew **Yang Hao** (楊浩 Yaaj Hau) the new Emperor to the **Southern Sui**.

When Yu Wenhuaaji and his troop went back to the north, they were defeated by *Li Mi*. Yu Wenhuaaji then fled back into the south, and subsequently killed Yang Hao where he took the throne. The following year in 619, he was captured by another rebellion leader **Dou Jiande** (竇建德 To Caaj Daw) and beheaded.

Sui was broken into multiple regions as its generals tried to topple one another. **Li Shude** (叔德) claimed to be emperor to the north as soon as he learned that Emperor Yang Guang was killed in the south.

Dou Jiande started a new era, another **Xia country** (夏国 619 to 623). Xia country of that kingdom was aiding the rebel **King Zhi Shi Chong** (王支世充 Waaj Tswb Shim Ntxoov). **Zhi** ("Tswb") was King Shi Chong's clan-name which originated from the west, and was descendants from the **Yue Zhi** people (月支; Yawj Tswb).

During the fall of Sui, King Zhi Shi Chong declared independence of Luoyang region. When **Li Shimin** (李世民 Lis Shim Meeg) of Northern Sui attacked King Zhi's position, Dou Jiande had no choice but to help King Zhi. That brought Xia into the conflict against Northern Sui. Their forces were no match against **Li Shimin's troops** and were defeated.

The battle where Li Shimin defeated Dou Jiande was known as the **Battle of Hulao** (虎牢之戰) which took place on May 28, 621. Dou Jiande was personally executed by Li Shimin. Jiande's General **Liu Heita** (劉黑闥 Lauj Dlub Ntag) then defended Xia territory until 623.

Tujue was also involved in the northern battles. They sided with Liu Heita, but were defeated by Shimin's older brother Jiancheng.

<sup>193</sup> JiangDu is the same region to the Mong legendary Du Jiang Shan, which was the Eastern Yangtze River area.

King Zhi Shi Chong, on the other hand, surrendered and was spared by Li Shimin. He was later assassinated by a prior enemy.

Shude and his sons eventually defeated all the remaining warlords to the south. They started a new nation named **Tang Guo** (Tang country).

### Chapter Summary

There were series of events that account for Mong history as Mong re-entered the Yellow River Basin and Central Plain from the Sixteen Kingdoms up until Southern Dynasties. The northern and northwestern Mong nationalities labeled as Hu did not just re-enter the Yellow River Basin, but they took control of present-day China and as far as Vietnam (YueNan). Out of the Five Hu, previous historical literatures documented that XiongNu, Xianbei, and Rouran (Tataar: outer XiongNu and Xianbei) self-referenced by the name Mong (Mo) and Mong Guo. Mong Guo (Mong Guor) referred to the regional name as Mong country where Mong was the nation's name. The Northeast area during [Northern] Wei was transliterated into Mo Jie and other Mo terms. Mo Jie referred to the two main groups Mong and Jie which Jie was absorbed into the Mong nation since the Sixteen Kingdoms.

The Five Hu and other nationalities lived among each other during the Sixteen Kingdoms. Xianbei, XiongNu, Jie, WuHuan, Qiang, and Di were socially and politically merging since the time of LMG. They were people of the Warring States who fled into the north and came back into the Yellow River Basin. They eventually pushed into the central and south. That was the reason they continued to define their country and kingdom names based on their preceding kingdom names of the Warring States. Wei, Jin, Zhao, Yan, Qin, and Song are examples. The kingdom name Xia was even used because they were descendants from Xia people.

Northern people continued to fuse after they colonized into the south. Former Qin Country is an example. NTu Wang Fujian's generals and politicians were mostly the Five Hu people. The Hu (Northern Nationalities) and Jin people then developed into one nationality under Sui and it was achieved under the struggle among the Northern and Southern Dynasties.

The northern [Mong] nationalities continued to go by Wang or NTu Wang (天王) for their ruling titles which was a continuation from Mong Guo culture of Zhou Dynasty. Their descendants also took on the ruling title Di as they came to govern the southern people. The far northerners went by Han as a ruling title. The title Han was used as *KagHan* ("Qas Haaj") that was replaced by KeHan and Khan.

Mong continued to have adult [courtesy] names as part of the Confucius culture. Only Zhou people who valued such culture assigned courtesy names once young men became manhood.

After the northern Mong re-entered the Yellow Basin, they took on their ancient writing characters originally created during Zhou Dynasty. Those characters were known as KaiShu ("Qhais Shub"). Nevertheless, KaiShu characters had changed tremendously from the original characters known as Mong Shi writing. Under such transition, it shows

that Mong language during that time was evolving to be the Southern Mong language as they integrated with the people at the Yellow River Basin.

To link this chapter to the previous chapter, while living in the northern plain, Mong adapted to the desert and grassland terrains. They lived as hunters and herders. During their migration, they came in contact with Turkish (from Central Asia) and Siberian tribes. Turks (Yuezhi), Jie, and Teilei are some examples of people that lived among the northern Mong people; and were part of LMG. That explains where the high-nose ridge, blue eyes, and blonde hair genetics among the Mong came from.

On the other hand, Di and Qiang in the northwest were mixed with the Mong XiongNu or Rong people for a very long time who were descendants from Xia. Di, Qiang, and Rong consisted of multilateral mixed ethnicities. Ancient Qiang were considered direct descendants from San Miao, but were genetically mixed with Mong.

The constant wars of the Yellow River and central regions caused many of the Hu people to emigrate southward since the Sixteen Kingdoms. They settled into the central south and beyond the Yangtze River. Their involvements on the western regions gradually brought them to Sichuan, Liú Jīng Qīng Hǎi (流经青海 Green Sea), and Yunnan regions. They settled into the southwest where they lived among the Southwestern Man people (known as Black Man or Western Yi).

## Chapter 5

### The Hidden Great Mong Kingdoms

During the time Li Shude renamed Sui Guo to **Tang Guo** in 618 AD, he and his son Li Shimin had not defeat all the other warlords until 628 AD. Tang Guo then developed into one of the most extraordinary empires of not just China history but Mong history as well.

Past writers asserted that Tang (618 to 907) was a Han country, changing the history of the Tang people of the northern nations. For example, successors of the Sui and Tang dynasties were Northern Wei generals, a Mong Xianbei Empire.<sup>194</sup> During that era, northern people had colonized most of the land of present-day China. Since they were generals of the Northern Wei country, it would be more appropriate to say that they were Wei Nationality. Those who continued to use the term Han were the newcomers of the Hu groups and were largely the Mong people. Han was a political name used mainly during that time to draw support from the Chu Han people.

When northern Mong under LMG returned south, they reclaimed their ancestral kingdoms' names of *Zhao, Qin, Yan, Wei, Qi, Yan, Zhou, and Xia*. The Hu people united the southern and northern nations into **Sui Ren** ("Xem Zeeg") and then **Tang Ren** ("Taag Zeeg").

According to the **Old Tang Book**, Shude **Emperor Gaozu** was of the Li clan and a seventh generation descendant from the Long region belonging to the Western Di ruler Wuzhao Wang Gao of Liang. ("高祖神尧大圣大光孝皇帝姓李氏，讳渊。其先陇西狄道人，凉武昭王暝七代孙也")<sup>195</sup> Western Di people lived at regional Qinghai, Xinjiang, and northern Gansu; and the Long region is present-day Gansu.

When Emperor Gaozu held a feast to entertain the Western Tujue guests, Guwei Zhangsun announced "*Until now Manyi finally pay respect [submit] which they never did during ancient time.*" Taizong (Li Shimin) said "*Welcome all clans, four [regional] Yi all adhering and are compliance with the decree, Qi Chen the powerful!*" Qi Chen was referring to Emperor Gaozu (Li Shimin's father) who became the most powerful person during that time. Even the Manyi respected and adhered to his decrees. While Gaozu asked the Tujue Chief Jie Li Kaghan to dance and let the *Southern Yue Emirate Feng Zhidai* sing, he happily said, "*Hu and Yue are one family since ancient time.*" "Yue" was referring to the southern nation of the Man people. Taizong ("ThaivTsoob", Li Shimin) then took over the conversation and spoke good things about Emperor Gaozu and his leadership. Taizong called his father's staffs [ministers and high officials] by the name "Mong" and their teaching ways as "cisun". For example, he stated "*The Mong guidance [teaching] since the earliest government (officials and ministers) had taught the good way [as the main road from Emperor Gaozu], righteousness, and equality had created peaceful metropolis cities...Heavenly love upon the nobles and followers, and they had succeeded the Mong's important assignments.*" (旧唐书, 本纪第一: 贞观八年三月甲戌, 高祖宴西突厥使者于两仪殿, 顾谓长孙无忌曰: "当今蛮夷率服, 古未尝有。"无忌上千万岁寿。高祖大悦, 以酒赐太宗。太宗又奉觞上寿, 流涕而言曰: "百姓获安, 四夷咸附, 皆奉遵圣旨, 岂臣之力!"于是太宗与文德皇后互进御膳,

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<sup>194</sup> Chen Yinke, Tang ZhenChang, "Manuscript of Tang Era Political History" Shanghai: Shanghai Ancient Literature Press, 1997. [陳寅恪,唐振常, "唐代政治史述論稿," 上海:上海古籍出版社, 1997.]

<sup>195</sup> "旧唐书," 本纪第一, 高祖。

并上服御衣物，一同家人常礼。是岁，阅武于城西，高祖亲自临视，劳将士而还。置酒于未央宫，三品已上咸侍。高祖命突厥颉利可汗起舞，又遣南越酋长冯智戴咏诗，既而笑曰：“胡、越一家，自古未之有也。”太宗奉觞上寿曰：“臣早蒙慈训，教以文道；爰从义旗，平定京邑。重以薛举、武周、世充、建德，皆上稟睿算，幸而克定。三数年间，混一区宇。天慈崇宠，遂蒙重任。今上天垂祐，时和岁阜，被发左衽，并为臣妾。此岂臣智力，皆由上稟圣算。”）

The writing of the *Old Tang Book* shows that Manyi (Chu Han) began to respect and comply with Emperor Gaozu (Shude) which they did not before. Manyi was the southern people and Hu was the northern people. The Yue people, mentioned in the above writing, were also referring to the Southern nation. The *Old Tang Book* is revealing that Emperor Gaozu stated that Northern people (Hu) and Southern people (Yue-Manyi) used to be the same family as a good gesture to the Yue people. Based on the dialogue and record, Gaozu and their government were Hu people who self-referenced as “Mong”.

On the other hand, the *New Tang Book* was written to include similar historical accounts but with slightly different views. It states that Emperor Gaozu was from the Li clan and he belonged to the Western Long City people. His ancestor was Hao, King Wu of Liang. King Wu's son was Li Xin. After King Wu died, Li Xin inherited King Wu's position. Li Xin was killed by *Ju Qu Mong Xun*. (“高祖神尧大圣大光孝皇帝讳渊，字叔德，姓李氏，陇西成纪人也。其七世祖皓，当晋末，据秦、凉以自王，是为凉武昭王。皓生歆，歆为沮渠蒙逊所灭。”)<sup>196</sup> *Ju Qu* was considered a Mong XiongNu lord of Northern Liang. He belonged to the Hu people of the Xilu Water area.

The above shows that Hu fought Hu. “XiongNu” and Di originally belonged to the Hu under the LMG nation.

Since Emperor Gaozu's ancestor was killed by a Mong XiongNu leader based from writing of the *New Tang Book*, recent literatures portrayed that Emperor Gaozu was not part of the Hu people. This clearly shows contradiction between the two books of Tang history, and it shows how history could be interpreted differently. Writers in the 20<sup>th</sup> century defined Western Liang and Tang Guo as “Han-Chinese” states rather than being Hu and Mong. Han was not used as the main nationality during that time. It was previously covered that Northern Liang was ruled by Mong XiongNu and Southern Liang was controlled by Mong Xianbei. In this example, it shows that Mong history as well as Di history of the Liang regional areas were being redefined into Han history.



<sup>196</sup> “新唐书,” 本纪第一, 高祖。

The writing under the New Tang Book allows different interpretation of the rulers of the Tang Dynasty. On the other hand the Old Tang Book reveals that they were Mong people.

It had been over 2,500 years from the time Northerners colonized the Yellow River Basin to the start of the Tang country (Tang Guo). The time since the Five Hu retook the Yellow River Basin that up until Tang Dynasty was 500 years. The situation forced the people under Jin to the south. This substantiates that people of the northwestern region and the Lower Yellow River Basin during the Tang Dynasty were more of the Five Hu [Mong] nationalities than of the [Chu] Han that formed during Han Dynasty. That region was ruled by Mong XiongNu and Hu groups for a long time.

Tang history was actually Hu history, and it had to do with the name Mong. For example, the Tang word for “yes” during that time was known to have been “er” or “er er”. “Er” (尔) is a Mandarin transliteration to mimic the word “yes” of the Mong language. “Er” (aws) was and is still a part of Mong language. Other examples are “you” and “I”. They were known to have existed during that time as “er” and “wu” (尔 & 吾; *oj* & *uv*) which are present-day Mong terminologies.

### The Era of Li Shimin

Emperor Gaozu (Li Shude) had forty-one children; three of those sons fought over power. They were *Li Shimin*, *Li Jiancheng*, and *Li Yuanji*. Li Shimin was more popular over Jiancheng and Yuanji due to his successful campaigns against the *Xia country* of the Yellow River and other warlords during the fall of the Sui era. The other two brothers, **Jiancheng** (建成 CaavTsheej) and **Yuanji** (元吉 YawgCim), had a better relationship and were working against Li Shimin. Jianchen and Yuanji were respectively known as **Pi Shamen** (毗沙門 Phim ShuabMem) and **SanHu** (三胡 PejHum). Those were northern names of the Hu.

Jiancheng was crowned prince and he influenced Emperor Gaozu to give Yuanji command over much of the army which was previously controlled by Li Shimin. Due to the power that Yuanji possessed and how the two brothers united against Shimin, he plotted with the generals under his command (Yuchi, Fang, and Du) to dispose of his two brothers.

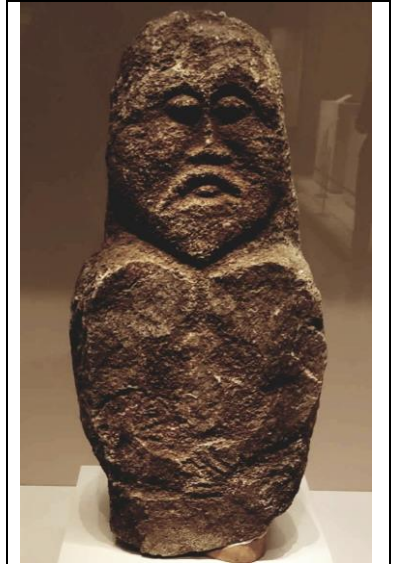
Under the Tang Chronicle, it states that during the eighth year [of Emperor Gaozu’s reign], Li Shimin learned that Prince Jianchen and King Yuanji wanted to kill him. In the ninth year, Li Shimin placed his soldiers at Xuan Wumen (玄武门 [Xyuam Wujmem]) where he killed Prince Jianchen and King Yuanji. Emperor Gaozu (Li Yuan) was shocked and agreed to make Shimin the crown prince out of fear. Later that year (626), he gave up his title of Emperor to Shimin.<sup>197</sup> Shimin took on the title **Emperor Taizong** (太宗 “Thaiv Txoob”) and led the Tang country to become one of the most populous and successful countries in the world during that era.<sup>198</sup>

<sup>197</sup> “旧唐书,” 本纪第二, 太宗上. “新唐书,” 本纪第二, 太宗.

<sup>198</sup> Adshhead, S. A. M., “Tang China: The Rise of the East in World History,” New York: Palgrave Macmillan, 2004.

Shimin set out to conquer the *Liang country* from the GorTurks under **Liang Shidu** (梁師都 Laaj Xwb NDug) to the northwest. He earned the title *Great KHan* (KhagHan) after he took control of the Ordos Desert. As a result, many Tujue (GorTurks) migrated to live at ChangAn. After tension eased between the two, Shimin also freed many Sui-Tang people who were captured by Northern Tujue-Tiele in the north during the chaos under the Sui Empire. Silk and gold were sent in exchange for the releases of about 80,000 men.<sup>199</sup>

Since Shimin's reign, the various Mong groups who previously lived at the central plain and southern regions further merged into one society of Tang Nationality. Those who resided outside of Tang continued to be known under other names. For example, northern Xianbei who remained in the north was known as Tujue; those in the northeast were known as *Mo Jaelut Qidan* (契丹), *Mo Jie* (靺鞨), and *Mong Wu Shìwéi* (蒙兀室韦). These terms appeared in writings after the Mong had already re-established their kingdoms at the Yellow River Basin, and they are different transliterated names given to their Mong people in the north. Those names were used in the *Book of Bei Qi* (北齐书) and *Book of Tang* (唐史). The name Mong (Mo) reappeared in historical records after Mong retook control of the Yellow River Basin and most of present-day China.



Beijing National Museum: Stone image (resembling Asian) of GorTurks in the Northwest dated back to Tang Dynasty

## Mong, Ancient Mong, and Tang Dynasty

Defining the old regions of Mong ancestral places into “ancient Mong” was first done by the Tang government and people. *Mong Gu* (蒙古 *Moob Qub*) was first used to reference the people at Northeastern Mongolia to western Heilongjiang regions. After the Mong nationalities colonized most regions of present-day China during the Sui and Tang's periods, they had a chance to learn about their ancient home and documented their left-behind people into “ancient Mong”. It simply refers to the location as being ancient homelands to them. The people were not “Mongol” as past writings had misinterpreted Mong history. The Mong to the southeast of that region was respectively known as **Mong Jie** (Mo Jie) and **Mong Gal** (Mo Gal 靺鞨) during the Northern Wei and Tang eras. The name Mong was also used in Tang sovereignty as well as the southwest.

The southwestern region, mainly Yunnan, was *The Great Mong Country* (**Dai Mong Guo** 大蒙国) during the beginning of the Tang Dynasty. That region was ruled by Mong people, and it was later written into Southern Zhao history.

<sup>199</sup> Xue Zong Zheng, “Tujue Shi [GorTurks History],” *Beijing: China Social Sciences Press*, 1992, First Edition, pp 222–227 & 380–386. [薛宗正, “突厥史”, [北京: 中国社会科学出版社, 1992年, 22-227 & 380-386 页]

After the Sixteen Kingdoms, northerners (Qiang, Di, Xianbei, etc.) migrated into Yunnan and that created conflicts and warfare between ethnics regions. Once the Nan Zhao regions were united under the Mong Shi; and because **King Xi Nu Luo** (细奴逻 Xyij Nug Luam), a Mong clan member, had good relation with Tang; Tang agreed for them to name their country “**Great Mong Country**”.<sup>200</sup> That was during Li Shimin’s reign (649 AD). *Mong She Chuan* (蒙舍川 [now Yunnan Dali]) was made the capital.

Under the Old Tang Book (旧唐书), it states that Da Mong Guo had Black Man and other kinds of people who went by Mong Shi. The Man king(s) was known as Zhao (诏). The people [under Zhao] were descendants from Ai Lao, Yi’s descendants, Black Man, and others (哀牢夷后, 乌蛮别种). Among them also was the Mong She Chuan, a regional name for Mong who had their own chief. There were six Zhao regions, and they surrendered to the Mong. During the formation of the country, there was Mong She dragon (meaning Mong She lordship).<sup>201</sup> Mong She was a regional name during the earliest time when Mong first colonized Dali of Yunnan. Besides the Mong She regional area, Mong Xia Zhao (蒙秀诏) also existed.

The people governed by Mong were known as White Man and Black Man. Under the Mong Shi kingship, the Bai ancestors of the Er He Man, White Water Man and other White Man were officials and citizens. (“南诏国是以‘哀牢夷后, 乌蛮别种’的蒙氏为王室, 官员和国民的主体是白族先民‘洱河蛮’、‘白水蛮’等‘白蛮’, 辖境历次拓展才形成的多民族国家。”) <sup>202</sup>

The Great Mong Guo period of Mong history was redefined into Man history by past literatures and the name “Zhao” was incorrectly interpreted to be “Man kings.” Man kings (the rulers over the Man people) during that period were actually Mong.

The *Great Mong Guo* lasted for nearly 254 years (649-902). From 728 until 902, it was mostly known as Southern Zhao Guo (南诏国) under 20<sup>th</sup> century writings. That Mong kingdom was known to be based upon a slave society.

## Mong and Man [Miao] of the Southwest

The Great Mong Country became known as the “*Great Li Guo*” after the royal Mong family was overthrown from power during the beginning of the 10<sup>th</sup> century. Mong Shi during that time was later documented as a Mong clan. Great Li Guo was mostly known as the *Dali Kingdom*. Present-day literatures define the Great Li Guo to be originally the Bai National kingdom. It was a kingdom of White Man, Black Man, and White people (Di and Mong) during that time.

“Bai Nationality” did not formed during that era, but present-day “Bai Nationality” is defined to be people directly from the Dali Kingdom. Bai Nationality means “White Nationality” who was fond of the color white.

<sup>200</sup> “Nan Zhao [wild] Suburb Historical Record,” updated version [edited] by Yang Shen (Ming Dynasty), revised by Hu Wei (Qing Dynasty), Biography 13, Southern Zhao the Great Mong Country. [《南诏野史》增订明: 杨慎 编辑, 请: 胡蔚订正, 传十三世, 南诏大蒙国.]

<sup>201</sup> “Old Tang Book,” Volume 209, Biography 147, Southern Man and Southwestern Man. [“旧唐书,” 卷 209, 列传第一百四十七, 南蛮西南蛮.]

<sup>202</sup> “南诏国的事大藩属政治特质”, 云南社会科学杂志编辑部, 云南省昆明市, 2011 年第 06 期.



Chu Han was also known to live in the southwest by that time. The New Book of Tang recorded that **Han Chang Man** people (汉裳蛮) were living at Tie Qiao (铁桥). It states that **Chang Man** was originally Han people. "Wearing head cape cloths were the same clothing as Han." **Chang** or Shang (裳) was a type of ancient Man dresses wore by both men and women of Han [Man] people. (汉裳蛮，本汉人部种，在铁桥。惟以朝霞缠头，余尚同汉服。)203 The traditional "shang" dresses with different styles were worn by ancient Han and other southerners. Thai (Tai), Laotian, Burmese, and Manyi men were known to dress in traditional dresses or wrap skirts as well.

The **Book of Man** also recorded that "*Chang [Shang] people were Han. The exact time they migrated to the southwest was not clear, but it was during the time the Northerners [Hu] pushed into the south. Their clothing remains the same but became accustomed to wearing head cloth mainly assimilated from Rong custom.*" ("裳人，本汉人也。部落在铁桥北，不知迁徙年月。初袭汉服，后稍参诸戎风俗，迄今但朝霞缠头，其余无异。")204 Rong in this writing was referring to the northerners [Mong and other Hu groups] who immigrated into the south.

The **Book of Man** states that "*Qing Lin Man was White Man people who were also Miao descendants. They lived at Qing Lin County Buluo. [During Tang Dynasty] Tian Bao Zhong reign [title of a ruler] of Gui Zhou had war and was defeated. Yin Shi family [referring the White Man] fled that region into Nan Ben He Dan to seek refuge from Ge Luo Feng who was the fifth king of Nan Zhao (referring to the Great Mong Guo). Ge Luo Feng gave them many items and provided shelters. During Zhen Yuan middle year, Nan Zhao Qing Ping officials (government) were Yin Fu Qiu and Yin Kuan Qiu (Yin Chou Kuan). The way they spoke and their clothing were of the Mong She [referring to Mong living at Mong She area].*" (青岭蛮，亦白蛮苗裔也，本青岭县部落。天宝中，巂州初陷，有首领尹氏父兄子弟相率南奔河谿，阁罗凤厚待之。贞元年中，南诏清平官尹辅酋、尹宽求（案：《唐书》作“尹仇宽”），皆其人也。衣服言语与蒙舍略同。)205

"White Man" or Chang Man according to historical records presented was Han people. Black Man, on the other hand, were their distant relatives who had not mixed or had less mixed with northerners.

The "ancient Qiang" was also part of the White Man. They were defined into the newer nationalities Yi, Bai, and Naxi of the southwest since the People's Republic of China, and more will be covered in



<sup>203</sup> "新唐书," 卷二百三十九, 列传第一百四十七上.

<sup>204</sup> "蛮书," 卷四, 名类第四.

<sup>205</sup> "蛮书," 卷四, 名类第四.

Chapter 10. The newer nationalities of Yi, Bai, and Naxi had begun to redefine their history since the late 20<sup>th</sup> century and are shying away from their ancient history. Mong called them “Man Dlaw” (白蛮 White Man) whose ancestors had been living among the Mong.

Since white Man (Han and ancient Qiang) lived among the Mong for a very long time, they were perceived as having light complexions who immigrated into the southwest with Mong. The Black Man people were aboriginal people of the southwest. White Man may include Di, but there was no record tying Di to the Man ethnic besides that they were known to practice cremation. Since they used to live further to the northwest, they were more mixed with Tibetans.

According to one research and documentary report presented by Dehong Prefecture Government, present-day Bai’s ancestors are the Qiang and Di. Ancient literatures often recorded them to be Bo people, White Man, White people (Bai Ren), and aboriginal people (Min Jia). (白族先民, 系氏羌族群的氏人, 史书文献多记载为“僰人”、“白蛮”、“白人”、“民家”等。因当时在西南夷中, 白族的经济文化发展水平最高, 与当时的汉族相近, 所以名称书写例外地从“人”, 写作“僰”。在宋代建立大理国, 并形成白族。)206 Mong were likely to be the White people due to their ancient location of the far north and northwest; and Di was the Bo people.

These historical records help clarify Chapter 1 that Mong was not the ancient Miao or Southern Man after Chu Man formed Han Dynasty. The core San Miao descendants were the Black Man, White Man, and Chu Han.

\*\*\*\*\*

Qiang who entered the southwest became known as White Man during this era. They [including the Mong] then were grouped into Bai, Naxi, and other newer ethnic names during the People’s Republic of China. As covered in Chapter 3, Western Qiang was also a general term referring to various ethnic groups in the northwest. A part of them who stayed behind in Qinghai region formed the Tubo nation (吐蕃王朝). Tubo country was bordering Tang to the west and north of Mong Great Country, and its capital was at Lhasa. The central Tubo is presently known as Tibet (Zang 藏), which was known as Xibo (Xifan 西蕃) during Yuan Dynasty. These people were known to go by different names. Some examples are Weiba (卫巴), Zangba (藏巴), Duiba (堆巴), Kangba (康巴), An Duawa (安多哇), and Mongba/Monba (transliterated under 门巴).

Both the name Tang and Qiang appear in the Book of Later Han. Under the Western Qiang Biography, it states that Tang and Qiang population far beyond the beginning of the [Yellow] river were not quite in the thousand during the 13<sup>th</sup> year of Emperor Yongyuan of Eastern Han Dynasty. (翦伯赞《后汉书: 西羌传》记载, 东汉和帝永元十三年 (101) 迷唐羌“种众不满千人, 远逾赐支河首, 依发羌居”。) The origination of Tang name for Tang Dynasty and kingdom may be directly tied to this regional Tang people.

206景颇寻根,等,“追寻千古人奥秘: 破译万年历史悬谜 (学术考察 散文纪实),”德宏州人民政府公众信息网, 2006。

The existence of Tang, Mong, and Tubo (Qiang) countries during the same era suggests that these people under these three kingdoms were common people who ruled into different regions. The majorities were Mong [Hu] and Man [Yi, Yue] which this chronicle will continue to cover. Those who settled into the western hemisphere developed into their own uniqueness just like those in the central, southern, and far north.

## Zhina During Tang Dynasty

Northern Tang people called the southeastern regions **Zhina** (支那). Zhina then became distinctively known as the southern regions, and it was used in various writings during the Tang country. The regions of Zhina were from modern Yangzhou, Jiangsu and Shanghai to Guangdong and Hong Kong regions where they eventually became the main trading hubs. Foreigners came to live in those regions and were familiar with Zhina since Tang Dynasty.

The name “Zhina” in referring to the south was used by the Tang government and seen in various books. Some examples of writing of the name Zhina can be found in the second volume of “Great Tang Xiyu Qiu Fa Gaoseng Chuan” and volume 10 of “Great Tang Zhenguan Nei Shi Lu” (大唐西域求法高僧传: 二卷; 《大唐贞观内室录》: 十卷). In the book “Southern Sea Trading Ports Laws”, section III, Shi Zi Zhidao, it states “*Western countries called the Great Tang by Zhina, and it has always been that name.*” (《南海寄归内法传》三《师资之道》中云: “且如西国名大唐为支那者, 直是其名, 更无别义”。)<sup>207</sup>

“Na” under Mong language means “south” which could have been transliterated into 那 rather than 南. Chapter 2 covers that Mong are still referencing Nanjing as NaJing (“Naj Ceeb” 那京) which “na” under Mong language is equivalent with nan (南) for being south. Therefore, Zhi Na (Zhina) was merely referencing the Southern Zhi which Zhi in this case means “a branch of”. Zhi was known under Mong language in referencing Yue people as well (“cob tswb”).

The imports and exports that took place in Zhina regions made foreigners familiar with China for being Zhina. Later, it was used by foreigners from Japan, India, and Europe in referring to Southern Tang. However, it was not transcribed into “China” under western writing during the last century of the Qing dynasty; Nippon continued to refer to it as “Shina” and French called it “Chinois.”

As far as the economy, Tang’s trade with foreign countries grew to great heights in history. Foreign ships sailed to the eastern and southeastern sea shores where they lived there. Northern Tang people also immigrated in to those regions.

Despite the capital city of ChangAn, the history of Zhina and its trading locations such as Shanghai, Zhejiang, Ninbo, Guangdong, Hong Kong, Taiwan, and other sea-front cities gradually became more developed than the rest of Tang. They became the leading economical hubs for subsequent countries and governments of China. Many foreigners from Europe, India, Persia, Middle East, Malaysia, Nippon, Goguryeo, Southeast Asia, and so forth lived in these sea-front cities. There were some interracial marriages among

<sup>207</sup> 总主编, 吴荣臻, 副总主编, “苗族通史,” 北京: 人民出版社, (一), 2007. 11, p 20.

Zhina residents and foreigners during that era. While most foreigners lived in cities, most Tang people lived in rural areas and the country sides.<sup>208</sup>

At the beginning of the Tang era, most people lived in the northern regions according to one census. Out of the total population, northern Tang held two-thirds of the population from the beginning. Due to the economic boom of the south, many migrated southward. By the end of Tang era, the population ratio between the north and south was half and half.<sup>209</sup>

Tang did not just develop into a magnificent country, but it was the leading country and most powerful empire during that time. It had great influence on foreign countries.

## Education and Literatures

KaiShu characters (楷書; 楷书) were used in all aspects of writing and became the standard writing characters for other neighboring countries as well. The writing characters evolved at a faster pace than ever and were called **Wenzi** (文字). Many more characters were developed and the popularity of the writing system surged to such a point that foreign countries began to send their people to be educated in Tang. Mong Qidan (Liao Dynasty), Korea, Japan, Vietnam, and other eastern countries also adopted the ancient writing characters which were improvised into their own writing systems.

Education was on the rise during the Tang era, and literatures including poetry and historical books were beginning to be published. Some of those books were *Kāi Yuán Zhàn Jīng* (開元占經, KaiYuan era of astrology and divination documentation), *Yì Wén Lèi Jù* (藝文類聚, a collection of literature), *Liáng Shū* (梁書, Book of Liang), *Běi Qí Shū* (北齊書, Book of Northern Qi), *Chén Shū* (陳書, Book of Chen), *Zhōu Shū* (周書, Book of Zhou); *Suī Shū* (隋書), *Jìn Shū* (晉書), *Běi Shǐ* (北史), *Nán Shǐ* (南史), *Táng Huì Yào* (唐會要), *Dà Táng Xī Yù Jì* (大唐西域記), *Shǐ Tōng* (史通), and *Tang Shu* (唐書).

Out of these literatures, many chronicles and volumes were lost. For example, some sections of the Zhou Book are missing. The Book of Qi (齊書 **Qi Shu**) was also missing, and was originally written by Li Yangshou (李延寿) in 626 AD. Parts of the surviving writings were bundled with the writings (629 to 636) by Li Baiyao (李百药) during the Tang Dynasty.

Between the Northern Qi and five decades of Sui Dynasties, there were different versions of *Northern Qi historical books* which also detailed part of Sui history. Li Shimin then commissioned Li Baiyao to repair [organize] them into one book, known as *Qi Shu*. Others were involved in repairing the book which was bundled into 50 volumes. The book recorded the history of Northern Qi, and it also contained historical records from the time of General Gao Huan under Eastern Wei. It also talks about the class struggle among the people.

During the Northern Song Dynasty, the Qi Chronicles and all copies were destroyed. Only part-volumes 4, 13, 16 thru 25, and 41 thru 45 survived under the new book.

<sup>208</sup> Benn, Charles, "China's Golden Age: Everyday Life in the Tang Dynasty", *Oxford University Press*, 2002, pp 32-46.

<sup>209</sup> Adshead, S. A. M., "T'ang China: The Rise of the East in World History", *New York: Palgrave Macmillan*, 2004, p 75.

Later Song people rewrote the Qi Chronicles and named it into *Book of Northern Qi* (Bei Qi Shu 北齊書; 北齐书). The new book was written based on information from Bei Shi (北史) and Xiao Shi (小史). Xiao Shi was originally written by Gao Jun (高峻), but the chronicle was lost during the near end of [Southern] Song Dynasty.

There was another Qi Shu that was written by Southern Song people which had 60 volumes. That version was later renamed to the *Book of Southern Qi* (Nan Qi Shu 南齊書; 南齐书). That was to differentiate from the Book of Northern Qi (齐书; 北齐书).

In addition, *Shitōng* was another ancient book of “general history” that was written by Liu Zhī Jī (劉知幾) from 708 to 710 AD. Some chapters were also missing and the book was revised during the Ming Dynasty. The original version and the revised versions by Song writers are no longer obtainable. The only two versions that are still available are the ones that were revised during the Ming Dynasty.

The trend of suddenly vanishing historical books instilled suspicion and degraded the value of those newer versions including consequent literatures. This shows that history can be altered and can be perceived differently later on.

To touch base on the book **Tang Shu**, they were originally worked on by Liu Xu. After Liu Xu died, his work was later revised by two historians, Ou Yang Xiu and Song Qi. It was done during the early realm of the Song Dynasty and became the *New Book of Tang*, **Xīn Táng Shū** (新唐書), but those writings and original annals are also missing.

Other surviving Tang historical books were edited and collected into the *ZiZhi Tongjian* collection (資治通鑒). The work was ordered by Emperor Zhao Shu (趙曙) of Song country (宋国) and led by SiMa Guang (司馬光).<sup>210</sup>

Besides the education and literature achievements, Tang also improved their legal codes and laws. The foundations of those legal codes were created during the Sui era. The laws and punishments were carried out differently depending on the crimes and the severity of the punishments ranged from being hit with a stick to being exiled or executed.<sup>211</sup> Since foreign countries went to be educated in Tang’s educational system, countries such as Vietnam, Goguryeo, and Nippon (Japan) also modeled their laws according to those of Tang’s.<sup>212</sup>

## Fall of Tang and the Post Kingdoms

Tang was a great country, but like any other previous countries, Tang began to weaken and eventually disintegrated. Other historians argued that the initial fall of the Tang Empire was its lack of power management. It gave too much freedom to the local governments including the ability to maintain their own armies and collect their own taxes. The other unwise law was to allow local governments to pass their positions on to

<sup>210</sup> Xu Elina-Qian, “Historical Development of the Pre-Dynastic Khitan”, University of Helsinki, 2005, p 20.

<sup>211</sup> Ebrey, Patricia Buckley, “The Cambridge Illustrated History of China”, Cambridge: Cambridge University Press, 1999, pp 111-112.

<sup>212</sup> Ebrey, Patricia Buckley; Walthall, Anne; Palais, James B, “East Asia: A Cultural, Social, and Political History,” Boston: Houghton Mifflin, 2006, p 91.

their children. These types of practices eventually led to public resentment and the fall of the central government.<sup>213</sup>

After the Tang government finally fell to the Huang Chao (Later Liáng), the country eventually split into “Five Eras Ten Kingdoms” known as *Wu Dai Shi Guo* (五代十國 Zhida Gaoguo). The five eras were **Liáng Guo** (梁国: 907 to 923), **Later Tang Guo** (唐国: 923 to 936), **Jin Guo** (晋国: 936 to 947), **Han Guo** (汉国: 947 to 982), and **Zhōu Guo** (周国: 951 to 960). Historians respectively redefined these five kingdoms or countries into the **Later Liáng Dynasty** (Hòu Liáng Chao 后梁朝), **Later Tang Dynasty** (Hou Tang Chao 后唐朝), **Later Jin Dynasty** (Hòu Jìn Chao 后晋朝), **Later Han Dynasty** (Hòu Hàn Chao 后汉朝), and the **Later Zhou Dynasty** (Hòu Zhōu Chao 后周朝).

The [Later] Tang Dynasty was governed by the northern groups who were descendants of the northerners. They were part of the original Xia people (Mong Xianbei, Tujue, etc.). They continued the Tang Kingdom, but it did not last long. Internal conflicts continued and were greatly influenced by the Mong Jaelut (Qidan) to the east.

**General Shi Jing Tang** (石敬瑭 “Shws Jees Taag”), the son-in-law of *Emperor Li Siyuan* of Later Tang, sought help from the Mong Jaelut to overthrow the Later Tang government. They took control of Later Tang after they stormed the capital city.

Shi Jing Tang then started another Jin country that was defined into Later Jin. Subsequently, it was destroyed by the Mong Jaelut Qidān who originally supported them.

When the Monguor [Xianbei] and Mong Jaelut’s Emperor died, the Tujue descendant **Liu Zhi Yuan** (刘知远 Lauj Tswb Yawg) proclaimed himself as ruler. He governed Bingzhou at modern day Shanxi Taiyuan and his people were also known as **ShāTuó** (沙陀) or **ShāTuó TūJué** (沙陀突厥). They started another **Han country** in 947. That Han country was later re-classified by past writers into the **Later Han Dynasty**.

Liu Zhi Yuan, Emperor of Han, did not live long and left the kingdom to his young son the following year. In 951, the young emperor was overthrown by *Guo Wei* (郭威 Kuab Wem) who was serving the [Tujue] Han country as a commissioner of the court. The Han country under Guo Wei became the **Zhou country**. That era was renamed into **Later Zhou**.

The remaining Han people of **GorTurks** (Tujue) who did not submit to Guo Wei’s ruling continued the Han country and Han nationality. They were based in Shanxi. That era of Han kingdom was defined into **Northern Han** (北汉 951-979) to differentiate it from another Han kingdom in the south.

Historians also defined that Guo Wei was a Han nationality of the present-day Han people which further diluted the genuine ancient history of China. Guo Wei was a Tang-Zhou nationality of Tujue people; and the term Han was promoted by the Mong Tujue.

For Later Zhou, the kingdom did not last long. It was overthrown by **Zhào Kuāngyìn** (趙匡胤 Tsauj Khuanbyij) after Guo Wei died in 960. Guo Wei’s successor was his seven year-old son who was not able to defend Zhao Kuang Yin’s hostile takeover. Zhao Kuang Yin established another **Song Guo**. He then set out to conquer all other countries into the **Song Dynasty**.

While the main larger five kingdoms took place (known as the Five Era), there were ten other countries that were established. The ten countries were **Wu** (902–937), **WuYue**

<sup>213</sup> Wang, Yongxing, “Draft Discussion of Early Tang Dynasty’s Military Affairs History”, *Beijing: Kunlun Press*, 2003, p 91.

(907–978), **Min** (909–945), [Southern] **Han** (917–971), [Southern] **Chu** (907–951), Southern **Jing [Man]** (924–963), [Former] **Shu** (907–925), [Later] **Shu** (935–965), [Southern] **Tang** (937–975), and [Northern] **Han** (951–979).

Wu, WuYue, Min, Chu, Former Shu, Later Shu, and Southern Jing were formed by the southern nations of Man [Yi] and Semi-Man people. They were living among newcomers from the north, but the majority was still the descendants of “San Miao”. The fall of the main empire [Tang] prompted them to re-establish their preferred “nationality” names.

Most regions of the above kingdoms were united into the Song Dynasty. The northwest region continued the Tang kingdom which was known as Western Xia.

### Western Xia (Tangut)

The Xianbei under *Later Tang* in the northern region self-referenced as “White Monguor” meaning the “White Mong Country”. It was transliterated into “蒙古尔” as explained in Chapter 3. Monguor was a continuation of the name “Mong Guo” of Zhou and then XiongNu since the end of the Warring States.

The Tu Yu Hu Xianbei region was conquered by the Qiang people in 670. According to Lu Jian Fu’s writing, the *Mong Xianbei* of the Tu Yü Hu (Tuyuhu) and other people in *Tangut regions* were also being referred to as **Qiang Hu**. Qiang Hu under Mong language means “united with Qiang”.

**TuòBá Chìcì** (拓跋赤辞), a descendant of the Monguor Xianbei royal family, retook the throne from Qiang in 881. Xianbei then governed the Qiang and other people in that region, which was the same place of Xia and Zhou during the fall of Tang.

The TuoBa clan of the Xianbei who remained in TuYüHu region was given the name *Li* (Lis) as they allied with the Tang country. The close ties between the two previously allowed the outer Xianbei’s troops to assist Tang in restraining the **Huang Chao Rebellion** during the near end of Tang Dynasty. It was also known as the **Yellow Turban Rebellion**.

After the fall of Tang, Later Tang people under the leadership of Li Deming continued to resist the Song expansion. They claimed to be *Xia people* and declared independence in 1038. Their sovereignty was known as **Western Xia** (Xi Xia) or **Tangut country**.

Tangut was a Mongolian transliteration for Tang Nationality. Xi Xia is a Mandarin transliteration, and it is referring to the area of Xia Zhou. The rulers of that kingdom were direct descendants from the TuYuhu. That Mong Xia kingdom was defined into **Da Xia** as well (大夏). A more unique name was **DǎngXiàng** (党项 Taag Xyaaj). They were also known to southerners as **Tu people**, and the term Tu was derived from *TuYü Hu*.<sup>214</sup>

Tu was known to self-reference as Mong (Mong Guor). That region was at the same area of Liu Bobo or **Qujie** (屈子) of Mong XiongNu who established the Xia country during Sixteen Kingdoms.

<sup>214</sup> Lu, Jian Fu (吕建福), *Tu Zu Shi 土族史 (The Tu History)*, Beijing 北京, Zhongguo She Hui Ke Xue Chu Ban She 中国社会科学出版社 (Chinese Social Sciences Press), 2002, pp 283-309.

The establishment of Tangut was a continuation of the Tang Dynasty by the Mong Xianbei people and Tujue in the north. Historical writing in China transcribed Tangut as **Tang Wu Ti**, and was the Western Xia people (西夏) of the DongHu (Mong Xianbei).<sup>215</sup>

All the different transliterations Tang, TangHu, Tanghut, Tangut, TungHu, and Tanghut are referring to the same people. *Turkish* writing called the Tang Guo (Tang country) by **Tangut** which is the same name in **Tangri Bilge's Orkhon inscriptions** (È'èrHún WénZì 鄂爾渾文字) as **Tabgach** (Tangut).<sup>216</sup> Tangut and Tabgach are different transliterations for *Tang Guo* (Taag Quas) under Mandarin.

During that era, the Mongolian terminologies to indicate people ended with “t”, and it referred to people who submerged with them. Therefore, by adding “t” to Tangu (Tang Gu ~ Tang Guo), it implies the people of Tang country.<sup>217</sup>

During that period, many of the previous classical writings under the ancient Kaizi (characters) of the Tang Dynasty were translated into Mong Guor language. Recent historians referred to Monguor language as having a similarity to the Tibetan and Burmese languages. That is because during later kingdoms after the Mong lost control of China, many fled into the far-west which includes both the Tibet and Burma regions. Also, Qiang and Di people were known to be part of the San Miao and Tibetans who were living among the Mong Xianbei and their languages became assimilated as they united under one nation.

Tangut created a writing set of characters for [Later] Tangut nation. Those characters are similar to the classical characters.

Under **Li Yuanhao's reign** (李元昊 Lis Yawg Hoj; Emperor JingZong), he instituted the bald head custom (秃发) and ordered all men to shave their foreheads. Anyone who was not bald would be severely punished. (“李元昊上台后，第一道命令就是秃发令，推行党项族的传统发式，全国统一秃发，从他自己开始，如果谁不秃发，就要严惩”).<sup>218</sup>

After Li Yuanhao died in 1048, Western Xia was invaded by *Eastern Xia* (Mong Jaelut Qidan). Once Mong Guor of Western Xia (Tangut) submitted, they became a vassal to Mong Jaelut (Liao) but continued to handle their own local affairs. Eastern Xia was under Mong Jaelut leadership and then Mong Jursen. Literatures written during the Song Dynasty mostly referenced Mong Jursen's realm as Eastern Xia.

Mong Jursen was part of both Mong Jaelut and Mong Jie who were left behind in the northeastern region. Mong Jie (Mo Jie) and other northeastern regions also became known as Mong Gal (Mo Gal; Malgal; Maga). Those people will be covered in the next chapter.

<sup>215</sup> Lü JiànFú, “Tu Zu Shi (Tu Nationality History),” *Beijing: Zhongguo She Hui Ke Xue Chu Ban She*, 2002, p 315. [吕建福, “土族史,” 北京: 中国社会科学出版社, 2002, p 315.]

<sup>216</sup> Zuev Yu. A, “Ethnic History Of Usuns”, p. 12

<sup>217</sup> Fèi Xiào Tòng, “Zhong Hua Minzu Duo Yuanyi Ti Ge Ju (China United Nationalities),” *Beijing: Zhongyang Minzu Da Xue Chu ban She*, 1999, p 179. [费孝通, “中华民族多元一体格, 北京: 中央民族大学出版社, 1999, p 179.]

<sup>218</sup> 石通扬, “贺兰山下的民俗与旅游,” 中国人俗: 旅游丛书 (宁夏卷), 二、灿烂的西夏文化艺术, 西夏党项族习俗, 北京: 旅游教育出版社, 1月1996年。



## Chapter Summary

The people under Northern and Southern Dynasties interchangeably used the title Di (帝; *Tij* or *Dais*) and Wang (王) for their ruling titles. This shows that northerners were then living in the south during that time. Recent writers defined the term Di as imperial ruling over Wang. Under Mong language, the title Di (帝) is considered a leader but its rank is lower than “NTu Wang.” On the other hand, Huadai (皇帝) is considered equivalent to Wang. The term *Huadai* (皇帝) implies imperial rule and Mandarin pronounced it in the same way for the Yellow Emperor (黄帝 HuanjiTim). NTu Wang (天王 “Ntug Waaj”) was a heavenly ruler under Mong language and it is considered higher than Wang, Di, or Huangdi (皇帝).

This chapter reveals that the northern Mong people of Xianbei tried to maintain the Tang kingdom which was known as Later Tang and then Tangut under the northern language. Tangut (Tang Guo) of the Monguor still remember their Xia ancestry. Therefore, their nation was also known as Western Xia (西夏) and to the east of their region was the Eastern Xia (东夏).

The Tang people were not a Han nationality but Tang Nationality and were part of Mong people as well as Man. It was redefined into Han nationality and history which overshadowed the rest of the other ethnics’ history. The Tang nationality was made up of northern and southern people. Most northerners of Tang were the Tujue, Xianbei, Qiang, Di, Turkish, and other Hu tribes. They continued to maintain good relations with the other northern tribes and many migrated to live within Tang’s sovereignty. They also flourished by spreading into the south for economic purposes.

Tang was part of the Mong kingdom and of Man (Yue) history as well. The name Mong (Mo) being used by Tang strongly suggests that Tang supported Mong and wanted to document Mong history of the north as well as the south. This can be compared with the Han Dynasty in which Chu Man Han tried to retain their history of San Miao (Man) of the ancient Man (Gu Man 古蛮 or Man Gu 蛮古). This reflects the writing by SiMa Qian that [Chu] Han called their land of the Yangtze River as “ancient land” because their ancestors migrated northward under Chu Man history. That was the very reason they referenced their southern people with the name “Southern Man” (南蛮).

Tang people called the northern Mong by “ancient Mong” because Tang was part Mong just like present-day Han Nationality called their ancient people of Chu Han by the name “Gu Han” (古汉 Ancient Han).

During the time of the Tang Dynasty, Mong ruled most regions of present-day China, Mongolia, and part of Russia.

The reigns of many emperors during Tang and Great Mong Country were also known as Mong realms. Despite the fact that revised historical records do not include the name Mong, people of China still speak of those Mong eras and they were mostly associated with Southern Zhao (Dai Mong Guo) rather than Tang Guo. For example, the period of Emperors Gaozu or Shude (Li Yuan 650-685) was known as *Mong Gaozu* (蒙高祖); the time from Li Shimin until Li Longji (683-741) was known as *Mong Shi Zong* (蒙世宗); the time between Li Longji and Li Heng (742-761) was known as *Mong Zanpu Zong* (蒙赞普钟); from 762 until 805 it was both known as *Mong Zanpu Zong* and *Mong Chang*

*Shou* (蒙长寿 “Moob Tsaav Shoum”). Since the end of Emperor Li Heng (李亨) until Emperor Li Cui, that era continued to be associated with the name Mong. During the time of Li Heng (李恆) and Li Zhan reign, those periods were known as *Mong Quang Yi* (蒙全义) and *Mong Dai Feng* (蒙大丰 “Moob NDais Feej”). Tang was also known as *Mong Bao Hu* (蒙保和 “Moob Pov Hum”) during the reign of Emperor Li Ang, and then it became known as *Mong NTu Qi* (蒙天启 “Moob NTug Chiv”) meaning to enlighten [open, expand] the Mong world.

## Chapter 6

### More Great Mong Kingdoms

Historical data had shown that after the fall of Tang country, national ethnic names such as Chu, Shuhan, Wuhan, Wu, WuYue, Yue, Min, and Man were continued to be used by southern people as they maintained their ethnic names and nationality names. Those names were overshadowed and replaced by newer kingdom names as northerners colonized the central and southern regions. In that case, most southern regions were united into the Song Dynasty. On the opposite end, the northerners were known as Western Xia and Eastern Xia. After the Tang era, the northerners were mostly united into *Mong Jaelut Qidan (Liao Dynasty)*, *Mong Jursen (Jin Dynasty)*, and then *Blue Mong Ge*. The focus in this chapter is how history was led up to that point.

Before more detail information is covered for the Song Dynasty, let's take a step back to look at the Northern Mong history. Many of these northern states were named under different transliterations and most were traced to the name Mong or Mo.

### Mong Jaelut Qidan

Mong Qidan and Mong Xianbei were the same people who formed their kingdoms in different regions. Mong Qidan was left behind and then became dominant of the northern regions after Xianbei had already moved into the Yellow River Basin. The remaining Xianbei and other tribal branches in the north continued to live between the Tang sovereignty and Mong Shiwei and Mong Jie. They formed the Mong Jaelut country. Their kingdom was also known as the Liao Empire or Qidan (Khitans). Khitan is a western transliteration for Qidan ("ChijNtaaj"). Mo Jaelut was another transliteration for Mong Jaelut just as Tanggut was another transliteration for Tang Guo.

The origination of the term Qidan was believed to be derived from different sources. It could be from the Mong Xianbei Yuwen chieftains' name; from a place that the Xianbei used to live; or from the term Xidan meaning they were similar to the Xi people.<sup>219</sup>

Another argument was that the term Qi (契) under Qidan was believed to be derived from QiShǒu KhagHan (奇首可汗 [the first KhagHan]). Dan (丹) was considered equivalent to the Western Regions (XiXia 西夏) in the phrase SiTǎn (斯坦), which means "that location". The term Qidan was also believed to mean "the strange territory of the first KhagHan", which others opposed saying that the XiXia and the QiDan language articulations for "QiDan" and "SiTan" are different and their ancient meanings were different.<sup>220</sup>

According to other sources of writing, Mo Jaelut was known as Qidan from their familiarity with iron steel. The argument was based on the ancient writing under Mong

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<sup>219</sup> Xu Elina-Qian, *Historical Development of the Pre-Dynastic Khitan*, University of Helsinki, 2005, pp 7-9.

<sup>220</sup> Ji Shí, "QiDan Country Analysis," *Journal of Social Science Series*, 1983, volume 1 [即实, "契丹国号解," *社会科学辑刊*, 1983 (1)].

Jursen (Jin Dynasty) historical record which stated that “Qidan (契丹) is the meaning of iron steel (镡铁)”.<sup>221</sup>

The term Qidan first appeared in the Book of Wei under the Qidan Biography.<sup>222</sup> Under present-day Mandarin, it means “agreeing with red” or “passionate with red”, but it could also be a transliteration from the sound of the Mong Jaelut language for “ChijNtaaj” (“Moob Tsagluj le lug” of “Chij Ntaaj”) which exists under present-day Mong language of the Southwest.

*Written in the book “Dong Hu Minzu Kao” (Eastern Hu Nationality Research), the term “Qidan” is very close to the pronunciations of both the Tungus and “ancient Mong” words for “knife” (sabre). Because of that similarity, the term Qidan (“ChijNtaaj”) could also means “sword”.*<sup>223</sup> This view was the most popular argument among historians in China.<sup>224</sup>

Qidan (“ChijNtaaj”) under Southwestern Mong language means “[flag] post of swords” or “united swords”. It is also known as “Blades of Mountain” to some Mong in Guizhou and Hunan regions. Chapter 2 covers that Mong also calls it Njei Jae or Njei Dan (“Ncej Ntaaj”). A portion of the Mong who settled in western Yunnan has continued to claim ancestry to Mong Qidan.

Under the Old Tang book, it states that Qidan (Khitan) originally lived along the south side of the Huang Water and north of the Huang Long (黄龙) which “was the Xianbei’s inhabited ground [home]”. It is located 5,300 li in the northeast from JingCheng (“CeebTsheel”). To the east from that location was the Gaoli (高丽), to the west was Xi Guo (奚国 servitude region of Xianbei and Rouran), to the south was Ying region (营州), and to the north was Mong Shiwei (室韦). It further stated that the Freezing Canyon Mountain was to the south of Jiguo (其国南 “Ntsig quas naj”) and the [Xi] Western Mountain joining the Ghi (崎 “Nkig”) rugged regional land, altogether 2,000 li of hunting ground [for the Qidan]. Their dwellings were not permanent meaning because they roamed around. Their group’s leader was the clan **Da He Shi** (大贺氏) under Mandarin transliteration which could be translated as “*Hawj Family the Great*” or “Mong Her family” under MRLW. Mong during that period was also known to have been written into “Da” under present-day Mandarin. Their soldiers numbered more than 43,000 and had eight divisions. If there was war, they came to fight together and prohibited one to do so alone. One division can take matters into their own hands when it involved hunting; but making war must be agreed among all the divisions.

At one point, the Minister **Tujue** was in danger due to rising internal conflicts. He escaped to the Qing Mountain and then Xianbei Mountains. It was known as Xi Dou (奚斗) meaning “Minister of Xi people.” Tujue and his people became the leaders to the outer XiongNu and Turkish tribes in the western region as previously covered under GorTurks (“Quas Thaws”) Tujue history. This shows that part of the Gorturks were of Mong Jaelut Qidan origin.

One view describes the Mong Qidan’s custom in the regional Ji area that they were known not to create grave tombs. Instead, when someone died the body was carried by

<sup>221</sup> “金史: 太祖本纪” [Ceeb Shij, Dais Ntxuv Phau Cim]

<sup>222</sup> “魏书: 契丹传” [Wem Shub, ChijNtaaj Ntshuag]

<sup>223</sup> Bai Wu Kuji (Nippon), “Eastern Hu Nationality to the test,” *Translated into Mandarin by Fāng zhuàng Tàì: Shanghai Publishing Library*, 1934. [白鸟库吉 (日本), “东胡民族考,” 方壮猷译, 上海印书馆, 1934年]

<sup>224</sup> “中国古代王朝和政权名号探源,” 湖北武昌: 华中师范大学出版社, 2000年11月, 259页.

wagon to the mountain. It was placed onto a tree and there was no ritual. When a child died the parents would cry during the evening and dawn. However, when a parent died, the children did not cry. Their customs are the same as those of Tujue. [“契丹，居潢水之南，黄龙之北，鲜卑之故地，在京城东北五千三百里。东与高丽邻，西与奚国接，南至营州，北至室韦。冷陁山在其国南，与奚西山相崎，地方二千里。逐猎往来，居无常处。其君长姓大贺氏。胜兵四万三千人，分为八部，若有征发，诸部皆须议合。不得独举。猎则别部，战则同行。本臣突厥，好与奚斗，不利则遁保青山及鲜卑山。其俗死者不得作冢墓，以马驾车送入大山，置之树上，亦无服纪。子孙死，父母晨夕哭之；父母死，子孙不哭。其余风俗与突厥同。”]<sup>225</sup>

奚 [Xi] as covered above was considered to be an derogative term during classical writings. For example, Xi Nu (奚奴) is equivalent to past interpretations of XiongNu by Chu Han’s definition. It was a derogative term given to those people. Xi is present day version of Mandarin pronunciation for the character 奚 and it could be articulated differently during ancient time.

*Ying Zhou* means “a developed area” which implied “modern region” during that era. *Ghi* (崎 “Nkig”) means “flaky dry hills” and it was referring to the Gobi Desert regions. For example *ghi ghuo* (崎岖 “nkig nkuav”) in Mong means rough and rugged dry. *Leng Xing Shan* means *freezing mountain canyons*. *Xing* has the connotation for “zhong duande di” (中断的地 *tsuob tuag te teb*). Lastly, **JingCheng** (京城 “CeebTsheej”) mentioned under the Old Book of Tang is present-day Beijing. That book was written during the Song Dynasty. Mong Jursen NuZhi (“Moob Cawm Sheej Num Tswv”) had already established their capital known as JingCheng before the Old Tang book was written.

Once Mong Jaelut Qidan controlled the northern region, they established the **Mong Jaelut Guo** (“Moob Tsagluj Quas”) in 907 during the fall of Tang Country (唐国). It was written as **Mo Kitain** [**Mo Kitai**] and known under Mandarin transliteration as Da Qidan (大契丹).<sup>226</sup>

That kingdom was found by **Yelu A’baoji** (阿保機 Yawgluj Ab PaugNtsis). They called themselves *Mong Jaelut* and named their country **Mong DaiNDu Qidan Huli Zhi Guo** (“Moob NdaisNDuj ChijNtaaj Humlis Tswv Quas”). Other transliterations were Mos Jaelut and “**Mos Diau-d Kitai Huldgi Gur**”. Under Mandarin and KaiShu characters, it was transliterated into “大中央契丹胡里只國” which can be read under MRLW as “*Taj Tsoob Yaab Chij Ntaaj Hum Lis Tswv Quas*”. *Qidan Guo* and *Dan Gur* were also used.

Under Figure 6.1, “*Mo Kitain*” was translated into “*Da Qidan*” under Mandarin. This shows how the Mong (Mo) name was lost under redefinition and translation. Hu (“hum”) is also used as part of the Mong Qidan country name. It expresses the meaning of unity and friendship. This is a similar situation as previously covered in Chapter 2 for redefined “Guor Mong” people of Eastern Guizhou into “GeJia” people. The same was done to “Dai Mong Guo” as it was redefined into Nan Zhao kingdom.

<sup>225</sup> “旧唐书”，列传第一百四十九（北狄）。

<sup>226</sup> “Aixin Ju Luo Ula Xichun Nuzhi Qidan Studies,” The State Name of the Liao Dynasty was not Qara Khitai (Liao Khitai), p. 9. [“愛新覺羅烏拉熙春女真契丹學研究，”遼朝國號非「哈喇契丹(遼契丹)」考，9 页.]

表 II 是筆者所歸納的現有契丹文墓誌中國號的全部出現環境。與墓誌撰刻時間相對比，契丹文墓誌所反映的事實顯然不能為表 I 的構想提供佐證（標記※者是契丹大字墓誌）。

表 II	
契丹文墓誌（撰刻時間）	墓誌所見國號
『廢 1』（興宗重熙二十二年[1053]）	kitai hulđi gur／契丹胡里只國
『札 16, 69』（道宗成康八年[1072]）	hulđi kitain-i／胡里只契丹國（屬格）
『札 18』（道宗成康八年[1072]）	hulđi gur／胡里只國
『王 1』（道宗大康二年[1076]以後）	hulđi kitai gur／胡里只契丹國
『郭 1』（道宗大康八年[1082]）	hulđi kitai gur／胡里只契丹國
『郭 23』（道宗大康八年[1082]）	hulđi gur／胡里只國
※『撻 5』（道宗大康十年[1084]）	kitai hulđi gur／契丹胡里只國
※『孝 1』（道宗大安五年[1089]）	hulđi kitai gur／胡里只契丹國
※『撒 1』（道宗大安八年[1092]）	hulđi kitai gur／胡里只契丹國
※『撒 1』（道宗大安八年[1092]）	hulđi gur／胡里只國
※『永 1』（道宗大安八年[1092]）	hulđi kitai gur／胡里只契丹國
『烏 1, 4』（道宗大安十年[1094]）	hulđi kitai gur／胡里只契丹國
『國 1』（道宗壽昌五年[1099]）	hulđi kitai gur／胡里只契丹國
『道蓋』（天祚帝乾統元年[1101]）	hulđi kitain-i／胡里只契丹國（屬格）
『宣 11』（天祚帝乾統元年[1101]）	mo kitain／大契丹
『窩 1, 48』（天祚帝乾統二年[1102]）	hulđi kitai gur／胡里只契丹國
『窩 4』（天祚帝乾統二年[1102]）	hulđi gur／胡里只國
『梁 26』（天祚帝乾統七年[1107]）	hulđi gur／胡里只國
※『習 1』（天祚帝天慶四年[1114]）	kitai gur／契丹國
『越 47』（金海陵王天德二年[1150]）	hulđi kitain-i／胡里只契丹國（屬格）
『越 6』（金海陵王天德二年[1150]）	kitain-i gur／契丹國
『習 27, 47』（金世宗大定十一年[1171]）	hulđi kitain-i／胡里只契丹國（屬格）

Figure 6.1

Gur under “Mos Diau-d Kitai Hulđi Gur” is another transliteration for Guo under Mandarin. Mong Jaelut history (Mo Jaelut) was also recorded into *Liao Chao* (辽朝 907-1125) in the books of “*Liao History*”, “*Jin History*”, “*Song History*”, “*The New Five Dynasties*”, “*The Old Five Dynasties*”, “*Qidan Guo History*”, and “*Jin Liao History*”.

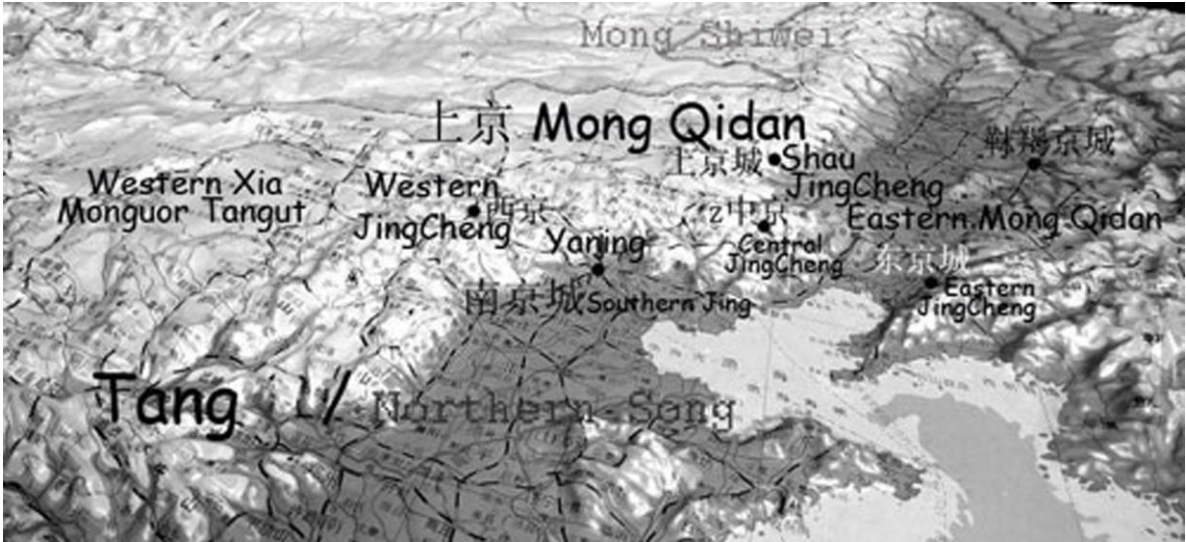
Mong Jaelut ruled over the regions of the northeast, north of present-day Beijing, and parts of the northern Tang country where various Mong tribes were subjugated under their governing. Their capital was based at modern Beijing and was initially known as **NanJing Cheng** (南京城 NaajCeeb) meaning the *Southern Heavenly city*.

During the Mong Jaelut Qidan realm, there were five JingCheng cities known as *Shang JingCheng* (上京城 “Shau Ceeb Tsheej”), *Eastern JingCheng* (东京城 “Toob Ceeb Tsheej”), *Central JingCheng* (中京城 “Tsoob Ceeb Tsheej”), *Southern JingCheng* (南京城 “Naaj Ceeb Tsheej”), and *Western JingCheng* (西京城 “Xyib Ceeb Tsheej”). In short, they were written into **Shangjing**, **Dongjing**, **Zhongjing**, **Nanjing**, and **Xijing** (上京, 东京, 中京, 南京, 西京). They were major metropolitan cities under the Mong Jaelut reign. There was a sixth JingCheng metropolis in the far northeast of Heilongjiang which eventually became Shang JingCheng after the fall of the Mong Jaelut government.

The Mong Jaelut government created a standard writing system that was similar to present-day Mandarin characters.<sup>227</sup> The two set of characters were known as **Dazi** (大字 Large Characters) and **Xiaozi** (小字 Small Characters). Researchers and historians are

<sup>227</sup> Kane, Daniel, “The Sino-Jurchen Vocabulary of the Bureau of Interpreters,” Uralic and Altaic Series, Vol. 153, Indiana University, Research Institute for Inner Asian Studies, Bloomington, Indiana, 1989, Chapter 2.

presently studying the Mong Jaelut's writing system (defined into Qidan and Liao), and it is not fully decoded yet.<sup>228</sup>



### Mong Jaelut's Funeral Ritual

The *Book of Bei Shi* recorded that Mo Jaelut Qidan's burial ritual is similar to Mong Galah funeral rituals. When a parent died, the children had sorrow and cried as if they have not grown up by crying out loud. Their corpses were taken to the mountains and placed on trees (high places). After three years, they went to collect the bones and burned them in a ritual. During that ritual, they drank wine and wished, "During winter time, may there be sunshine and food. When I am hunting, grant [me] more pigs and deer. May there be no ferocious ao [enemies], and prevail over all Yi people." ("好其俗与鞞鞞同, 好为寇盗。父母死而悲哭者, 以为不壮。但以其尸置于山树之上, 经三年后, 乃收其骨而焚之。因酌酒而祝曰: '冬月时, 向阳食。若我射猎时, 使我多得猪、鹿。' 其无礼顽嚣, 于诸夷最甚。")<sup>229</sup>

The above explains that under Mo Jaelut Qidan's funeral ritual, the souls of the deceased would be released three years after the burial time. It is similar to present-day Mong custom of their funeral ritual **Zho Pli** ("tso plig") that normally took place at the end of the third year after burial. Mo (Mong) Jaelut Qidan's burial ritual eventually changed as they assimilated with other Mong groups. In addition, the previous passage mentioned that their worst enemies during their ancestors' time were the [Man] Yi people. The name Yi was imbedded into their funeral ritual shows that their ancestors were chased out from the Yellow River Basin by the ancient [Man] Yi nationalities.

<sup>228</sup> Kara, Gyorgy, "On the Khitan Writing Systems", *Mongolian Studies*, 1987, 10: 19-23

<sup>229</sup> 李延寿, "北氏," 列传第八十二, 唐.

## Clothing Custom

The Mong Jaelut wore long coats with waist belts. Their nobles' clothing and hairstyles vary according to their positions. Royals and officials' clothing were similar to "Han clothing" [Southern Mong]. On the other hand, queens and royal females' clothing were the same as the northern "Hu" clothing (referring to northern Mong tribes of the Five Hu groups who had not entered the Yellow River Basin). Men also had hunting clothes (shirt, pants, boots, and hats) where they would wear robes around the neck, fix a knife by the waist, strapped with a pouch by the shoulder ("thoobpuab"), and others such as jewelries (gold, jade, iron ornaments). Both men and women wore earrings, same as the Mong Wuhuan, Mong Xianbei, and Mong Shiwei. They also tied their hair, but the hairstyle was different from Mong Xianbei and Wuhuan.<sup>230 231</sup> From their location, they were part of the Mong DaDa (Tataar) as well.

## Marriage Law

The Mong marriage law was strictly enforced not to allow marriages among the same clan name. The law regulated that the royal and residence families must obey the Northern Kings' order; *"they are not to marry with the same clan name (family name). To be unrestricted, Han people must also go by this law."* (番法, 王族惟與后族通婚, 更不限以尊卑; 其王族、后族二部落之家, 若不奉北主之命, 皆不得與諸部族之人通婚; 或諸部族彼此相婚嫁[一], 不拘此限。漢人等亦同此)。<sup>232</sup> The "Han people" (Han Ren) in this section was referring to the Southern Mong nationalities at the Yellow River Basin (XiongNu, Xianbei, Jie, Tujue, Di, and so forth who previously promoted the political name Han during their rulings).

Mong during that time strictly followed their marriage custom in allowing marriages among different clan names. Such a law allowed Mong people to adopt marriages among brothers and sisters' offspring as long as they did not belong to the same clan. Or when a man's wife died, he would marry her sister if there were any or vice versa. These types of marriages were and are considered "inbreeding" or "consanguineous marriage" under present-day societies. On the other hand, a marriage between a few generations of the same family name is considered consanguineous to the Mong.

## Clan Communities

The Chronicle Book of Qidan Country stated that [Mong] Qidan originally had no family name, but *their clan names were known according to the regional names*. Until A'Baoji's reign, the royal family was known as "Heng Zhang". Examples are Shi, Li, and Zhe, or ShiLiZhe. That regional name was about 100 kilometers east of ShangJing (上京), and the people there developed into two clans known as the Yelu ("Yawg Lu") and Xiao Shi.

<sup>230</sup> 1) 陆游, "Wei Nan Collected Works: section of the state" Volume 5. 2) He Zhuqi: "Song peasant war compilations of historical material," Zhonghua Book Company, 1976. 3) "Liao History: Consorts Biography," Volume 71 .

<sup>231</sup> "辽史", 卷31. [Liao Historical Records: volumn 31] "营卫志"·序 [Ying Wei Annals: section Xu].

<sup>232</sup> "Qidan Country Chronicle: Origination of Clan names," Volume 23 ["契丹国志: 族姓原始," 卷之二十三].



These names are currently being presented under the Mandarin language. They respectively mean “large family” and “small family”.

To the north of Mong Jaelut, there were other Mong tribes who lived freely. Under the Old Book of Tang (Volume 149), it states that “there was a Xi Guo (奚国) meaning Xi region. The people there are leftover [Mong] XiongNu [Xianbei] who stayed in the north at the old Xianbei hunting ground, and was part of the DongHu sector. To the northeast about 4,000 li was their capital. Li was a measurement for distance during that time. To the east was the Qidan, to the west was the Tujue, to the south was the resistance of White Wolf River, and to the north was their country. They made that region including the northwest Yingzhou and Raoyao Water into their own country. They structured their people into five divisions, and each contains more than 30,000 soldiers. All helped out if one was in trouble. Their customs were the same as Tujue; and based on their livestock industry, they migrated to where ever there was water and grass. They often traveled and established impermanent residence. Homes were made out of rugged tents. They organized the vehicles [the tents] into communities, and often hold about 500 soldiers to defend each community. Tribal communities were established throughout the mountain valleys and pay no tax. They liked to hunt and often fought the Qidan [government].” (“奚国，盖匈奴之别种也，所居亦鲜卑故地，即东胡之界也，在京师东北四千余里。东接契丹，西至突厥，南拒白狼河，北至国。自营州西北饶乐水以至其国。胜兵三万余人，分为五部，每部置俟斤一人。风俗并于突厥。每随逐水草，以畜牧为业，迁徙无常。居有氈帐，兼用车为营，牙中常五百人持兵自卫。此外部落皆散居山谷，无赋税[Tsis fuj she]. 其人善射猎，好与契丹战争。”)

In that region, under the New Book of Tang (新唐书), there was also another tribe known as the White Xi (白霽) or “at White Xi”. White Xi means “White Water”. That water region is west of the Mulun River (木伦河 Mosloob). The character 霽 was associated with the derogative term 奚 as a people; therefore, it was also articulated under present day Mandarin as Xi (霽). They are being used with the same articulation under Mandarin, but they could be different during ancient time. 霽 is currently being interpreted under Mandarin as water from the rain drops.

Under the Old Book of Tang, it says that the people who lived north of Huang Water (潢水 “Paag Dlej”) were part of the XiongNu. They were the same people of the “White Xi” (白霽 White Water) known under the New Book of Tang. “They lived north from the Huang Water (潢水 Huang Shui) which was the old inhabited ground for Xianbei, and their capital was 5,000 li to the north. Going east converged into Mo Gal (Mong Galah), to the west was the Tujue, south the Qidan, to the north connect to Black Luo Hun (乌罗浑). Their region encompasses 2,000 li. To the left side there are mountains around its vicinity. Many people enjoyed hunting there. Red-design skins were used for the edge of their cloths. Women wore skirts with decorative [small] bells. Their customs are relative to those of the Qidan.” (“匈奴之别种也，居于潢水北，亦鲜卑之故地，其国在京师东北五千里。东接靺鞨，西至突厥，南至契丹，北与乌罗浑接。地周二千里，四面有山，环绕其境。人多善射猎，好以赤皮为衣缘，妇人贵铜钏，衣襟上下悬小铜铃，风俗略与契丹同。”)<sup>233</sup>

<sup>233</sup> “旧唐书,” 列传第一百四十九 (北狄). “旧唐书,” 卷一百九十九下.

## Mong Galah and Mo Gal

East of Mong Jaelut was the *Bohai nation* which formed after the fall of Goguryeo. Bohai (“NpuabHav [txwv]”) was a mixed nation of the *Mo Jie* (of the Mo Gal region) and Goguryeo nationalities. All regions of the Northeast, including Bohai, were known under the name Mo Gal (Mong Galah) during the time of Mong Jaelut. Other transliterations are Mogal, Malgal, Maga, Mogher, and Mughal.

The term Mo Jie was referring to the Mo (Mong) and the Jie people as a whole. Jie was part of the northerners (Mong Xianbei-XiongNu) who entered the Yellow River Basin during the Sixteen Kingdoms. Those Mong referred to their northern relatives as Mo Jie (Mong Jie) showing that Mong and Jie people were left behind in the northeast.

**Mo Jie** (“Moob Ntsiam”) under the character transliteration 靺鞨 was first seen in the Book of Northern Qi (北齐书) which talked about the northeasterners during the Northern Wei era. The book was originally called *Qi Shu* (Book of Qi) during the 5<sup>th</sup> century as covered in Chapter 5. Since the chronicle of Qi Shu was lost, the new book known as Book of Northern Qi was rewritten during the Song Dynasty by using different sources. This points out that the name Mo Jie was used as early as the 5<sup>th</sup> century or possibly earlier during the Sixteen Kingdoms up until the Song Dynasty. Later, the name Mo Jie was rewritten into 靺鞨 which present-day Mandarin articulates as *Mo He*, but Koreans read it as **Malgal** (Mong Galah). The newer character transliteration from Mo Jie (靺鞨) to Mo He (靺鞨) was considered by many as a mistake done by later writings.

The “l” under Gal is articulated as “Galah”. They are different transliterations for Mong Galah (**Moob NkaujLag**).

Present-day Mandarin language articulation of 靺鞨 into “Mo He” was a result from language transformation. For example, the **Mo He** (漠河) transliteration was a newer term created during the Qing Dynasty in referencing the Heilongjiang people. Therefore, since the late Qing era, Mo Gal (靺鞨) had been used as Mo He by Mandarin speakers. Another transliteration was Mo Hao (貂貉).

China history could be very obscure and peculiar because throughout time names were given to ethnics based on momentous events, their appearances, stereotyping, discrimination, era names, political reasons, etc. That caused ethnic names to change from dynasty to dynasty, especially under historical records. Most of all, the limited pictographic characters contributed even more confusion when people adopted those characters to identify their names which did not have the same pronunciation as their language. In addition, characters were pronounced differently from time to time. The meanings and articulation of such meaningful terms are no longer what they used to be. This shows how ancient names and characters had transformed into something else later on. Mong people (盟人) used to be people who swore to be blood brothers and the name itself did exist as a people or regional name, but the term is now used as “ally” or alliance. The Mong name written under different characters (孟, 蒙, 靺, 漠, etc.) also concealed Mong history in the past.

The term Mo Gal (靺鞨 Mo He; Mo Gala) is seen in the Jin Historical Records (金史). It states that Mo Gal was previously used before the name Jin [in referring to northeasterners]. Mo Gal was also known as Mo Ji. During Yuan Wèi’s time

[Northern Wei], Mo Gal of the far-east consisted of seven branches known as Su Mo, Bo Duo, An Che Gu, Fu Nie, Hao Shi, Hei Shuǐ (Black Water), and BaiShan (White Mountain). During the Suí Dynasty, they were all collectively called Mong Galah (Mo Gal). At the beginning of the Tang Dynasty, Heilongjiang Mo Gal and “Su Mo Mogal” were well known while the other five were note less. [《金史·世纪》: 金之先, 出靺鞨氏. 靺鞨本号勿吉. 勿吉古肃慎地也. 元魏时, 勿吉有七部: 曰粟末部, 曰伯咄部, 曰安车骨部, 曰拂涅部, 曰号室部, 曰黑水部, 曰白山部. 隋称靺鞨, 而七部并同. 唐初, 有黑水靺鞨, 粟末靺鞨, 其五部无闻.]<sup>234</sup>

The **Jin Historical Record**, as well as other literatures, was written during the Yuan Dynasty into nine volumes. The present-day Book of Jin is a newer version of KaiShu characters that was translated from the MangJu texts which was originally translated from Blue Mong Ge texts during the Qing Dynasty. Therefore, the writing and information of the book does not contain the exact content as well as the meanings and pronunciations of the ancient Mong terminologies. This supports that the term Mong Galah (Mo Gal) was later translated into Mo He during the Qing Dynasty.

Mo Gal people were also called Yilou (挹娄) during the Han Dynasty. That term disappeared from writings after the Five Hu took over the Yellow River Basin. From the beginning of Mong Xianbei's reign under Northern Wei, they referenced their northeastern relatives by **Mo Ji** (勿吉 [读音莫吉]) which was a different transliteration for Mong Jie (靺鞨 Mo Jie). Since then, until the end of the Northern and Southern Dynasties, northeasterners were known under the name Mo Jie. Following that time during the 6<sup>th</sup> and 7<sup>th</sup> centuries (Sui and Tang Dynasties), the Black River regional people were known as Mo Gal (靺鞨) or Black Water Mo Gal (黑水靺鞨). All the terms herein are not part of the Five Hu groups but they were relatives who were left behind.

Mo Gal (靺鞨) also included the Mong Shiwei known under the transliteration “Mong Gal”, but present-day literatures defined it to only include the Heilongjiang, Jilin, and Bohai people of Mo Jursen (Jurchen). This resulted from propaganda and political isolation strategies in the past. According to one view, **Mong Gal** (Mongal; Mogal) was the result of combining the terms Mongge and Gal. Gal means the flame of the fire.<sup>235</sup> Mong Gal then means “Mong Flame” or “forever flame”.

A part of Mong Gal (靺鞨 Mogher; Mohe) was known as **Sushen** (肃慎). The book Shan Haijing (山海经) recorded that Sushen was at the Buxian Mountain (不咸山). 不咸 is presently read as Buxian under present-day Mandarin, and can be read as Ji Dle (“Tsisdlaw”) under Mong language. There is a Buxian Mountain at present-day Da Huangzhi Zhong (under Jilin province), which is the White Mountain (长白山) region. One view says it was occupied by Sushen. Another view said Sushen was originally from Northern Shandong, and this was based on the writing in the book Shu (书). It states that to the west at Xi Rong [region] there were “White Huan” [meaning white region], and under Dong Yi [region] had Sushen “zi gong”. (“西戎有白环之献, 东夷有肃慎之贡.”) Zi gong could be translated into tribute or homage under Zhou which says that Sushen was

234 “金史”, 卷一 本纪第一: 世纪, 撰成于元代.

235 Toronatib, “Mo Golin Nuguch Tobqiyan (Mongolian Secret History (蒙古秘史),” Inner Mongolia Nationality Publisher (内蒙古人民出版社), 1979, p 2.

a tribute state to Mong Guo of Zhou during that time. DongYi is being referred to present-day Shandong regional areas and it included part of Jiangsu as well.

The term Sushen (肅慎) has the meaning of “*quiet, serious, and careful*” for being “*conservative*” who became undeveloped in the northeast (under SiMa Qian’s writing of the Yilou). They then were known under Mo Jie and then Mo Gal which could be a direct tie to the Mong lords of Shandong.

It is unclear to why Sushen ended up in the northeast regions. Based on historical events in the past, it was likely that they took refuge into the north towards the end of the Warring States. They were either pushed out during the Qin’s conquest from the west or during the time that the Chu Man people attacked them from the south. They did not flee south because they knew that south was occupied by Mán-Yi people, their enemies. They settled at Liaoning, Jilin, and Heilongjiang. Many even traveled to the far-east where some entered Nippon (Japan).

Those who stayed behind at northern Shandong became known under different names. For example, in the Book of Hou Han under Dong Yi Biographies (后汉书: 东夷列传), it states that they were known to self-reference as *Dandan Great Mountain* (单单大岭). Other terms are Wo Ju (沃沮) and Hui Mo (濊貊) which were grouped into part of Yue Lang (乐浪). Dandan is being used under present-day Mandarin. That name could be read “*Tshaav Tshaav Taj Leej*” under ancient articulation (單單大岭 Chanchan Daling).

Those who settled in the northeast were previously united into LMG. They all shared the Mong name (Mo).

Those living at the Black Dragon River (Heilongjiang) were known to call themselves “AMur” according to Russian transliteration. For instance, they were documented into **Amur Jurchen** and “**Amur River**”.<sup>236</sup>

According to one fable in China, there was a war between two dragons, one white and the other black. Two Mo groups were each led by warlords who had the title “Black Dragon” and “White Dragon” (黑龙 & 白龙). At the end, the Black Dragon won the battle. Therefore, the river was named after the Black Dragon warlord. Based on the terrain and soil, Heilongjiang has black soil in comparison to the western neighboring regions which consist of hills and sandy environment. The western regions are also impacted by dust storms from the Gobi Desert. In that sense, the Black Dragon warlord or Black Dragon River (Heilongjiang) was probably named after the appearance of the environment.

Presently, there are existing Mong groups in Guizhou who call themselves A’Mu, Amur, or simply AMerh, Ma, “Mu, Mo, and Mong. Chapter 2 presented that part of these groups are still claiming that their ancestors came from the north and northeast. These groups of Mong are direct descendants from the Mong Galah (Mo Gal).

Based on the two names Mong Jie and Mong Galah, Mo Gal (靺鞨) was used for all the northeastern tribal regions including the Mong Shiwei area. Mo Jie (靺鞨) was used specifically for all Mong Shiwei, Mo, and Jie people. Once they re-colonized back into the southern regions under the leadership of Chigkis Han, Mong Galah (Mong Gal; Mo Gal) became known for all the northern and northeastern regions.

<sup>236</sup> Амурская область: История НАРОДЫ АМУРСКОЙ ЗЕМЛИ ( “AMur Oblast the History: The People of the Amur Land” ) (in Russian)

The southeastern region of Mo Gal was the Bohai region. There were theories on the formation on various names given to the people of the Bohai region, but according to Professor Han Giu-cheol at Kyung Sung University, the different tribes (“founding leadership groups and the inhabitants”) were all “Malgal” people. China regards Bohai as part of Tang because Tang history describes “Dae Jo-young” as a Mo Gal tribesman who found Bohai, and Bohai also paid tribute to Tang. According to the Korean’s view, they were independent kingdoms.<sup>237</sup>

Based on the Jin historical record, Bohai people claimed that Nuzhi and Bohai were the same people. This shows that as people were separated into different regions, they later became different nations.

Professor Han Giu-Cheol wrote that as historical writing records changed, the Malgal's territory had also changed. At first, the Yilou and Mo Jie lived at the mid to lower part of the AMu River (A’Mu). During the Sui and Tang periods, the term Mo Gal (Malgal; Mogher; Mo He) was used for the whole Northeastern region that included seven Mo Gal tribes or states. The regions included the area of AMu (where the people of Yilou and MoJi resided) and the Songhwa River at Chang Bai Mountain.

The term Mo Gal (Malgal) then became the comprehensive name for the whole people rather than one tribe. However, Giu-Cheol argued that one cannot conclude that “Malgal” (Mogher/Mohe) was the proper name of the whole people in the Northeastern areas because they were labeled with different names throughout China history. He stated that the true Mo Gal (Malgal; Mogal) people were those who resided in the Heilongjiang area. The SuMo and BaiShan were people of Goguryeo, and they were descendants of WeiMo people. On the other hand, Scholar Hinokaizaburou of Japan and Scholar Sunjinji of China had made the conclusion that all Northeastern people were Malgal (Mo Gal).<sup>238</sup> According to U-Song Yi, a Korean writer, the northeast people called themselves **Malgal** or **Mogher** (Mo Gal).<sup>239</sup>

### Mong Jursen, the Nuzhi

Living among one another, Mong Jursen (Mo Jursen) of *Mo Jie* (靺鞨) people were subjugated by the Mong Jaelut government in 926 AD, which they then became Dongdan (Eastern Dan) of the Qidan.<sup>240</sup> Nevertheless, Mong Jursen revolted in the following years, and they continued to struggle for domination in that region until they took control from Mong Jaelut.

The eastern region of Mong Galah was known to self-reference as **Jursen** (“CawmSeej”; Jusen). *Jurchen* (“CawmTsheel”) is another transliteration. Due to better relations, the Bohai people began to support Mo Jursen over Mong Jaelut. During the fall of Bohai, the Mo Jie-Jursen refugees fled west to Mong Jaelut (Liao).

The Mong Jursen under Mong Jaelut’s realm was known as **Shu NuZhi** (熟女直 Shwm NumTswv) meaning “friendly NuZhi” or “assimilated NuZhi.” Those who were

<sup>237</sup> Han, Giu-cheol, “History of the Balhae Kingdom,” *The Korea Herald*, March 11, 2004.

<sup>238</sup> Han, Giu-cheol, “Who is the tribe of Malgal [Mohe]?” [Korea: Kyung Sung University Press.](#)

<sup>239</sup> Huang, P., “New Light on The Origins of The Manchu,” *Harvard Journal of Asiatic Studies*, vol. 50, no.1, 1990, pp 239-82.

<sup>240</sup> F.W. Mote, F.W., “*Imperial China, 900-1800*,” Harvard University Press, 1999, p 49.

not subsidiary to the Mong Jaelut were known as **Shēng NuZhi** (生女直 unaffiliated NuZhi).

Under the Jin Chronicle, it recorded that during the Five Kingdoms era, Qidan took control of Bohai. Heilongjiang Mo Jie was also united into Qidan. To the south [of Heilongjiang] were Qidan's supporters Shu Nuzhi. To the north [of Heilongjiang] there was the Sheng Nuzhi. Sheng Nuzhi areas included Huntong River and Chang Baishan (Long White Mountains). Huntong River was part of the Black River (Heilongjiang). Those regions were also known as White Mountains Black Water (白山黑水).<sup>241</sup>

The term **Shu** (熟 Shwm) means "assimilate into" under Mong language, but many translated it into "cooked" based on current Mandarin language. And **Sheng** (生) means strange or unassimilated, but it was also translated into "un-cooked".

In 1115, the Mong Jursen took control of the eastern region from Mong Jaelut and formed the **Jin country**. The Jin ruling family went by the name **Wanggiyan** ("Waaj Nkisyaa"), known as **Wányán** (完颜) in ancient Kaishu character.

**Wanyan Aguda** ("Waajyaas AsNkusTas"), the chieftain of the Wanyan Tribe, despised Mong Jaelut's emperor. He started to gain power by defeating the other Mong Jie tribes who associated with the Mong Jaelut government.

In September 1114, Aguda led a rebellion against the Mong Jaelut Government. They began with a small troop at Liu Shui (流水), modern-day Jilin province. Once he captured and defeated Mong Jaelut's troops, his troops also grew. They gradually moved westward until they captured most of the Mong Jaelut's territory in 1122. The Mong Jaelut government then fled to the Tangut country under Mong Guor in 1123.

Under the Jin Chronicles, it states that one of the elite generals that brought Jin into power was the Wanyan Mong (完颜蒙). His men chased their enemies and burned their towns with countless victories. (金史: 本纪第二, 太祖) Under the war, the Mong Jaelut government fled into Western Xia region and blended with Monguor Tangut.

Aguda established the Jin Empire in 1115, and ruled until his death in 1123. Mong Jursen continued to use the Mong Jaelut's writing system for several decades until they re-invented their own set of characters. **Wanyan Xiyin** (完颜希尹), an advisor and Chief Shaman under Aguda, was the creator of the first Mong Jursen writing system. It was said to be the first known writing system for the Mong Jursen language. From their history of being the same people who lived in the same regions, they (Mong Xianbei, Mong Qidan, and Mong Jursen) spoke the same language with different variations. That can be compared to present-day Mong societies and the variations of their dialects.

Once Mong Jursen of Jin further expanded their control into Mong Guor Tangut the Mong Guor submitted during the time of ChongZong. Mong Guor was incorporated into Jin country (金国 Ceeb Quas), but they managed their own local affairs. The alliance of the two kingdoms allowed them to successfully conquer the Northern Song Dynasty (北宋朝). That invasion caused the Song people to flee south. That era was a political integration among the Mong Guor, Mo Jaelut, Mo Jursen, and Mong under the Five Hu [of Song country]. They were under the leadership of Mo Jursen Nuzhi (Jin) who controlled a large area from Heilongjiang into the central plain.

<sup>241</sup> 脱脱等, "金史," 卷一, 本纪第一, 世纪, 元代, 北京国学时代文化传播有限公司。

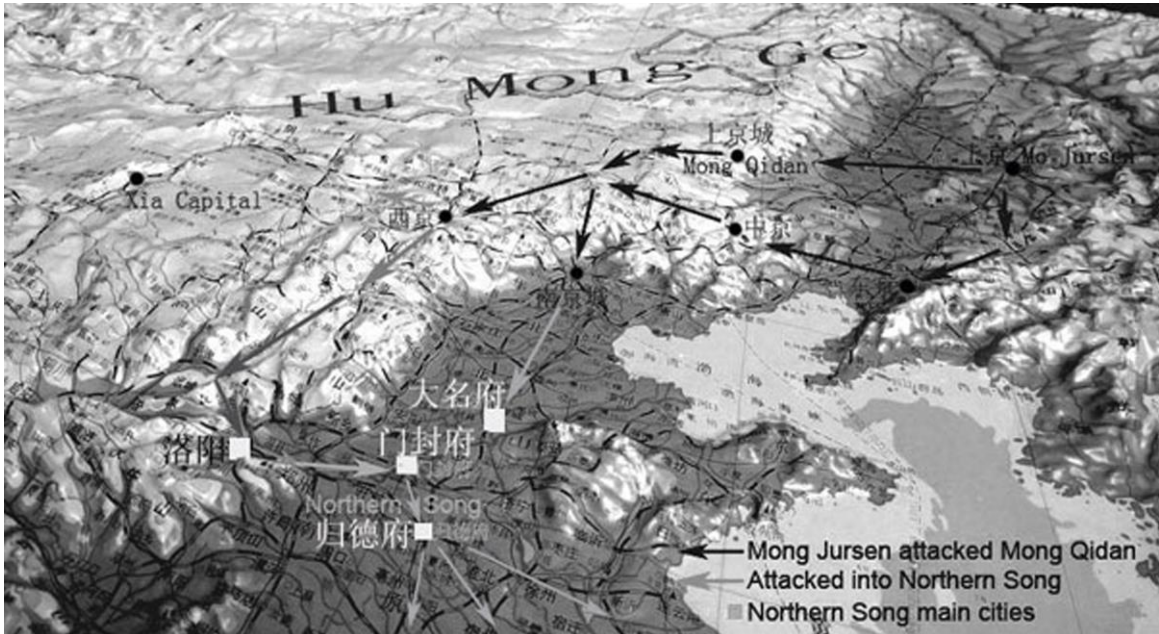


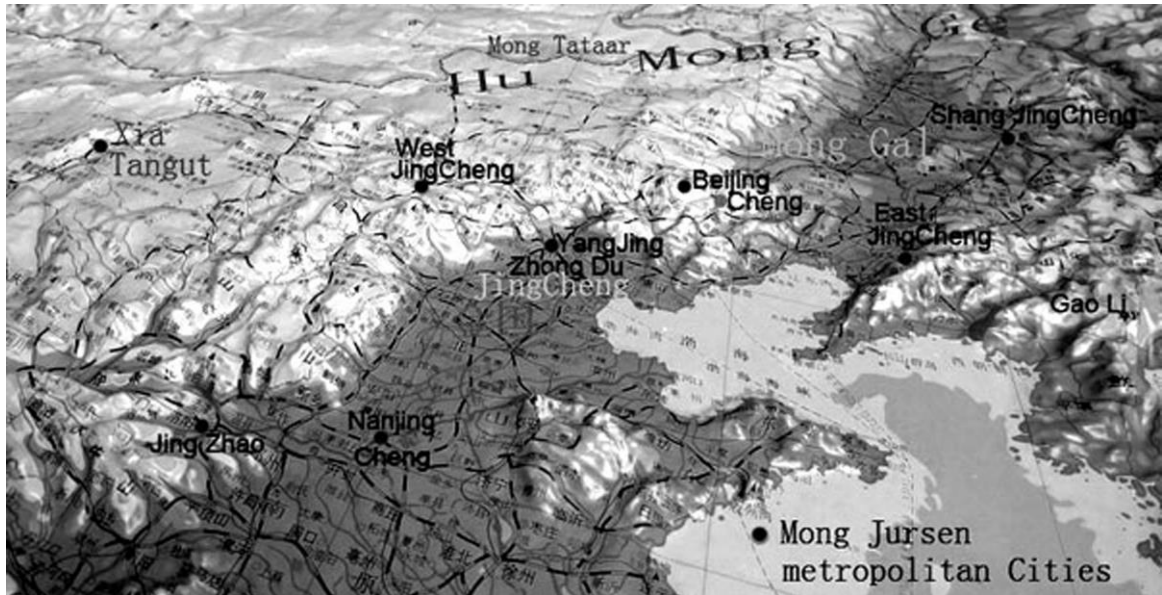
Figure 6.3 Mong Jursen expansions into the Yellow River Basin. Song capitals: Daming Fu (大名府), Menfeng Fu (门封府), Luoyang (洛阳), and Guide Fu (归德府).

During Emperor Wanyan Liang's reign in 1153, the capital was moved from **Shang JingCheng** ("Shau Ceeb Tsheej") to **NanJing** (南京), the old capital of Mong Jaelut, which was at present-day Beijing. Shang JingCheng under Mong Jursen was originally located in Heilongjiang. After the capital was moved to NanJing, it was renamed to **ZhongDu** (中都 "Tsoob NDuj" or "Roob NDuj") meaning "central capital" and also known as **JingCheng** (京城 "Ceeb Tsheej"). The central capital city (Zhong Jing) became Beijing Cheng ("Peg Ceeb Tsheej").

Mong called their capital cities JingCheng (京城). The original capital cities were all in the north. It was learned that Mong who first migrated back into the Yellow River Basin under Xianbei also called their capital JingCheng at Southern Liang.

Mong during that era included Mong Shiwei and Mong Jie (Mo Jie), Mong Qidan and Mong Jursen (Eastern Xia), Mong Guor (Western Xia), and southern Mong (of Song). Mong Guor of Western Xia and Mong under Song were earlier groups of Mong who first entered the Yellow River Basin and the south since the Sixteen Kingdoms. They were the same people who branched off from Mong Guo of Zhou and Mong Guo of XiongNu. Southern Song by that time included both Mong and Man people.

The migration of "Mo Jie" from Heilongjiang into the Yellow River Basin mostly referred to the Eastern Mong Qidan and Mong Jursen realms. Mong Jursen was the newer government and Mong Jaelut Qidan was the older regime.



During Mong Jursen's reign (Jin), high officials supported the Emperor and the people. Lives got better and better. Buddhism and Taoism flourished among Shamanity during that time. People were happier as they became more religious.

The Jin chronicle states that since ancient times up until Jin, emperors often listened to deceitful and crooked people. Therefore, lives had always been miserable. During Jin, things had changed and people lived in harmony. Under the Mandarin version of the Jin Chronicle, volume 8 (本纪第八, 世宗下), later writers translated "deceit people" into the term "Meng Bi" (蒙蔽). "Meng" is a derogatory term of the Man [Yi] language for the Mong people which means deceitful, fool, ignorant, etc. The Jin Chronicle and other literatures that were translated into Mandarin during the 20<sup>th</sup> century continued to use the term "Meng" for Mong.

The Jin Chronicle further explains that the leaders during Jin were very just and loyal to the people. For instance, it talks about the Mong Kuomo group in the Baochi region for being very straight and fair because they did not take bribes from people but went by the law. Baochi is present-day Tianjin.

During that harmonious time, Jin, Xia, Goguryeo, and [Southern] Song had good relations. During Spring Festivals, the *third month of the Heavenly Stem* under the new moon, Song, Goguryeo (Gao Li; Kauslim), and Xia sent congregations as well as gifts to celebrate. ("乙三月癸卯朔, 万春节, 宋、高丽、夏遣使来贺。辛亥, 皇太孙受册, 赦。乙卯, 尚书省言: "孟家山金口闸下视都城百四十余尺, 恐洪水为害, 请闭之。" That festival also called Muo Shou Festival (万寿节 Longevity Festival) during the early Jin realm which others interpreted as a birthday festival for the emperor.

There was a Mong Mountain just outside the central capital. The water at Mong Mountain Jing Kou Zha flooded into the capital city at one point. Many were afraid as they tried to drain the water. That Mong Mountain was later renamed into Shijing Mountain (石景山 "Shwm Ceeb Shaab") meaning "Beijing Rocky Mountain".



In Jin Chronicle, volume 10 (本纪第十, 章宗二), it states that there were two kinds of people, “high officials of both Mong and Man leaders were selected [for the government] where they became literate [common sense] people. Said, ‘All Man people are flourishing also, how can [they] complain? An equal system was used that based on pure and honesty. Man people often opposed, and still not in supportive. Afraid of losing [their] customs, and continued to whine. Still scrutinize it [the fairness of the government policies]’”. (庚戌, 张汝弼妻高陀斡以谋逆, 伏诛。壬子, 尚书省奏, 升提刑司所察廉官南皮县令史肃以下十有二人, 而大兴主簿蒙括蛮都亦在选中, 上知其人, 曰: “蛮都 浇浮人也, 升之可乎? 与其任浇浮, 孰若用淳厚。况蛮都常才, 才智过人犹不当用, 恐败风俗, 况常才耶! 其再察之。”)

The above writing reveals that there were still complaints from the Man community albeit the Jin government felt that it was fair for both Mong and Man. Man continued to question the fairness of the policies and how the Jin government governed.

This section has shown that Mong Jursen (Jurchen) were descendants from the Mo Jie tribes of Heilongjiang, the same people of Mong Xianbei and Mong Jaelut. They just happened to immigrate into the Yellow River Basin at a different time. While Mong Jursen united the Central Mong into Jin country, Mong Shiwei, Mo Jie, Mong Tataar, and other northern tribes began to merge into one nation. They were united and led by Buden Chir Buhdes, Chigkis Han’s grandfather. Under Chigkis Han reign, all northern tribes were united into Blue Mong Ge.

## Mong Tataar and Mong Shi Wei

During the Tang Dynasty, Mong [Tataar] of the Gobi Desert Plateau were at war with their neighboring tribes. The situation had drawn the Mong Shiwei [of the northeast] into the conflict, which stimulated Mong Shiwei’s social development. Mong Shiwei was the Mong who were chased from the outer region of the Northern Great Wall into the northeast during the Han Dynasty. From there, the Mong XiongNu-Xianbei gradually migrated back into the Yellow River Basin and left their relatives behind in the northern plateau.

After the 8th century, there were thirty clans of **DaDa** (达怛), mainly the LMG people who stayed behind in the desert. Those Mong Shiwei who gradually moved southwest were also known to be called **DáDá** by Mong of the south. **DáDá** was also known in other writings as **Tátá Ěr** (塔塔儿 Tatar).

Up until GeHan Ting’s period (纥汗廷时期), the northern **DáDá** of the northern desert (Mandarin: ShaMoBei; MRLW: PegShuabPuam) had nine clans. The southern part of the desert (Mandarin: ShaMoNan; MRLW: NaajShuabPuam) was claimed by the YinShan Shiwei (银山室韦) and the “Black Automobile Shiwei”(黑车子室韦 Hei Che Shiwei). They were also known to be labeled as YinShan **DáDá** or Hei Chezi **DáDá** (Tataar).

By the 9th and 10th centuries, both Mong DaDa and Mong Shiwei entered the three rivers (Onon River, Herlen River and Tura River). Once they became very powerful and respected by others, they became known as 鞑鞑 (**Tataar**).<sup>242</sup>

<sup>242</sup> Lā Shi Tè, “shijǐ”, Volume 1, 1st Edition. [拉施特《史集》卷1第1册.]

The Tatar called themselves “Mong Guo” or in present-day Mongolian Latin writing transliteration as “Monguo”. The book “Har Tatar In Hereg On Tubqi” states that there was a “Monguo” mountain at the Gobi Desert which originally means “Mong Guo” in the Tatar language. That was the reason Tatar people call their country **Mong Guo** (Monguo).<sup>243</sup> This is repetitive history from the Mong XiongNu who called their country Mong Guo based on the Mong Mountain; and it was known under the Mong Shi history at the Yellow River during Xia Dynasty.

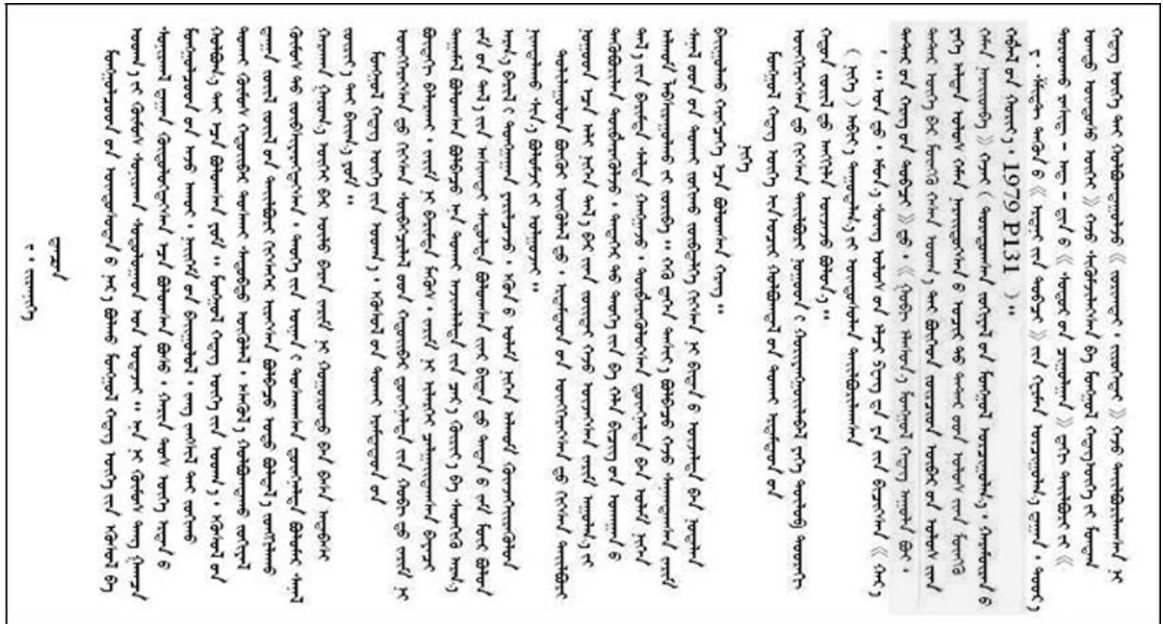


Figure 6.5

In the 11<sup>th</sup> and 12<sup>th</sup> centuries, the Mong Shiwei, Tatar, Miè Er Qì, Zhā Hàn YìEr, and others lived on the “Mong Galah plateau”. They spoke the ancient Mong language. They were all descendants from Mong Shiwei and Mong Tatar. Among the ancient Mong language, the Tatar, Miè Er Qì, Zhā Hàn YìEr and other smaller groups spoke the ancient Mong Tūjué language.

“Tatar” became the general term in referencing all the tribes in ancient Mong regions because they became conquerors and rulers. They began to incorporate the southern tribes (Tujue, etc.) and the northern tribes north of the Gobi Desert and the grasslands into that Mong nation. For that reason and despite their differences, the Mong Tujue tribes (GorTurks) also adopted the name Tatar (鞑鞞).<sup>244</sup>

After the Mong Shiwei of the far north became the dominant group, Mong Tatar and Shiwei were replaced by the name “**Mong Wu Shiwei**” under Tang historical literatures. The term first appeared in the “Old Tang” book referring to the Mong at the southern region of the Argun River (额尔古纳河 pinyin: È Ěr Gǔ Nà). The name was later used as Mong Shiwei, and then Mong Shi for short. Northern Mong was then known as “ancient

<sup>243</sup> Peng, Da Ya (Written during Song Dynasty), "Har Tatar In Hereg On Tubqi [Black Tatar Affair Briefing]," Heilongjiang: Heilongjiang Publisher; Translated in 1979, p 131.

<sup>244</sup> Lā Shì Tè, "Shǐ Jì: History Collection," Volume 1, 1st Edition. [拉施特《史集》卷1第1册.]

Mong” to the Mong in the south [since Tang Country]; and southern Mong was known as Mong Shi to the northerners, which means Mong family. It was mostly seen in the Kaizi character transliteration 蒙氏. Ancient Mong (蒙古 [Mong Qub]) was further transcribed into “Menggu” during the development of Mandarin Pinyin in the 20<sup>th</sup> century. Mong Shiwei was also transcribed into Menggu Shiwei in many writings.

In the beginning, the Mong Shiwei population multiplied as they migrated into the regions of the Onon, Herlen, and Tura Rivers (Ènèn River, Kèlùlún River, and Tūlā River). Those areas developed into tribal unions. Among them, the Hong Jila (弘吉剌), Qi Yan (乞颜), Tàì Chìwù (泰赤乌), Wù Lianghe (兀良合), and ZháDá Lán (札答兰) were most powerful. There were three other tribes who also lived in that region; namely the [Mong] Tataar tribes who dwelled near Lake Baika; Miè Ēr Qǐ tribes on the south bank of Lake Baika (Sè Lèng Gé River); and the Wò Yì Là tribe on the west bank of Lake Baika and the upper reaches of the Yenisey River. All three tribes spoke the “ancient Mong” language. The other groups were Tūjué sub-tribes, who were ruled by Mong Tūjué nobles. They were Kèliè (lived in the vicinity of Huíhú Hàn Tíng), Nǎi Mán (乃蛮 lived on the west side of Kèliè 克烈), and Wāng Gǔ (汪古 lived near Mount Yīn). They were Monganized<sup>245</sup> and their religion was known as *Jǐng* (景). It was a form of Shamanity that worshipped the ancestors and divines of nature (spirits, heaven, and earth).

To the south of Mong Shiwei, lived the powerful Mong tribes known as the Tatar (塔塔). They had warfare among each other and were known for their fondness of using [hacking] knives.

Ancient Mong Tataar and the northern Mong Shiwei also fought against each other. During the reign of *Hebule Han*, the third ruler of Mong Shiwei, his brother-in-law Sàì Yīn Dī Jīn was sick and a shaman from Tataar was invited to give him treatment but he still died. Sàì Yīn Dī Jīn’s brothers blamed the shaman for his death and they killed him. As a result, Mong Tataar and Mong Shiwei became enemies. Slaughters and robberies started to take place between them for a period of time.

The great grandfather of Chigkis Han, Anbāhai (or **Buden Chir Buhdes**), was captured by Tataar and was then sent to Mong Shiwei’s enemy, the Mong Jursen of Jin country to the south. The government of Mong Jursen put him to death by nailing him on to a wooden instrument for punishment. That punishment was known as Mulu under Mandarin, which is “ntsa ntoo” under Mong. Inevitably, the hatred between Mong Shiwei and Tataar deepened after another incident when Tataar killed Chigkis Han’s grand uncle Wò Qín Bā Ěrhé Hēi in the same manner. Later, Chigkis Han’s father was poisoned by Tataar.

According to WuGeLun Galden, from the magazine “Eh BiChi Uhn XisTem Er”, the “Mong” tribes who were left in those same areas (north and northeast) strived to re-unite year after year. **Buden Chir Buhdes** and **Yi Su Gei Baater** (Temujin’s grandfather), who lived at BurHan Halden Mountain, finally defeated the tribes to the east and southeast [Mong Jie].<sup>246</sup> Subsequently, the unification among all tribes in the north and northeast was achieved under the wisdom and multi-lateral leadership of Temujin. Temujin’s real

<sup>245</sup> To modify by Mong influence.

<sup>246</sup> Me, La Ha Ba Zhab, “Why called Mongal?”, Source from Eh BiChi Uhn XisTem Er Magazine (by WuGeLun Galden) in Mongolian writing. See Figure 6.6.



## The Rise of Chigkis Han

Temujin's experiences in fighting other rival tribes had made him desire to become "ruler of the rulers." It started when his first wife Borte was kidnapped by another rival tribe known as the Merkit. The story was that his mother Hoelun, a member of the OlkHuNut tribe, was engaged to a Merkit warrior named Chiledu. She was kidnapped by Temüjin's father and became Temujin's mother. Years later, the Merkit kidnapped Temujin's wife and gave her to one of the Merkit chieftain.

Temujin sought help from his allies **Wang Han Toghrul** and **Jamuqu**. Wang Han Toghrul ("Waaj Haaj TosNqoszug") was the leader of the various *Kerait tribes* and became his "blood uncle" which was a "blood brother" to Temujin's foster father Yesügei Baater. Wang Han Toghrul's niece also married Temujin and gave birth to **Touli** ("Nthuagles"), who was the father to **Mongge**, **KuBlai**, **Ari Buke**, and **Hulagu**.

During that time, Jamuqu was a leader to one of the ancient Mong tribes. He and Wang Han Toghrul combined forces to help Temujin fight the Merkit tribe. They succeeded in their campaign to retake Temujin's wife and eliminated the Merkit branch.

Later, Jamuqu was selected as the head ruler, KhagHan, by the political and military council of the ancient Mong and Tujue realms. As the "universal ruler," this would make Jamuqu a ruler with power over Temujin. Temujin did not recognize Jamuqu as his ruler, but a "blood brother". Tension grew between the two as Temujin started to build his coalition against Jamuqu. Jamuqu and Wang Han Toghrul joined together to overthrow Temujin but failed.



Figure 6.7 Silver monument to honor Chigkis Han in Northeast Mongolia.

For the Mong Tatar, it was a turning point when Mong Jursen of Jīn decided to attack them. Chief Minister of Jīn Guó, Wányán Rǎng ("Waajyaaj Zaaam"), sent a force to attack Tatar in 1196. Temujin took advantage and united with Tuōlǐ K'Han's troops to fight the Tatar.

After Mong Tatar fled to Wúlè Zhā River, they were intercepted by Chigkis Han and Tuoli K'Han's soldiers. They had a fierce battle. Tatar's leader Miègǔ Zhēn Xuē Gǔlètú was killed while the remaining soldiers were taken over by Temujin.

Mong Jursen was glad that Temujin and his alliance got rid of the Tataar's leader. Mong Jursen then promoted Temujin to be an official of the **Zhā Wù Xī Hūlǐ** region.

Temujin did not just earn the high ranking title under Mong Jursen, but he mitigated the tension with Mong Jursen and avenged his father's death by defeating the Tataar. Subsequently, Temujin's political position was increasingly strengthened in Mong Galah regions as he gained respect from different tribes. From that point on, he could rule other tribes on behalf of the Mong Jursen government.

Mong Shiwei under Temujin continued to expand their empire by absorbing the Tataar tribes. For example, in 1202, Temujin sent his forces to attack the many branch tribes such as Ā Lǔhǎi Tataar, Chá An Tataar, Lè Chì Tataar, Dū Tataar, and Wùxī Tataar. They fought at Dá Lán Niē Mù Ěr Gésī, which was located at Hālāhā River. Despite huge losses, Mong Shiwei won that battle.

Temujin issued the first decree, named **Zhā Sa** (札撒 Txav Xaaj), stipulating that "war trophies" must be handed in timely and then be divided equally. Dá Lǐ Tái, Ā Lè Tǎn, and Hū Chā Ěr<sup>247</sup> were disobedient and took possession of the loot. After Temujin learned about these actions, he ordered Zhě Bié and HūBílái ("Ntsawg Npiav and KhuNblaim") to confiscate the possessions from the three and distribute them among the other soldiers.

One of the key battles that Mong Tataar never recovered from which led to their downfall was when Temujin led his empire to attack the last stronghold, Gāo Yú Chē. All the men, women, old, and young were reduced to slaves.

In 1206, Temujin held a meeting at Hū Lǐ LèTái, Wònán River. He was chosen as the **Great Han** of **Hu Mong Ge** and entitled **Chigkis Han**. The Great Han was known as *Kaghan*. It is known in Mong as **Renshi Gan** ("Zeejshim Kaav"). Renshi Gan means ruler of all people (nationalities). Hu Mong Ge (**Blue Mong Ge**) was the new national name; and was also transliterated into *YekHe Mong Ge*. It was later written into *Hu Mong Gal* or simply *Mong Gal*. During the creation of Mongolia in the 20<sup>th</sup> century, Mongolia was named into *YekHe Mong Gal Ulus* which translates into "The Great Mong Galah Nation". "Mong Gal" is pronounced with the "l" being articulated.<sup>248</sup>



<sup>247</sup> MRLW: Taj Lis Thaiv, Ab Lawj Thaav, and Hu Tshab Aws.

<sup>248</sup> MRLW: Moob Nkaujlag.

## Blue Mong Ge

Blue Mong Ge in its early stages included Mong Shiwei, Mong Jie, Mong Tataar (Rouran), Mong Jursen, and Mong Qidan. It was also known as **Dai Mong** or **Da Mong Gǔ** (大蒙古 *Great Ancient Mong*) under southern transliteration. *Hu Mong Ge* is used in this text because it is the original articulation created by Chigkis Han that present-day “Mongolians” are still referring to. Under Mongolian language, “Hu Mong Ge” means “*Blue Mong Forever*” or “*Forever Blue*”. Here, the term “Mong” has the meaning of sworn blood brothers, which translated into “forever”. It also has the connotation for **New Mong** or **Youthful Mong** (“Blue Mong”).

Ge (kwv) in southern Mong language means brothers or younger brothers. Therefore, “Mong Ge” could also mean “Mong brothers”. The term “Hu Mong Ge” then could mean “**United Mong Brothers**”. “Hu” is not the same between present-day Mong and Mongolian languages since Mongolians interpreted it as “blue.” Under that translation, it means “**Blue Mong Brothers**”.

During the Blue Mong Ge Empire, the northern Mong went by the title “Han” for their ruling title, which was known as KhagHan (Qas Haaj; Qos Haaj) and Chigkis Han. Western writers wrote it into “Genghis Khan”. To correctly articulate the term Khan, one should separately articulate the K and H consonants, such as K’Han (Kaghan). The term “Han” is still used among the Mong for being strong and powerful as a leader. It was also known to have been used by Mong to describe strong horses. A horse that is fast and sturdy who leads the pack is the “Han”. A very active horse which does not want to be captive is known as being “han.” Han is also used as “*cheng han*” (成汉 [tsheej haaj]) meaning to have responsibility and good fame as to be a leader.

Once Chigkis Han unified all the tribes mentioned above, he made “Shamanity” the official and national religion of the Blue Mong Ge. **Shamanity** is a spiritual religion that believes in God, the Universe, which was practiced in both the forms of [animistic] ancestral worshiping and skirmishing evil spirits [wizard].<sup>249</sup> During that time, they recognized other religions as well. Christianity, Islam, and Buddhism flourished among them. For example, the sub-tribes known as Kerait were Christian; and many GorTurks (Simi-Xiongnu-Turkic) tribes were Muslim. Most Muslims were later categorized as “Hui Nationality” after the People’s Republic of China was founded.

Besides the unification of the northern people and instituted Shamanity, Chigkis Han also created a newer northern Mong writing system. That writing was based on the Mong Tujue language Uyghur and was known as the ancient Mong writing scripts. Present-day Mongolians refer to the writing characters as Монгол бичиг (*Mongal Bichig*), the “Mongolian scripts”.

The establishment of Blue Mong Ge was, for the first time in Asia history, a powerful and stable nation that continued to absorb other tribal groups. Throughout their confrontations, the Mong Shiwei, Mo Jie, Mong Tataar, Monguor (Xianbei), Mong Jaelut, and Mong Jursen (not loyal to Jin) of the northeast became one. They united other regions and countries into Blue Mong Ge Empire. Their political strategy was to allow other ethnics or states to join their kingdom. As long as they politically and militarily support

<sup>249</sup> Reference Chapter 12, Religion Section for more detail.

Blue Mong Ge, they were allowed to manage their own local affairs. All the mentioned Mong groups herein were related Mong people. Their interconnected societies were defined into different people and nationalities later on. The union of those Mong kingdoms into Blue Mong Ge formed a resilient empire.

Blue Mong Ge became the largest empire in world history. They expanded their power covering the Western Pacific Ocean of Japan to Russia, to middle Europe as far as Georgia, Azerbaijan, Armenia,<sup>250</sup> Hungary, and Poland,<sup>251</sup> and vertically all of Northern Asia including part of modern Russia, all of China, Myanmar, part of India, and Vietnam. There were many historical events to the Blue Mong Ge Empire, but the focus in this episode is on how Blue Mong Ge expanded their rule into Song.

### Blue Mong Ge, Mong Guor, and Mong Jursen

By the beginning of the 11<sup>th</sup> century, the ancient northwest, north, and northeast ethnics of present-day China were mixed with different Mong tribes. To name some larger groups, they were Mong XiongNu-Xianbei, Turks (Gorturks), Mu Tujue, Mong Shi Wei, Mong Guor (Western Xia), Qiang, Di, Mo Jaelut, Mo Jie, Mo Jursen, and Mong Tataar. These names are used to distinguish and clarify history in northern Asia, but they were mostly Mong nationalities (the Alliance). Most of them belonged to LMG and their ancestors were from the Mong Guo of Zhou Dynasty. Southern Mong had already immigrated back into the central plains and southern regions. They became part of the main societies of Sui, Tang, and Song to the south where they continued to mix with the southern nations.

The southerners at the Yellow River Basin and central areas were then mostly lived by Mong nationalities. The further south, the more mixed they were with the Manyi or Simi-Man groups (Hua-Man 华蛮). Those who lived in the Song country went by Song Nationality which included both Mong and Mán people (**Xia Zhu** 夏邾). The Mán (“Maab”) who did not stay behind had already entered Indo-China where they further mixed with aboriginal people of Southeast Asia.

During the beginning of the 13<sup>th</sup> century, conflicts mounted between Mong Guor (Tangut; Western Xia) and Blue Mong Ge because Blue Mong Ge expanded into the Mong Guor region of the Ordos Desert. The Monguor (蒙古儿) was the Xianbei.<sup>252</sup> It was previously covered that they were mixed with Mong Qidan and other tribal GorTurks. Those people claimed to be “White Mong Guor” and were treated as the same class as the Blue Mong.<sup>253</sup>

<sup>250</sup> Timothy May, “Mongol Empire: Chormaqan and the Mongol Conquest of the Middle East,” *Military History*, June 12, 2006

<sup>251</sup> Saunders, J. Joseph, “*The History of the Mongol Conquests*,” *Routledge & Kegan Paul Ltd*, 1971. Nicolle, David, “*The Mongol Warlords*,” *Brockhampton Press*, 1998

<sup>252</sup> Hu, Alex J., “An overview of the history and culture of the Xianbei (‘Monguor’/‘Tu’),” *Asian Ethnicity*, 2010, Volume 11, No. 1, pp 95-164.

<sup>253</sup> Lü, Jian Fu [吕建福], 2002. Tu zu shi [The Tu History] 土族史. Beijing [北京], ZhongGuo She Hui Ke Xue Chu Ban She [Chinese Social Sciences Press] 中国社会科学出版社. p. 311-312.

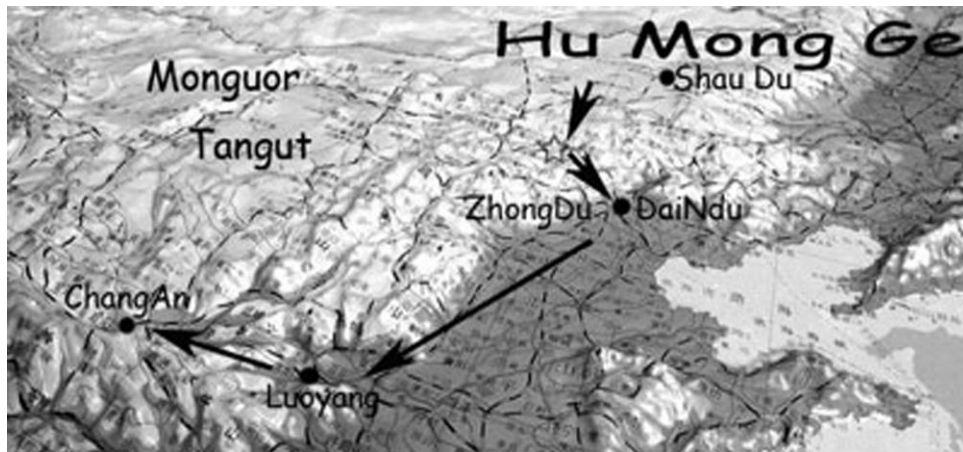


In 1202, Blue Mong Ge started to raid the border regions of Mong Tangut. After the conflict became tense, Temujin led the northern coalition into Tangut in 1205. The war continued for four years.

After Li An Chuan started a coup and killed the Tangut's Emperor Huanzong in 1206, there was another round of fighting between Blue Mong Ge and Mong Guor Tangut. From those battles, Mong Tangut submitted as well and continued to be a vassal to Blue Mong Ge in 1207. They continued to manage their local affairs, but would start consequent revolts against Blue Mong Ge.

In 1210 the conflict between the Blue Mong Ge and Jīn country began. The tension erupted after Chigkis Han called the Jīn's emperor "unfit to be leader". Jīn emperor was outraged and ordered the execution of Chigkis Han's ambassador Ambaghai Khan, who was in Jīn territory at the time. Following that incident, Chigkis Han declared war on Jīn, the Mong Jursen.

In 1211, a **Shamanistic Vow**<sup>254</sup> was summoned by Chigkis Han to the earth and the sky [heaven] for victory and for the revenge of his ambassador. Blue Mong Ge then set out to attack Jīn Empire in July. The initial battles were known as *Wu Sha Bao* (烏沙堡) and Battle of *DàTóng Gōng Fáng* (大同攻防戰). *Wèishào Wang* (卫绍王) of Jīn sent *Duji Sizhong* (独吉思忠) and *Wanyan Cheng Yu* (完颜承裕) to attack Blue Mong Ge's forces head-on. During the DaTong Gong Fang battle, Chigkis Han's three older sons attacked the Jīn positions and their supply lines. At the battle of Wu Sha Bao (烏沙堡 "Dlub Shuab Puam"; Black Sand Fortress), Mong Jursen suffered a major defeat and Blue Mong Ge continued marching into the south.



In 1213, Blue Mong Ge directly attacked the south where they entered Jīn's Capital. The initial battle began at *Huan Ér Zuǐ Jí Yě Hú Lǐng* (獾兒嘴及野狐嶺 or 野狐岭 [Badger Pass and Wild Fox Mountain Range]), where they fought fiercely at *Huan Ér Zuǐ*. That fight took place in Hebei Wàn Quán (河北万全). Once Jīn lost that battle, they fled to the

<sup>254</sup> MRLW: Fiv Yeem. A Shamanistic vow and ritual normally composed of sacrificing animal. Under such oath, one would vow to Heaven and Earth or ancestors to carry out a promise once Heaven and Earth and the ancestor (s) helped seeing the situation through.

*Hui River Fortress* (澶河堡戰役). The subsequent battle at Hui River Fort lasted three days in which Jin lost.<sup>255</sup>

The Mong Jursen government abandoned the Jin capital ZhongDu and fled to Kaifeng, Luoyang in 1214. They moved again to ChangAn, Shaanxi.<sup>256</sup> Subsequently, the Mong Jursen government tried to seek an alliance with the Monguor Tangut but failed.

Monguor Tangut was asked by the Blue Mong Ge to supply troops to combat against the Islamic countries in the west but the Tangut court refused. On the contrary, they made contact with Southern Mong Jursen (Jin), and the two united against the Blue Mong Ge.

In 1225, when Chigkis Han returned from a campaign against the Muslims in the west, the Monguor Tangut was rebelling against the Blue Mong Ge.

In 1226, Chigkis Han personally led Tuōléi (拖雷) to suppress the Monguor Rebellion. During that battle, Emperor XianZong (Lǐ Déwàng 李德旺) of Tangut was killed. Lǐ Xiàn (李峴) was the successor of the Tangut who was known as Mòdì (末帝 MojTim). Under his leadership, Monguor continued to resist against the Blue Mong Ge.

The following year, Chigkis Han became sick and died. Tuolei was able to suppress the Tangut's revolt in that same year. He captured Modi (李峴) and executed him.<sup>257</sup> That was the end of the Monguor Tangut.

Chigkis Han did not live to see his sons conquer Jin and other regions, but his dream did come true. His tomb was hidden and it has not yet been located.

### Blue Mong Ge, Mong Jursen (Jin), and Southern Song

After Chigkis Han's death, Ogedei ("OsNqesTes") became the leader and took on the title KagHan ("Qas Haas"), and continued his father's mission in expanding the Blue Mong Ge Empire. Out of the four sons, KagHan Ogedei and Tuolei had more fame due to their military leaderships and accomplishments. KagHan Ogedei was the third son and Tuolei was the fourth son.

After Monguor was completely suppressed and incorporated into the Blue Mong Ge's armies, Chigkis Han's sons focused on eliminating Mong Jursen (Southern Jin). There were many people involved in Blue Mong Ge's conquest in the south but the focus of that era is on Chigkis Han's sons.

Mong Jursen government fled to Caizhou and they faced a two front-war. They tried to expand into the south in 1229 and faced a fierce battle with Southern Song at the Yangtze River.

In 1232, KagHan Ogedei became sick and Tuolei died. His death was controversial. According to the book "*Secret History of the Mong Hu*" (transliterated under Mandarin as 忙豁命紐察脫[卜]察安 [*Mang Huo Lúnniū Chá Tuō [bo] Chá'ān*]), Tuolei sacrificed himself to save KagHan Ogedei. During the time KagHan Ogedei was sick, the shamans determined that it was the spirit of water and land that caused Ogedei's illness. Offering

<sup>255</sup> "Jin Historical Book", Biography Annal, 31<sup>st</sup> Chapter. [金史·列传第三十一]

<sup>256</sup> Hou, Renzhi, "The Works of Hou Renzhi," Beijing, China: Peking University Press, 1998, p 54.

<sup>257</sup> Kwanten, Luc. "Chingis Kan's Conquest of Tibet, Myth or Reality," Journal of Asian History, 1974, Vol 8.1, pp 17-23.

the spirits with animals, people, and land had aggravated KaHan Ogedei's health. When the shamans offered to sacrifice a family member to the spirits, KagHan suddenly became better. Because of that, Tuolei volunteered and drank the cursed water made by the shamans, and died as part of the offering to the spirits. On the other hand, there was another version from the writing of the Persian historian Ata Malik Juvaini who visited Blue Mong Ge. His writing says that Tuolei died from a drinking [whisky] problem.<sup>258</sup>

After **KagHan Ogedei** ("ObNkawgTes") recovered from his illness, he led their armies and conquered the Southern Mong Jursen (Jin) in 1233.

During that era, Southern Song allied with Blue Mong Ge to fight the Mong Jursen government. Their joint forces steadily defeated most of Mong Jursen's strongholds which led to the sacking of the Mong Jursen capital.

In February 1234, the day before Blue Mong Ge surrounded the capital of ChangAn, Emperor AiZong (Wanyan Shouxu) passed on the title of emperor to his General Wányán Chénglín (完顏承麟) and fled from the palace. The following day, Blue Mong Ge's troops entered the city capital of Caizhou, which is present-day Runan County of Henan. Wanyan Chenglin was captured and killed, and that ended the Jin Dynasty. Emperor ĀiZōng committed suicide.

To avoid execution, the Wanyan clan was said to have converted their clan name to *Wang*. There are still few people who retain the Wanyan name, and they are mostly found at Jingchuan, Gansu region.

Tension built up between Southern Song and Blue Mong Ge after Jin became part of Blue Mong Ge Empire. Kaghan Ogedei's key people to suppress the unrest of Southern Song were his nephews *Mongge* (Mongke [MoobKws]<sup>259</sup> and *KuBlai* ("KhuNblaim"). Before they defeated the Southern Song, Ogedei also planned other campaigns to conquer Europe. Fortunately for Europe, Ogedei's death ended the vision of conquest in Europe.

## KagHan Mongge Reign

After KagHan Ogedei died in 1241, there was a power struggle among the Blue Mong Ge. Ogedei's son Guyuk eventually became the new leader in 1246, but he died two years later during his mission to confront Batu, the KagHan of the Kipchak Khanate in Russia. **Mongge** (蒙哥 Moob Kwv) then became KagHan and known as Huansu Huangdi (桓肃皇帝 "Huamxwm Huabtais"). He was the oldest brother to KuBlai ("KhuNblaim") and Ariq Buke ("Azig Npugkws"). KagHan Ogedei was their uncle.

*KagHan Mongge* was directly involved in many of the conquests in Korea, Middle East, Southern Song, and YueNan (Vietnam). He also sent Blue Mong Ge troops to India to help the Mong division there led by *Mamluk Sultan Nasir Ud Din Mahmud's* brothers. Mongge became very powerful after he inherited KagHan Ogedei's success, and he controlled most regions from southern Russia to Asia. Part of it had to do with their ruling over

<sup>258</sup> Paul Kahn, Francis Woodman Cleaves, "The Secret history of the Mongols," p.xxvi

<sup>259</sup> MongGe's name was also written as Mongke and Munkh under different transliteration. It is used in this book as MongGe and Mongge as a conformity to Mandarin Pinyin system.

Moscow and defeating the German forces. That shocked the world on how powerful Blue Mong Ge had become.

Different religious factions wanted to bond with Blue Mong Ge since the reign of KagHan Mongge. Even the French's King Louis IX sent William Rubruck as a diplomat to meet KagHan Mongge.

Blue Mong Ge recognized all religious groups and allowed them to practice freely. However, they did not tolerate religion that tried to monopolize. For example, the French diplomat William Rubruck was seeking to turn Blue Mong Ge against other religions and he was later banned from Blue Mong Ge country.

When William Rubruck met KagHan Mongge on May 24, 1254, he told Mongge that he was on a mission to spread the word of Jesus Christ. Later, William helped the Christians and debated against rival religions set by the Blue Mong Ge regime. KagHan Mongge then ordered William Rubruck to leave and told him that Blue Mong Ge believe in one God whom they lived by and died by. He explained that just as God gave different fingers to the hands so he had given different ways to men. And to the Christians, God had given them their scriptures which they did not "observe" where Christians valued money over justice. For the Blue Mong Ge, God had given them their Shamans, the holy men. KagHan Mongge then offered Louis IX his sincerity but warned the Christians that Blue Mong Ge would not tolerate them if they dare to go against Blue Mong Ge.<sup>260</sup>

Blue Mong Ge maintained "Shamanity" as the core religion of their Empire which was set by Chigkis Han. KagHan Mongge maintained a level playing ground where he allowed Buddhism, Islam, Christians, Taoism, and others to practice their religion freely. Religious entities such as temples, monks, churches, clerics, mosques, monasteries, and doctors were exempt from taxes. Blue Mong Ge's doctors practiced Shamanity during that era and were Shaman doctors.

If anyone dared to cross this line, Blue Mong Ge would punish them. For example, when the Taoists exploited their wealth and took over many Buddhist temples, KagHan Mongge denounced their hostility and punished the Taoist temples.

Besides his governing and administration work, KagHan Mongge felt uneasy as the Song continued their rebellion against Blue Mong Ge in the south. He shifted focus and began a major campaign into the south to put an end to [Southern] Song. The Song fled to modern Yunnan to prolong the capture of their leaders.

Kublai and others were dispatched to Yunnan as well to dismantle the Southern Song once and for all. 300,000 men from the north were sent to southwest China to fight the Southern Song armies. KagHan Mongge himself was leading part of the forces that conquered the Sichuan areas and then moved into Chongqing. Consequently, they captured many Southern Song cities.

During a battle at a Chongqing town call Diào Yú Chéng Yí Zhǐ (钓鱼城遗址) in 1259, KagHan Mongge was wounded and later died. Kublai took the leadership and Blue Mong Ge continued to fight the Southern Song in Southwestern China.

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<sup>260</sup> Weatherford, Jack "Genghis Khan and the Making of the Modern World," Published by Crown Publishers, New York, 2004, p 175.

## KagHan KuBlai Reign

KuBlai's name is a unique Mong name and has the articulation of the Mong language as "Khu Nblaim". Only Mong in China have this type of Asian language articulation and name. Mongolians presently articulate his name as Kubilai and Hubilie (忽必烈). If one articulates it fast enough, the term does come out to be "Khu Nblaim".

After Blue Mong Ge colonized Jin and Song, the Northern Mong language changed due to assimilation with the southern Mong people. However, there was a misconception that Blue Mong Ge, being labeled as "Mongol" during the 20<sup>th</sup> century, was not willing to learn the "Chinese" ways and language had cost their down fall. Southern people of the Yellow River Basin region down to Yangtze River were mostly Mong nationalities. There were many Mong dialects among the United Mong nation during that time. The period that Mong XiongNu, Xianbei, and Jie entered the Yellow River Basin until Blue Mong Ge realm had lasted over 1,000 years. Northern Mong language, under Mong Shiwei leadership during that time was not the same as Southern Mong language, but they were still interlinked. For example, the term for "to say" is "har" and "to speak" is "harle" or "harlu" (说话 has lus) which is a common term for northern Mong and southern Mong. That same term is still a common word among all Mong nationalities.



While KuBlai and his brother Hulagu were campaigning in southern China and the Middle East, their youngest brother Ariq Buke took power as KagHan. KuBlai learned about the news and abandoned his mission in Yunnan to return north.

There was an election that took place in 1260 to see who should be the new KagHan. The result of the election was disputed among the Blue Mong Ge tribes.

Under the contest between KuBlai and Ariq Buke, Blue Mong Ge split the nation into two political parties, north and south, who fought each other. KuBlai's supporters were mostly southerners; many were the Mong nationalities who lived at the Yellow River Basin and southern areas. They were previous northerners who colonized the south such as the SMX, Mong Shiwei, Mong Xianbei, Mong Jaelut, Mong Jursen, and Gogoreon (Korean).

Ariq Buke's supporters were mostly northern tribes such as the Oirats. The Oirats were from the far northwest and were old enemies of Chigkis Han. They were defeated by Chigkis Han but later joined Ariq Buke to fight against KuBlai. Ariq Buke's supporters were considered to be very conservative and disliked assimilating with the southern nationalities.<sup>261</sup>

The separation among the nation had caused a civil war lasting four years. That war started when each decided to take matters into their own hands and made decisions against the other. For example, the Chagata Khanate division under Chigkis Han's second son and his descendants needed a new leader during the early contention between KuBlai and Ari Buke. KuBlai wanted to send Abishqa, who was loyal to him; but Ariq Buke had

<sup>261</sup> Morgan, David, "The Mongols," Malden MA: Blackwell Publishing, Second Edition 2007.

Abishqa captured and killed. Ariq Buke appointed his own leader, Alghu, a grandson of Chagata (Chagta, Chagatai, Jagta).

The brothers also became separated by different religious factions. It was said that Ariq Buke was leaning towards Christianity while KuBlai and KagHan Mongge favored Islamic and Buddhist ideologies and faith. KuBlai and his supporters also restored Confucius's ideologies (of the Mong kingdoms of Zhou Dynasty) and continued to promote "Shamanity" as a national religion of the Yuan Dynasty.

KuBlai's policies were influenced by southern [Mong] people of the Yellow River Basin and other southern regions. That caused restlessness from the northerners who supported Ariq Buke. Because of the power struggle between the south and north, there was a series of battles between the two that led to the division of Blue Mong Ge. Southern Mong's most effective strategy was to cut off all the food supplies to the north, weakening Ariq Buke's power to fight.

The north was finally defeated by the south in 1264. Many of Ariq Buke's main campaigners were executed and Ariq Buke was held captive until he died. This led to a turning point of Mong history in Asia. It was the beginning of the division between Mong Yuan country under KuBlai's ruling and the other Mong Khanates. Since then, other Khanates (Qhabnab) distanced themselves from Yuan.

### Yuan Dynasty: Another Mong Kingdom



Mong under KuBlai's leadership adopted the character 元 for "Yawg" (in Mong Roman Latin Writing) as the ruling dynasty, but historians wrote it as if they adopted the name "Yuan". **Yuan** is the Mandarin pronunciation and pinyin transliteration of the Mong term "Yawg" under MRLW. To look back into prior history, the Monguor Xianbei or Mong ShiWei under Northern Wei also used the character 元 for "Yawg".

Under the name "Yawg" (Mandarin: Yuan), Mong built their capital at modern Beijing, which was ZhongDu (中都 "Roob NDuj" or "Tsoob NDuj") during the Mong Jursen realm. ZhongDu in Mong means central universe or central capital which was the main JingCheng ("CeebTsheej") during that time. The capital was renamed into **DaiDu** (大都 "NDais NDuj"; "NDlais NDuj") in northern Mong language during the Yuan Dynasty. It is presently used as **Mong DaiDu** ("Moob NDaisNDuj") under Mong language and also known as **DaDu** ("TajNDug") which means "Grand Capital".

Currently, Dai means great in Mong and it is being used in other contexts. For example, *NDaiDei* (大地) of NDlai Dei ("NDlaisTeb") means large area of land (presently refers to land that goes beyond one's eyes). NDlai is more sophisticated articulations than Dai (NDai).

To get back to the Southern Song, Song made substantial recovery into the Yangtze areas during the civil war among the Blue Mong Ge. That was the case because KuBlai pulled back many forces to fight for his title. After KuBlai established the “Yawg” Capital at Dai Du (Beijing), the Southern Song began to fight defensively. Yuan then deployed additional forces to the south to put an end to the Song.

The fighting continued into the late 1270s when the Song government fled to modern day Guangdong as they last resisted against the Yuan. That “**Battle of YaMen**” (崖门战役 YaMen ZhànYì) was at modern JiangMen city where Yuan launched a precise attack that ended Southern Song.

The Yuan Dynasty was an era where the government was ran by Mong brothers under the Mong Bor family. Previous literatures asserted that it was the ancient Mong (“Moob Qub”) and further defined into “Mongols” for being foreigners who invaded China. Still, Mong had a long history at the Yellow River Basin. The name “Mongol” or Mongolian nationality did not exist during that time; but the name Mong, ancient Mong, White Mong, and Blue Mong existed. Ancient Mong was given to them by Southern Mong of Tang Dynasty. The term “ancient Mong” was re-established by Chigkis Han into “Blue Mong” meaning “youthful Mong” that became Yuan Dynasty.

The Mong people (Xia, Yin, Zhou, and WuHu) had assimilated with southern tribes known as Jiuli, San Miao, then Chu, Shu, Wu, and Yue in early civilizations. The majority of Southerners during that time were mainly Man people. They continued to be mixed as they integrated throughout many dynasties. It just so happened that those colonizations and assimilations occurred and re-occurred during different periods. During the Yuan realm, it was the farthest northern Mong Shiwei who re-entered the south and became the royal families. They not just united the northern and southern [Mong] tribes, but united many ethnics and nationalities into the largest Mong empire in world history; larger than Xia, Zhou, or any predecessor kingdoms.

Their ruling over China, Korea, Mongolia, part of Southeast Asia, and part of Russia were incorporated under the name “Yawg” (Yuan). Yuan is the Mong leading state among all the Mong Khanates. Mong were sent as far as India, Myanmar, YueNan (Vietnam), Eastern Europe, and elsewhere to hold local government jobs.

Under KuBlai’s reign, Mong lived in harmony. He established the “Summer Palace” at Inner Ancient Mong (Nei Mong Gu) known as **ShauDu** (pinyin: *ShangDu*; *ShauNDuj*). The purpose for the Summer Palace was for the royals and high officials to get away from the summer heat at Mong DaiDu (“Moob NDais NDuj”).



ShauDu Summer Palace (“Shau Ntuj vaaj loog”).

The location of ShauDu was north of DaiDu (Beijing). It is very close to Xiling Hao Te (锡林浩特 Xyib Leej Hauj Thawj) in the northwest region of the town Duolun (多伦 [Ndauloob]). The palace covered an area half the size of present-day Forbidden City in Beijing. Mong also referred to this ancient place as **ShauNaDu** (“Shau NamNDuj”). The name was transliterated by Marco Polo in his writing as Xanadu [Xa Na Du].

KuBlai summoned Zha Ma La Ting (扎马刺丁 Tsab Neeg Lajteem) and Yu Yinglong (虞应龙 Yum Yeejloob) to compile the historical book of **Dai Yuan Yi Tongzhi** (大元一统志). It repaired and detailed the chronicles of Song, Jin, Western Xia, Dali (Southern Zhao), West Liao Kingdom, Tibetan, Ancient Mong Plateau, and the Yuan Dynasty history. It was a precious historical book with high historical value. However, the national books and duplicate copies all vanished during the Ming Dynasty. Later during the Qing Dynasty, the Qing government ordered a re-construction of the Yuan Chronicle from different sources.

### Mong, Man (Miao), and Shuo during Yuan Dynasty

Under the Yuan Chronicle, the southerners were known as Zhong Jia Man (仲家蛮 Tsoom Tsev Maab) which is traced to Qízhōng Mán Lǐ, Mán Liáo, Western Yuan Mán, Dòng Mán, Buyi, and others. They were also known as being descendants from Bai Yuè (“其中蛮俚、蛮僚、西原蛮、洞蛮等指百越后世 [夷蛮 - “Yi Maab”]). The chronicle also talks about the “Miao Man” as Man being Miao.

The term “Miao” resurfaced during the Song and Yuan Dynasties. Unable to access documentation related to the term Miao during the Song period, Miao history during that time was not clear. Based on the Yuan Historical Records (元史), the Miao are people of Man which is consistent to the Man Chronicles that was covered during the Tang Dynasty.

Under the Yuan Chronicles, it talks about the “Miao Man”. For example, “江西官军掠州县，样婴儿贯槩上为戏，独不敢入安庆界。广西苗军元帅阿思兰抵庐州，遣使者至，腰刀 sovereignty 直入，肋阙供亿。阙叱左右缚付狱，抗疏言：‘苗蛮素不被王化，其人与禽兽等，不宜使入中国’ 诏阿思兰还军。转淮南行省参知政事，寻改左丞，赐二品服。阙益自奋，誓以死报国。立旌忠祠，集将士祠下，谓之曰：‘男子生为韦孝宽，死为张巡，不可为不义屈。’ 闻者壮之。”<sup>262</sup> This paragraph talks about the Yuan government working with Guangxi Miao troops to suppress and pacify the Miao Man in the Western Jiang River region known as Jiangxi (江西). It says that various Jiangxi states and county governments were looted, and no one dared not to enter Anqing Prefecture (安庆县). Anqing was in present-day Southern Anhui Province. Guangxi Miao troops led by Captain A'Silan arrived in that region and he dispatched envoys to Luzhou where they tied up and jailed the looters. Luzhou (庐州) was present-day Hefei City (合肥市) in Anhui Province. While threw the looters into jail, they said “Miao Man [rebel Man] not noble [not loyal and civil], like wild beasts cannot enter ‘Zhongguo’ [the central region].” The paragraph further spoke of the

<sup>262</sup> Kē Shàomín, “New Yuan Chronicle Records,” Category: Official Records, Volume 218: Annal 114, Biographies, 1922. (total 257 volumes) [柯劭忞, “新元史”, 类别: 正史, 卷二百十八 列传第一百四十四, 纪传体, 1922. (257 卷)]



place Zhuǎn Huáinán Province Shěng Cān Zhī Zhèngshì (转淮南行省参知政事) which was a very important northern city of present-day Anhui that used to be part of Jiangxi.

The Man and their southern locations were also known by **Ming** (明) related names. For example, under the Yuan Chronicles (元史—地理志 (下), 志第十三, 地理四), it talks about the southern [Man] names such as *Kun Ming* (present-day Kunming), *Song Ming*, *An Rui Ming*, *Xi Ming Luobo*, *Yi Ming Luo*, *Chuan Ming*, *Si Ming*, *Ming Liàng Yú Wēi Chu*, *Zhūgé Kǒng Míng Zhēng Nán Zhong*, *Gāo Míng Liàng Wèi Chu Gōng*, *Kǒng Míng Dìng Yì Zhou*, *Yú Sōng Míng Zhou*, *Míng Hú Zhīnán*, *Sōng Míng Zhōu*, *Yǒng Míng*, and *Sī Míng Lù* (明量于威楚, 诸葛孔明征南中, 高明量为楚公, 孔明定益州, 与嵩明州, 明湖之南, 嵩明州, 永明, 思明路). **Kun Ming**, for example, is a Man term meaning “Ming provincial area.” Mong came to be familiar with the term “kun” when they lived among the Man people in the southwest and Southeast Asia. The Man term “kun” is equivalent to the Mong term “xiang” (乡 “xyaab”).

Yuan Historical Record further stated under Volume 13 (志第十三) of the Fourth Geography Chronicle (地理四 “Teb Lim Plaub”) that the Kun Ming regions were inhabited by Black Man and White Man (乌蛮; 白蛮). Bai Man at northeast region from Kun Ming named their region into Song Ming (嵩明). Both Song Ming and Kun Ming are now part of present-day Kunming of Yunnan. The name Song Ming also existed at the border of Yang Ling (杨林 “Yaaj Leej”) of the Tong Quan State (通泉) during that time.

Song Ming lived by Han people as well. Han here could be people from Han Guo of Chu Man or from the newer Han of Mong XiongNu and their followers. After Black Man and White Man became strong, the Han people left that region. *Mong Shi* (transliterated under 盟誓) were also living there and so that region became known as Song Mong (嵩盟 Xoob Moob). To the south of the state (Song Ming) there was a strong hold (土台 “Thum Thaiiv”) that became part of the Mong league as well (盟会处也).

Han established the Chang Zhou (“Tshaav Tsoub”), which included Zhu JinCheng and A’Ge cities (“Tsuji CeebTsheej” & “Ab Qaws”). After Mong Shi prospered and began to rise, those regions were incorporated into the Song Mong sovereignty.

Below are some of the writing records from the Yuan Chronicle, Volume 13. It talks about the Mong and Man people.

During the 6<sup>th</sup> year of Emperor Xian Zong (Yuan), the families of Song Ming (referred to Man) grew to over 10,000. The Song Mong sovereignty came down to be named Chang Zhou (复改长州) again in the 12th year. By the 15th year, that region was changed to Song Ming once more. It then was turned into a state by the 22nd year of Yuan Xian Zong reign. [“嵩明州, 下. 州在中庆东北, 治沙札卧城. 乌蛮车氏所筑, 白蛮名为嵩明. 昔汉人居之, 后乌, 白蛮强盛, 汉人徙去, 盟誓于此, 因号嵩盟, 今州南有土台, 盟会处也. 汉人尝立长州, 筑金城、阿葛二城. 蒙氏兴, 改长州为嵩盟部, 段氏因之. 元宪宗六年, 立嵩明万户. 至元十二年, 复改长州. 十五年, 升嵩明府. 二十二年, 降为州.”]

Under Li Zhou, known as **Gui Zhou** Dudu, during the time of Mong Zhao (*The Great Mong Guo*), Luo Lan regions were inhabited by A’Dou descendants, and that region was named A’Dou Bu. There was a three year revolt in that region. During the tenth year of Yuan, that region was pacified and seized by *Black Mong*. The **Qian Hu** government system was set up on the eighteenth year. Qian Hu was a governmental department title. During the twenty-second year, Black Man rebelled and fled the Luo Luo. In the twenty-

third year, soldiers and civilians rebelled against the local government. In the twenty-sixth year, the government struck the state seizing through the Jiang Chang region (建昌路), presently Yichang (宜昌). (“里州，下。唐隶嵩州都督。蒙诏时落兰部小酋阿都之裔居此，因名阿都部。传至纳空，随建蒂内附。<sup>263</sup>中统三年叛。至元十年，其子耶吻效顺，隶乌蒙。十八年，设千户。二十二年，同乌蛮叛，奔罗斯。二十三年，升军民总管府。二十六年，府罢为州，隶建昌路。”)

Kuo Zhou was a secret government post (present-day Ninnan County of Southern Sichuan [今四川宁南县]). The ancient name of that place was Wu Cheng Yi, Black Mong living area. The Xi Zhongyou Mong's descendants became known as *Ke* (juci). This place was incorporated into the ministry of administration and mistakenly called Kuo. (“阔州，下。州治密纳甸。古无城邑，乌蒙所居。昔仲由蒙之裔孙名科居此，因以名为部号，后讹为阔。至三十七世孙夔罗内附。至元九年，设千户。二十六年，改为州。”)

**Gui Zhou** (嵩州) was another ancient term for *Western Yue* (越西) which was ancient Sichuan. Western Yue was the Black Man region which correlates with Chongqing, Southern Sichuan, Northern Guizhou, and Northeast Yunnan regions.

There was also a Black Man region northeast of Chongqing that Mong came to live among. That region was known as Black Sa (乌撒). It was the Black Mong soldiers' military base (750 li northeast of Chongqing). The name used to be known as *Ba Fan Wu Gū*, and was later known as *Ba De Dian*. It was also inhabited by Black Za Man [of the Ba people]. Under the Pu Liu governing regions, it included Black Sa district, A'Tou district, Yi Xi district, Yi Nian district, Black Mong district, and Bi Pan district. From east to west were Mang Bu and A'Cheng (two regions). Later, Black Man's descendants became fed up and became strong. They rebelled and occupied these areas. They named these places according to their ancestors' name "Wu Sa" (**Black Sa**). Emperor Xian Zong made war with Dali but they did not surrender. During the 10th year they began to be pacified; during the 13th year, Black Sa was established. The 21<sup>st</sup> year of Yuan, military and civilian towns were established; 24<sup>th</sup> year, Black Sa became part of Black Mong's military and civil management. (“乌撒乌蒙宣慰司，在本部巴的甸。乌撒者蛮名也。其部在中庆东北七百五十里，旧名巴凡兀姑，今曰巴的甸，自昔乌杂蛮居之。今所辖部六，曰乌撒部、阿头部、易溪部、易娘部、乌蒙部、阔畔部。其东西又有芒布、阿晟二部。后乌蛮之裔折怒始强大，尽得其地，因取远祖乌撒为部名。宪宗征大理，累招不降。至元十年始附。十三年，立乌撒路。十五年，为军民总管府。二十一年，改军民宣抚司。二十四年，升乌撒乌蒙宣慰司。”)<sup>264</sup>

Under these writings, “**Black Mong**” was known for the first time in history. “Black” was derived from Mong living among the Black Man people of that region. The “black” label in this case has to do with the complexion of the people. Mong who lived into that region married Man women and were ethnically mixed into “Black Mong.” Yet the “Black Mong” during that time could be part descendants from the Black Huan, known as [Mong] Xianbei *WuHuan* (乌桓).

The Black Mong under this discussion were not the “Hei Miao,” a label for those Mong who wore black clothing in Eastern Guizhou, “Black Tataars,” or the “Black Man” people known under Tang history. These Mong people were known to have been living at

<sup>263</sup> The line “传至纳空，随建蒂内附” has not been translated.

<sup>264</sup> “元史,” 卷六十一, 志第十三, 地理四.

the northern ridge of the Southwest which ranged from eastern Chongqing and southern Sichuan to northwest Guizhou since the Yuan Dynasty. Based on this writing, they worked for the Yuan government.

Black Sa could be a variation of Black Shuo. For example, the subgroup Mong people who are proclaiming that they are Mong Sa could be a mix of Black Sa and Black Mong. From literature point of view, Sa and Shuo are related but they were used differently. A group of Han Mong in Western Guizhou self-reference as “Mong Sa” and proclaimed that they are “Han Mong”.

**Shuo** is a given name by the majority Mong in referencing other ethnic nationalities that were counted into the Mong kingdoms. Those [Mong] who became enemies to the Mong nation were also considered to be Shuo. From that sense, Shuo is a general name for people who lived among the Mong but did not admit to the name Mong. Shuo was also referring to the people living among the Mong such as the Shuang and Shu. Refer to Chapter 2 for more details.

The term Shuo (属 “Shuav”) was widely used in previous [Mong] kingdoms and during the Yuan Dynasty. Those who were united into the Mong kingdoms were called Shuo under the Mong language. The term was used in variety ways. Below are examples from the Yuan Chronicle that illustrates the term “Shuo” in referring to all the regional people that were counted into the Mong Yuan sovereignty.

“东南两关来属” means “two regions of Southeast were counted [shuo] as part of the nation”. “南唐升镇为清江县，属洪州，后又属筠州” says “Southern Tang ... Qing Jiang County was counted [Shuo as to group] under Hong State; then was counted [shuo] as Jun State [under Yuan]. “二十二年，割属江西，领一司、三县” says “Twenty two years [of Yuan Dynasty], dividing and uniting (属) Jiangxi into a leading department under three counties.

“建昌州，下。唐初置南昌州，后废，属洪州。宋属南康军” says that Jianchang state was installed as NanChang State during Tang Dynasty. After it was ousted, it was counted (united [Shuo]) into Hong State. Song government counted it [Jianchang State] into a southern military base.

“至大三年，复置龙南、安远二县，属宁都” means “third year of ZhiDa time, Fu Zhi LongNan and An Yuan Er County were counted [Shuo] into NingDu.” “瑞金。下。旧属虔州，大德元年来属” says “Ruijin, old alliance Qian State, during Yuan the Great it became united or a vassal [Shuo 属] under Yuan.” “曲江，中。元初分县城西厢地及城外三厢，属录事司” says “Qu Jiang, central. Yuan first divided counties into western districts that became three outer districts, counted [Shuo 属] on record as government divisions.”

“十七年，立德庆路总管府，后仍属广东道” translates as follow: “17 year [into Yuan Dynasty], controlled Deqing Road into the Government Officials, but has not counted (united [Shuo]) into Guangdong regions.” “十七年，改为下路总管府，仍属广东” says “17 year, converted all southern road (places) government official, except have not counted or united [Shuo] into Guangdong.”

“十九年，升桂阳县为散州，割连州阳山县来属，为蒙古忽都虎郡王分地，元隶湖南道宣慰司，后隶广东道” says “19<sup>th</sup> year [into Yuan Dynasty], promoted Gui Yang County into Wei San State), counted (united [Shuo]) Ge Lian Zhou Yang Mountain, Ancient Mong controlled and divided all warlord and kingship regions (“Pì Hu all tiger”), Yuan captured Hunan and turned into Xian Wie Division, and then captured Guangdong region.”

“阳山. 下. 唐属连州, 宋因之. 至元十九年割以来属” Tang counted (Shuo 属) as Liang State, consequently controlled by Song. The time Yuan took control during 19<sup>th</sup> year [of Yuan time], it was counted (属 [shuav]) as part of Yuan.

In Chapter 15, Geography 6, (志第十五, 地理六), it states “In the Central Book of Provinces, Hu Guang and so on became 30 Roads (main regions), 13 States, three branch of government, 15 police forces, three branches of army, [Hu Guang and others] were counted (Shuo) as three prefectures (府三), counted (as to create) into 17 states, counted in 150 counties, and collectively govern different groups of people into one central government; Yuanjiang (沅江) that was originally grouped [Shuo] under Langzhou was united (as to count) as well [under Yuan]. [湖广等处行中书省, 为路三十、州十三、府三、安抚司十五、军三, 属府三, 属州十七, 属县一百五十, 管番民总管一; 沅江. 下. 本属朗州. 后来属.]

Before Song Dali time, Wei Chu (威楚) was counted (属 [shuo]) into the government of Ministry; and Pu'er Hani and Yi Autonomous counties were counted (隶属 [shuo]) under the SiMao diqu (思茅地区 “Swo Maub teb chaws”). SiMao was referring to the ancient people who dressed in grass or has to do with grass culture. During that time, Jinggu Dai nationality and Yi nationality autonomous also established in the Southwest known as Wei Yuan State (威远州), a general state name at present-day Yunnan Province, under central west of SiMao City (思茅市).

## Mong Shi (Mong People)

During the Yuan era, besides the Yellow River Basin and the two southern river basins, Mong families also migrated into the Sichuan, Yunnan, Guangxi, Chu regions of Jiangxi, and Guangdong. The two southern river basins were the Huai River and Yangtze River which are **JiangBei** and **JiangNan** respectively (Northern Jiangsu and Southern Jiangsu regions). West of JiangNan was **JiangXi**. All the regions along the Yangtze River to the west were the Chu Man's homeland.

Among the Man, *Mong Shi* (referring to Mong families and people) lived in small communities at many areas in the south. For instance, the Yuan Chronicle recorded under Volume 13 that the Yunnan regional areas also consisted of Mong Shi. Those regions included the Sōng Ming State (嵩明州; now Northeast Yunnan), Ānníng State (安宁州; now Eastern Yunnan), Zhèn Nán State (镇南州; Southern Yunnan), NánĀn State (南安州), Hé Qū State (和曲州), Hè Qīng County (鹤庆县), Hè Qīng Xiàn (鹤庆县), and Jiàn Chuān (剑川), Bei Shèng Fǔ (北胜府; at eastern Lijiang), Línān Lù (临安路), Chéngjiāng Road (澄江路), LínĀn lù (临安路; at Tonghai County), Xīnxīng State (新兴州; now Yùxī Shi Jìng), Hé Qū State (和曲州), Jiàn Shuǐ (建水), Wei Chu Kāi Nán Road (威楚开南路), and so forth.

The following paragraphs will list some writings from the Yuan Chronicle that talk about the Mong Shi people in the southwest.<sup>265</sup> The time period was from the Great Mong Guo and from the Tang Dynasty to Yuan Dynasty.

Under the fifth state, county three (州吾, 县三), Heyang, it talks about Jiang Chuan (江川) at East Central Yunnan as being a White Man region (白蛮). Mong Shi lived among

265 “元史,” 卷六十一, 志第十三: 地理四.

them and revolted against the Tang government [during Tang Dynasty]. That was when they formed the Dali Kingdom. This correlates with previous discussions about Mong clans who previously migrated to live among the Man and were united into Southern Zhao, the Great Mong Country. Around Jiang Chuan, Man soldiers, known as Zhi Duàn families, also lived in the remote cities in that region (至段氏, 些麼徒蛮之裔居此城). Northwest of Yang Zong was the *Southern Ming Lake* (阳宗. 下. 在本路西北, 明湖之南). In the past, that region was home to some Man people. It was said they were a strong clan, which included the Lú shě chiefs. There, they established a district army of a thousand. During the thirteenth year of Yuan Dynasty, that area became a county. (昔麼、些蛮居之. 号曰强宗部, 其酋卢舍内附). 立本部千户. 至元十三年, 改为县.)

The above says that Mong people were known to exist in Yunnan since the Tang Dynasty and they were part of the Mong immigrants in the south after the Sixteen Kingdoms or Northern Dynasty. Past literatures mostly classified those immigrants as “Qiang” but they included the Di, Xianbei, and perhaps XiongNu. They were part of the Yunnan people who rebelled against the Tang government during Tang’s expansion. However, they eventually cooperated and allied with Tang government.

Mong Shi (“Moob Shib”) was also known to live at the border of Guizhou and Yunnan at Pǔ Ān Road (普安路) during the Yuan Dynasty. That was at Guizhou Province Pán County of the old Pratt. Mong were living at present-day Sichuan as well. For example, Yuan Chronicle states that Mong Shi was at Yǒngchāng State and Lǐ Zhōu Zhèn. Yǒngchāng State (永昌州) was at northeast Sichuan at present-day Northwest Huì Lǐ County (今四川省会理县西北) bordering Gansu. Lǐ Zhōu Zhèn was at Sì Chāng (四昌). That region was at present-day southwest Sichuan.

In Chuan Si, Ānníng State, *there was black Man, white Man, and Mong Shi. During the time Mong Shi’s rule was ending [referring to the time of Tang Dynasty], Shan Chan’s Chief Sun Shi became the city governor (Tswu). Yuan family and Gao family also had their own ground. (蒙氏终, 善阐酋孙氏为安宁城主, 及袁氏、高氏互有其地.)* This reveals that Mong from the north as well as Yuan clan (“Yawg”) and Gao clans (from Goguryeo 高句丽) had already entered Southwest China before the Yuan Dynasty. Goguryeo are part of the Mong people from the northeast.

*The Yuan family (袁 “Yawg”) was also a branch descendant from Zhuanxu. They were direct descendants from Yu Shun (虞舜) who was a descendant from Zhuanxu, the Mong Shi. They first appeared at the Yellow River during Zhuanxu time.*

During the Southern Zhao era, under the Li State at Northwest Road (East regions of LuGu Water (泸沽水) known as Long Mo Cheng (笼麼城)), there were various [Man] ethnic minorities in the southwest fighting for their land and against encroachment. Up until the time of Duan Shi Xing (段氏兴), A’ Zong’s people (阿宗) were compliant but they later revolted. During the Yuan Dynasty they were defeated by Mong. After that, the title “**Qian Hu**” (千户) was used as a high official title in that region. During the fifteenth year, the county name Chuan Bei was changed to Li State (Li Zhou [礼州]). At Li Yi County, Lugu (泸沽), north of the state Li, lived previous Luo Luo Man people (罗落蛮). Various *Mong Shi* tribes also lived in that region. Black Man (乌蛮) was the acting city and county government in that region. The majority of people there called their regional name Luo Lang Bu (落兰部), also known as Luo Luo (罗落). *Pu De* (蒲德), a leader of that region,

let his nephew become emperor (known as Jian Di [建蒂]) of that region and was in compliance with Yuan. That emperor later made war and even killed Pu De. That region then broke off into their own tribal regions. (“礼州，下。州在路西北，泸沽水东，所治曰笼磨城。南诏末，诸蛮 (all Man) 相侵夺，至段氏兴，并有其地。裔孙阿宗内附，复叛，至元九年平之，设千户。十五年，改为礼州。领一县：泸沽。县在州北。昔罗落蛮所居，至蒙氏霸诸部，以乌蛮酋守此城，后渐盛，自号曰落兰部，或称罗落。其裔蒲德遣其侄建蒂内附。建蒂继叛，杀蒲德，自为酋长，并有诸部。至元九年平之，设千户。十三年升万户，十五年改县。”) *The above supports the previous discussion that northerners (Qiang, etc.) and part of the Black Man people were grouped into present-day Yi and Naxi Nationalities. A major part of present-day Yi nationality self-referenced Luo Luo.*

Under Huili Zhou, a state in the Southeast of Huichuan (Sichuan Area) of Tang, imperial government ordered to count Nan Zhao (Black Man & White Man) as part of Huichuan government (节度 Jie Du). That area was named Xi Tuo (昔陀). There was a Man leader named A'Tang Jiang (阿坛绛), also originally of “Mong genetic species”. The original Luo followers (其裔罗于则) came from Xi Tuo and their ancestor's name was JiangBu. After he [A'Tang] became powerful, he governed four states of land called **Mong Wai**. During the Yuan Dynasty, the eighth year of Xiàn Zōng, the Sun also included Lu, Li Bi River Qianhu. During the fourth year, it was counted (united) into the Luo Lan Division. (“会理州，下。州在会川府东南。唐时南诏属会川节度，地名昔陀。有蛮名阿坛绛，亦仲由蒙之遗种。其裔罗于则，得昔陀地居之，取祖名曰绛部，后强盛，尽有四州之地，号蒙歪。元宪宗八年，其孙亦芦内附，隶阆畔万户。至元四年，属落兰部。十三年，改隶会川路。十五年，置会理州，仍隶会川。二十七年，复属阆畔部。”) *This writing suggests that Mong who immigrated into the southwest the earliest were blending with Man people. They were originally Mong.*

Yǒngchāng State was at the Northern Road (Jū) of present-day Zhōu Chéng (居今州城). During the Tang Dynasty, Tiān Bǎo reign (742-756), there was no longer Southern Zhao (南诏), but only Huichuan capital area. *To govern that region, Mong Shi established five government prefectures, and 12 clans. “Xi, Zhāng, Wáng, Li, Zhào, Yáng, Zhōu, Gāo, Duàn, Hé, Sū, and Gōng” were resettled into that region. The clan Zhao (“Tsom”) was the acting government during that time. (“永昌州，下。州在路北，治故归依城，即古会川也。唐天宝末，没于南诏，置会川都督。至蒙氏改会同府，置五睑，徙张、王、李、赵、杨、周、高、段、何、苏、龚、尹十二姓于此，以赵氏为府主，居今州城。”)*

Lixi State (ancient capital name: Wu Cheng) had Man Yun Li Kou (蛮云黎疆 [Man Yun of the Red cloud]) living there. *É or Er (訛) was their name during that time. In the early days Black Man and Han people lived together. Southern Zhao Ge Luofeng (阁罗凤) rebelled [during Tang Dynasty]<sup>266</sup> and white Man ('Maab') resettled in the city. Once Mong Shi's rule ended [during Tang Dynasty], Luoluo [Black Man] gradually went by White Man. When the Duan people became strong, Lixi became Luoluo Man of the Yi regions. During the ninth year of the Yuan Dynasty, they were led by A'Yi (阿夷) and others [conformed under Yuan], and their ministry name (or tribal name) was changed to Lixi Zhou (黎溪州 [Lixi State]. (“黎溪州，下。古无城邑，蛮云黎疆，訛为今名。初，乌蛮与汉人杂处，及南诏*

<sup>266</sup> Tang originally made Ge Luofeng a Wang (King) in that region. Once he rebelled, he made the White Man people part of his movement and allowed them to guard the cities.

阁罗凤叛，徙白蛮守之。蒙氏终，罗罗逐去白蛮。段氏兴，令罗罗蛮乞夷据其地。至元九年，其裔阿夷内附，改其部为黎溪州。” *The above record shows that Luoluo Er Man (Man Yi) used to be Black Man who gradually went by White Man after Mong's ruling in that region ended. That could be a result of mixed marriages with the newcomers (Chu Han, Qiang, Di, Mong, etc.). Chapter 2 has covered that part of Zhejiang people still self-reference as Er and speaks Er Man language. The Er [Man] people were then going by Han and lived among the Black Man.*

Han people of that era were the Han from Chu Han. The original Grand Yuan chronicles along with others were destroyed and vanished from the academic curriculum since the fall of Yuan. Therefore, the term “汉人” seen in the new versions of the 20<sup>th</sup> century could have been inserted. It cannot be verified if it was originally used in the original book(s).

Li (黎) is the same name as the Nine Li (Jiuli) and has to do with black. The Li State was abolished during Ming Dynasty in the twenty-seventh year of Ming Hongwu (1394).<sup>267</sup>

“Lóng State (隆州), in the southwest, was neighbor to Han Qióng Dou County (汉邛都县). During Tang Dynasty, Hui State Huì Chuān County was in the northwest (Gansu).” It is very close to Sichuan, west of Lángzhōng (阆中), which is Huì Chuān Zhèn Wèiyú Gansu Province Wèi Yuán County. “Mong Shi commissioned (changed) Hui Chuan (会同) into Huitong Luo (会同逻), and established five prefectures there. That state government (Long State) became Fu Jian (府睑). Subsequently, Zhu Yang Dalan (“Tswv Yaaj TajLaam [杨大兰]) made the northern part of the prefecture into a city called Da Long City (“Taj LoogTsheej”), which became a Yuan state of governance [of Long State]. That region was part of Yuan since the thirteenth year of Yuan, and government title was named Qian Hu during the fourteenth year. During the seventeenth year, it was named Long State.” (“隆州，下。州在路之西南，与汉邛都县接境，唐会川县之西北。蒙氏改会川为会同逻，立五睑，本州为边府睑。其后睑主杨大兰于睑北塏上立城，分派而居，名曰大隆城，即今州治也。元至元十三年内附。十四年，设千户。十七年，改隆州。”)

There is a place in Yunnan that was known as Guangxi Road at present-day Western Lu (泸西) County. “Under Guangxi Road, lived the Eastern Cuan Black Man Mi (弥), Lu (鹿), and others. During Tang Dynasty, it was called Jimi Zhou, and the state government was at Li Qian Zhou. Since the time of Shi Zong, the two tribes Mi and Le (弥,勒) were very powerful [in that region]. Mong families and Duan families were not powerful [compare to Mi and Le]. During the seventh year of Xian Zong, Yuan Dynasty, after Shi Zong time, the two tribes [Mi & Le] were controlled [meaning annexed under Mong]; therefore, Mong then had Wan Hu (万户) in that region. They became soldiers [for Yuan] at Guangxi Lu during the twelfth year of Yuan Dynasty. Since the eighteenth year (of Yuan), they were no longer made into soldiers, and became (夏 “came down as”) normal citizens (复为民 [Xia wei min]). That region was also known as Ling Zhou Er (Leej Zhou Ob’).” (“广西路，下。东爨乌蛮弥鹿等部所居。唐为羁縻州，隶黔州都督府。后师宗、弥勒二部浸盛，蒙氏、段氏莫能制。元宪宗七年，二部内附，隶落蒙万户。至元十二年，籍二部为军，立广西路。十八年，复为民。领州二。”)

<sup>267</sup> 高文德主编，《中国少数民族史大辞典》：吉林教育出版社，1995年12月：第2515页。

“Wan Hu” was a high-ranking government title during that time who governed a large populated region. It was equivalent to the title Marquis in Europe history.

The term Xia (夏) mentioned in the previous paragraphs means “came down to” or “to become”. This supports the argument in Chapter 3 that “Xia” or “Hua Xia” also means to prosper in to the south [go down] or to become Xia.

The examples presented above show that Mong people existed for a long time, and they were not originally Man people of San Miao. The Mong of that period gradually mixed with the Man people.

## Mining Communities

Besides colonization, Mong also flourished in the ancient Jiangxi and Guangxi regions by mining. Mines were established in the Mong Mountains (transliterated as 蒙山) and other mountain regions of Hubei, Jiangxi, and Guangxi. In those mountains, rich minerals ranging from gold, silver, copper, iron, aluminum, zinc, and barite were first discovered during the Southern Song Dynasty.

In silver mine ruins, there was a finding of carved characters on stone walls in front of one of the mine entrances of the Mong Mountain of Jiangxi. The characters are faintly visible and recorded the earliest time of the mine as well as the end of the mine. According to a group of experts who examined the mine, the beginning date of the mine was established during Southern Song, the sixth year of Qing Yuan (采于南宋庆元六年 (公元 1200 年)). It also stated that it was closed during the third year of Baoyou reign (宝祐三年) of Southern Song. During the Yuan Dynasty, the mine was re-opened. Silver as well as other lead deposits were extracted. It recorded that the mine was last closed during the 23<sup>rd</sup> year of Wanli reign, Ming Dynasty (明朝万历二十三年 (公元 1595 年)).<sup>268</sup>

The previous findings point out that mining took place in Jiangxi during the three dynasties of Southern Song, Yuan, and early part of Ming. Mong communities were established in those regions during Southern Song and Yuan eras.

Because silver became popular, northerners [Mong] poured into those regions to work in those mines. Paper money was used as the predominant circulating currency, but silver was the idiom for wealth during that era. A huge amount of the harvested silver was sent back to Karakorum (“QhasZaag QuasZeeg”) during the Yuan Dynasty.

The name “Mong Mountains” in Guangxi survived under the city MongShan (蒙山) next to the Mong Mountains region, which is located to the east of the DaYao Mountains (“Da Mien Shan”). Those mountains are located about 148 kilometers south of present-day Guilin, and were renamed to Mong Mountain about 100 years ago. Many Mong in that region moved to Southeastern Guizhou. Those who stayed behind blended with the local people.

Mong at Jiangxi and Guangxi prospered from the silver they harvested. Because Mong were accustomed to jewelry and practiced Shamanity from the north, the harvested

268 Wang Qingshen, “Shang Gao County Mong Mountain Sliver MineRuin,” Jiangxi Historical Relics [Magazine name], *Southern Heritage Magazine Editorial*, 4<sup>th</sup> issue, 1983. [王庆莘, “上高县蒙山银矿遗址,” 江西历史文物, 南方文物杂志编辑部, 1983年04期.]



silver was made into necklaces and bracelets for good luck. They would protect them from bad spirits. Later many garbed them for fashion and for showing wealth. Other southerners also wore silver jewelries obtained from those silver mines.

Besides the silver mines, there were copper mines at the **Mong Mountains** in the Hubei province as well. Those copper ruins were established as early as the Tang and Song Dynasties. Hubei copper ruins of the Mong Mountains were later renamed to Xiang Mountains. Mines were established around those regions. For instance, Longquan Shuyuan, Lu Fuzi Ci, Lao Lai Shan Zhuang, Mong Quan, Long Quan, Hui Quan, Shukou Quan, Wenming Hu, Jiang Jingtai, Qinghe Qiao, and Lieshi Lingyuan all had mines (龙泉书院、陆夫子祠、老莱山庄、蒙泉、龙泉、惠泉、顺口泉、文明湖、讲经台、清河桥、烈士陵园). They are presently located in the suburbs west of Jingmen City (荆门市).<sup>269</sup> The existence of the Mong name in that region since the Tang and Song Dynasties suggests that Mong mining communities were established there very early. That correlates with existing Mong stories that talk about their ancestors were forced out from those mining regions.

Figure 6.11 Baidu presentation on Hubei Mong Mountains



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Despite the wars, Mong prospered and lived better lives since Tang up until the Yuan Dynasty. They got better land to farm as they expanded their wealth from the Yellow River Basin into the south. They were able to travel freely during that time. Many migrated into the south to get away from the cold and harsh life of the northern plains.

New immigrants were experienced dry-land farmers and were mostly those who emigrated from the northern and northeastern regions. Those areas range from Inner Mongolia into Heilongjiang down to Liaoning and Jilin. That was one of the largest

<sup>269</sup> Source from Baike Baidu (See Figure 6.11).

immigrations of Mong nationalities into the south since the Five Hu era. The regions from Heilongjiang to Liaoning were known as the Dong Bei Ping Valley (东北平).<sup>270</sup> It was known for its dry-land agriculture very early in history.

Mong talked about their ancestors crossing the snowy mountains into “DleiDlangDei” (Yellow River Basin). Shanxi and Hebei has a long range of mountains which was known as Daxing Anling (大兴安岭). Their folklores describe the migration during the winter time, and some claimed that it took over one month for their ancestors to get to JiangNan. Those migrations were part of the Yuan Dynasty as well as previous periods. The result was that many settled into the south as far as the ancient Jiangxi Fuguang to work on the silver mines.

According to one popular story, Mong crossed Jiangsu region where there was a hill with large tree known as “Dlawm Ntshua Ntoo” before they entered Jiangnan. Jiangnan is present-day Southern Jiangsu (Nanjing) and Shanghai areas. This story makes sense and it supports that Mong once lived in freezing mountains where many people died. Historical data also supports that it was likely to be in the far north or northeast, and not in Gansu. Those freezing mountain terrains are often mistaken for the “three danger zones” of Gansu which was the San Miao history and it was not the freezing mountains of the Mong history.

Mong were experienced dry-land farmers. They also raised livestock for a living. It was not until later that many took on the rice paddy farming at JiangShan. There, Mong learned how to farm rice paddies and practice aquaculture. Fishing and hunting, on the other hand, were always part of Mong’s survival skills that were passed down from generation to generation.

*“Thaum ntxuv Moob los nrog cov Maab nyob, Moob cov puj naav tab moog ua laj ua tsis yeej cov Maab; Moob txhaj li ua teb npleg teb pobkws,”* explained by Zhang Yuan Qi (张元奇 Tsaab Chij), a retired officer in Wenshan, Yunnan. He stated that when Mong first came to live among the Mán, Mong were not as capable rice paddy farmers as the Mán because their women wore skirts. Therefore, most Mong continued to practice their dry-land farming. Still, that was not the reason why Mong in China lived in the mountains. That reasons will be covered in the next chapter.

Since Mong had been living among the southerners for a long time, they and other people of China went through many rounds of culture and custom changes through assimilation. Interracial marriages did occur among the Northern Mong and Southern Mong as well as with Shuo and Man people. Past literatures referred to that process as “being Sinicized”. From the Mong view of history, southern people were being Monganized. That is highly the case because the trend of preference among people of China was white complexion over dark complexion. Yet their interracial marriages among different people and assimilation between different cultures and languages have developed people of China into what they are presently.

Their differences of ethnic mixing under Yuan country also created segregation and discontent between Yuan and other Mong Khanates at the far north and far west. Those

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<sup>270</sup> Dong Bei Ping was later renamed to Mang Zhou, more often seen as Man Zhou and Manchuria that derived from the Mandarin pinyin of “Manzu”.

were respectively Mongolia, Russia, Middle Eastern, and Eastern Europe regional khanates; and they gradually distanced from the Mong under of the Yuan Empire.

The far northern Mong and far western Mong also changed in their own ways based on their assimilations with Russians, Turkish, Middle Easterners, and Europeans. They developed into other nations and lost their Mong origin.

Mong people assimilated with others so vastly in many parts of the world that segregation and disunity grew among them. Nevertheless, the Mong under the Yuan Empire did not fail because the other Mong Khanates did not help them. The sign of trouble for the Yuan government started during BuYanTu's reign. It impacted the following Yuan's rulers and their governing.

### **Fall of Yuan**

The Mong Yuan government failed because they were unable to control a civil war. From the beginning of the Yuan Empire, Mong were sent to different regions of the country to hold government jobs. The government and their social policies created a class structure that benefited the government and official families. According to Ming historical data, ancient Mong nations were treated as first class citizens over others. Ancient Mong were granted higher political positions and benefited from the system. That led to political discrimination against those who were not part of the New Mong movement under Yuan Dynasty. That government culture of passing down official titles to heirs was always part of China's political culture before the Yuan era and continued to be part of following dynasties. It was a partial cause but not the main cause of the downfall of the Yuan Dynasty. There were multiple problems that led to the civil wars that ended the Yuan Dynasty.

One reason for the downfall was related to corruptions which started from BuYanTu's time; political struggles that resulted in assassinations of the two Emperors; and disunity which led to civil war and segregations among the Mong brothers. The most catastrophic thing to do was to give power to young princes who were not capable of ruling at their ages, especially when their national policies among ethnicities were not fair. For examples, Shidebala was made Emperor when he was 18 years of age, Yesun Temur at 20, Tugh Temur at 24, Richinbal at 6, and Toghun Temur at 13.

The Yuan's young princes took the ruling power, but had no ruling experience or no vision as a ruler. While rebellions and revolts occurred the Yuan did not send troops to enforce the situations. When they did, they did not completely stabilize the situation. That had turned the country into a dysfunctional and disoriented society.

Young emperors were also puppet rulers, a result from trying to maintain the bloodline on the throne. They were not fit to be rulers during that time. Their administration and management of the country were not fully utilized. Instead the internal affairs within the ruling family overplayed their roles as government. That led to their unpopular government and inability to have control toward the near end.

The power struggles among the royal family had shifted their focus away from managing their officers and armies. Therefore, the armies did not properly enforce and

guard the empire during the critical times. In addition, low morale was a factor causing officers and their involvements to have little effort.

One of the larger problems was the economic disasters caused by droughts, floods, military spending, and unbalanced wealth among the ruling class and the people. A large portion of the fertile land was reserved for pastures; taxes increased among the people to solve the economic problem; and many were forced to work on the floods from the Yellow River. All those factors led to public anguish.

In 1351 about 15 million migrant workers were forced by the Yuan government to work on the Yellow River embankment to control the flood. Those people were hungry and many died from the harsh labor.

Under Yuan historical record (元史), it states that the Yellow River overflowed for thousands of li (an ancient measurement system). *“Mong people were dying and under calamity. Cities and outer regions were flooded. Homes and crops were destroyed, and citizens were suffering from the situation. For nearly a year, the two regions Bo and Ying regions (亳 & 颍) were underwater and many were relocated into Hebei.”* The river continued to flood. After a few years, the river embankment built by the people did not work and the Mong regional Cao, Pu, Ji, and Yun continued suffering and dying. Therefore, more people resettled in the north.<sup>271</sup>

The flood of the Yellow River took place very early according to Volume 65 of the Yuan Chronicle. It states that during the third year of Wuzong (武宗) which was Qayisan Kulug reign, the Yellow River region was flooded. *Thousands of Mong were killed by the flood, cities were under water, houses floated with water, and people suffered from its toxicity. Afterward, they tried to rebuild. As the situation started to settle down, waves of turbulent water flooded again where the soil from Mong Jin to the east was washed away.*<sup>272</sup> (武宗至大三年十一月，河北河南道廉访司言：黄河决溢，千里蒙害，浸城郭，漂室庐坏禾稼，百姓已罹其毒。然后访求修治之方，而且众议纷纭，互陈利害，当事者疑惑不决，必须上请朝省，比至议定，其害滋大，所谓不预已然之弊。大抵黄河伏槽之时，水势似缓，观之不足为害，一遇霖潦，湍浪迅猛。自孟津以东，土性疏薄，兼带沙鹵，又失导泄之方，崩溃决溢，可翘足而待。)

Mong Jin (孟津) was originally written under the characters 盟泽 as covered in Chapter 3. Mong descendants from the north came back to live at their ancient place of the Yellow River and were facing a similar flood that their ancestors did a few thousand years ago.

During Emperor Ayurparibhadra's reign, Yuan tried to prevent the catastrophic flood by digging canals to control the Yellow River. Those canals were meant to drain the overflowing water into different regions. That process continued for the next fifty years. (元史,卷六十四, 河渠一)

The flood and the way the Yuan government handled the situation angered many citizens and ignited peasant revolts.

<sup>271</sup> Yuan Historical Record," by Song Lian, Volume 17 (part 1): Water Canals (2). ["元史," 宋濂, 志第十七上: 河渠二.]

<sup>272</sup> "元史," 北京国学时代文化传播有限公司, 卷六十五: 河渠二.

## The Red Turban Rebellion

**Hán Shan Tong** (韩山童 Ham Shaab Thoos), at Hebei Luan City, and his followers (Liú Fútōng, Dù Zūndào, Luō Wén Sù, Shèng Wén Yù, Wáng Xiǎnzhōng, Hán Yǎo and so forth) gathered 3,000 men and started the Red Turban movement in early May. At Ying State, Ying Shang County, they summoned a Shamanistic Vow by sacrificing a white horse and a black cow. (五月初, 韩山童与其信徒刘福通、杜遵道、罗文素、盛文郁、王显忠, 韩咬儿等聚众 3000 人于颍州颍上县, 杀黑牛白马, 誓告天地, 准备起义). They took oath to Heaven and Earth to rise up against the government, and their goal was to expose the uneven distribution of wealth. They used the slogan "Song Fu" as a political movement to rally support. The news leaked and local government troops staged a surprise crackdown and captured Han Shan Tong.<sup>273</sup>

Recent writers interpreted the slogan "Song Fu" as trying to re-establish the Song Dynasty. That era had nothing to do with the previous Song countries, but to recruit southern supporters who disapproved of the work and policies of the government. For example, recent Mong who promoted the name "Lao" in the United States of America and under other western countries were not to re-establish Laos or the Lao royal blood line, but to recruit support for their organizations from the Laotians. That was a political strategy.

The Red Turban groups were the Mong Yuan nationality who started the civil war. Mong and northern nationalities had a long history of wearing head turbans, and practicing Shamanistic vows ("Fiv Yeem"), just as Chu Han and Man had a history for worshipping Chiyou and practicing Buddhism.

Once imperial forces entered the city Ying Zhou, Liu Fu Tong ("Lauj Fum Thoob") and their rebel troops were defeated. Many fled to the south to regroup with other rebels at present-day Henan (河南) and Anhui (安徽). Han Shan Tong's son Han Lin ("Haam Leej") fled with the Yang mother (from the Yang clan) south and hid at Wu An Shan (now Jiangsu Suzhou).

Another son of Han Shan Tong, Xiao Ming Wang (小明王 Shoob Meej Waaj), continued to build the Red Turban Army (Hong Jin Jun 红巾军) at Fu-Tung County in Anhui, and other southern regions. Their slogan was to fight for the poor and overthrow the bureaucracy and the government. Others were joined their revolt and one of the well-known group was the **White Lotus extremists** (Bai Lian 白莲). From there, they gained popularity and kept fighting the Yuan government for 12 years.

Yuan Imperial forces were sent to contain the rebellions but they could not put an end to the White Lotus rebels. In one event, the Yuan army burned down a rebel Buddhist temple that belonged to a White Lotus member called **Zhu Yuanzhang** (朱元璋).<sup>274</sup> That incident influenced Zhu Yuanzhang and his rebel members to finally join the *Red Turban Army*.

Another Red Turban group under **Zhang Shichen** (张士诚 Tsaab ShimTsheej) also started a separate rebellion in 1353. They were located in Yangzhou and called their

<sup>273</sup> 白寿彝, "中国通史: 第八卷, 中古时代, 元时期 (下册)," 上海人民出版社, 第十四章, 第一节, under 韩林儿 Biography, 2006 年 5 月 16 日.

<sup>274</sup> Zhu is the family name. Under Chinan culture, the family name is stated first.

movement the *Great Zhou* (大周). Yangzhou region (扬州) during that time was JiangNan. Their rebel forces then united with the other Red Turbans. With their large rebel forces, they controlled the Yangtze River Valley after seizing Suzhou from Yuan in 1356. The Yangtze River Valley area was used as their main base.

By then the Red Turban movement began to strengthen. They attacked northern Yuan in Shangdong, Hebei, and then Shanxi. The civil war spread into Shaanxi, Gansu, and Sichuan. In the south, under the leadership of Han Lin, Red Turbans took control of many regions ranging from Hunan, Hubei, Anhui, Jiangsu, Zhejiang, and Fujian.

While the Yuan government and Red Turban continued their fight, there were other political problems developing within the Red Turban. That led to inner conspiracies and assassinations from which a newer political movement was developed. The Han movement was promoted by **Chen Youliang** (陳友諒 Tsheej YousLaaj) who was known as the *Great Han* (大汉). He originally worked under the Red Turban leader Ni Wenjun who was subordinate to Xu Shouhui. Xu Shouhui was a Red Turban leader recruited by Han Lin (“Haam Leej”).

After Chen Youliang killed both of his leaders, he proclaimed himself *King of Han* and broke away from the “Red Turban” movement. Most Red Turbans in the south were combined into the new **Han** movement. The only strong Red Turbans left was Zhang Shichen’s group at JiangNan (Suzhou and Yangzhou) because the White Lotus under Zhu Yuanzhang and their followers had already broke away. They formed the *Ming*.

### **Red Turban, Han, and Ming Rebellions**

From 1360 until 1363, Han and Ming fought head on. Han was winning at first and had control of the Yangtze Valley Basin, but they began to lose the fight near the end.

In 1363, Zhu Yuanzhang took the Ming to the next level by defeating Han at the *Battle of Lake Poyang*. That battle lasted from August 30th to October 4th. After three days of fierce fighting the Ming won the struggle and consequently killed the Han’s leader Chen Youliang on October 4, 1363. Chen Youliang’s son Chen Li (陳理) took over but was defeated.

Many fled out of the Yangtze Valley. Those who stayed behind became subordinate to the Ming.

Four years later, tension began to build up between Ming and Red Turbans of the Wu division. Both *Zhang Shichen* and *Zhu Yuanzhang* took on the title *King of Wu* to win support from the Wu people. Therefore, Zhang Shichen’s reign were also considered by many as part of the Wu Kingdom as well as *Da Zhou* (The Great Zhou). He was originally a Red Turban loyalist. He and his followers wanted to recognize Ming as an autonomous region but Ming’s intention was to conquer them.

Zhang Shichen had no choice but to re-unite with the Yuan government. The Red Turbans under Zhang Shichen then shipped grain to Yuan’s capital city of DaiDu (Bei JingCheng). In return Yuan sent troops to help them fight the Ming.<sup>275</sup>

<sup>275</sup> Edward L. Farmer, “Zhu Yuanzhang and Early Ming Legislation: The Reordering of Chinese Society Following the Era of Mongol Rule,” BRILL, 1995.

The Ming strategy was to cut off aid to Red Turbans while they attacked Jiangsu cities. They then intercepted and attacked aid routes where Yuan forces were cut off. Part of their success was in taking control of the Grand Canal of the upper Jiangsu region. Massive troops were sent to surround Jiangsu regional cities as Ming wanted to put an end to Zhang Shichen's division.

It was a 10 month siege and by the end of 1367 Suzhou was surrounded by Ming troops. Many of Zhang's followers were executed or punished.<sup>276</sup> Even so, a quarter million soldiers were also taken into the Ming troops.<sup>277</sup>

The war had caused a large number of refugees to flee out of JiangNan. Many migrated westward into Jiangxi (west of JiangNan). Jiangxi during that time was a general term referring to a larger region west of JiangNan.

During 1368, Zhu Yuanzhang then declared himself the Great Emperor of Ming and made *Nanjing* the capital city. Nanjing for the Ming is present-day Nanjing of Jiangsu; not the same Nanjing location under the Mong Jaelut of Liao country. Later that year, the Ming then set out to take Mong DaiDu (盟大都), the capital of Yuan.

*Zhu Yuanzhang's new slogan was to exile the Ancient Mong ("Mong Gu") and restore hua; in this case it was prosperity or Hua people of the South Central.* Hua people as previously covered could be either Chu Han or Southern Mong people who flourished into the South Central in the earliest. Zhu was recruiting the southern people to overthrow the Yuan government. That civil war then turned into an ethnic racial war.

The term hua was interpreted by past writers as "HuaXia". Therefore, the term Hua was also being used as a country name in replacing the initial Xia country. "Hua" during the beginning of the Ming era was not referring to the original Xia country and had nothing to do with Xia people, but the people of the South Central.

According to the Yuan Chronicles, the name "Ming" was promoted by the Man people ("Maab"). Therefore, that makes Zhu Yuanzhang and his core followers Man or semi-Mán. He was the Huangdi (Emperor) to the Southern Man (NanMan) and Shuo (those who joined the Man [Yi]). They promoted the name "Ming" and not "Han".

In September 1368, when the Ming troops penetrated Mong DaiDu, they killed indiscriminately. The Yuan royal family and key government officers fled to the north. Yuan supporters also fled to the northeast regions (Liaoning, Jinling, and Heilongjiang). Others in the Yellow River Basin fled to the Shanxi and western regional mountains while many took refuge into the south.

After the Ming army took control of DaiDu they burned down the Mong Yuan Palace and destroyed important historical books and literatures. Mong Yuan government records and authentic historical writings were destroyed just like during the end of the Warring States. For example, the important historical books about the Mong and their ancestral roots, *Dai Yuan Yi Tongzhi* ("NDais Yawg Ib Thoobzhwb"), were all destroyed during that period. None has been recovered since that time. The restoration of the Jin Chronicle during the Yuan Dynasty also disappeared.

<sup>276</sup> Linda Cooke Johnson, "Cities of Jiangnan in Late Imperial China," SUNY Press, 1993, pp. 26-27.

<sup>277</sup> Peter Allan Lorge, "War, Politics and Society in Early Modern China, 900-1795: 900 - 1795," Taylor & Francis, 2005, pp. 101, 104-105

Ming then continued their elimination of the Yuan government and their followers. That caused the Yuan loyal armies to disintegrate into smaller groups as they scattered across the country.

*Since Zhu Yuanzhang advocated for the Ming to exile the ancient Mong, civilians who were northern descents (being categorized as Hu) were affected. "Ancient Mong" during that time included all of the supporters such Tataar, Mong Jie, Tujue, Xianbei, Mong Qidan, Jursen, and others mainly the northern Mong who colonized into the south since the last few centuries. According to many similar Mong stories, non-soldier Mong at JiangNan and Jiangxi were forced out by aboriginal Man and "Shuo Yi" people [Man Shuo]. Those who were not killed were exiled into the western forest. Likewise, captured Mong in Guangdong (now being labeled as Miao) were exiled by Ming people where they ended up in Southern Sichuan regional forest.<sup>278</sup>*

Another region where Mong hid was the Shanxi regional mountains. Those people secretly migrated westward. Others crossed the Yellow River into the south to meet up with Mong families after the war began to calm. Figure 6.12 under section "Yuan Aftermaths" illustrates a visual map of regional areas that Mong refugees fled into.

One of the strongholds was in Yunnan. It was led by a son of Kublai known as "**Basalawarmi**". They resisted the Ming army until 1381.

Ming staged an offensive attack on the Yuan forces by sending approximately 200,000 additional militants into Yunnan and Guizhou.<sup>279</sup> After the last Mong Yuan stronghold was defeated, Mong in that region vanished into the mountains and many fled west and south.

As Mong hid from war persecution many blended with other ethnic nationalities. That is another era in history that caused more mixes between the northerners and southerners.

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Past literatures defining the Yuan historical era into a war between "Han" and "Mongol" were not authentic. It was an internal civil war between the people and the government. People who wore turbans in the north were customary of the Mong people (Rong; XiongNu). Blue Mong Ge people wore turbans as well. Their turban custom was developed from the cold dusty wind and sandy environment caused by the Gobi Desert. They practiced Shamanity by offering sacrifices to Heaven and Earth, which is the Mong religious custom and ritual. It shows that the Red Turban were people of the Mong who rebelled against their government.

After the Red Turbans (northerners [Mong rebels]) fled south, they took refuge among the south central clan known as Kejia. They recruited southerners to support their revolt against the government. The Red Turban's followers betrayed them and started the Han movement. That Han movement was destroyed by Ming.

<sup>278</sup> Tao Tao Liu, David Faure, "Unity and diversity: local cultures and identities in China," Hong Kong University Press, 1996, p 87.

<sup>279</sup> Ebrey, Patricia Buckley (1999). *The Cambridge Illustrated History of China*. Cambridge: Cambridge University Press.



Supporters of Yuan were generally being labeled as “Ancient Mong” during that time and supporters under Ming were generally called Ming people (明人). Both sides included people from the Mong, Man, and Semi-Man (Man Shuo, Hua).

The conflict turned into a racial war led by Ming after they [Mán Yi and Man Shuo] defeated the Han and Red Turbans.

Ming and their followers plotted an ethnic massacre against the Yuan government and their supporters. It was not present-day “Mongol” because “Ancient Mong” during that time included many northern tribes.

That historical era supports Mong’s claim that “Nan Mán and Shuo” were killing Mong during that time. It correlates with the Mong Totem Song that spoke of the emperor of the Southern Man and Shuo who had an evil heart and ordered a massacre upon the Mong leaders and people. “Man” and “Shuo” here refer to the Ming people. Chapter 12 will present more detail on the Mong Totem Song.

According to one folktale, Ming loyalists hid secret notes in “moon cakes”. The messages instructed that they would attack all the “ancient Mong” on the full moon night. They were distributed among all supporters. By looking at historical writings, that event took place on the full moon night of September or October of 1368 (during the 8<sup>th</sup> month of the lunar calendar). Unable to defend themselves, Yuan regional governments and loyalists fled. That massacre was a devastating blow to the Yuan Government. Ming successfully removed the Yuan from power but that event was too appalling to be recorded into historical books.

Under such catastrophic events, Mong civilians and families who previously settled in the south became victims. They were rounded up and forced out from ancient Jiangxi but those incidents were never recorded into history. The horrific incidents were kept among the Mong which elders still retain the story.

During the Ming Dynasty on the full moon day of the eighth month lunar calendar of every year, the Ming nationality would celebrate that day as a victory in killing the northerners. After the Ming Empire fell to Qing, they dropped that practice.

People of China presently treat the Moon Cake Festival as a mythical loving event. It is being associated with two lovers who could not see each other due to their separation. Others also refer to it as Valentine’s Day for China. Before this era, it was based on a mythical moon Goddess that the Emperor offered as sacrifice to the sun [God], which was a Mong ritual as well. During the Song Dynasty, the festival was called the Mid-Autumn Festival. The moon cake later became very popular and moon cakes became one of Asia’s main snack foods.

The Moon Cake Festival is also part of Mong traditional culture. Mong celebrate the Moon Cake by eating rice cakes (“ncua nplawm”) and they mostly eat them during the “Harvest Festival”. Rice cakes are mostly made into a flat round shape of the moon and baked in a fireplace or oven. The Harvest Festival to the Mong originally took place after they harvested their crops which fall on the eighth month of the lunar calendar. Traditionally, the Mong Harvest Festival became the New Year Festival. Presently, the Harvest Festival and New Year Festival are celebrated at different times depending on which country they take place in.

Based on one popular account, Mong leaders reorganized the Mong armies to fight the Mán and Shuo over “*nine provinces and eight cities*” (Cuaj lub kab yim lub zog). This

phrase means “many provinces and regional cities”. Being outnumbered, Mong txiv yawg (元子) did not have the man power to suppress the revolt. Many leaders [txiv yawg] were captured and killed.

The fall of the Mong Yuan Dynasty was considered to occur at the time they lost the main capital DaiDu (“NDais NDuj”) to Ming. Mong Yuan moved their court out of Beijing under the leadership of “*TuamHaam*” (Toghan). That episode of history will be covered in Chapter 8.

Table 6.1 **Yuan’s Rulers (Borjigin clan [PuagNtsigNkiis] 孛兒只斤)**

Western spellings	Mong Roman Latin Writing (MRLW)	Mandarin/Pinyin	Period
Chigkis Han (Temüjin)	Tseemkws Haas (ThawjMumTswb)	鐵木真 可汗 Tiēmùzhēn KeHan	1206-1227
Tuolei KagHan	Thuales QasHaas	斤拖雷 Tuōléi	1228
Ögedei KagHan	OsNqesTeg QasHaas	窩闊台 Wōkuòtái	1229-1241
Güyük KagHan	Nkusyug QasHaas	貴由 Guìyuó	1246-1248
Möngke KagHan	MoobKws QasHaas (MoobKawv)	斤蒙哥 Monggē	1251-1259
Kublai KagHan	KhuNblaim QasHaas	忽必烈 Hūbìliè	1260-1294
Temür Öljeytü KagHan	ThawjMum OslesNtsegyatus	鐵木耳 Tiēmù'ěr	1294-1307
Qayisan Külüg	HasIsShaas Khuslug	海山 Hǎishān	1308-1311
Ayurparibhadra	AbyawgPhaszivbHasNrhas	愛育黎拔力八達 Àiyùlǐbálibādá	1311-1320
Suddhipala Gegeen	ShuaNdisPhaslas	碩德八剌 Shuòdébālá	1321-1323
Yesün Temür	YawmSeeb TawjMum	也孫鐵木兒 Yēsūntiēmù'ér	1323-1328
Arigaba	AbZigNkasNpas	阿速吉八 Āsùjǐbā	1328
Jiyaghatu Toq Temür	NtsigYagNqasThus ThawjMum	圖鐵木兒 Tútiēmù'ér	1328-13291 329-1332
Qoshila Qutuqtu	HosShimlas HuThugtus	和世剌 Héshìlǎ	1329
Irinchibal	Imzeejntshis Npablawg	懿璘質班 Yìlínzhìbān	1332
Toghan Temür	TuamHaam ThawjMum	妥懽鐵木兒 Tuǒhuān Tiēmù'ér	1333-1370

Kublai and his descendants ruled Yuan for over 100 years and Toghan was the last Mong ruler during that time. Yet based on the time that the name Yuan was established, it was 97 years. That was from 1271 to 1368. According to history, Kaghan Mongge and Kublai had already controlled most of the Song Empire during Kaghan Mongge's era, and Kublai took power after Kaghan Mongge (Mong Ge; Mongke) died in 1259. From that time, it was 109 years.

After the name Yuan ("Yawg") was established, Kublai reinstated that Chigkis Han was the founder of Yuan, and he was listed in official record as the first ruler of Yuan. Based on that information, the Yuan Empire lasted about 141 years. However, from Chigkis Han's time to the time that the Yuan stronghold of the southwest was captured in 1381, the empire lasted 154 years. Yet others had argued that "Later Yuan" of the north was a continuation of Yuan Dynasty. Under that argument, Yuan lasted longer than 154 years.

### Yuan Aftermath

Mong talked about their ancestors fleeing to the south, and their leaders (元子 [Txiv Yawg]) were being killed during the fall of the Yuan Empire. Many Mong had similar stories for crossing the Yellow River while "Shuo" was having tight control on migration was during the early Ming Dynasty. Such events support claims by Mong Admittances in the south, by Mong Guor (Tu), and by [part] Hui people of the northwest that they fled Shanxi region during a major war over 600 years ago. That war had forced many to take refuge into higher grounds again. Those in the south fled to the mountains and forests. Since Ming prohibited the Mong name, language, and culture during Ming Dynasty, those Mong who continued to claim their Mong (Mo) name in the south self-referenced as "**Mong Shi Mong Leng**" or simply "**Guor Mong**". They respectively mean "Mong Forever Mong Admittance" and "The Mong".

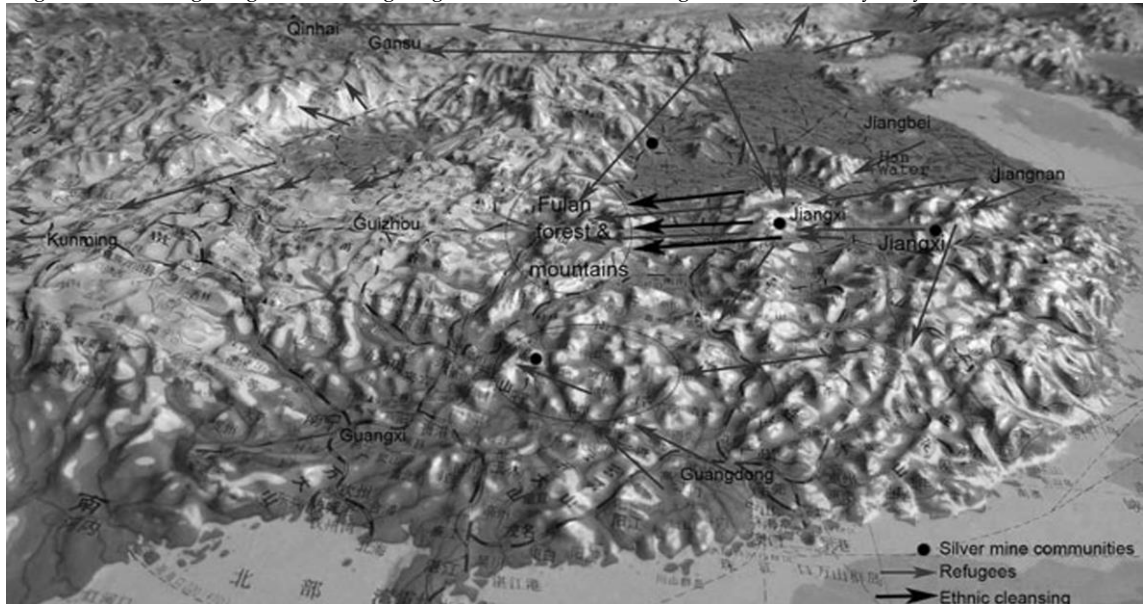
No record was found about Mong fleeing into the west or south, except that the stronghold of Yuan's forces gathered at northeast Yunnan (Kunming) and the rest fled into the northern plains. Such writing blends in well with Ming national law in prohibiting the name Mong.

During the Yuan Dynasty, Mong were widely spread throughout China and part of Southeast Asia. Once Yuan dissolved, Mong who lived among other ethnics eventually assimilated into those nationalities. For instance, present day Cambodians self-referenced as "Mon-Khmer", "Khmer" or "Khmu". The Mon-Khmer was also known to self-reference as "Yuong" and "Mien" which indicates that they were refugees from Guangdong and Guangxi. "Yuong" and "Mien" sound very close to Yuan and Mien in Guangxi.

The majority of the northern nations, and especially those who supported Yuan government, blended with Ming and other ethnic minorities. The ones who continued to admit to the name Mong took refuge into the forests and mountains of ancient Jiangxi. They later were forced out into the western forests and mountains. Among the most

popular stories, Mong were chased by Man and Shuo (“Naj Maab miv Shuo”) to the Yangtze River as covered in Chapter 2. In this account, to assure Mong survival, they split into two groups. The first group consisted of Mong elders, women, and children as they fled ahead. The second group stayed behind to fight the Man and Shuo armies in order to allow the first group to escape. Mong were saved by bamboo trunks; they made rafts to escape to the southern side of the Yangtze River. The first group survived and hid in the Jiangxi Fuguan forests and mountains. The second group never made it.

Figure 6.12 Mong refugees took to higher grounds and forests during the fall of Yuan Dynasty.



## Chapter Summary

Both the name Miao and Mong was used under the Yuan Chronicle and it is clear that Miao was referring to the Man people. The name Miao had nothing to do with the name Mong during that time. Northern Mong and Southern Mong (known as Mong Shi and Black Mong) finally reconnected during the beginning of the Yuan Dynasty after they were separated for a long time. They consolidated the northern and southern variant-languages into a national language known as the “Old Mandarin”. Once they lived among one another again they continued to associate amongst each other. After the fall of Yuan, all various Mong groups who took refuge in ancient Jiangxi continued to admit to the Mong name. They self-referenced Guor Mong or “Mong Shi Mong Leng” suggests that they took oath to not betray the name Mong.

The initial Yuan Empire under Kublai was supported by various Mong groups of northern and southern Mong. They were strong when they united under Chigkis Han and his successors. Without their cooperation and involvement, Blue Mong Ge would not be

able to expand into the Middle East, Europe, Russia, and southern Asia. Recent literatures defined that it was all done by the “Mongols”. It was done by both Northern Mong and Southern Mong nations initiated by the Mong [Txiv Yawg] Renshi Ghan (Chigkis Han).

*Northern Mong* during that time was the Mong Shiwei, Mong Jie, Mong Qidan, Mong Jursen, Mong Tataar, Mong Xianbei-Tujue (Tangut), and other tribes. *Southern Mong* were the Mong under Tang and the Song sovereignty (SMX, Southern Xianbei, Jie, etc. the five Hu groups that were mostly known as “Mong” and “*Mong Shi*” under Yuan Chronicles). The cooperation among the Mong nation allowed Mong to rule the world from Eastern Asia to Eastern Europe and from Russia to Southeast Asia.

When Mong divided and fought one another, they became weak and were unable to defend their government. This shows that the war and political struggle during the Yuan Dynasty was not between the “Ancient Mong” and Han as previous literatures had defined. It was a civil war that Northern Mong, Southern Mong, Manyi, Hua, Han, as well as others were involved.

This chapter reveals that it was the Mán and Shuo (including Mong and Han) who overthrew the Mong Yuan government. The civil war was initiated by northern Mong people of the Red Turbans. It escalated into the south and northeast which the Yuan government was unable to sustain. The Red Turbans rejoined the Yuan government at the end but they could not stop the Ming people. Once the Manyi and Hua of the Ming movement defeated the Han and Red Turbans, they went north to overthrow the Mong Yuan government.

The only known historical event that southerners of the Man went to overthrow the Mong government in the north was during the Chu Man (Han Dynasty) and Ming Dynasty. The Mong name existed during both periods. During the Chu Man expansion under the original Han Dynasty, the Mong kingdoms of the northern states fled into the northern plain and northeast. They were united into Later Mong Guo (LMG). That kingdom was known as “XiongNu” under Chu Han [Man] definition. They did not flee to the south because the southern regions were occupied by Manyi and Bai Yue their enemies.

Mong lived in the central southern regions during the Yuan Dynasty. Once Yuan fell, Mong refugees of that region fled to ancient Jiangxi forests and mountains.

Their stories of being banished from ancient Jiangxi Fuguan took place during the fall of Yuan. Mong miners were also forced out. Those historical events did not take place during San Miao or Jiuli time. Their stories of being robbed by aboriginal Man people and Shuo, and being tied up and driven to the forests do not support previous theories of San Miao history. Instead the historical discourse of this chapter supports Mong claims about their history and ancestors as covered in Chapter 2.

The fall of the Yuan Dynasty correlates with the Mong story that says it was the “Mong Yawg” era (盟元; 元盟; 元蒙) that Mong lost control of China.

Mong historical records were mostly destroyed during both the Qin and Han dynasties. When they came back into the Yellow River Basin, they reestablished their ancient kingdom names, restored their culture and customs.

The book *Li Chuan Ji* (陵川集) explains that Kublai worked with the southern [Mong] scholars to restore Confucianity. Kublai himself highly respected Confucius (Kongzi) and

took on the title “Confucian Grand Master” (儒教大宗师).<sup>280</sup> Those [Southern Mong] scholars were being redefined into Han people since the 20<sup>th</sup> century. The fact is that they worked with Kublai to restore Confucianity, and they were Southern Mong.

The book *Hu Wen ZhengGong Yi* (许文正公遗书 *Hu Wen Waaj Tseem Koob Yi Shub*) states “考之前代，北方奄有中夏，必行汉法。” The line says “during the pre-era, northern region suddenly had a central Xia, and they wanted to restore Confucianity.” “必行汉法” means “having to restore Confucius rules (要恢复“儒治”)” according to Xu Heng.<sup>281</sup> The word *hu* (许) is also used as “*xu*” which means to agree and to approve. *Bixin Han Fa* (必行汉法) means “according to the *man’s way*” [patriarchal culture] which was known as *Confucius Law*. “Han” in this line means man, and has nothing to do with Han people.

Han Fa (汉法) could mean different things depending on how it is used. First of all, it was a political idea for Confucianity as mentioned above. Other writings also support it. For example, Yang Zhijiu wrote that it was referring to Confucianity; and it is presently used as a political culture under present-day Han National movement.<sup>282</sup>

Secondly, Han Fa also means the “Han law” under Mong XiongNu and other WuHu who promoted the name Han. For example, the term used in the Book of Tang under Zhang Jiuling Biography (唐书: 张九龄传). Jiuling stated “汉法非有功不封，唐遵汉法，太宗之制也。” It says that Tang was abiding by the Han Law which Tai Zong enforced.<sup>283</sup> Tai Zong (“Thaiv Txoob”) is referring to Li Shimin and Han Law is referring to *Confucius law* under the *patriarchal society*. “Han Law” means the man’s law. This supports the previous chapter that Tang Dynasty was a Mong kingdom as well under the Mong Xianbei and Tujue. The Han Law during that time was simply referring to Confucianism for being man’s law and not the matriarchal law and had nothing to do with Chu Han Dynasty and people. If it was referring to a group of people, it would be referring to the Mong XiongNu and other WuHu who promoted the political name Han. That was not the Han of Chu Han people who worked to eliminate Confucianity and worshipped Chiyou. Tang people referred to them (Chu Han) as Yue and Manyi (Yi Man) during that time. Manyi and Yue integrated Chiyou with the Buddha faith, and continued to worship Buddha and other demonic figures of Chiyou culture during the Ming Dynasty.

On the other hand, others recently used the term “Han Fa” for the law created by Chu Han under the Han Dynasty. For example, the laws that Sima Qian wrote under Emperor Gaozu Biography (史记: 高祖本纪) is being referred to Han Fa. This shows how the name Han was developed into different things depending on how it is used.

Last but not least, Han Fa (汉法) is now being used by present-day society in referring to Mandarin and French. Fa (法) in this case is used as a transliteration for French. Since the majority people of China are presently going by Han, the standard language (Mandarin) is also being regarded as Han language. Mandarin is a part-Mong language which Chapter 11 will touch base on.

<sup>280</sup> 臣郝经, “陵川集,” 卷三十七: 宿州与宋国三省枢密院书, 元朝.

<sup>281</sup> 许衡, “许文正公遗书” 卷7 (奏疏), 元朝.

<sup>282</sup> 杨志玖, “元史三论,” 人民出版社, 1985.

<sup>283</sup> “旧唐书,” 张九龄传, 卷99. “新唐书,” 张九龄传, 卷126. [“Old Tang Book,” Zhang Jiuling Biography, Volume 99. “New Tang Book,” Zhang Jiuling Biography, Volume 126.]

The Confucian culture of the Mong was misinterpreted in the past as only belong to Han National culture. That was a misconception because Han of Chu Man and Ming people opposed it and worked to eliminate it. It was the newcomers who restored it and continued to promote the political name "Han". For example, Yang Zhijiu wrote in 1985 that "Han Fa" was a Han nationality's political idea for Confucianism ("汉法是'汉族儒士之政治主张'").<sup>284</sup>

Although the Nuo culture is not discussed in this chapter, it was not popular among the Yuan Mong people. Therefore, the practice of Nuo rituals and culture was rejected during Yuan Dynasty. After the fall of Yuan, Ming restored it and became flourishing again under Ming Dynasty. This is because Nuo culture is of the Ming government and its people. Worshiping the demonic god (Chiyou) is a continuation of Chu Han descendants who were then Ming government. Ming culture is highly integrated with Buddhism and it will be covered in the next chapter.

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<sup>284</sup> 杨志玖, "元史三论," 人民出版社, 1985.

## Chapter 7

### Mong and Ming: The Secret History

For several centuries, Mong ancestors had adopted new ways of living under warmer environments. They were different from those required to live in the open desert with dust storms, freezing mountains, and grassland. Living in the south, Mong people were exposed to the rice paddy and fishing life style. Many also became accustomed to silver and silver mines. After the Yuan government failed, Mong ancestors went back to their nomadic lives again but this time in deep forest mountains and canyons. Being isolated, they continued to maintain their Mong name as they struggled with the Ming government and people.

During the time that Ming supporters chased down Yuan's supporters, Southern nation of Ming nationalities (Man Shuo [Man & Hua]) also set out to kill and expel the northern descendants from Jiangxi Fuguan. According to the Mong communities, they either fled from Jiangxi or were exiled to the Fulan forest. Common places that Mong still spoke of are *Jiangxi Fuguang*, *Zhu Zi Han* (Zhu Shi Han), *Jiangxi Zu Caojie*, *Jiangxi Defu Gan*, *Jiangxi Fuling*, and *Xiao Ganxiang*.

The place *Zhu Zi Han* (*Zhu Shi Han*) means Zhu people of Han regional area. They were Chu Man who formed the Han Dynasty that started from the south central *Han regional water*. That area was west of Jiangnan to Tongting Lake.

The Yangtze River from [ancient] Jiangxi to Jiangsu was the land of "rice and fish" (known as Jiangshan), a part of the San Miao. When Mong fled the war from the central and eastern plains they took refuge in "ancient Jiangxi" regional mountains. Mong refugees met up with Mong miners and communities that were established during the Song and Yuan Dynasties. Subsequently, they were forced westward into the jungle and mountains of the west because they were not aboriginal people.

It was an ethnic cleansing that the southern nation carried out against the Mong according to existing claims. For example, to reiterate from Chapter 2, those going by the Tang and Tai clans at Qian Song Gui Sha villages maintain that their ancestors were hand tied and exiled into Fulan forest. Their ancient lusheng lyrics also speak of Mong ancestors being forced out of the silver-gold mines. The Mong that was labeled as "Red Miao" in Wang Kong in south-central Guizhou also talked about their ancestors being tied up by local Jiangxi people and were expelled into Fulan due to their ethnic differences.

Besides Western Hunan, another large area that Mong came to live at was the regional borders of Hunan-Guangxi-Guangdong. No ethnic cleansing story was known in Guangxi, but there are existing claims that captured Mong families in Guangdong were deported after the fall of the Yuan Dynasty and they ended up in Southern Sichuan forests. To re-iterate from Chapter 2, Mong of Southwest Hubei claimed that they fled Jiangxi into that region during the beginning of Ming Dynasty.

After Mong were forced out of Jiangxi they lived in large numbers around the mountains and forests of Fulan (Hunan). The western and southern Fulan regions (including Southwest Hubei) were mostly forest mountain terrains.



To the west of Fulan was *Hei Lin DaQing* (黑林大请) which means the “Black Dense Forest Mountains”. It is present-day Eastern Guizhou. The canyons and mountains are still there, but the dense forests have diminished.

At Fulan, Mong cleared forests and made room for farming. Based on Mong stories, Mong ancestors were accustomed to dry-land farming where they grew wheat (rice), corn, potatoes, sugar cane, pumpkins, and Mong spinach (Zaub Moob). These are some of the more popular crops. Because rice requires much water to grow and Mong did not have the quantity needed on higher mountain terrain, they often substituted rice with corn flakes (known as “mov kuam”). Many are still eating “mov kuam” which is difficult to consume. Living in such a harsh environment with malnutrition, especially on mountain terrains for several centuries, Mong in the southwest had become smaller. Their smaller body structure helps them to walk up and down the mountain terrain.

The Mong spinach was an important part of their diet, which is still a daily ingredient among the Mong communities and northern people. This vegetable can only be grown in Heilongjiang and Inner Mongolia during the summer time.

Mong men were hunters. They were good smiths and casted their own guns. Besides guns, Mong men were skillful with bows and crossbows.



When Mong first settled in the south, Mong attire was very different from the southerners. Their men wore turbans, baggy pants, long coats with waist-belts, and carried Mong knives [originally daggers or swords], bows, and crossbows. In the summer time, Mong men were known to shave their foreheads and the hair would be rolled and covered with head turbans. The women wore Mong skirts and also wore turbans and leggings. Their clothes were mostly made with hemp cloth and silk which are still very common. The majority continued to dress that way until the 20<sup>th</sup> century. Seen with traditional clothing, men were known to be called with derogatory names when they traveled into cities. From such public stereotyping, Mong men began to dress according to the main society.

Mong were not barbarians or “jungle people” but they were forced into the forests and mountains. Based on their culture, they were civilized who maintained their ancient rituals and customs.

During the early Ming Dynasty, Mong who admitted to the name Mong largely lived in Hunan forests and mountains. They lived in small communities, mainly clans, and kept to themselves.

As they settled down, the northern Mong brothers continued to secretly migrate into the south from the Yellow River to ChangJiang Fuguang [NDu Juoshan]. They then met up with the Mong in Hunan.

Mong crossed the Yellow river individually, and the Ming authorities did not suspect their immigration. Once they made it to the south side of the Yellow River they did not return. A couple of examples are the stories of Lu, Gu, and Nai (Luj, Kwv, Nyas or Nyaim); and the Thao and Kue clans (Gu).

Once Mong settled in the Hunan forest, they had a peace for a period of time. They were recruited by the Ming government as soldiers and others took on local government jobs. For example, during the early Ming Dynasty, the Hunan city Wugan sent the Mong soldiers under General Hu Dahai (胡大海) to guard Western Guizhou from a possible uprising. Their descendants later stayed in Qínglóng, Pǔ An, Láng Dài, Shuǐ City, and other places. This shows that Mong was also working for the Ming government during that time. Later on, more than 2,000 of those soldiers left their Western Guizhou posts and settled in



Mong Music : The sounds of the Tang'Qin, He'Qin, and Ghung (Lushen)



Guizhou



Yunnan

Sichuan

Yunnan Qiubei.<sup>285</sup> The time they left their posts was not clear, but it was after the Mong Rebellion in Hunan that caused many Mong to flee out of Hunan-Hubei regions into Guizhou. They then left together to Yunnan.

During the beginning of Ming's political power, the Ming government under Zhu leadership issued a law prohibiting the northerners' clothing, names, and language. Ming referred to the northern culture and people as "Hu". For instance, *Hu fu* (胡服 [Hu clothing]), *Hu xing* (胡姓 Hu family names), and *Hu yu* (胡语 Hu language) were general terms but they were referring to the Mong and their northern counter-parts. Hu during that time included the previous Five Hu and all the other Mong groups (Monguor Tangut, Mong Jursen, Mong Jaelut Qidan, Mong Tataar, Mong Shiwei, Mong Jie, etc.). To avoid discrimination, many migrated into the Central Plains and assimilated with the Ming people. Throughout that process, the authentic surnames of many clans were changed to the "general family names" known as *Bai Gui Xing* (白贵姓). That was an ethnic conversion or forced assimilation by the Ming government.<sup>286</sup>

To reiterate from Chapter 3, Zhu people despised the name Mong during the Zhou Dynasty. When their descendants took control during Ming Dynasty, they also banned the Mong names just as their ancestors did during Chu Han Dynasty. They continued to use different terms such as Hu and Rong to refer to the Mong people. "Miao" then was used on the Mong and other rebel groups during Ming Dynasty.

Since the Tang Dynasty, Hu clothing (including all northern tribes) was described as different styles of turbans, baggy pants with belt cloths, and leggings (包头帕, 束腰带, 裹绑腿). Men wore long coats (or robes) with waist belts. Women were known to have worn pleated skirts with batik designs. These types of clothing were originally customs of northerners and there are existing writings that such dressing custom was original belong to the XiongNu (Hu) and "ancient Mong".

According to one report by CCTV of China on tracing the

people of Chigkis Han, it claimed that the Zhao people during the Warring States adopted the XiongNu's clothing as they were affiliated with XiongNu. Wearing loose baggy pants allows flexibility and comfort according to the report. To quote a section that describes



<sup>285</sup> Wu Tinggui, "Wenshan Miaozu Religion and Practices," *Honghe Hani and Yi Autonomous Prefecture People's Government News*, May 9, 2007. [吴廷贵, "文山州苗族发展历史及宗教习俗", 红河哈尼族彝族自治州人民政府, 2007-5-9.]

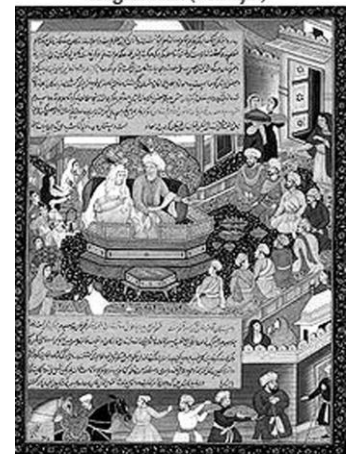
<sup>286</sup> Ren Chongyue, Bai Cuiqin, Tian Qinggang, Feng Mingchen, and so, "Central Plains in the history of national integration and assimilation," *Henan Academy of Social Sciences: National Social Science Fund*, Project Grant No. 99BMZ012. [任崇岳, 白翠琴、田青刚、冯明臣等, "中原地区历史上的民族融合与同化," 河南省社科院: 国家社会科学基金项目, 批准号为 99BMZ012.]

those people [Hu] by Chu Suiliang during the Tang Dynasty, "Their body structures are short and small of stubby figures, round big heads with almond-shape eyes, wide face, high cheek bone, wide space between the eyes, with mustaches; besides on the Chin, [men] has a stash of hair with no beard [meaning light beard along the chin only], and wearing long earring. Besides on the head, there was a stash of hair on the outer, the head was normally shaved [referring to the hair around the stash] ('Shiratori Kurakichi'<sup>287</sup> also wrote that XiongNu originally had these types of habits were known to braid the stash of hair into a que (辫子); these customs were pass down to the Tujue namely the ancient Mong nomads such as Tuoba, Rouran, Tujue, Qidan, Tataar, and Ancient Mong.) The eyebrows were thick with protruding eyes like almond shape, eye color appears intelligent. They wore large and long robes with opens along the legs, and wore belts with the ends hanging in front ("shiv"). Due to the cold weather, sleeves were sealed tightly at the wrists. Fur was worn on their shoulders as short scarves, leather hats, leather shoes, baggy pants with belts (waste band) tied tightly. Bow tied belt bags hanging in front of the legs. Quiver is also tied to the belt cross the chest, arrow tail toward the right."<sup>288</sup>

All the groups mentioned above were different branches of the Mong people. Most self-referenced by the name Mong and their regional name was Mong Guo (盟国). Mong men had an ancient custom for shaving the forehead and outer hairline around the head. A stash of hair was left on the top, and was normally tied and coiled on top with turban cloth.

Mong were not big and not tall. *They had short and small body figures.* That made them good horse riders. Their facial description mentioned above closely resembles the photo of Chigkis Han where the upper beard would be shaved, and the lower beard along the chin was saved. Other early drawings also show that Chigkis Han and the Northern Mong wore turbans during the Blue Mong Ge era.

After Yuan supporters and northern descents fled into the mountains, they continued to maintain their Hu dressing customs. Since they lived in the forests and mountains they were less affected by the Ming national law prohibiting the culture. That explains why many southwestern ethnic minorities are still accustomed to wearing turbans, pleated-batik skirts, and leggings. Mong men continued to wear large baggy pants and long coats with waist belts up until the



<sup>287</sup> Chu Suiliang (褚遂良) was a writer during Tang Dynasty. Shiratori Kurakichi was a Nippon historian borned in 1865. Since the late 19<sup>th</sup> Century into the 20<sup>th</sup> Century, he studied and wrote several books about the ancient Mong, Qidan, Tataar, XiongNu, and so on.

<sup>288</sup> 孙博, "秘境大穿越: 蒙古," CCTV 中国北 (中央电视台), 2007年7月26日。

People's Republic of China. They still dress in that way especially during culture shows and New Year time.

Professor Li at the Minzu University of Guizhou wrote that "Hei Miao" of Eastern Guizhou (referring to the Mong) used to wear long coats (robes) which many still do. Long coats were often used as blankets. Li also stated that "Miao grooms" of Jiangxi used to wear skirts during ancient weddings under the matriarchal society (meant for the Man culture).<sup>289</sup> After the matriarchal rule disappeared the brides were the ones who had to dress in pretty skirts called "Xiong Yi". Southern Man men were known to wear wrap skirts as well as dresses. During the matriarchal rule, Man people went by the mother's family name. This explains why Chu Han use the character 姓 for surname. It supports that Han (mainly the southern nation) went by the mother family names until the patriarchal rule took over. This "ancient Miao marriage custom" of the Chu Man (Han) was mixed up for the Mong.

After a period of time during the end of the 14<sup>th</sup> century, the Ming army had a great demand for more troops as Ming expanded its power. The strategy was to have a "Self-reliant Army Policy" where soldiers needed to support themselves during off-duty periods.<sup>290</sup> Part of the demand was due to the northern-front war against the northern under Mong Galah. This *Self-reliant Army Policy* caused sporadic revolts.

The government did not have to subsidize living expenses to the soldiers and their families. To accomplish and meet that policy, soldiers and their families would need land to farm. The Ming government then moved soldier families into ethnic minorities' regions where they would take away others' land. Early documents show that migrant movement took place in over 18 provinces including Hunan and Guangxi. The Hunan and Guangxi regions were inhabited by Mong and Man ethnics who did not blend with the majority.

Such government practice was known to have started very early during the Ming Dynasty. The Ming Chronicle recorded that the Ming government during the Taizu reign (Zhu Yuanzhang) carried out a resettlement project. That exodus affected many areas where people were resettled into the northeast, north, west and southwest. People of the populated city regions were moved to less populated areas.<sup>291</sup>

*Resettling of residents into the Ming frontiers was a major part of the government defensive system and colonization. They were relocated to live along the northern great walls and acted as guards. Besides the Great Wall, Gansu, Sichuan, Yunnan, Hunan, and Guizhou were target regions for people to be resettled into. Those regions lived by refugees from the Yuan Dynasty and other ethnic minorities who had not converted to the Ming society. That was a political decision to consolidate Ming's national security and expansion. Yet, the reason for the resettlements was often being claimed that the cities were over populated and later historical literatures portrayed that.*<sup>292</sup>

During that time, the majority of northern descents (Mong) blended with the Ming people and many lived in the Yellow River Basin. Out of fear of the Mong (documented into "ancient Mong" [蒙古]), the royal family used the Self-Reliant Army Policy to

<sup>289</sup> 李锦平, "苗族语言与文化," 贵州民族出版社, 2002年6月, 155-168页. [Li Jin Ping, "Miao Nationality Language and Culture," *Guizhou Nationality Publisher*, June 2002, pp 155-168.]

<sup>290</sup> Fairbank, John King and Goldman, Merle, "China: A New History," Second Edition, 2006, p 129.

<sup>291</sup> "明史", 北京国学时代文化传播有限公司, 卷七十七, 志第五十三.

<sup>292</sup> "历史不忍细读: 揭历史谜团, 还历史真相," 《百家论坛》编辑部, 出版社: 凤凰出版社, 2009年04月, P. 5.

distribute the off-duty soldiers and people under Ming nationality to different regions of the Ming Country.<sup>293</sup> That way they would not be highly concentrated at the Yellow River Basin and would not be politically tied to the upper region of "Mong Galah". Most Mong under the Ming nationality then gradually blended with the majority.

Besides ethnic conversion, history was redefined during the Ming Dynasty as well which strongly supports that the Ming government denied Mong existence or Ming denied their own past. A major part of it has to do with historical distortion as well as the destruction of records. For example, all the records of the Grand Yuan Chronicles (大元一统志) vanished without a trace. Those are important records of Song, Jin, Western Xia, Southern Zhao, Liao, Tibet, the ancient Mong plateau, as well as Yuan. They are highly-valued records of the Mong related kingdoms.

The academic communities of China presently agree that **ShangShu** (尚书), claimed by **Kong Guo An** (孔国安), was not the original text written by Confucius (Kongzi). Confucius version of the text was known as "Shu". Yet ShangShu's popularity and teaching had been part of the educational curriculum since the Ming Dynasty and it had highly influenced past writers and their historical views. The book was re-written by Meize during the Ming Dynasty and was also known as "ShangShu Kaoyi" (尚书考异).

There are two views of the book ShangShu. Those who supported the literature argued that Meize rewrote the book simply by adding more [articles] to it. The others said the book was forged by Meize because the original Shu by Confucius (Kongzi) had long disappeared since the end of the Warring States. There is no real answer from the two views unless the authentic books (Shu of Kongzi and ShangShu) can be obtained for verification.

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The term hua (华) and the term Xia (夏) were seen in various writings, but were never used together as a nation or society until the Ming Dynasty. In the past the term *hua* (huam) was used separately in referring to prosperity or northerners who prospered in the south. Xia was used under different contexts for different meanings. It has the connotation for "coming down" as "to become", summer time, or the era before the Shang Dynasty. The two terms (Hua and Xia) were combined during the Ming Dynasty and was mostly used in referencing the Hua people under Zhu Yuanzhang and Xia people (northerners, the Mong [Hu]) who supported Ming government. "*Hua xia*" during that time means to become Xia. Yet, many writings redefined the term *Huaxia* as people of Xia Dynasty. "Xia people" (夏人) was known to be used for Zhou people, XiongNu, Xianbei, Western Xia of various Hu tribes, Eastern Xia of Mong Jaelut and Mong Jursen of Jin Empire, and others of the northern nations.

*The term "Huaxia" first existed during the Ming era in the book ShangShu Kaoyi. That book is presently seen in duplicate copies known as ShangShu (尚书). It claims that the term first appeared in the book WuCheng (武成) under the line "华夏蛮貊，罔不率俾." The book*

<sup>293</sup> Robinson, David M. "Politics, Force and Ethnicity in Ming China: Mongols and the Abortive Coup of 1461," Harvard Journal of Asiatic Studies, Volume 59, Number 1, June 1999, pp 84-96.

*WuCheng, Shangshu, and many others including the Mong Shi writings disappeared since the Qin Dynasty during the nationwide destruction of historical records.*



Under present-day ideology and the discourse of “Han history”, “*Huaxia Man Mo, not disobedient to the ruler* [华夏蛮貊，罔不率俾]” was interpreted into three groups *Huaxia*, *Man*, and *Mo*. All those three groups were said to have supported the ruler regardless of their races. *Huaxia* was defined into Xia people and then Ming people. It was defined into Han people during the 20<sup>th</sup> century. This subject will be further looked at under the discourse of Mong history in Chapter 10.

Under the original meaning of *Huaxia* or *Xia*, as established in Chapter 3, “*华夏蛮貊，罔不率俾*” means “*Prospered into the warmer region (south), Man and Mo not disobedient to the ruler.*” From this interpretation, the two main races of people during the beginning of the Xia Dynasty up until the Ming Dynasty were Mong and Man. This also supports the Mong history of Mong Shi Shuang Shi at the Yellow River as being two groups of people. The historical periods of the Warring States, Sixteen Kingdoms, Northern and Southern Dynasties, Liu Song, Tang, Song, Jin, and Yuan all show that the two main races were Mong (Hu) and Man (Yi & Yue).

When literatures defined *Hua* and *Xia* into the majority of people, they eliminated the two main Asian races of China. From that historical discourse, *Mo* (Mong) and *Man* who did not blend with the majority were redefined into ethnic minorities. Those two groups were actually the main Asian races. Ancient paintings during Ming Dynasty also support that there were two kinds of people.

The south during the time of Confucius (Kongzi) was the Lower Yellow River Basin. “*Mo*” was referring to the northerners of the Upper Yellow River Basin who flourished

southward to live among the Man nation. The character Mo (貊) was a different transliteration for northerners [Mong] during the time the book *ShangShu* was written.

“*Huaxia*” means “to prosper into the warm region of the south.” It has a similar meaning to other “hua” terminologies. For instance, *Huaqiao* (华侨) means to prosper in foreign countries, and it has been used on those of Chinese origin born in foreign countries. From this sense, *Huaxia* can be interpreted as “immigrated into the south” or “to become Xia” which Ming people took on Xia history and culture. For example, Ming high officials were known to adopt the pleated skirt culture which they began to wear plain white skirts.

If the above interpretation is incorrect, then Hua, Xia, Man, and Mo were four groups of people during Ming Dynasty. Hua and Xia then were treated as the majority.

Xia history and culture were mainly Hu, but they prohibited the Hu names and religion (of the Mong and their supporters). Ming restored and promoted Man culture and religion. That includes “southern operas”, Nuo Culture, Buddhism, and cremation.

Hua was also used as Hua Ren (华人) which means the Hua people. It was covered under the Sui historical era that Southern Man and Hua people lived together. From Chapter 4, Hua was a mixed people (of Man and Mong) of the south central regions. Xia was Western Xia and Eastern Xia, which were the northern Mong.

Present-day “*Huaxia* ideology” is a misinterpretation of past history into Han nationalism. It contradicts historical records about the two main Asian races in ancient China. The historical discourse of the Shang and Zhou eras also talk about the two main people of Mong and Man, which Man was southern nations of San Miao as covered in Chapter 1. The Jin Dynasty’s history also says there were two groups of people, Mong and Man. Tang history also claimed that there are two races, the Hu and Yi [Yue] referring to Mong and Man. Song and Yuan historical records also talk about the main people of the south as Man [Yi].

There was no conclusive evidence that Xia people were called “*Huaxia*” but Mong [Xiongnu]. There was also evidence that Chu Han of Han nationality and Ming were tied with Chiyou and the name Yun (云), the red cloud. *Chapter 4 covers that Eastern Yangtze regions were people of Yun; and Ba, Shu, and Guang Han regions were Yi [Man].* Southern Yun used to be Kun Ming, which Kun Ming became the main capital for Southern Yun (YunNan). Ming was southern people who became Ming rulers during that time. Vocabularies such as Yun Bei (云北) and Yun Nan (云南) were derived from the Man people who lived in those regions.

The present-day definition of HuaXia (华夏) is contradicting with writings during the Ming Dynasty as well. The book *Shui Dong Ri Zhi, Xixin He Yong* (水东日记·喜信和勇) talks about the term *Huaxia*. It was written by Yè Shèng (叶盛 1420~1474). Because it was not popular among present-day academic entities and teachings the original copy cannot be located. On page 16, Ye Sheng stated “*Dūdū Xìxìn [meaning Captain Xixin] a Huìhui person [Muslim], and Hé Yǒng (和勇) a Tataar person [referring to the Mong] who were the Guerrilla Generals of both Guangxi and Guangdong. He Yong was the descendant of A’Lǔ Tái (Ab Luj Thai). Both of them do not believe in the Buddha (佛 [Fu]) or Shén (神 [a form of Buddha god under Buddhism faith]), or do not use the dead tablets, says: us Huihui’s lifestyle [Muslim] is this way. Tataars have their own belief (則聞有之). ‘Buddha is Yi people, Gu Yi She [a respectful term for their god and people of Buddha]. Others do not know the veneration reason in*

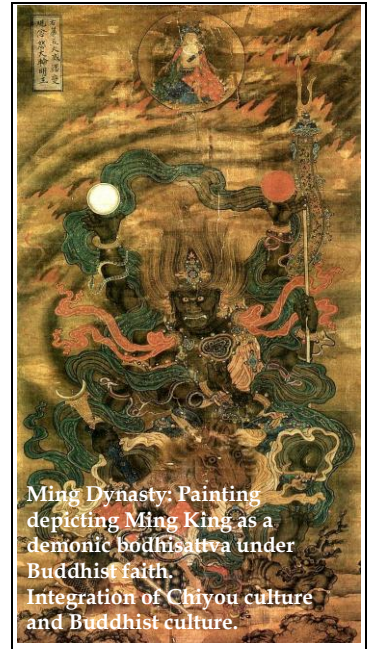


worshipping [Gu Yi She], and they are not the same as Huaxia.” [都督喜信，回回人；两广游击将军都督同知和勇，达达人，阿鲁台之孙也。两人不供佛，不理神，不拜尸殡，曰：吾回回俗皆然。达达则间有之。“佛本夷人，固宜神。则有当事者，而吊祭之礼不知，则是其自异于华夏矣。”]<sup>294</sup>

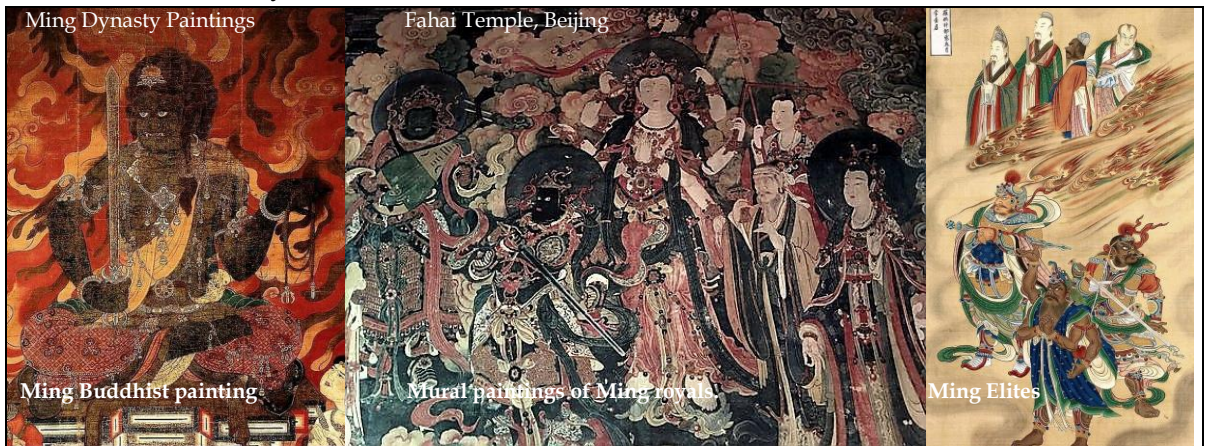
The “dead tablets” are referring to a Buddhist ritual of placing the dead’s name on a platform (sign) which normally hung on the wall in the family room for worship. It was not the same as present-day grave stones. This ritual was transformed in the past where the deceases’ ashes would be placed in containers for worshipping. Man (the Buddhist people) burned their dead and kept the ash in jars.

The above translates that Buddhist people were the ancient Yi (古夷人) who originated from India and proclaimed the name Huaxia. It also supports that Buddhism was made the main religion during the Ming Dynasty, and those who did not worship Buddha as their god were not Huaxia. This supports Mong’s claim that the Ming Empire was established by the Manyi people (蛮夷人) who dominated during that time. Therefore, the majority of present-day Han people would be the Dong Yi and/or Manyi. Chapter 10 will further point that out.

Mong Tataars were northerners who lived in Guangdong and other southern regions during the time of Ming Dynasty. Hui, on the other hand, included people who believed in Islam’s teachings and those from the Middle East. They lived in the south by that time.



Ming Dynasty: Painting depicting Ming King as a demonic bodhisattva under Buddhist faith. Integration of Chiyou culture and Buddhist culture.



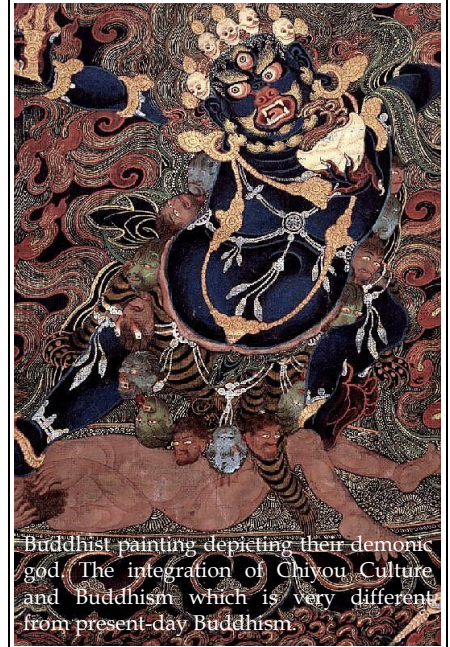
During the late Ming Dynasty, Yù Dáfu (郁达夫) wrote in his book “满江红·闽于山戚继光祠题壁” which says “Three hundred years [of Ming Empire], we HuaXia less prestige.” [“

<sup>294</sup> 叶盛,《水东日记,卷六,喜信和勇》, total 40 Volumes (2 volumes missing), reprinted by 中华书局 in 1980, p 16.

三百年来，我华夏威风欠歇。”<sup>295</sup> It says that HuaXia were losing the value of their God [referring to Buddha], and they were not as strong as three hundred years ago. This shows that the value of Buddhism was weakening during the late Ming Dynasty.

Man and Mong who formed Ming Nationality and took on the Buddhist culture and religion had completely changed from their ancient ways. For example, the shift from worshipping Chiyou to Buddha as a “god” was a clear change on how ancient Chu Han, Ming, and then present-day Han view the world.

To give a brief background on Buddha, he and his followers immigrated into China sometime during the century of 400 BC. That was during the Warring States and they were distant relatives of the Man people. They could be part of the Man soldiers that conquered the Mong Guo states of the Zhou Dynasty. Yet, the culture of Man people, similar to Buddhism, had already existed for a long time in the south. The customs of [demonic] Nuo rituals, the ancient Man culture of cremation, and their faith in worshipping Chiyou were flourishing culture.



Buddhist painting depicting their demonic god. The integration of Chiyou Culture and Buddhism which is very different from present-day Buddhism.

Mong claimed that Manyi (蛮夷) and Shuo Yi (属夷) killed Mong during the fall of the Mong Yuan government was in the early stage of the Ming Dynasty. Manyi, including Eastern Yi and Southern Man were known to affiliate with the name “Ming” in many southern regions and were southerners. “Shuo” included Mong and non-Mong enemies. Their regions ranged from Jiangsu, Anhui, Hubei, Zhejiang, Fujian, Guangdong into the western regions which includes Guangxi, Guizhou, Sichuan (Chongqing), and Yunnan. Under the Zhu clan and leadership, they promoted the name Ming as Ming nationality, not Han nationality.

### Mong Admittance and Miao during Ming Dynasty

In the beginning of the Ming Dynasty, the ethnic minorities at Guizhou also rebelled and were labeled “Miao”. Part of the troops sent to exterminate the last stronghold of Yuan troops in Northeast Yunnan were sent to suppress the sporadic revolts led by Manyi indigenous in Western Guizhou. The term Manyi (蛮夷) was no longer used on the majority of Manyi [Er Man and Dong Yi] who formed the Ming Dynasty, but on those “Man Yi” minority rebels in the southwest which included the Western Yi (西夷). Their ancestors were the major group of Man who started the Han national movement under Chu Man and were once again the main group that started the Ming movement. They recruited the Hua people to assist in overthrowing the Yuan government.

<sup>295</sup> 郁达夫《满江红·闽于山威继光祠题壁》，明代。

The rebel Manyi (蛮夷) who did not submit to Qin or Han rebelled against the majority Manyi (known as Chu Han) and took refuge into the southwest. They once again lived among Chu Han people when Chu Han immigrated into the southwest during the time the northern nations pushed into the central south.

The ethnic minorities of the Man nation were not the Mong people. For instance, from 47 AD (建武二十三年) until 186 AD, ethnic minorities resisted against the expansion of Chu Han in the Wuling Wuxi Man regions (武陵五溪). Chu Han sent General Ma Yuan (马援) and troops to attack those regions twelve times and taxes were imposed on them once they were defeated. According to the Book of Later Han, under Southern Man Biographies (后汉书: 南蛮传), those people there were known as Manyi. Due to warfare, the major Manyi of Wuling Wuxi migrated southwestward where many took refuge in present-day Guizhou. Others entered western Hubei, Sichuan, and Guangxi. Do not confuse these Man historical discourses for the Mong.

Under Zhu Yuanzhang's reign, *Ming Taizu Hongwu* (明太祖洪武 1368 to 1398), all the [rebel] indigenous ethnics in Guizhou were known to be **Mán Yi** (蛮夷). They were also labeled as **Miao Man, Miao Min, Miao Liao, Miao Ren** (Miao people), or in a general term called "**Zhu Miao**".<sup>296</sup> The ManYi (蛮夷) in the southwest were also known to be classified into two groups. They wore black and white clothing and are directly tied with *Black Man* (黑蛮) and *White Man* (白蛮). The older ancient **Yi nationality** was documented with the character 夷 as Yi Miao (夷苗) until it was changed to a newer character (彝) and excluded from the name Miao after the People's Republic of China was formed. Therefore, present-day Yi people were not exclusively the ancient Yi, and they include northerners who came to live among them. Nevertheless, recent writings of Yi historians argued that the south was the ancient home to their ancestors based on the Yuan man excavation.

The information above says that all Miao [rebels] during the first century of the Ming Dynasty were Manyi history. They were not Mong people and history.

According to the memoir of the Ming Dynasty during the first year of Emperor Ying Zong's reign (1450), a Miao leader named A'Tong ((阿同) and 34 Miao rebels were captured in Shang Gai Village (赏改) and nearby regions. In the same year, A'Zhao (阿赵) proclaimed himself king (Zhao Wang) and robbed places like Qing Ping (清平) and nearby regions. In the following year, Wei Tonglie (韦同烈) also became a king and rallied thousands of Miao people and stationed himself in Jie dong, Xing Long (兴隆之截峒). In 1456, Anu, Wang Abang (阿孛、王阿榜), and Miao Jin Hu (苗金虎 Miao Golden Tiger) ruled in Ping Yue (平越) and Li Cong (黎从), which are respectively present-day Fuquan (福泉 west of Kaili) and Li Ping to CongJiang (黎平 & 从江 Southeast Guizhou). "They spread fallacies to deceive people and attacked many villages". (Qiu Yang Zhu, 57)

The writing above cannot be confirmed whether or not it was part of Mong people. Yet Ping Yue was ruled by [Bai] Yue people during that time and they were considered to be [Miao] rebels. That was the reason those areas used to be known as Ping Yue (meaning Yue valleys). On the other hand, Tiger and the title "Golden Tiger" are totem names for the Yi people of the LuoLuo.

<sup>296</sup> Qiū, Yáng Zhù, "Miao Jiang Feng Yun Lu: Miao Area Events," *Guizhou Minzu Publisher*, August 1, 2003, p 6. [秋阳著, "苗疆风云录", 贵州民族出版社, 8月1号2003年, p 6.]

The Ming government attempted to control the ethnic minorities in the Southwest and realized that their best tactic was to recruit ethnic minorities as sub-governments. They were structured to control their own people. As long as they collected taxes and preserved order for the Imperial, they were allowed to manage their own affairs which led to many local governmental corruptions. That tactic was also known as “**grass bundle grass**”. It was said to be used by the Ming government very early on, but it was not seen under writing until the late 16<sup>th</sup> century.<sup>297</sup> The term was also written into “**Miao manage Miao**” or “**Yi manage Yi**” by other writers.

The name Miao was also used on Guangxi Yao people during the peasant revolt in 1464. Yao, technically Mien, were being labeled into Miaoyao during that time. During the **Miaoyao Rebellion**, it got out of control in 1466. After the local governments asked the imperial government to send forces to suppress the revolt, 191,000 troops were organized to fight them.<sup>298</sup>

Mong who worked under the Ming were said to fight alongside the Ming’s armies. Previous literatures documented them into ancient Mong soldiers (蒙古) who took part to suppress the *Miaoyao*. Those “ancient Mong” were later defined into “Mongol”. The word “Mongol” did not exist during that time. It was all misinterpreted by many writers into “Mongolians”.

Historical records show that ancient Mong (蒙古 “Moob Qub”) troops were sent to suppress the revolt in the south while the Mong Gu of the north was at war with Ming. The Mong were part of the rebels that brought down the Yuan Empire as established in the previous chapter. For example, General He Yong (“Hawj Yoom”) and his people (Mong Tatar) and the *Muslim Turks* (Hui) were working for the Ming Imperial government during that time. Mong split and fought for both Ming and the Later Yuan. Those Mong who worked for the Ming government were sent to fight the Miao Yao revolt at northeastern Guangxi.

During that time, Mong took refuge in the forests and mountains of Fulan and Jiangxi. The other Mong who took a stand in Northeastern Yunnan had already fled that region. They settled in central and western Yunnan. Others had already entered Burma and other Southeast Asia. The Black Mong who took refuge in Southern Sichuan emigrated southward.

### **Miaoyao Rebellion (Mien Rebellion)**

The Miaoyao self-referenced “Mien”. Once the **Mien Rebellion** escalated, more southern Man (南蛮 Nanman) groups were dragged into the conflict and the war spread into other regions (Guizhou, Hunan, Guangdong, and part of Jiangxi).

All the regional rebellions were defined into Miao rebellions during that time and were not brought under control until 1480. Mong could have been part of the revolt, but there was no specific documentation that can pinpoint any Mong involvement. If any

<sup>297</sup> Zōng ZhūBiān, Wú RóngZhēn, Fù Zōng Zhūbiān, “MiaoZu TongShi,” *Beijing: Minzu Chu Banshe*, Volume 1, Novermeber 2007, p 8. [总主编, 吴荣臻, 副总主编, “苗族通史,” 北京: 人民出版社, (一), 2007. 11, p 8.]

<sup>298</sup> Mote Frederick W., Titchett Denis, Fairbank John K., “Cambridge history of China: The Ming Dynasty 1368”, *Cambridge University Press*, 1988, Volume 7, Part 1, p 379.

Mong were part of that revolt they assimilated with Mien and other people later on. Those events had no direct ties with present-day Mong society.

The term Miaoyao (苗药) could be easily misinterpreted into Miao and Mien as two separate groups. For example, like the terms Miao Yi (苗夷) and Miao Man (苗蛮), the Yi or Man was defined to being Miao. It is in the same manner that Manyi (蛮夷) originally meant that the Yi were Man people, and this is supported by historical data that recorded that Eastern Yi people at Jiangsu-Zhejiang were known to be Man people. Those who took part of the Yao-led (Mien) rebellion during that time were all called *Miaoyao*.

After the *Mien Rebellion* (Miaoyao) was suppressed in Guangxi (between 1467 and 1468), Mien rebels (Miaoyao) fled into the mountains. They took refuge in some of the tallest mountain terrains. For example, there is a region known as the Da Yao Mountains. The Da Yao Mountains are still inhabited by Mien. They established Mien villages throughout the high plateaus. No Mong was found in that region.

Since the Miaoyao Rebellion took place in Guangxi, many exited the Ming country into Southeast Asia. That explains why Cambodians are known to self-reference as “Yuan and Mien”. Yuan is Yuan.

There is a range of Mong Mountains located in the northeast about a one hour ride away from DaYao Mountain. In those Mong Mountain regions were mining residents who emigrated from Southern Jiangxi and Guangdong. Mong in that region later migrated northward into southern Guizhou. They were known to have accustomed to wearing black clothing as previously covered in Chapter 2.

### Ethnic Miao Minorities of the Man Nation

The majority of the Man Yue (or Manyi), Ba, Shu, Min, and other Man groups who did not rebel were part of the Ming nationality. They were not classified into Miao during that era because they were the main government. The ones being labeled Miao were the minority rebels who wanted to preserve their ancient customs and culture.

According to Ming records, during Emperor Zhū Qíyù's (Jingtai) reign, the Miao (referring to the Man ethnic minorities in Guizhou, Southern Sichuan, and Guangxi) were rewarded for changing [from their old customs and culture] to accept the Ming culture [the new majority].<sup>299</sup> That type of ethnic conversion and controlling continued into the Qing Dynasty.

Under Emperor Zhū Jiànshēn (朱見深 1464 to 1487), Cheng Hua Xiaozong era (成化孝宗), the rebels in Guizhou Duyun areas were called **Black Miao** (黑苗 Hei Miao) because their clothing was black. Rebels at Qingping (清平 East Guizhou) areas were called “**Raw Miao**” (生苗 Sheng Miao), and other times those Raw Miao were being referred to as **Dong thief** (侗贼: Dong Zei), which was the Dong nationality. The indigenous west of that area were called **Miao Min** (苗民) or **Yi Min** (夷民) as the Yi people. During Emperor Zhū Yòutáng's time (朱祐樞 1487-1505), Xiaozong Hongzhi (孝宗弘治) era, the **Miao Zei** (苗贼: Miao Thief) was the *ancient Yi* (夷) in southwest China. (Qiū Yáng Zhù, p 6)

<sup>299</sup> Qiū, Yáng Zhù, “Miao Jiang Feng Yun Lu: Miao Area Events,” *Guizhou Minzu Publisher*, August 1, 2003, p 57. [秋阳著, “(“苗疆风云录”, 贵州民族出版社, 8月1号2003年, p 57.]

The governor of Guizhou Liu Hong wrote to the imperial government, and stated that the various Miao ethnicities were living together and it was hard for his administrative staff to identify them. He requested in writing to the emperor on February 15, 1504 to have the ethnic minorities (as stated above) bestow the *standard family names* (百家姓 **Bai Jia Xing**). The name conversions would be for administrative purposes, and it was to simplify the official's work. According to one version, Huang Shang [meaning the Emperor] disagreed, and ordered that the aboriginals in Guizhou should keep their own form of address. He further stated that there was no need to force them to use the standard family names, or to mix up local indigenous with Huaxia nationality.

The Ming Emperor knew that those people were of Man origin, so he told local officials not to change their family names. Even so, it appears that local officials took matters into their own hands because present-day Yi, Bai, Yao, Dong, and other ethnic minorities in Guizhou are mostly going by the general family names.

It shows that the Ming Imperial government was more lenient on the Man ethnic minority groups, and not on the northerners of the Mong nationalities. The northern national names, culture, and language were prohibited during Ming Dynasty.

Under Ming's record, during Emperor Zhū Hòuzhào's time (1505- 1521), all residents in the northern portion of Guizhou were various Yi people with different names such as Yí Bó Ren (夷夔人), Yì Zǐ (羿子), and Zhǒng Jiā Zǐ (仲家子). Zhong Jia (仲家) was the ancient name for Buyi and other related Man ethnicities. During Jiājìng, Emperor Zhū Hòucōng's era (1521- 1566), the Kaili area housed many kinds of Yi people. They were known as Yi Zi (羿子), Duó Zhū Zhài Miao (夺诸寨苗), Zhu Yi (诸夷), Wu Zhong Miao Yi (五种苗夷), Kaili Liu Miao (凯里流苗: Kaili's rangers miao), the Tian Zhu Yao Miao (天柱夭苗), the Tu Yi (土夷 Earth Yi), Miao Yi (苗夷), Nan Yi (南夷 South Yi), Jiu Gu Miao Yi (九股苗夷 [Nine Divisions Miao Yi], and Xia Miao (黠苗 Crafty Miao). (Qiū Yáng Zhù, p. 23)

## Mong Rebellions

Most Mong admittances were living in **Fulan** (Hunan) during the beginning of Ming Dynasty. Mong soldiers from Hunan were even sent to guard the western Guizhou regions (from possible uprising). Guizhou was mostly lived by Man people (e.g. Buyi, Shui, Dong, Baiyue, and other groups). Some Mong could have scattered at northeastern Yunnan but the majority of Mong in that region had already fled west after they were defeated by the Ming troops in 1381. During the earlier part of the Ming Dynasty, Mong at Fulan had good relations with the Ming Imperial government until the beginning of 16<sup>th</sup> century. Their peaceful lives were disturbed by Ming government after Ming resettled many residents into the Mong regions.

During those incursions, Mong Hunan were recruited to control Mong as well. Mong who were subservient became part of the Ming local government for a long time to come. Those officials would be rewarded with silver and food and had political gains. They monopolized and their descendants continued their line of work and government. That progressively became a problem as the people were being oppressed.

While Mong strived for prosperity in Fulan (Hunan), they became more and more segregated into two classes, the rich and upper class versus the poor and lower class. The local Mong government and newcomers (Ming nationality) became the rich who dominated and took better land while the poor suffered as they were displaced into rugged barren hills. Taxes were also imposed on them under those circumstances.

Besides the economic issue, the political and cultural struggle with the Ming society had caused Mong to divide into two factions. Those who were suffering rebelled against their local governments. Mong local governments were known as “Shuo” because they worked for the Ming government. They were counted (Shuo) as part of the Ming. The wars during that era were also between Mong people, but the local government [Mong] had the Ming imperial forces supporting them. Therefore, it was later known in history that Mong fought “Shuo”.

### **Mong Hunan Rebellion**

The local Hunan governments and upper class dominated both the social and political sectors, and they were perceived as oppressive and unfair. In addition, Mong felt that the Ming people occupying and taking over Mong land was not just. They settled there first, cleared the forests, and flattened the hills for cultivation. Ming government and people unfairly forced them out. Mong then rebelled and overthrew their local governments. That situation forced many officials, farming-soldiers, and their families to flee eastward. After local governments requested reinforcements from imperial troops, Mong rebels were ousted into the western mountain regions as they resisted being captured. That **Mong Hunan Rebellion** was later documented as a “*Miao Rebellion*”.

Ming then used the term Miao on the Mong rebels in Hunan and Hubei for the first time as political propaganda because Ming was fighting Northern Mong at Mong Galah. Stating that the Mong Rebellion was a Miao Rebellion would ease public opinion on the two-front wars. Besides, the Ming government prohibited Mong names, culture, and clothing; therefore “Miao” was used to deny Mong existence.

Mong under that war were divided into east and west. Ming forces were ambushed by small Mong brigades who mostly used bows, crossbows, and Mong guns. The crossbows, claimed by Mong, were said to be very large that required a few men to mount the bolt every time it was fired. The large crossbows were mainly used to attack their enemies from far distances with explosive and incendiary ammunition. Mong elders also claimed that the Mong cast-iron gun (Po Mong) was used very early when fighting Shuo.

Mong guns were first made during Yuan Dynasty. Gunpowder was first known to have used by Southern Song people but with bamboo pipes. Mong deployed guerilla tactics which made it hard for the government soldiers to get to them. It also made it hard for Ming’s people to permanently live and farm there in western Hunan.

The battle came to a standstill in the Fenghuang western mountains (La’er Shan). Over a period of time, Mong began to desert the western regions from Fenghuang into Hei Lin DaQing (黑林大请 [Black Dense Forest Mountains]). They settled from the *Tongren*

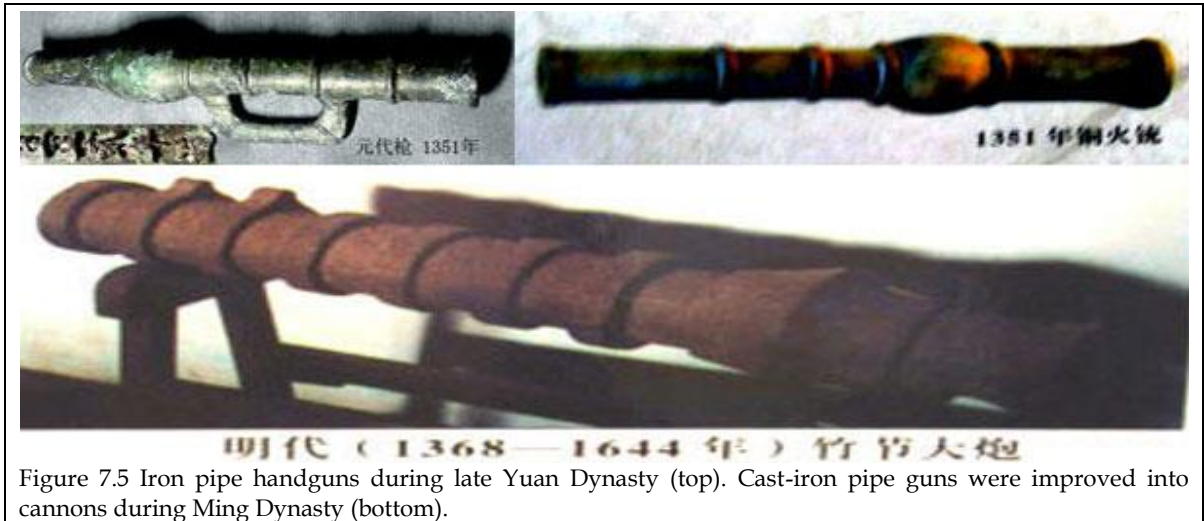


Figure 7.5 Iron pipe handguns during late Yuan Dynasty (top). Cast-iron pipe guns were improved into cannons during Ming Dynasty (bottom).

to *Weng'Ang* areas. Gradually, Sinan, Shiqian, Zhenyuan, Shibing, Kaili, Huangping, Zunyi, and other nearby regional mountains became Mong dwelling places.

Zhenyuan to Kaili eventually became the central region which was known to the Mong as **MiDu** (小都; 密都). It means a small metropolis region, small capital, or secret capital. It was known under Mandarin transliteration as *Xiao Jing* (小京 small capital) meaning "Miv CeebTsheej" in Mong. That region became "**Small Jing**" because Mong had left their motherland of the *grand capital* (NaDu; DaDu 大都) of Northern Jing (BeiJing) to that region. Besides other names, Kaili was generally known for its reputation for being "**Small Capital Region**" (小京州) during the Ming and Qing Dynasty which is related to *JingCheng* (京城 "Ceeb Tsheej"). (See Figure 7.6) It was respectively called *Jiang Zhou* (江州), *Bing Hua County* (宾化县), and *Qielan* (且兰) during the Song, Sui-Tang,

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中文名称：	凯里	面积：	1306平方公里
别名：	苗岭明珠	人口：	55.2万(2009年)
行政区类别：	县级市(黔东南州首府)	方言：	凯里话、苗话、
所在地区：	中国西南，贵州省黔东南州	气候条件：	气候温和，四季分明
下辖地区：	清水镇、炉山镇、万潮镇	著名景点：	金泉湖，渔洞岩洞，大阳公园
政府驻地：	市府路30号	车牌代码：	贵H
电话区号：	0855	拼音：	kaili
邮政区码：	556000	特色美食：	酸汤鱼、稻香狗肉、酸汤系列食品
地理位置：	贵州省东南部	行政代码：	522601

Figure 7.6 Description of Kail (小景 Small Jing) by Baidu.



and Northern-Southern Dynasties. Before that time, Kaili was known as Liangjin (两晋) during the Warring States and the Han Dynasty, and Zangke (牂牁; 牂柯) during Spring and Autumn period.

Small Jing (MiDu) was named into Lu Shan County (炉山县) during the third year of the Republic of China. It was restored into Kaili Country in 1958 and then officially recognized as Kaili in 1983.

Starting in 1554, Ming Imperial forces constructed a wall to keep the Mong forces from attacking Fenghuang and other Hunan towns. Local people were recruited to expand the wall to about 100 miles. It completely blocked the western frontier of the Fenghuang area. Other wall sections were added to strategic areas such as mountain ridges, passages, and rivers. Along the walls, there were guard points, passes, defensive buildings, and watch towers. The average size of the wall was approximately 3 to 4 meters in height; and about 2 meters in width. Over time, the total length of the wall was extended to about 400 miles. Local people had been hauling stones from the wall to build their own homes, and most parts of the wall were ruined in the past. Part of it was recently renovated for tourist business.

Mong were separated by the wall from their relatives who fought for the government. That was the beginning of Ming people labeling the Mong into "Miaozi".

According to Qiu Yang Zhu, there were three main reasons why the people revolted against local officials and the Ming government. First, the officials terribly oppressed the people. Second, the Ming's Military Farming policy took away Mong land and they were forced into rugged areas. Third, the people were oppressed by profiteers and Mong traitors who worked for the Ming government.

The imperial forces carried out 30 different offensive battles against the Mong during that conflict. The fighting lasted until Wanli's reign (万历). Mong fought back and defeated Ming's forces



many times, but they became exhausted after a long war against the large imperial forces.

From Eastern Guizhou, Mong refugees began to spread out into other Guizhou regional mountains where some entered Eastern Yunnan. The regions were known to be ranging from Chu (Guizhou-Hunan border) to Shu (Northwestern Guizhou-Sichuan). Those areas are still being called that way because the aboriginal people were known as Shu and Chu ethnic during ancient time. They were part of the Southern Man people.

*From Chongqing and part of present-day Northern Guizhou used to be under Sichuan jurisdiction during that time. That southern region of ancient Sichuan was known to be part of Yelang country (夜郎国). Yelang Qie Lan region was originally known as An Bo State (按播州) during Han Dynasty, which was known to be transliterated under various terms and spellings (Bu, Bo, Po, Pu, etc.). That region was originally inhabited by Pu (Po; Bo; Bu) of the Man people which were also known as He (何) and Yi (夷). A major part of them became Puyi (Buyi). The main group was known as Yi or Manji (夷 or 蛮夷). They are now going by Yi, Buyi, Gelao, Dong, Zhuang, and others.*

To reiterate from the previous chapter, Mong was known to rule Southern Sichuan of the Chongqing region during the Yuan Dynasty. Those Mong living at Eastern Chongqing to Southern Sichuan were known as “Black Mong”.

That raises the question to whether the cliff-corpses found in Southern Sichuan belong to the Mong people. The Ming government was known to oppress and massacre ethnic minorities and the Mong in that region during Emperor Wanlin’s reign. Placing those corpses into cliffs and caves were ways to hide and protect the corpses. Black Mong was known to have left southern Sichuan into higher ground to the south during the Ming’s occupation. They took refuge into Black Mong Mountain region.

### Yang Ying Long Rebellion

During the war in Hunan, Mong Hunan fled westward and many took refuge in Northern Guizhou which used to be Southern Sichuan. Once living there, the Ming government recruited Mong to collect taxes as they expanded into Mong territory.

At one point, Sichuan’s governor, Li Hua Long (四川总督李化龙), demanded more taxes from the Mong people and other ethnic minorities of Southern Sichuan. Tu Si **Yang Ying Long** (土司杨应龙 1551–1600) was acting as chief in pacifying the Mong in Southern Sichuan and Northern Guizhou. **Tu Si** (土司) was an official title under the Ming government system, which was similar to *Si Ma* (司马) during the Han Dynasty.

The Mong leader Yang Ying Long sent one of his sons to address the tax issue with the governor. As a result that son was detained and killed. His head was decapitated and placed at the town’s entrance for public view. Yang Ying Long and the Mong then revolted. Once the situation got out of control, Governor Li Hua Long sought aid from the Imperial government.

That war took place during Emperor Zhū Yījūn’s reign, the years of Wanli (1572-1620). The Mong soldiers during that time were recorded under Ming historical record as “Miao Jun” (苗兵 rebel soldiers). Those rebellious peasants were also known as *Pàn Miáo* (叛苗) and *Yáng Yīng Lóng* (杨应龙 Yaaj Yeeb Looj). They were mistaken for *Yí Zhǒng* (夷种 Yi ethnicities) and all the dwellers in Bo Zhou (播州) were named Bo Miao (播苗). **Yang**

**Ying Long's** ancestors and people were from Shanxi. They were neither Miao (referring to Man) nor Yi Zhǒng (夷种 referring to Dong Yi who previously immigrated there).<sup>300</sup>

Mong was leading the rebellion during that time and were mistaken for Miao of Man [Yi] people. The Yang clan was the head rebel during that uprising. That revolt supports the Mong's claim that those who took refuge in Shanxi's mountains secretly left to the south and into Gansu-Qinghai regions. Others left to the south of Jiangxi Fuguan. Chapter 2 has covered that the [Mong] Yang families who took refuge in the northern region of Guizhou still claim that their ancestors left Shanxi into the south.

More than 200,000 Imperial forces were sent to aid Li Hua Long in suppressing the rebellion. That war lasted a decade.

Yang Ying Long's stronghold was located at Lou Shan Guan (娄山关) or Louguan (娄关). It is considered a sacred dragon nest (龙门 "Looj Mem") by the Mong people and known as "**Looj Laum Kuanb**" (龙娄关). Mandarin calls it "Caohai Long Dun de Menhu" (巢海龙囤的门户). Louguan Mountain is the highest northern mountain range of present-day *Zunyi City of Guizhou* (遵义市), and was also known as Tai Ping Guan (太平关). The fiercest fighting between the Mong and Ming imperial forces during that conflict took place in that region.

In 1600, Yang Ying Long and his two wives committed suicide. In the end his families were captured by the Ming government.<sup>301</sup>

Along with the Mong, the Man people in that region (known as GeLao) who supported the Mong were massacred and forced to flee as well. It was believed that only 20 percent survived.

After that one major revolt, Mong continued to stay away from Ming society and resisted any encroachment. Besides, they were already excluded from the Ming society.

The Yang Ying Long Rebellion forced many Mong to flee southwestward where they settled along the way in the Qianxi, Zhijin, Nayong, and **Hong Jiang** regional areas (central west known as **Red River** or **Beipanjiang**). Some migrated as far as northwest Guizhou to live among the Black Mong who emigrated from southern Sichuan (and Chongqing). Those mountain regions were original known as **Black Man** region, and it was later renamed into **Black Mong Mountain** (Wu Mong Shan) after Mong came to live there. While Mong spread throughout Guizhou, others entered Eastern Yunnan.

### The End of Mong Hunan Rebellion

By the early 17<sup>th</sup> century, Mong who lived west of the Southern Great Wall retook a lot of their land back east of the wall (of Hunan). Ming officials fled the western regions and were frightened. They reported to the Emperor that western Hunan was complicated.

<sup>300</sup> Qiū, Yáng Zhù, "Miao Jiang Feng Yun Lu: Miao Area Events," *Guizhou Minzu Publisher*, August 1, 2003, p 7. [秋阳著, "苗疆风云录", 贵州民族出版社, 8月1号2003年, p 7.]

<sup>301</sup> 谷应泰, "明史纪事本末," 卷六十四, 1620~1690, 清朝.

Governor Cài Fù (蔡复一) under Hubei Chen Yuan offered his ingenious plan to the imperial government that the border regions were dangerous. The “Miao” road is rugged [referring to the Mong], and it would be difficult to stop the revolt. He proposed to repair the Southern Great Wall, but it would require 40,000 *liang* of gold (“40,000 *laag kub*”). Subsequently, the project was approved.



In 1615, the wall was reconstructed and completed in the Tianqi year (1623). It took eight years and 200,000 workers. The wall was used in isolating the Mong (documented as being Miao) from their relatives on Ming’s side. (Qiu Yang Zhu, 12)

When the **Southern Great Wall** was considered complete during Emperor WanLi’s time, Mong staged a large revolt against the wall and destroyed many parts of it. They later got repaired during the Qing Dynasty, but were also being damaged by Mong during subsequent rebellions.

Despite the damages and ruin of the wall, there are still remnants of it. This wall was considered by Mong as a separation of the Mong people into Miao and Shuo [Ming]. Mong’s action in destroying the wall was to overthrow its symbol of isolating Mong.

To deny Mong existence just as Ming denied the usage of Mong culture, language, and name, Ming then named that war the “*Miao Rebellion*”. The wall then was named into both the **Ming Wall** and **Miao Wall**. For the Mong, they call it the **Mong Wall**, since it was originally built to separate the Mong people of Hunan and was built by local Mong on the east side of the wall.

The “**Mong Rebellion**” of Hunan was one of the longest wars that Mong fought against Ming in the south. The struggle lasted over 70 years and was the main war that forced most Mong out of Hunan and Southwest Hubei into Guizhou where they migrated as far as Eastern Yunnan. This correlates with Chapter 2 that the Mong leaders who left that region ended up in Southeast Yunnan.

\* \* \* \* \*

Mong claiming that their ancestors left the Southern World (“NDuj qaab teb”) was simply referring to JiangNan and Jiangxi. Those places were known as Sho Cho to the Mong.

Southern World was a replicated name that used to be the Yellow River when their ancestors fled north during the Warring States. Between the near end of the Warring States until the time that Chu Man conquered the Yellow River Basin, many Mong refugees fled to the upper world (“Shau NDuj”).

Southern World (“NDuj Qaab Teb”) then became Changjiang (Yangtze River) during the time Mong fled the Yellow River Basin into the south. NDuj Qaab Teb also means

Nanjing, the southern capital regional area. The Yellow River region was known as Mong DaiDu (“Moob Dlai NDuj” 盟大都). The southern regions that Mong vanished into were known as Sho Cho, and it was first known to be at Jiangnan of Eastern Yangtze River. They were forced out from the Southern World of Yangtze River during the fall of the Mong Yuan Dynasty. They were pushed into Fulan, which is present-day Hunan.

Mong rebels and their clans were on the Ming’s list to be exterminated which was supported by the Ming Emperors during that time. Anyone who went against the Emperor would be slaughtered along with their clan members as part of traditional law.

The conflict became psychologically tense as Ming forces carried out extermination campaigns on the Mong mountain villages. Those Mong who worked for the Ming scouted out the location of Mong admittances (Guor Mong) and led Ming armies to ambush them. Ming was never able to completely conquer the Guizhou region because the western regions of the wall were never incorporated into Ming country. The Southern Great Wall along Western Hunan marked the property line between Ming and the ethnic minorities. Mong and Man regions in Guizhou had minimum affect by the Ming assimilation policy.

While taking refuge in Guizhou, they had to hide deep in the mountains which provided a cushion for their safety. Besides, the most suitable land was already taken by previous Southern Man of San Miao people who lived there. Therefore, Mong had to settle in the tallest mountains where there was little contact with the outsiders. They were pretty much forced into the most rugged land. This is still very common throughout most regions of Guizhou, Southern Sichuan, Western Guangxi, and Yunnan.

Mong had to slash and burn trees and brush on mountain barrens for farming which they were not originally accustomed to. Living in deep canyons and high mountains became a new way of life.

By that time, the majority of Mong who stayed behind in Hunan became the Ming nationality. Mong Tujue who followed the Mong into Hunan were later defined into Tujia nationality.

Other remnants of the [Mong] Yuan loyalists who made the last stand at Kunming had already vanished from northeast Yunnan and blended with Ming and other southwestern nationalities. For examples, the Mong Shi and other groups such as Mo So and Mong Qidan had already fled west. They assimilated with others and were later consolidated into newer nationalities which will be covered in Chapter 10.

Mong refugees from Hunan then emigrated westward where some settled at **Bei Pan Jiang** and **Nan Pan Jiang**. They are the Red River and Green River (Dlej Lab & Dlej Ntsuab). From there, they later entered northern Wenshan of Yunnan.

### Yunnan Project 36455

Based on current Mong geographical areas, previous writings stating that the minority of the Miao [referring to the Man people of San Miao] left Hunan during the Qin and Han Dynasties do not agree with Mong history. For example, according to **Yunnan Project 36455**, a study on ethnic minorities in Yunnan asserted that the “Miao” left Hunan

into Guizhou during the Qin Dynasty based on past theories and speculation. The “Miao” who left Hunan to Guizhou during that time were the Southern Mán, and not the Mong. They were the Yi, Pu, Dong, BoYi [Buyi], and other pre-Guizhou indigenous rebels [Chu Man and Bai Yue].

The report contradicts itself, and agreed that present-day Miao in Yunnan (mainly the Mong) originally migrated out from Hunan into Eastern Yunnan about 500 years ago.<sup>302</sup> That sets the time back to the early 16<sup>th</sup> century (1500s) when the Mong Admittances first had conflict with the Ming officials in Hunan [Fulan]. This was the first wave of Mong refugees that fled into Guizhou and then Eastern Yunnan.

*The above supports Mong stories that they migrated out from Fulan into Guizhou due to the hostile takeover of their land. It also supports that Mong were previously forced out from Jiangxi Fuguan by Mán and Shuo (“Maab hab Shuav”) of the Ming nationality. Others said “Shuo Yi”. This explains that Mong was not originally from Hunan, but from **Jiangxi Fuguan**; and they were not the aboriginal people. Aboriginal people were the “Southern Man” of the Chu Man who formed the Han Dynasty. Man rebels (the ancient Miao) under the Hunan [Chu] region who migrated into Guizhou during the Qin era refused to unite with Qin. During the Chu Han country under Chu Man’s leadership, the Man people in Guizhou continued to seek independence and resisted against the imperialism of Chu [Man] Han country.*

Mong admittances did not live among the Southern Mán rebels [NanMán] in Guizhou, Hunan, or Jiangxi during the Qin and Han Dynasties. Chapter 3 and Chapter 4 established that Mong existed in the north and was the main people of Xia, Shang, and Zhou Dynasties.

After Mong rebelled against the hostile Ming government in Hunan, the term “Miaozi” was used on the Mong. NanMán and BeiMán who were not rebels joined the Ming Society just as the majority Mong did. The Man sub-branches who did not convert to the Ming nationality or did not rebel were neither labeled Miao during that period.

Since most Mong did not enter Guizhou until the Ming Dynasty, it supports that the present-day Mong known as Black Miao (Hei Miao) in western Guizhou is not the original Black Miao of the ancient Yi nationality (the Black Man). The “*Black Mong*” who originally settled into *Black Man Mountain* from Southern Sichuan were not the Black Man. They were not the Black Mong group in present-day Southeastern Guizhou who were categorized under “Black Miao” due to their black clothing. Southeastern Guizhou Mong also had a history for marrying Man wives (Buyi, Zhuang, Dong, etc.), but their history took place at different regions. “Black Miao” was used on Black Man (Yi) before the Mong entered Guizhou from Sichuan and Hunan.

It is the same for White Miao (Bai Miao), which present-day White Miao are not the ancient White Miao of the White Mán (白苗; 白蛮 “Maab Dlawb”). White Miao was simply a label term used on a sub-Mong group after Mong entered Guizhou who wore “white clothing”.

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<sup>302</sup> “Ethnic Minorities Development Plan: Central Yunnan Road Development Project”, Yunnan Provincial Yunnan Provincial Communications Department (YPCD), Project 36455, May 2007, p 9.

The term White Man (白蛮) originally referred to the northern Man people who settled into Western Yunnan (Qiang, Di, and Chu Han). They are part of present-day Yi, Bai, Naxi, Lahu, Hani, Jino, and so forth.

### Defining Mong Rebels into Miao

Governor Guō Zǐ Zhāng (郭子章) wanted to separate the Mong from previous Miao groups after Mong came to live among them. So, he called those who lived in Lóng Lǐ, Guì Dìng, and Xīn Tiān the *Zhong Jia Miao* (仲家苗 “Tsoom Tsev Miaob”), a similar name to *Zhong Jia Man* (仲家蛮 “Tsoom Tsev Maab”). The rest of the Miao were called *Mountain Miao* (**Shān Miao** 山苗). Among the Mountain Miao was the *Red Miao* (**Hóng Miao** 红苗) who lived between the areas of Xiǎo Yínshān, Tóngren, Sīzhōu, and Shìqián. Those were Mong refugee areas.

There was no documentation about Red Miao and Mountain Miao until that time. The term Miao began to shift onto the Mong as Ming officials tried to isolate them from other previous Miao indigenous people.

The “Mountain Miao” and “Red Miao” mentioned above are the ancestors to present-day Mong people. Mong still live in those mountain regions. During the early days, most Mong women wore red-designed skirts. Both men and women wore red belts as well (shiv hlaab lab). Mong also wore turbans and head cloths with various colors in red (“phuum lab”), blue, yellow, black, and white. The term “Red Miao” is still being used on some Mong in Southwest China simply because their clothing has red designs. They are neither Red Miao nor Miao, but Mong.

After Mong came to live in western Guizhou and Yunnan, their women’s clothing became more colorful and had more designed variations. Gradually, they were labeled “Hua Miao” which means “Flowery Miao”.

According to a census conducted under the Guizhou Governor **Zhang He Ming**, he wrote in his report that the Zhǒng, descendants of the “Yao” and “Zhuang” [the Man Yue], also migrated from Guangxi into Guizhou. They lived among the Miao [referring to Mong], and would become rebels if they were not separated from the Miao [Mong]. The investigation said “*Miao Zei* (苗贼, were savages and as powerful as the *Wō Nú* (who were *Riben* [Nippon; Japan] intruders), and there were about 100,000 **Red Miao** living at Tongren, Shìqián, Sīzhōu, and Sinan Xifu (铜仁, 石阡, 思州, 思南四府). They [Miao Zei & Red Miao] lived next to



Red Mong Clothing

*Chu and into Shu in the west with a circumference of over 1000 kilometers [625 miles].” Part of Eastern Guizhou, Hunan, Hubei, Jiangxi, Anhui and other nearby regions were known as Chu; and present-day Chongqing, Sichuan, and Northern Guizhou were known as Shu. “At the water and rivers between the Zhenyuan and Qingping, there were fifteen thousands of Dà Liāng, Xiǎo Jiāng, and Jiǔ Gǔ Miao people. They were followers of the Yang Ying Long and Pàn Zéi groups, and they were mistaken for the **BoYi** (播夷: BuYi).” (Qiū, Yáng Zhù, p. 6-8) As previously covered, Yang Ying Long’s people were Mong from Shanxi. They were neither Miao nor Man of the Yi people.*

Mong during that time was labeled as Red Miao, Mountain Miao, and Pan Zei as they were isolated from other Man ethnics. They were treated like dogs during that time. For example, Ming made remarks on how to deal with the Mong *“Just like dogs, if they wag their tails, bones will be thrown to them; if the bark wildly, they will be beaten with sticks. After the beating, even if they submit, more beating. How can one argue with them about being crooked or straight or about the observation of the law?”*<sup>303</sup> This kind of bully and treatments would continue to be used against and segregate the Mong admittances by Ming people.

From such oppression, Mong slowly migrated westward and lived throughout Guizhou. Those Mong who stayed behind in eastern Guizhou later lived among the newer Mong from Southern Fulan (Hunan and Northeast Guangxi border). They first settled in Northeastern Guangxi and then into Southeast Guizhou; and were known to be documented as Black Miao, but many self-referenced as Mu. Presently, they appeared to be more mixed with the Dong, Po, and Zhuang [Man] then those Mong in the western regions.

Li Jin Ping wrote that present-day Black Miao inhabitants of Eastern Guizhou (referring to the Mong who wore black clothing) first settled into southeast Guizhou from Guangxi. They followed the rivers from Southeast Guizhou going north where they entered Kaili and Guiyang regions.<sup>304</sup> Li Jin Ping did not specify the time of migration. The name “Black Mong” of Eastern Guizhou could be the Black [Mong] Tatar from the north who first settled in Southern Hunan and Northern Guangdong. Or they were Mong “Mu Rong” group who got mixed with Mán from Guangxi-Guangdong regions before they entered Southeast Guizhou.

## Chapter Summary

Mong were refugees who fled into Guizhou during the 16<sup>th</sup> century. They were not the original Miao of the Man people who entered Guizhou during the Qin and Han Dynasties. Mong were segregated and defined into Miaozi by local Ming government.

There was no record or any historical event that indicates the Miao of Guizhou expanded into Hunan during that time. It was the Mong in Hunan that fled into Guizhou from the 70-year war in Hunan. To connect this topic with Chapter 2, it is clear that all the

<sup>303</sup> Jenks, Rober D, “Insergency and Social Disorder in Guizhou: The Miao Rebellion 1854-1873,” University of Hawaii Press, 1994, p 44. [from Yang Lienshen, “Chinese World Order,” p 31.]

<sup>304</sup>李锦平, “苗族语言与文化,” 贵州民族出版社, 2002年6月. [Li Jin Ping, “Miao Nationality Language and Culture,” Guizhou Nationality Publisher, June 2002.]



Mong who were left behind in Hunan lost their Mong name. Only those who settled from eastern Guizhou into Yunnan continued to admit to the name Mong. It supports that the Ming government prohibited the name Mong and that was the reason Mong under Ming sovereignty no longer go by Mong.

The oppression and hostile takeover of Mong land by Ming government started the main revolt in Hunan. Once they were pushed out into western Hunan, the Ming government constructed the Southern Great Wall to block them from going back. History repeated itself as Mong refugees were kept out by the Northern Great Walls during the Qin and Chu Han periods.

Since Wanlin reign, Ming government began to expand into Southern Sichuan, Eastern Guizhou, and then into Guiyang and Anshun. That created subsequent revolts and forced more Mong and other ethnic minorities to move westward.

Those who stayed behind never caught up with the others. Because of constant migration, by the time they got to the next Mong mountain-villages those who previously settled there had already moved westward.

The flow of Mong refugees from Hunan to Yunnan had distributed Mong into the mountains of Southwest China since the 16<sup>th</sup> century. They strived to survive in the forests and mountains, and it was their survival instinct to constantly stay away from the main societies and aboriginal Man people.

Assimilation was forced during the Ming Dynasty by prohibiting northern ethnics' language, culture, and their names, causing many Mong and Man nationalities to become Ming and they lost their original roots. Only those who took refuge into ancient Jiangxi and were pushed into Hunan then Guizhou continued the Mong name. That explains where the term "*Mong Admittance*" evolved from. Many self-referenced as "Mong Shi Mong Leng" or "Guor Mong". That shows that their ancestors took blood oath to not betray the Mong name.

Ming knew that Mong supporters were fled south. Ming also fought the Mong loyalists in different regions including the southeast and southwest for thirteen years after the initial collapse of the Yuan Dynasty. After that, they even sent Mong troops to guard the Western Guizhou regions against possible revolts. Mong were not Guizhou indigenous. Ethnic Mong minority during the early period of Ming were largely living in Jiangxi, Hunan and Guangdong.

The Ming government also knew that Mong revolted against their unjust policy of taking over Mong's land, and the revolt in Hunan led to the construction of the Southern Great Wall. It was mainly built to fight the Mong (Hu). There was no Miao rebellion but Mong Rebellion in Hunan.

Mong wore ancient Mong clothing during that time (Rong and Hu). It was not the Man (Miao) dressing culture which men wore [wrap] dresses and skirts. Chapter 5 covers that when Han immigrated into the southwest, they were accustomed to wearing the shang dresses or skirts. Ming high officials of both men and women also accustomed to wearing the "shang" dresses. Chu Han men of Han Dynasty also wore dresses. This Man culture and Buddhism are not of the Mong, but the main culture and religion of Ming Dynasty.

This chapter reveals that Ming Culture and Chu Han Culture during Han Dynasty are mainly San Miao Culture of the Manyi people. Ming Culture was highly influenced by Buddhism, but it was still the ancient Man [Yi] Culture.

Mong did not settle into the south until later and were not part of the San Miao people or not the ancient Miao of the “Manyi Baiyue” ethnics. To reiterate from Chapter 2, the article “Hubei Miaozi Origination” explains that during the near end of Ming and early Qing Dynasty, many fled into mountains and canyons. That was the beginning of the older term *Miaozi* (苗子) being used [on the Mong].<sup>305</sup> Ming local people and indigenous continued to label the Mong into Miaozi which was continued into the Qing Dynasty.

Most imperative to grasp is that Mong historical records vanished under the Ming government and newer curriculum literatures were redefined during that time. Ming forced culture assimilation based on the South Central culture mainly the southern nation. They prohibited Hu culture (mainly Xia culture of the Mong), and promoted Man culture and Buddhism. It shows that Ming had a motive for erasing Mong name and history.



<sup>305</sup> 田万振, “湖北苗族来源”, 湖北: 湖北民族学院学报(哲学社会科学版) 杂志编辑部, 第 03 期, 2000 年。

## Chapter 8 Mong Galah and Ming

After Mong rebelled in Hunan, they were labeled “Miaozi” and documented into “Miao” by Ming officials to segregate them from the main society. Further, Mong were classified into sub-Miao terms based on their appearances. The Mong who fled into the north and northeast were also labeled with different names after the last Emperor TuamHaam (Toghun) was overthrown from Mong DaiDu (DaDu). The majority Mong who remained in the central, east, and southeast regions became Ming nationality. Others who maintained their Mong heritage lived in two opposite ends (south and north), and the history of the Mong in the south during Ming Dynasty was discussed Chapter 7. This chapter will take a step back and cover how the Mong history in the north under Mong Galah region played out.

The regions from Inner Mongolia to Heilongjiang and part of Liaoning and Jilin were *Mong Galah* during that time. The eastern region was mostly transliterated under *Mogal*; *Malgal*, *Malgher*, *Mogher*, etc., and the western region was mostly known as *Mongal*. Under present-day Mandarin transliteration, the Eastern Mong Galah is redefined into Mohe. It was also known as *A'Maga* mainly after the foundation of A'Ma Ga Aisin Gurun. The different transliterations were used for regional areas, but others had argued that they were used for the regional people. They were collectively referring to the same people in different regions.

In September 1368, the royal family under **Toghun Temur** (“*TuamHaam ThawjMum*”) moved the Yuan capital to *ShauDu* (“*Shau NDuj*”). After it was captured by the Ming in 1369, the capital was moved again to **YingChang** (“*YeejTshaav*”) which was overthrown the following year. Toghun also died that year when they lost YingChang.

Toghun's eldest son **Biligtü KHan** (“*NBliajTub QasHaa*”) escaped safely to **Karakorum** where he was enthroned as the new KhagHan (“*Qas Haa*”). His child name was *Aiyou Shilidala* (愛猷識里答臘 *Ayushiridara*; “*Abyus Shiszis Dlaj*”). Biligtu KHan made his son, Koke Temur, the chief commander of his forces. Koke Temur was known as **Wang Baobao** (王保保 *Waaj Paum Paus*) to the Ming people. They defeated Ming troops in the north plains in 1372 and Ming pulled back into the south of the Northern Great Wall.

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Biligtü KHan also sought assistance from **GongMin** (“*Koob Meej*”) of *Goguryeo* (“*Quas KausLim*”) who was part of Blue Mong Ge and Yuan's realm. GongMin and his people distanced themselves from Later Yuan, and did not send troops to fight the Ming.



Despite Goguryeo's refusal to help, Later Yuan deployed an offensive campaign in 1375 and reconquered northern Ming as far as the Hebei and Liaoning provinces. The Eastern Mong Galah (Mo; A'Ma), also known as Jurchen, fought for Biligtu KHan during that era.

After the deaths of Biligtu KHan's son Koke Temur (Goge Temur 擴廓帖木爾) in 1375, Biligtu died in 1378. Since then, their mission to restore the Yuan government weakened.

Biligtu KHan's nephew **Tuogusi Temur** (Togus Temur [*Tuamkubxwb ThawjMum*]) became the leader for Mong Galah. He continued to lead the resistance against Ming's expansion. Under another transliteration, he was known as **Uskhal KHan**.

Ming's Emperor Hongwu decided to carry extensive battles against the allied Mong Galah forces. One of the Mong tribes, Jalayi ("NtsasLasYig"), was heavily attacked by the Ming forces and they surrendered in 1387. The defeat of the Mong Jalayi tribes put Tuogusi in a tough position since he also had other northern enemies.

**KuBlai** ("Khu Nblaim") and his younger brother **Arib Buke** ("Azib Pujkhaww") became enemies and fought for the throne during Blue Mong Ge's monarchy. Instead of joining forces to fight the Ming, Arib Buke's descendants waited for the right moment to ambush KuBlai's descendants.

In 1388, the Ming staged a heavy offensive war against Tuogusi and his forces at **Buir Nuur** which was part of the Heling (Hulun Buir) region. Tuogusi then moved westward to avoid colliding with the Ming's soldiers. When he and his small battalion arrived at the Tuul River they were ambushed by Arib Buke's descendant **Yesu Der** ("Yesxus Daws") and his Oirat troops.<sup>306</sup>

According to the Ming historical record, Prime Minister **Tuogusi Temur** (脫吉思帖木儿) was at Ling Water (和林 Heling). Crossing into Tula He (土刺河 Tug Laj Dlej),<sup>307</sup> they were attacked by Yesu Der (也速迭儿) and his troops. Their smaller force was in chaos and scattered. Tuogusi Temur and Nieqilai (捏怯来) survived and had about sixteen cavalries left. Once they regrouped and wanted to search for Kuokuo Temur (阔阔帖木儿) who got separated, there was a heavy snowstorm which made it impossible. At the same time, Yesu Der and his troops rushed in to ambush them again and killed **NTu Bao Nu** (*NTuj Pov Num* 天保奴). That means they killed the lord ("Tuamkubxwb") and his officials.<sup>308</sup>

Oirats were originally northwestern people who entered the Northern Gobi Desert region from the west and became enemies to northern Mong but they were unified by Chigkis Han. They continued to take part in the northern politics and supported Arib Buke and his descendants.

After Tuogusi Temur died, the Mong Galah became divided. They formed their own divisions. Yesu Der became the main leader for the Oirats under Western Mong Galah and began a new era in northern Asia. The western Mong language under Yesu Der and the Oirats north of the Gobi Desert gradually developed into the national language of Mongolia.

Mong under Western Mong Galah began to migrate back into the Yellow River Basin due to the harsh environment of the north. Being part of Ming nationality, they were

<sup>306</sup> Reuven Amitai, David Morgan, "The Mongol Empire and its legacy", Brill, Oct. 1998, p.293

<sup>307</sup> Heling was also known as Hulun. Tula He (Tula River) was also known as Tuul River (the "l" is being articulated).

<sup>308</sup> 张廷玉等, "明史," 卷三百二十七: 列传第二百十五, 外国八鞑鞑, 清.

recruited to fight the Oirat Mongals. As the Northern Mong entered the Yellow River Basin to live among the Ming the location of Mong began to shift. The war between the Ming and Mong Galah became a war between **Mong-Ming** and **Mongal-Oirats**.

Being part of the Ming military, Mong also took part in Ming academic education, political government, and society. Many achieved noble ranks, high officer positions, and some even became ministers under the Ming bureaucracy.<sup>309</sup> They were defined into Mongols in the 20<sup>th</sup> century.

Ming authorities began to suspect them [the Mong] for having political ties with the Western Mong Galah. For example, the Mong-Ming coup of Beijing in 1461 was a waking call. Ming authorities then utilized the Soldier Self-reliant Policy and military campaigns to move the “ancient Mong” [referring to Northern Mong soldiers and families] to different regions of Ming country.<sup>310 311</sup>

### A'Ma, The Eastern Mong Galah

During the war between Ming and Mongal, Mong ethnics fought on both sides. Those who lived within Ming's region were recruited to fight for the Ming, and those living on the north side were incorporated into the Mongal forces. After Ming defeated the Mong Jalayi tribe in 1388, the Ming government tried to recruit the *Eastern Mong Galah* (AMaga; Mogal) intending to unite against the *Western Mong Galah* (Mongal). Eastern Mong Galah was known to go by Nuzhi, which had been used since Jin and Blue Mong Ge.

During the fall of the Yuan government, many Yuan officials also fled to the northeast. That was the reason they were known as Nuzhi (女直), which meant “officials” or “government” in Mong language. They left Mong DaiDu (“NDaiNDuj”) to live in modern Liaoning and Jilin provinces and were pushed further into Heilongjiang during the Ming's occupation of Liaoning in 1371. AMo, AMa, and AMu (AMur)<sup>312</sup> were known to be self-referenced names. The royal families called themselves AMa (ArMa).

A portion of the Mong who settled in the south also maintained the name Mong and various transliterated names such as Mo, Mu (AMo; AMu), Ma, Mao, and Mang. They are presently living in Southwest China and still claiming that their ancestors were *Nuzhi* (“Num Tswv”) of China.

During the end of Emperor Hongwu's reign, Ming started to recruit the Eastern Mong Gala tribes for the military posts known as the Three Guards (三卫). Building a coalition against the Oirats and Mongal to the west and separating the Mogal in the east was a political strategy.

Northeasters were known as **Jianzhou Nuzhi** (建州女直 Jianzhou governments & officials, CaajTsub NumTswv)), **Ye Ren NuZhi** (野人女直 Wild Nuzhi people), and **Haixi**

<sup>309</sup> Serruys, Henry. "Mongols Ennobled During The Early Ming," *Harvard Journal of Asiatic Studies*, Volume 22, 1959, p 209.

<sup>310</sup> Wu, Tingyun. "Tumu zhi bian qianhou de Menggu xiangren," *Hebei xuekan*, 1989: 106-111.

<sup>311</sup> Robinson, David M. "Politics, Force and Ethnicity in Ming China: Mongols and the Abortive Coup of 1461," *Harvard Journal of Asiatic Studies* (Volume 59, Number 1, June 1999), pp 84-85.

<sup>312</sup> The term AMo, AMa, AMur actually contains two words combining into one. Look at it as A'Mo, A'Ma, or A'Mur. The term “A” is pronounced as Ā in pinyin as the first tone and “Ab” in MRLW. The term is used as an adjective to stress endearing to the following word as it is used to emphasis adorable to the terms Mo, Ma, and Mu.

**NuZhi** (海西女直: West Sea Officials). They were redefined into the derogatory “Nuzhen” (女真) classifications later on.

Once the Jilin and Liaoning Mong Galah were no longer hostile, that opened the door for Ming to recruit the far northeast **AMa** tribes (AMo; AMu [Amur]). They were known under several clan names, and it was not until Emperor Yongle’s time that those people started to accept the military positions under Ming.

The commanding divisions created by Ming were known as **Jianzhou Wei** (建州卫), **Jianzhou Zuo Wei** (建州左卫), and **Jianzhou You Wei** (建州右卫). The Jianzhou Zuo Wei was the closest area to the Ming country. The Jianzhou You Wei was the outer area that extended into Heilongjiang. It included all areas in the far north that was not the Jianzhou You or Jianzhou Zuo. You and Zuo respectively mean right and left.

One of the key leaders was **Mong Temu** (孟特穆 Mooj Thawj Mum).<sup>313</sup> His name was known to be spelled *Mengke Temur* (猛哥), *Mòngge Temu’er* (猛哥帖木耳), or *Mòngge Tiemu’er* (猛哥帖木儿 Mooj Kwv ThawjMum), *Timur*, *Təmər*, and *Tömör*.

Mongge Temu (“MoojKws TawjMum”) was of the newer generation, a descendant from the Yuan Empire who grew up in the northeast. He was in charge of the **Jianzhou Zuo Wei** division (建州左卫) and *Li Si Cheng* (李思誠 Lis Xwb Tsheej) became the commander for the **Jianzhou You Wei** (建州右卫) of the Huligai.

After the Mo of the northeast accepted commanding titles from the Ming government they continued to struggle for power within. The three Jianzhou confederations split into two divisions. They became the *Mo Haixi* and the *Mo Jianzhou*.

Both terms, **Mong** and **Mo**, are used interchangeably in this chapter because past writers used Mong for those in the Western Mong Galah, and Mo related terms (Ma, Mu, Mogal) for Eastern Mong Galah. It was established in Chapter 3 that “Mo” under Mongolian Latin Alphabet is pronounced in the same way as Mong in western spelling but others used them differently under different writing systems.

Eastern Mong Galah and Western Mong Galah kept a strong relation. For example, during NuRhaci’s reign Western Mong Galah recognized him as KagHan and they continued to support his regime to fight the Ming.

Once Jiangzhou Nuzhi of the Eastern Mong Galah became strong, the Northeastern Great Wall was extended to block their expansion. That work was done between 1467 and 1468. It was originally restored and built in 1442 during the time of *Emperor Zhū Qízhèn* (朱祁鎮) as a defensive wall in Eastern Liao (Liaodong).

## NuRhaci Reign

About a century after the fall of Yuan Dynasty, Jianzhou Nuzhi **Wang Gao** (“Waaj Kaub”) was the leading commander of the Eastern Mong Galah armies that attacked the Ming frontier. During a counterattack in 1573 by the Ming, Wang Gao was killed and his son **Atai** (阿台 “AbThaiv”) took over.

<sup>313</sup> 孟: eldest (brother) or a surname. 特: first rank; extraordinary; exceptional (Te in Mong means the main leader). 穆: reverant

In 1582 the Jianzhou's Chieftain **Nikan Wailan** allied with the Ming **General Li Chengliang** ("Li ThseejLaaj") to fight Atai. Li Chengliang was a Goguryeo who supported the Ming government. Under Li Chengliang was General GioCangGa (覺昌安) who was killed by Nikan Wailan's soldiers.

*General GioCangGa* was a descendent from Mongge Temu. He had a grandson called **NuRhaci** (努尔哈赤 "NumNrhaptxhim"). NuRhaci decided to support Atai because Nikan Wailan's troops killed his father and grandfather.

After Atai's division was defeated, NuRhaci maintained the Jianzhou confederation and continued to resist his oppositions. He finally killed Nikan Wailan at the battle of Tulin and proceeded to unify the Mo Jianzhou tribes after 1588.

The northeast Mo tribes during that time were known to associate with the name Nara (Nala). It was used as *Yehe Nara*, *Hada Nara*, *Ula Nara*, *Hoifa Nara*, and so forth as "bonding groups". The term Nara was also known in Mandarin's writings as Nālā Shì (納喇氏), Nàlán shì (納蘭氏; 纳兰氏), or Nàlá shì (那拉氏). It was added to the Mo tribal names to emphasize unity as clan groups. Nālā Shì (納喇氏) and Nàlán shì (納蘭氏) are adjectives that imply unity. Na (納; nav) means to accept as a member; and shì (氏) means family. Nala (Nara) is not a tribal name, rather the tribal names are Yehe, Hada, Ula, and Hoifa.

Gradually, NuRhaci and his followers became the dominant group among the Eastern Mong Galah. For example in 1593 the nine allied tribes known as **Yehe, Hada, Ula, Hoifa, Khorchin, Sibe, Guwalca, Juseri, and Neyen** were supported by Ming and rebelled against NuRhaci. Once they were defeated at the Battle of Gure they finally made peace.

In 1599 NuRhaci directed his translators Erdeni Bagshi and Dahai Jarguchi to create a new set of characters for the Mo (Ama) language based on the northern Mong characters created under Chigkis Han. The writing characters were redesigned to fit the Eastern Mong Galah dialect that would become the main language in DaiQing realm.

Southern Mong Jursen had an earlier writing system that was based on the KaiShu characters. It was not the same writing system as the one designed under Eastern Mong Galah. Since Jiangzhou Nuzhi was perceived for being the later Jīn, past literatures also claimed that Jiangzhou Nuzhi had an earlier writing system which was the writing under the Jīn Dynasty.

During the same year of 1599, NuRhaci began a campaign to bring down the Mo Heling tribes which resulted in his victory. NuRhaci also conquered the Hoifa Nara tribes in 1607.

According to the MangJu's chronicles, there was a struggle between **Bujantai** (布占泰 "*Npugtstaasthaiiv*", KHan of Ula) and NuRhaci. That event allowed A'Maga Aisin to expand into Ming's border. NuRhaci and his forces captured the Ula area, but spared Bujantai's life. NuRhaci gave two daughters to Bujantai to wed and made him K'Han of Ula Gurun. In another event, NuRhaci also gave a third daughter, Muksi, to Bujantai as the third wife.<sup>314</sup> Later, Bujantai killed one of NuRhaci's daughters with an arrow. That ignited a conflict between them.

<sup>314</sup> "*Manbun Rōtō* [滿文老檔] / Tongki Fuka Sindaha Hergen i Dangse" (The secret chronicles of the Manchu dynasty, 1607 - 1637), 7 volumes [Kanda Nobuo et al., translated in *Tokyo: Tōyō Bunko*, 1955 - 1963.] [Re-translated into English by Harvard University, FASCICLE 1]

Another problem that added to the tension was the struggle over the daughter “Bujai Beile”, a princess of Yehe. The Mongal, Dai Ming’s Wanli K’Han, Bujantai, and NuRhaci all wanted to marry that princess.

Bujantai was known to have proclaimed that he would take the girl for himself which upset NuRhaci. For those reasons, NuRhaci attacked Bujantai and captured Bujantai’s Gurun in 1613. Bujantai fled to Yehe. NuRhaci demanded that Yehe turn over Bujantai, but Yehe did not. That gave reason for NuRhaci to attack Yehe.

The Yehe region was the only area that was not under NuRhaci’s control during that time. They lived mostly at the mountain regions of northeast Beijing, beyond the Great Wall into Western Liaoning that spread into the southern mountain steppe of Donghu. That region was the Mong Qidan ground for Shang JingCheng and Zhong JingCheng (“*Shau CeebTsheej & Tsoob CeebTsheej*”). Those areas were previously lived in by Mong people.

In 1616, NuRhaci took on the title KhagHan (KHan) as “**Geren Gurun Be Ujire Genggiyen Han.**” It means “*the Great Ruler for all nations*”. “*Geren Gurun*” was written under a different transliteration for *Karakorum* (“Qas Zaaj Quas Zeeg”). It was the name for the original capital of the Blue Mong Brothers under Chigkis Han. Gurun (“Quas Zeeg”) means nation. “Gu” is a variant of “Guo” for country. NuRhaici’s title was later transliterated into “*Sure Kundulen Khan*”

NuRhaci declared his country and regional name into **A’Maga Aisin Gurun**. The term was transliterated by others as Amaga Aisin Gurun. “*AMa Ga Aisin Gurun*” in AMa language means **A’Magal the Golden Nation**. A’Ma was a variant name for AMo as a sub Mo group (Mo Gal), and it was referring to the people under Aisin Gurun. **Maga** is a variation for Magal and Mogal (Mo Gal).

The name “Ma” is also known to be used under a Mong subgroup in Guizhou, and it is used by present-day Qiang nationality (ArMa; ErMa).

**Aisin Gurun** was also known as **Aisin Gioro**. Rather than Ama, **Aisin** was mostly considered as a national name by foreigners and was well known during the Qing Dynasty. “*Oriental*” was also a common term.

The characters 爱新 [A’Maga Aisin Gurun] is read “*AMa men Aixin Gurun*” under Mongolian language. It means “AMa the Golden Nation”. Aisin was translated into Mandarin as **Aixin** (爱新) meaning the “New Love” and was used as the royal family name for Qing Empire.

The above discussion shows that Mo of the northeast no longer retained the Mo (Mong) name. They took on a newer nationality name as they became powerful.

The far Northern Mong (Mo) in Northern Asia continued to give their leaders the title Han and not “Wang”. For example, they say *Chigkis Han* and not “Genghis Khan.” Or the Turks called MoDu by “Meté Han”. That was the same for the Mo (Maga; Magal). NuRhaci called himself “Han” was an example, but past writers had replaced his Han title into “Khan”.

Ming politically tried to separate Eastern Mong Galah from Western Mong Galah people by pacifying the east. Ming focused most of its war efforts against the Western Mong Galah. By doing so, the Eastern Mong Galah developed into a new empire. After NuRhaci rose into power and he became a main threat to Ming government.



According to record, **K'Han Wanli** of Ming country had three dreams which a *foreign Nuzhi* ("foreign government") mounted astride him and pierced him with a spear. He told his men about the dreams, and they cautioned that "Sure Kundulen Khan of the Nüzhi (女直 government), *Mangju Gurun*, will steal the throne of our DaiMing *Gurun*!" K'Han Wanli of DaiMing then asked NuRhaci the Nuzhi ("NumTswv") not to attack Yehe.

K'Han Wanli sent a letter to NuRhaci that said "Do not attack Yehe. This is my counsel. Having taken this advice, think about how stopping will help me save face ("txuag ntsej muag"). If you ignore my advice and go to war against Yehe, sooner or later you will attack me."

K'Han NuRhaci replied in a letter stating his reasons to go to war with Yehe. His reasons were that the Gurun of nine Hala (Nala) first attacked his division; they also vowed to be blood brothers and to exchange sons and daughters in marriages but Yehe backed out on giving him the daughter they had promised; and Yehe also did not turn over Bujantai. Those reasons had nothing to do with DaiMing and there would be no reason for him to make war on Ming's Nation (Gurun). Despite their communication, K'Han Wanli sent five hundred soldiers and cannons to defend the two walled cities of Yehe.<sup>315</sup>

When K'Han NuRhaci and his followers attacked and conquered the Yehe Nara in 1619, known as the *Battle of Sa Erhu* (薩爾滸之戰), it created tension and conflict with the Ming country. K'Han NuRhaci's then looked for reasons to make war against Ming since Ming had sent troops to aid Yehe Gurun. In addition, there were other reasons for Ama Ga Aisin Gurun to go to war against DaiMing. Two of the reasons were that Ming killed his father and grandfather, and Ming influenced Yehe to break its promise in giving the princess to Nurhaci.



<sup>315</sup> "Manbun rōtō [滿文老檔] / Tongki Fuka Sindaha Hergen I Dangse" (The secret chronicles of the Manchu dynasty, 1607-1637), 7 volumes [Kanda Nobuo et al., Translated version, Tokyo: Tōyō Bunko, 1955-1963.] [Re-translated into English by Harvard University, FASCICLE 3]

In 1621, A'Maga Aisin Gurun took over modern day Shenyang and built their capital there. The palace was built in Shenyang center city. It was the original Forbidden City which was later relocated to present-day Beijing.

K'Han NuRhaci died a few months after trying to siege Ningyuan in 1626. It was a strong military base held by the Ming's **General Yuan Chonghuan** ("Yawg NtxhooHuam"). According to DaiCing's record he died of illness. Others argued that he might have been wounded and retreated back to the capital where he died.

## MangJu (Manchu)

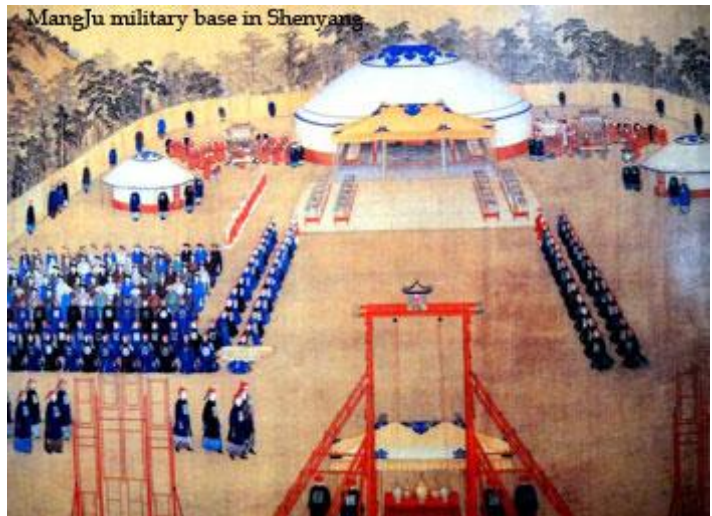
After NuRhaci's death, there was an internal struggle among the family members. Most of it was the power struggle between NuRhaci's sons over the throne. As a result, **Hong Taiji** ("Hoom Thaiivntsig") became the leader.

Under Hong Taiji, they continued their campaigns against Dai Ming. MangJu incorporated the captured Ming soldiers into their own troops. Western Mong Galah supported them to fight the Ming during that era.

In 635, Hong Taiji consolidated A'Maga Aisin Gurun into "**MangJu Gurun**".<sup>316</sup> It is pronounced under Northeastern Inner Mongolian dialect as "*Mongzhi*" (*Moom Tswv*). The difference between Manzu and MangJu is that "Mang" is an aspirated term. Aspirated Asian language originated from northern China.

The reason for Hong Taiji and the AMa people to drop their name AMa or A'Maga was not clear. *Mang* was either a different transliteration for Ma (Ama) or the result of the unity between A'Ma and Man people (蛮人) of the northeast. By observing the situation at the time, Hong Taiji knew that in order for the AMa to rule, they had to change their tactics by consolidating Ming people into the AMa.

To unite all tribes, MangJu was established as a new national name. It was further transcribed into the character 满族 later on which became Manzu (Maam Txuv) under Mandarin. It contains the elements of completeness [as to support] and gratification which would bring the people together as a united and harmonious nation.



<sup>316</sup> 𑖠𑖩𑖫𑖬 Gurun (MRLW: MoovTsoom QuasZeeg) means Manju country or Manju Nation. The term Gurun was also written as **Kuren** ("QuasZeeg").

The new nationality was developed to include the Western Mong Galah and Ming who lived within that circumference.

MangJu was further transliterated into **Manchu** by westerners during the 20<sup>th</sup> century. It is not the same as Mán (蛮) of the southern people, but under western terms they are articulated in the same way.

After MangJu was found, the Eastern Mong Galah became known as Mangzhou (Mandarin: Manzhou). Mangzhou was not a country name but a regional name like Guangzhou, Guizhou, Suzhou, and so forth which can be translated into “Mang State”.

Hong Taiji’s era was the beginning of Mo (Mogal) losing their various ancient names AMa, Maga, AMo, AMu, AMur, or Mo Gal (Ma, Mo, Mu, Malgal). The consolidation of Ming people and various tribes into MangJu was a great political movement. That bridged the gap between the Mo and Ming nationality into one which became a fighting force that eventually conquered Dai Ming.

Because Ming government considered the MangJu to be part of the ancient Jin country, they also documented MangJu into Jin (金). MangJu were descendants from Yuan as well as from Jin.

After AMa incorporated other people into their league under MangJu Nation, the term Aisin was dropped. As superstitious as of the Mong, the name Aisin was believed to contain the element of metal and fire in its constituent. That ignited tempers and conflicts among the family. To fix and ease that problem, the name was changed according to the Shaman.

Aisin Gurun was changed to **Dai Cing Gurun** (“NDai Ntxheeb Quaszeeg”) in 1636. Dai Cing was written under western transliteration into “Ching”. It was later translated into *DaQing* under Mandarin (大清). Qing was selected because the character has the water, purity, and clarity elements. It was a good name for the state and the family in bringing unity. This is an example on how the Qing people were very superstitious based on their Shamanistic root [of the Mong].

Present-day Mong in the southwest of China and foreign countries still retains such practice. Mong names were known to have changed based the direction of the Shamans. Those name changes could result from repetitive illness, have had too many misfortunes, or assigning a courtesy [adult] name.



Early Qing Dynasty Mural painting depicting MangJu elites (Mang and Man).

## Fall of Ming Dynasty

By the late Ming Dynasty, Mong rebelled in Hunan and had already been labeled into Miaozi. They were separated from the Mong-Ming and Mong Galah. Ming continued to keep tabs on Western Mong Galah as “Ancient Mong” as a separate nation from MangJu people. On the other hand, Mong who lived under Ming sovereignty were either known as Ming nationality or Hu as the northerners.

During the mid-1630s to early 1640s, Dai Ming was having its own internal problems. It started in Shaanxi, where farmer soldiers were upset with the government for not sending them needed supplies. They overthrew local officials, and the situation got out of control after Imperial forces executed the captured rebels. That backed-fire and created more rebels. The revolts then spread into Henan, and then into Sichuan in the early 1640s when farmers became more ruthless. They started to form large rebel gangs. Due to the war in the north, Ming authorities were unable to stabilize the situation.<sup>317</sup> A rebel leader **Li Zi Cheng** (李自成 Lis Txwj Tsheej) proclaimed to be Wang. His rebel soldiers first formed in Henan, Shanxi, and then Shaanxi which gaining popularity and other rebels began to join him. Together, they marched toward Beijing. Once they sacked Beijing, they captured *General Wu Sangui's* young concubine and father.

Back in the Northeast, the leader *Hong Taiji* died in September 1643 after DaiQing planned to seize Beijing. **Dorgon** (TogNqoog) was the successor, and the opportunity became his after Dai Ming's capital was seized by Li Zi Cheng and his rebels.

Ming's **General Wu Sangui** (Wug Xaab ke) sought the DaiQing government and met with Dorgon. They negotiated to overthrow Li Zi Cheng from Beijing. The agreement was that General Wu Sangui and his troop would let the DaiQing forces into Beijing by opening the Great Wall entrance at Shan Hai passage. In return, DaiQing would help release his father and concubine and allow him to rule the southwest.

The **Shan Hai Guan** (山海关) passage of the Great Wall was opened for the DaiQing soldiers as agreed. They then defeated Li Zi Cheng on May 27, 1644, where the DaiQing forces occupied Beijing for the first time. They went after Li Zi Cheng royalists at Shaanxi and Sichuan. Qing troops attacked all the Ming's scattered resistances that took place in the south and then southwest.

A major part of Ming loyalists [and the Mong-Ming] fled to Nanjing and were led by **Zhu You Song** who claimed to be Emperor. They surrendered when Qing armies attacked Nanjing in the summer of 1645. Zhu You Song was captured, and another leader **Zhu You Lang** proclaimed himself Emperor. Zhu You Lang and his followers fled the Nanjing region into the south. Others followed the Yangtze River southwest where they entered Guizhou and Yunnan.

At Beijing, MangJu and all people at Mong Galah regions declared their empire as **Dai Cing Gurun** ("Ndais Ntxheeb Quaszeeg"). The three regions Mogal, Mongal, and Ming united into one nation as Qing Nationality from that point on.

## Chapter Summary

Ming was successful in separating the Mong rebels in the south from Mong under Ming and from the Northern Mong, but they did not succeed in pacifying the Mo in the Northeast. NuRhaci was a backslash to the Ming. Because there was no access for Southern Mong to go north or vice versa, there was a loss of communication between Northern and Southern Mong. That was the same for those Mong who joined the Ming nationality and those who fled into the west.

<sup>317</sup> Spence, Jonathan D, "The Search For Modern China," New York: W. W. Norton & Company, Second Edition, 1999.

The Ming government knew that they were dealing with two wars. They strategically separated the Mong admittances in the south from the northern Mong and Ming. Labelling Mong into "Miao" was a perfect political strategy for the government.

That war was not the "Chinese" who fought the outsiders (MangJu and Mongolian) as defined by past writers. It was the Ming nationality, including Mong and Man, who fought the northern people in Mong Galah regions. Mong Galah had Ming people of the Man origin as well.

While the term Zhina ("China") first existed during the Tang Dynasty in referring to the southeast regions, it was not fully developed into "China" or "Chinese" until the late Qing Dynasty. During that time, the southerners fought the northerners. Not all Yuan government supporters were ancient Mong origin just as not all Ming supporters were Man origin (Chu Han). Ming nationality included Mong descendants.

Claiming that Ming is China and Qing is not is a continuation of isolating the northerners from their history in China which distorts the history of China.

K'Han NuRhaci's ancestor was Mongge Temu (Mongke Temur) who was the leader of the Jianzhou Zuo Wei division (建州左卫). Mongge Temu was a Yuan successor Mong chieftain. That made A'Ma the distant Mong relatives. Since they developed into a newer national name, A'Maga Aisin Gurun, past writers translated "Aisin" into Jin which mean "gold". That translation caused historians to document their kingdom into *Later Jin* (后金 Hou Jin).

Later Yuan people took refuge in the northeast. The leaders had claimed that their ancestor was Mongge Temu showing that they were descendants from Yuan Empire and not Jin. The Jin Dynasty was a Mong kingdom as well as Yuan. The Eastern Mong Galah and Western Mong Galah were not enemies or different classes. Rather, they continued to support one another in retaking control of Ming regional area even after Kublai's descendants had lost control to Ariq Buke's descendants.

AMa MangJu (MongZhi) united "China" again under the DaiQing national name, which Western Mong Galah fully supported them and was part of DaiQing. Despite their mixing with newer immigrants they were not outsiders. They were originally people of the Yellow River Basin who were pushed north.

The Ming's General Wu Sangui allied with the DaiQing shows that they affiliated with one another. He did not betray Ming. Ming was already falling apart and the capital was controlled by the rebel forces. General Wu Sangui joined the DaiQing for political reason, and the alliance with DaiQing also denotes that they were related people because their ancestors got separated after the fall of Yuan Dynasty. Ming nationality was a mixture of Northerners (Mong) and Southerners (Mán).

Wu Sangui ("Wug Xaab Ke") was a Mong descendant as well. That was the reason he wanted to govern the southwestern regions. He knew that his people took refuge there and would not have wanted to govern an area that he was a total stranger to.

## Chapter 9

### Mong and Qing, Brothers and Enemies

Two hundred seventy six years after the fall of Yuan, northerners who took refuge into the northeast reunited China once again but under a different national name. Throughout the power transition between Qing and Ming, northerners migrated back into the Yellow River Basin and elsewhere to govern China under AMa leadership. People of different ethnic backgrounds were counted (属) into the Qing nation; and Mong continued to refer to them as Shuo (属人). The Southwestern Mong, on the other hand, were pushed out from Jiangxi Fuguan into Hunan and then into Guizhou and other southwestern regions by the Ming regime.

The western regions of Hunan (west of the Southern Great Wall), Guizhou, and regional borders such as Sichuan, Guangxi, and Yunnan were never completely conquered by Ming. They were mostly jungles with canyons and mountains that were inhabited by independent ethnic groups. Under the development of the Qing government, they unified most regions. They brought ethnic minorities of the southwest into their control, mainly to structure them into the tax system. In many incidents, ethnic minorities were oppressed under Qing policies by local governments.

Except by being controlled under the Qing's tax system, Mong (Mo, Mu, Ma, Mao) and other ethnic minorities in the southwest were not involved with the main national development during the Ming and Qing Dynasties. The core group of Mong hid in the Guizhou regional mountains and far from cities. Some had already entered Eastern Yunnan by the late Ming Dynasty.

In addition to being isolated in the mountains, the Southern Great Wall was used in continuing to keep out the Mong from Hunan. Traffic was prohibited and strictly monitored by stationary soldiers. That continued into the Qing Dynasty and no access was granted for Mong to visit their relatives on the Hunan side. It permanently broke the communication between Hunan and Guizhou Mong.

By this period, it is clear that Mong spreaded throughout Qing and other parts of the world. Let's reflect back to Chapter 2 and revisit Figure 2.40. The people living in the Northeast during the time of Qing Dynasty were Mong despite that they took on newer national names. The clothing and shamanistic rituals and customs of Northeastern people were those of Mong culture and Shaman religion. Mong in the Southwest had a new way of life in canyons and mountains. They had to stay away from both the main society and keep a distance from previous Manyi and Baiyue indigenous inhabitations mainly the San Miao descendants.

Living in clan communities, those who had ties met once every few years to implement laws and rules for their regional people. The clan leaders discussed major issues and selected one person to represent them when dealing with the outsiders. These habits have been an ancient custom for the Mong since Mong Guo of the Zhou Dynasty.

In 1659, Zhào Tíngchén (the general governor of Yúnnán and Guìzhōu) said that the region lived by Miao was the guǐ fāng (鬼方) meaning "ghost side". He further stated that "It was far away from cities and main roads; and there were many Miao there." That means all the aboriginals in Guizhou were named "Miao" during that time. Those forests

and regional mountains became known as “ghost region” (**Guizhou** 鬼州). Over time, the name was change to Guizhou (贵州) for being expensive or valued region. Mong Yunnan continued to reference Guizhou (贵州) as Ghost Region (鬼州 “*Dlaab Teb*”).

During that time, from Guiyang to the Eastern Guizhou, the majority were known as Miao, of which *Dòng Miáo* and *Jiǔ Gǔ Miáo* were very fierce and powerful. There were also *Rì Gē Lao*<sup>318</sup> (known as *Gē Liáo*, *Bō Zǐ* or *Tǔ Ren*) and *Rì Dòng* people who were called *Mán Ren* or *Ran Jiā Mán* (“Maab Zeeg; Zaag Tsev Maab”). They all belonged to the Miao family [of the Man people] in Eastern Guizhou.

From Guiyáng to the western Guizhou, *Luo Luo Miao* was the majority. Among them, *Black Luo Luo Miao* was the most powerful. There were also *Zhong Jia Miao*, *Cai Jia Miao*, *Long Jia Miao*, and *White Luo Miao*. All Luo were Miao people in Western Guizhou and they were Man as well.<sup>319</sup>

Mong lived among these Miao Man nations but they were mostly isolated in to the mountains and forests. They were not the Miao Man groups mentioned above.

### Wu Sangui and The Mong

During Wu Sangui’s reign, he and his followers came to rule over the ethnic minorities’ regions. Once Wu Sangui (“Wug Saab Ke”) captured the last Ming emperor in Burma and executed him in Kunming, Wu Sangui became king in 1662.

Wu Sangui was known as Ping Xi Wang [平西王]). With the aid and money that he received from the Qing imperial government, he started to recruit the Mong to work for his division. Mong then became soldiers under his troops.

The Mong newcomers under Wu Sangui were assimilated with Ming people for nearly the last three centuries. Their language as well as culture was part of the Ming people. For example, their style of clothing and culture had changed from the origin. Men no longer wore baggy pants and women wore mostly pants. The fewer Mong-Ming women who were known to wear skirts wore plain white skirts. They continued to dress in that way until the mid-20<sup>th</sup> century where women began to wear “Mong skirts” again. That was a re-association with the Mong Admittances.

Once Wu Sangui forces grew, Qing government was concerned. Under Emperor Fulin (Shunzhi), the imperial government decided to cut aid in 1660 under the reason that there was a tax shortage. That impacted Wu Shan Gui’s arms buildup, which were mainly in Guizhou and Yunnan. He had to cut loose his soldiers and kept only the most elite (about 24,000 out of 60,000).

In 1661, Emperor Fulin died and his son Xuanye became the new Emperor (康熙 Kangxi). The growing power of *Wu Sangui* and another two generals (*Shang Kexi* and *Geng Jingzhong*) of the south became a daily stress for Emperor Xuanye and the Qing court. Those three generals originally worked for the Ming who decided to support the Qing

<sup>318</sup> A Southern Man (“Maab”) branch of the Lao family.

<sup>319</sup> Qiu, Yang Zhu, “Miao Area Events,” Guizhou Minzu Publisher, August 1, 2003, p 7. [秋阳著, “苗疆风云录”, 贵州民族出版社, 8月1号2003年, 7页.]

during the near end of Ming. They were related Mong people to the Mangju especially Wu Sangui and his followers.

The three wanted to continue to have influence in their own regions; therefore, all submitted requests for retirement. After a council meeting took place in 1673, the Emperor agreed for them to be retired but ordered that they be resettled into the north.<sup>320</sup>

Wu Sangui and General Gen Jingzhong refused to leave their posts and began to revolt. General Gen Jingzhong division had a close tie to Taiwan which Taiwan sent troops to fight the Qing forces. In the following year, the revolts turned into a full scale war in different regions where separate revolts also took place in Guangxi and Shaanxi. The war spread into Gansu, Sichuan, Hunan, Jiangxi, Fujian, and Guangdong under different rebellions. The son of General Shang Kexi joined the rebellion after General Shang Kexi died. His rebel forces were defeated by the imperial forces in 1677.<sup>321</sup>

During that episode, many Guizhou Mong [who previously migrated from Hunan] fled Guizhou Puding and other regions into Yunnan Wenshan to avoid the war. They were soldier families of Wu Sangui's Southern troops.<sup>322</sup> These people were later labeled as Miao soldiers (苗兵). They were not Miao but Mong soldiers.

The term Miao was also used to label the Mong ethnic minority during that time. For example, in 1670, Guizhou Governor Tóng Fèng Cǎi claimed that there were Red Miao (*Hóng Miao*) and Black Miao (*Hēi Miao*) in Guizhou. They were categorized according to their clothing's color. Yet the Qing government generally referred to all ethnic minorities of Guizhou into Miao during Emperor Fulin's reign (Shunzhi).

According to the writing "Dong Hualu (东华录)", Qing soldiers said Wu Sangui escaped from Miao Jie West Water (*Shui Xi*) when they pursued him. Here, West Water was called Miao Jie by the soldiers. The book Sheng Wuji (魏源著) says Wu Sangui got blocked by the rivers in Qi Xing Guan, and he was ferried out of Tian Sheng Qiao (name of a bridge) at Miao Jiang. *Miao Jiang* mentioned here means the territory of West Water. (Qiu Yang Zhu, p. 7)

During that pursuit, the Wu Sangui and his soldiers took refuge among the Mong. That was the case because his soldiers were Mong.

By 1678, Wu Sangui and his Mong troops maintained controlled over the southwest and seized Hunan region. They declared independence, and Wu Sangui took on the title "Ntxoov Thoob Ntuj Nqeg Dlej Aav Yawg Luj Shaij" [总统天下水陆大元帅]. He declared to be the Emperor of **Great Zhou** (大周). The Great Zhou under Wu Sangui could be either a name calling after the Great Zhou of Zhang Shichen's reign (张士诚 Tsaab ShimTsheel) or the Zhou under Mong Guo of Zhou Dynasty. His title was based on the Mong naming culture of NTu (天).

The pressure began to turn against the Great Zhou in that same year when Wu Sangui died from illness in 1678. His son Wu Shifan ("Wug Shisfaag") took over, but their troops were forced to retreat from Hunan going westward. Qing employed a massive force into

<sup>320</sup> Spence Jonathan D, "Emperor of China: Self Portrait of K'Ang-Hsi," Alfred A. Knopf., NY. 1974.

<sup>321</sup> Willard, J Peterson, "The Cambridge History of China," Cambridge University Press, 2002, Vol 9, p 159.

<sup>322</sup> Wu Tinggui, "Wenshan Miao Religion and Practices," Honghe Hani and Yi Autonomous Prefecture People's Government News, May 9, 2007. [吴廷贵, "文山州苗族发展历史及宗教习俗", 红河哈尼族彝族自治州人民政府, 2007-5-9.]



Hunan and they chased Wu Shifan's troops into Guizhou where the siege ended in Kunming. Wu Shifan's head was sent back to Bei JingCheng (北京城).

According to the Mong folklore, most of Wu clan and Wu Sanguì's royalists hid among the Mong admittances, and converted into Va and Wang ("Vaj"; "Vaaj") and other family names. This topic will be discussed in Chapter 11.

### Qing's Oppression on the Mong

After the massive rebellion was suppressed, the Imperial government had a tight grid on the people. Qing began to expand its military might into the Guizhou and Yunnan regions. By doing so, Qing people were moved into those regions as well. Accessible lands were gradually developed with small towns and villages. Army posts were setup to protect them.

Because Mong (including Wu Sanguì's people) took part in rebelling against the Qing government, Qing (AMa, the royals) no longer considered Mong as originated from the north and did not recognized Mong as their distant relatives from Yuan Dynasty. Qing local government continued to discriminate against the Mong by labeling Mong into Miaozi which was a continuation from Ming.

Qing people knew that Mong took refuge in the south and then southwest, but refused to recognize the Mong during that time. Part of it had to do with the conversions of their nationality to include Ming that became MangJu and then to Qing. They did not want to be associated with the Mong of the southwest because of their political and social status. For example, under the literature "Da Xiāngxi Yīngxióng Chuán: Qianlong Biography," Emperor Qianlong's son asked Qianlong during a discussion of what to do about the Guizhou region. *"Who knows that Miao Ren [referring to Mong] are not AMa's officials [people]? Huang AMa [Huabtais Ab'Mag], didn't you say Mang<sup>323</sup> and Miao are the same family, from Tian xia (migrating from above [nqeg sau ntuj lug])<sup>324</sup> are the same family?"* Qianlong replied, *"Huang A'Ma admits to such saying, but that was only talking with others. How can Miao people be made into our Mang people's heritage? They are Ye Man original Jiàn people who worked in the field growing weeds."* Ye Man can be interpreted into being "barbarian". "Jian people" referred to the lowest class who worked on farming. When referring to a nationality, Jian people (贱民) is traced back to the people of India, and it was a different transliteration for the Dalits [Man] group.

The son continued to debut Qianlong, *"You are bias and discriminating. Ask who first learned to grow rice, so we have food to eat, and not starving? They are the Miao [referring to the Man people]. 《说文》: 'Miao, grass born onto farms called Miao. All early grasses were also called Miao.' 《段注》: 'Miao, therefore training is also'. 《魏风》: 'no food mine Miao'. [Mo (Mao) said]: 'Miao also the golden grass'. According to this knowledge, Miao during ancient time was an ancient crop, Er Miao, Miao nationality is those kinds of crops people. Miao was the first to learn to grow paddy rice [referring to the Man of San Miao], but also invented the criminal law,*

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<sup>323</sup> MangJu: Manchurian

<sup>324</sup> Referring to the upper land of the north (Inner Mongolia to Heilongjiang).

*weapons, religion, and later Han<sup>325</sup> adopted into the five punishments and armor. Believing spirits and gods, probably belongs to the Miao religion system [referring to the Mong], and Han who followed. In my view, comparing Miao to the people of our country had five contributions: the invention of agriculture; second, basic teaching of God (天) that also maintains the hearts of our country; third, study astrology, and open culture; fourth, making weapons, where their descendants used for conquering; fifth, developed law and punishing system to assist Kings. These facts and the intelligent contributions were largely the Miao [referring to the Mong]. How can they be uncivilized?" Replied the Emperor Qianlong, "It does not matter how you said it. The fact is that Miao people are rebelling, the descendants are the iron works (铁打 [ntaus hlau]), and they are born to like creating fān [problems; revolts; wars]."*<sup>326</sup>

The dialogue above suggests that Qing Imperial government knew that Mong were their related people (officials under Yuan and prior kingdoms). Due to their political status; they did not want to be associated with Mong under the discriminated name Miao. Mong came to live among the Man people ("Maab") of the south, and they were considered the lowest class of people who were rebels during that time. It also shows that Mong were being confused for being Man people of San Miao's descendants. The cultural lyric discussed in that dialogue of God and spirits, iron works, having laws and punishment system were known to have existed during the Mong Guo of Zhou. They were adopted into Han culture once Mong were forced out by Chu Man/Chu Han (the ancient Miao). On the other hand, the paddy rice agriculture belongs to the Man and ancient Miao. Other invention and culture were existed among both because Mong and Man were known to associate among each other since Xia Dynasty. The book "大湘西英雄传" is considered a military novel, but it shows how history and newer literatures were defined and redefined that created lots of confusion about San Miao and Mong.

Qing disregarded Mong as part of the Qing mainly because most Mong continued to maintain their culture and customs and often revolted. The Emperors governed with closed eyes. They were stationed in Beijing and had never traveled down to witness the situation and to acknowledge that it was the Mong people that they were dealing with. They judged and made decisions based on what was fed to them by local government. Under such misrepresentation, Qing Imperial Government and the Emperors only knew Miao minorities did not support their policies.

Culture and custom conversion on the ethnic minorities had been taking place since the Ming Dynasty. Qing continued imposing similar hostile policies which Mong and other ethnic minorities did not accept.

Mong was the main group that led many rebellions against Ming and was the main enemy in the southwest. Therefore, if Qing was to recognized Mong and support these rebels, they would not be able to win the support of the Kejia, Shu, Wu, Chu, Yue, and other ethnics that Qing annexed under them. Besides, those people and Qing Imperial Government had "guangxi". The main society became loyal to Qing Imperial Government and they became Qing Society. Therefore, Qing government had to support its people. Mong, on the other hand, was rebelling and was the main enemy.

<sup>325</sup> Han in this writing is referring to present-day Han Nationality. From ancient point of view, it was either referring to Han of Chu Man, Han of XiongNu, or Qing people.

<sup>326</sup> A Liang, "Great Xiang Western Heros," Chapter 1, Qianlong Biography. [阿亮, "大湘西英雄传," 第一章 乾隆忏悔].

In 1704, Lǐ Fāng (“Lis Faab”), a military commander of Guizhou reported to the Emperor that Miao [referring to the Mong rebels who rebelled under Wu Sangui] were mingled with Guizhou [indigenous] residents. The wise way to deal with them was to win public support [against them]. He suggested an official familiarized with Miao [in this case was the Mong] be appointed to Miáo Jiāng. Miao Jiang in this paragraph means territory of Guizhou.

Part of the strategy for the Qing to control Guizhou was to move their people into that region. Once the Qing nationality came to live among the ethnic minorities, they began to monopolize the local economy which led them to take over the good land. As designed, local government began to segregate the Mong from other ethnic minorities which led to sporadic revolts and tensions between the Mong and local Qing governments. Other minorities who did not like the government also supported the Mong.

One of the ethnic revolts was during Emperor Yīnzhēn time (Yongzheng). That Mong revolt was “**Qian Jia Uprising**”. After it was suppressed, Mong of that region migrated out from Xingyi into Wenshan regions to follow the Mong there. They came to live with other ethnic minorities and gradually become the Wenshan’s main ethnic minority (which was the Mong).<sup>327</sup>

In 1724, Governor Gāo Qí Zhuō of Guizhou and Yunnan reported to the Emperor that the boundaries between Guizhou and Chu were not clear. He proposed to assign Wǔkāigǔ Zhou, Bawan, and some other Miáo Jiāng districts into the administration under Guizhou. Miáo Jiāng here was referring to the Mong’s dwelling places in Guizhou.

The living places of Miao in Chǔ (of the Hunan and Guizhou border regions between Fenghuang and Kaili) were also called Miáo Jiāng. This Miáo Jiāng region here was particularly referring to the areas between *Qīng Shuǐ River* (清水江 Dlej Ntshab) and *DūLiǔ River* as being the central location. Since that region was newly exploited, it was also called *Xīn Jiāng* (新江). It included Tiān Zhù, Lí Píng (the Dòng people’s inhabitant region), and Lǐ Bō (the Shui people’s region). There were “Kejia” scattered in those areas as well, but Miao [referring to the Mong and other unfamiliar ethnic minorities] were the majority.<sup>328</sup> *Kejia* (“Qhua Tsev”) was part of Ming people, who were then became part of Qing nation and nationality. Since the 20<sup>th</sup> century, writers began to replace the name “*Kejia*” with “*Han Kejia*”. The *Kejia* people then were known as “*Shuo Qhua Tsev*” under Mong.

By the 16<sup>th</sup> and 17<sup>th</sup> Centuries, it was clear that the term Miao was still used on the majority of the ethnic minorities in Guizhou. According to Mong folk songs and stories, the new comers were Shuo *Kejia* people (客家). The first wave of immigration was during the end of Ming time where many fled into Guizhou; and the second wave was during the Qing’s expansion.

As the economy began to develop, mix marriages began to take place between Guizhou Mong, *Kejia*, and other ethnics. They were then all related by blood except those who lived very secluded into the canyons and mountains.

<sup>327</sup> Wu Tinggui, “Wenshan Miaozi Religion and Practices,” *Honghe Hani and Yi Autonomous Prefecture People's Government News*, May 9, 2007. [吴廷贵, “文山州苗族发展历史及宗教习俗”, 红河哈尼族彝族自治州人民政府, 2007-5-9.]

<sup>328</sup> Qiū Yáng Zhù, “Miao Jiang Feng Yun Lu: Miao Area Events,” *Guizhou Nationality Publisher*, August 1, 2003, pp 7-8. [秋阳著, “(“苗疆风云录”, 贵州民族出版社, 8月1号2003年, pp 7-8.]

Mong, Kejia, and other Qing nationalities were all related under multilateral mixes in the past, and were separated by warfare. When their descendants met, they considered each other to be different because by [national] name they are not the same. Their languages also changed throughout the time of separation.

Since Ming until Qing era, it was closed to three centuries of separation between the AMa MangJu (Mandarin: Manzu) and Mong; and two centuries between the Guizhou Mong and Hunan Mong. By then most Hunan Mong had already converted to Hunan people of different nationalities under Ming and Qing. Mong were part of the Tujia people as well as Hunan Kejia.

When the economic development of the Qing expanded into the Mong regions, shops, banks, restaurants, and other businesses were created. The rich started to lend money to the people. Mong of Eastern Guizhou who lived near cities began to do business with the new comers.

Creditors and government encouraged the people to take loans knowingly knew that the farmers were poor. During bad weather, Mong were unable to grow their crops and unable to make money, they fall behind on their payments. Interest started to compound. Soon, the creditors with their guards forced Mong out of their land for falling behind their payments. Many then lost their land and had no place to farm. They were not very good with taking loans. Education, economics, and politics were not part of their customs since they had lived in the mountains for some generations. All they knew was farming and hunting, and had simple lives.

Besides the land issue, business and domestic disputes became a problem. Qing government created policies to protect the Qing people and those who had *guanxi* (关系) with the government were protected by stationary army posts.

The “**guanxi culture**” has been part of China for a very long time. However, *guanxi* in many cases were bribes and extortions. An example is to provide aid or benefits to a country for its conformity or for political gain as often being seen in present-day foreign policies under powerful nations.

Mong being poor and mostly farmers, they did not have the political ties and *guanxi* with the government, soldiers, nor courts. They either lost their cases or being chased down by the authorities. In many situations, the authority supported their people through extortions. Mong then were intimidated and suffered. Therefore, they hated the authorities and the “Shuo” people (the majority under Qing).

The Mong and local governments who had ties with the imperial government or worked as soldiers and officials under the Qing were also regarded as Shuo by the Mong. Not all Mong were farmers or mountain people.

Throughout that era when disputes and confrontations turned into fights, the local governments called upon guard-soldiers to come arrest and chased down the Mong and others under similar situations. Zhang Guangsi (张广泗 Tsaab KuanmXwm) and other Qing commissioned generals were officers who carried out exterminations against the ethnic minorities during that time.

In 1731, during Emperor Yong Zheng reign, Gao Qi Zhuo was the governor of Yunnan, Guizhou, and Guangxi. Two years later, he was transferred to be governor of JiangNan and Jiangsu. Yin Jishan then became the Governor for Yunnan, Guizhou, and

Guangxi. During that time Zhang Guangsi left to Beijing, Yuan Zhancheng (“Yawg Tsaav Tsheej”) became the procurator of Guizhou.

Despite the fact that there was a new height officer of the frontier, Qing government was still very strict over the Mong areas in and around Guizhou. The government forced Mong to change their traditions and customs [heritage] which they strongly opposed. Mong people formed a habit of being unyielding and stubborn under long-term oppression. Their leaders told them that Mong should endeavor to keep the glory of their ancestors and be strong. Therefore, Mong must not change a bit about their traditions and costumes. Mong culture and customs must be remembered firmly and passed down from generation to generations.

Under the new Qing hostile policies, many incidents eventually led to a major revolt. For example, during that era there was a major revolt defined by Qing government as “**Crazy Miao Rebellion**”.

“*Crazy Miao*” ( 疯苗 Feng Miao) incident took place in 1733 at the Yan Dong Village which was located in Gu Zhou (古州). The leader was known as Yin Hua (“Yees Huam”), and that uprising was by no mean an incident.

During that time, **Yin Hua** (银华), a [Shaman] religious leader, mentally angered (癡), called Heaven and Earth to disperse the evil, and to relief hardship. According to Mong, during those events, Mong ancestors, under a Shamanistic ritual, would beat the wind drum to call God and thunder. The Qing government and people considered that an uprising.

On the other hand, under Yang Zhu’s writing, it stated that Miao (referring to the Mong) believed in “Wū”. The hair was let loose while under diān (chanting and speaking), like a wizard, he called wind praying to God. That can summon the power of God to disperse evil, prevent misfortunes, and eliminate hardship (苗族信巫，发“癡”就是巫师过阴祈神（做法事）的一种行为). *Wū* (巫) in Mandarin is interpreted as sorceress and witchcraft, often confused for a Mong Shaman. The communication process with God by the Shaman was perceived as a form of madness, and it was down played by referring to it as “dian” (being insane).

According to the book “*奏拿获惑众疯苗银华折*”, it states “*Yan Dong village had a ‘crazy Miao Yin Hua’ who claimed to be ‘Miao King’ [referring to the Mong]. He also claimed to have the power to get rid of misfortune (evil). Words spread everywhere and villages came to gather where they burned incense (to show respect) in order to see him. That caused disturbance among the residents of Liping city. The government was in panic, not because of Yin Hua’s madness, but the fallacies that he made to gather and used foolish people. Thus, they became strong and*



*uncontrollable. They became so rampant that they fought against Qing armies, so it was a must to crack down. Then the Emperor sent troops to wipe out this rebellion. Yin Hua was arrested and severely interrogated."*

The truth according Qiu Yang Zhu was that Mong was being oppressed by the government. Mong revolted because Qing government was pressuring them to change from their ancient culture, clothing, and also imposed that each Mong family had to give rice grain to the government. (Qiu Yang Zhu, p 57)

In addition to the oppression, policies were specifically created to go against the Mong. For example, Emperor Qianlong ordered, "*Wherever local officials, indigenous people, and other loyalists, manage and find the weakness of the bullies [calling the Mong], do as please [tying fish], so that when Miao people bear their children will lead into trouble [referring to rebels of the Mong].*" ["地方官吏及该处土著客民等，见其柔弱可欺，恣行鱼肉，以致苗民不堪其虐，迨至酿成事端。"]<sup>329</sup> The above record shows that Qing knew that Mong were not local indigenous people. With that type of "guanxi" supporting the indigenous, officials, and regional governments, Mong people continued to face the oppression and bully set by Qing and aboriginal people (of the San Miao).

Qing loyalists (Shuo) encroached Mong land in western Hunan and Guizhou. They dominated the land and imposed taxes on the Mong. Under such unbalanced and unethical policies, Mong then became tenant farmers. They lost their land to the Qing people who became landlords and occupied large areas of land. That continued to be a problem between farmers and landowners. During Emperor Qianlong's reign, farmers lost their land in an alarming rate to landowners which they were either forced to become tenant farmers or being displaced [into rugged areas].<sup>330</sup>

Under another incident during the time of Emperor Jia Qing (1796-1820 嘉庆; name Yóngyǎn 顛琰), the judicial commissioner Fu Ding (傅鼎; 傅鼐) of Hunan led the Qing people into Guizhou and took Mong's land by force. He was originally a Kejia ethnic. Mong hated him very much. Under Mong folk song in Guizhou, one version still says, "*Kejia (referring to Shuo people in the south) live in the streets while Yi people live by water [and rivers], Mong in the mountains, Zhuang people by waters and Yao people in the forest, now that the plain and streets are all seized by you 'Han Kejia'*"<sup>331</sup>, Mong had no choice but move to barren hills, struggling for our lives. This is due to grand nationalism [problem]. So, it is a relic of history that Mong lives in the mountains." (Qiū Yáng Zhù, p. 11)

Kejia (known as Hakka in western term) was working under Qing government and led an expedition into Mong and other ethnic minorities' land. When they arrived, they monopolized the good land, built cities and towns where ever they settled; and they get to live by the streets. The above paragraph shows that other aboriginal people also had better land than the Mong. Mong then lived on mountains and barren hills.

To give a brief history of Kejia, they were pushed south after the northern Mong nation migrated back to retake the Yellow River Basin and the central plain. Mong continued to call them "Qhua Tsev (客家 KhuaJei; Mandarin: Kejia) meaning they were the "home clan" of the central region where Mong came to live among. They were one of

<sup>329</sup> 秋阳著, "《苗疆风云录》, 贵州民族出版社, 8月1号2003年, pp 102-103.

<sup>330</sup> "中国近代史," 第四版, 电子国书: 学校专集, 第一章 鸦片战争和中国近代史的开端, 9月1993年, 1页.

<sup>331</sup> "Shuo Qhua Tsev" is now transliterated as "Han Kejia" because Kejia are going by Han Nationality since the Republic of China.

the main groups that supported the Mong kingdoms. They could be a combination of Southern Mong XiongNu (SMX) and other Hu groups with Chu Han people. Kejia's origination is still an ongoing debate.

The majority of present-day Kejia people live in Fujian and the surrounding provinces. Northern people occasionally refer to them [Fujian & Kejia people] as "Miao" due to their seclusion in mountains or rural areas; but they are not grouped under present-day Miao nationality. They can also be found in Taiwan and other eastern coastal regions. Many considered Kejia language to be different from Fujian (Hokkien) or MinNan languages (Man branch language), but due to their affiliation for a long time, Kejia and Hokkien (Fujian; MinNan) languages are interlinked.

The Kejia minority who did not assimilate with the majority continued to call themselves "**Haagga**" which sounds very close to "Hanguo". From that sense, they are likely to be direct descendants from the SMX and other north central tribes who were part of the [Mong] Han principle during the Sixteen Kingdoms.

Mong was Qing's main enemy and had caused a lengthy unrest for Qing Empire as it happened for the Ming. There is a Mong folklore saying "*Three decades a small antiwar, six decades a major antiwar*". The constant smaller conflicts that led to major wars had to do with local governments' misinforming the imperial government whenever their oppressions on the Mong went out of control. A total of 227 years of constant war took place alone in Guizhou during the Qing Dynasty. (Qiū Yáng Zhù, p. 223)

During Emperor Xianfeng's early reign, there were floods, droughts, and pest infestations which led to crop failure. People suffered from hunger. From that situation, revolts led up to the major Taiping Rebellion and "Miao Rebellions". Those rebellions were Mong-related rebellions.

## Taiping Rebellion

The Taiping Rebellion was started by **Hong Xiuquan** (洪秀全) of Guangdong and his followers. During his early manhood, he had his own reasons to go against the government, especially a grudge from being unable to secure a bribe to pass his civil service examination. Once he was acquainted with the Christian faith, he considered himself to be Jesus' brother. He then began to rally supporters to go against Confucianity and Buddhism, and soon against the government due to the situations at that time. For instance, they claimed that Qing government was being controlled by foreigners, "the Devils", while the people suffered heavy burdens from the disproportional taxation.

The revolt under Hong Xiuquan was known as the Taiping Rebellion, and it was founded under the Christianity value. Yet, their followers were against foreigners. Their movement was to overthrow the Imperial government and the foreigners all together.

Xiuquan proclaimed himself to be *NTu Wang* (天王), a tradition of the Hu's custom. Only northerners [Mong] of the Hu groups were known to use the tile "NTu Wang". Still, past writers defined Hong Xiuquan for being a Kejia. They could also be Yuan loyalists who took refuge in Northern Guangdong and Northeast Guangxi.

Since the start of the Taiping Rebellion in 1851 at Northeast Guangxi, farmers and labor workers supported that movement and pushed into Nanjing by 1853. There they established the **Taiping Tian Guo** (Taiping Heavenly Country), and Ntu Jing Cheng was the capital (天京成) which is present day Nanjing.

From 1860 to 1862, Taiping expanded their control from Nanjing into Suzhou and Hangzhou. They tried to take the Shanghai region but failed. During that time, European troops as well as foreigners aided the Qing Government. For example, **Frederick Townsend Ward**, an American who worked for the Shanghai local government at the time, commanded European troops and helped defend Shanghai from the Taiping rebels.

From 1862 until 1864, European militaries assisted the Qing troops and they gradually took control of the Yangtze Valley and JiangNan regions. That included the time that they retook Hangzhou and Suzhou from Taiping.

By June 1864, the Qing government sent large militia troops to retake Nanjing from the Taiping movement. That mission was a success. Taiping leader *Hong Xiuquan* also died during that time, and his death was believed to have been caused by consuming a poisonous plant.

After Taiping lost Nanjing, they abandoned that region. The main group took refuge in the Jiangxi and Fujian mountains where they reorganized and continued to resist capture. Later, they fled into Southwest Hunan and Southeast Guizhou where they made a last stand against Qing Imperial forces.

## The Last Mong Rebellions of Qing Dynasty

At the time of Taiping Rebellion, Mong peasants in Guzhou (古州) also struggled against the local Qing governments. Guzhou was also known as Gulong or XiaoJing [古龙; 小景]. La Er Mountain regional Mong of Guzhou in Eastern Guizhou first revolted and became a major rebellion. Soon, other rebellions also took place in other nearby regions that caused Qing to organize militia forces from the surrounding provinces to fight them during the mid-19<sup>th</sup> century.

### Eastern Guizhou Mong Rebellion

At Zhenyuan County, a young Mong man named **Zhang Xiumei** (张秀梅 Tsaab XyoojMem) was appointed to collect taxes from the Mong people in the mountain regions. He was born at Tái Gǒng Bǎndèng which was also known as “Oob Kaab Zaag Tse”. **Taigong** (台拱 “ThaivKoom”) was under Zhenyuan County during that time. Xiumei’s real adult [courtesy] name in Mong was “**XyoojMem**” which was transliterated with the characters 秀梅. His child





name was “Xyooj” that was transliterated into the character 熊. Zhang Xiumei’s father was known as Liang Bo (良波 Laaj Npuag). His biological father was of the Li clan (李) and his mother was from the Pan clan (潘 Phaaj). After his biological father died, his mother remarried to the Zhang clan, and became Zhang family. The Zhang father was a legendary rich man but was murdered. With an older brother Zhǎng Wéibō (长维波) and older sister Yǎngbō (仰波), they became misfortunate after their mother also died. Still young, their living condition became pitiful. At times they were naked and hungry. With his frank personality and good communication skills, he was offered a job to collect taxes from the Mong people under the Zhenyuan County Government. This was how Zhang Xiumei got involved with the mess of the local government.

Due to food shortages, people starved. There were ongoing rallies against the government’s high tax on food. In 1848, villagers of Kaisuo and Qingping County rallied and held strikes against the high food tax. That event was led by Da A’Mei who was supported by JiuSong, Bǎo Hé, Gāo Hé (“CuagSoob, Pov Hawv, Kaub Hawv”), and others. [“道光二十八年（1848年），清平县凯索寨的大阿也与九松、保禾、高禾等曾群起抗粮。”]

Because of the food shortage situation, Zhang Xiumei decided not collect rice-grain from his jurisdiction. In retaliation, the government punished him and others by ordering them to dig up ancestral graves and took all the precious items including the money [silver] to pay for the taxes. Zhang Xiumei (“Tsaab Xyooj Mem”) was in anguish and began to study gong fu (lawj xeeb), learn horse riding, archery and swordplay.

By the time Zhang Xiumei was 18, he mastered all the weapons and martial arts from his masters. He learned his fighting skills from Taigong Wushu, Bà Chǎng’s Jiu Song Wushu (“Cuaj Xoob Wujshum”), Gé Yí’s Bǎo Hé, Gāo Hé brothers, Shī Dòng’s Jiu Dàbái (Nine Great Whites), and Fāng Shěng’s Pān Lǎo Mào. *Taigong Wushu* (“ThaivKoom Wujshum”) was one of the popular *Liu Xing Wushu* (流行武术 lawj xeeb wumshuj) meaning fighting skills.

Zhang Xiumei then became close friends to Jiu Song (“Cuag Xoob”), Jiu Dàbái (九大白 Cuag TajDlawb), Pān Lǎomào (潘老冒 Phaaj Laug Mos), Li Hóngjī Zhī Wài (李鸿基之外 Lis Hoos Tswb Wais), DanJiang’s Yang Daliu (丹江的杨大六 Ntaaj Caab tug Yaaj Tav Luj), Gao He (高禾 Kaub Hawj; Kaus Hawm), and others.

Out of all Zhang Xiumei’s friends, Yan Daliu was one of the most significant people who played an important role in rebelling against the local government. His real family name was “Tsheel” (陈), and he was born at the upper town of DanJiang Ting Lang (丹江厅郎德上寨) in 1830. His nickname was “Yang Tav Luj” or “Yawg Tav Luj” for being brave. Under Mong China Latin Alphabet Writing (MCLAW), it was known as *Yangf DadLuf* which was transliterated as “杨大六”. His parents also died young and left him and his two siblings struggling to survive. At age twelve, he began to learn archery to use his bow for hunting. He also learned to fight by boxing. Growing up seeing the brutality and unjust treatment that the local government forced on poor families, he was ready to join any revolt against the bureaucratic government at any time.

The grain tax collection of the government became oppressive. That angered many, and a meeting was held to discuss about how to address the government’s hostile action of digging up ancestral graves. During another personal meeting between Yang Daliu and

Zhang Xiumei, they agreed that they could not win if a revolt should take place. They must seek more people to build their strength.

To the south at DuShan, February 1854, there was another rally of thousands of people to go against the government taxation by the Buyi leader Yang Yuanbao. Yuanbao's father was the first to advocate against the tax policy, and was killed by the government. That angered many people. The Mong [being labeled as Miao] in that region were involved and they had ties with the Taiping rebel leader *Li Yuanfa* (李元发 Lis Yawg Fav). (Qiu Yangzhu, 267)

In March 1855, the office of *Taigong* was not able to collect rice grain for taxes from the Mong due to food shortages. Mong then elected an elder named **A'Wu** (阿吾 Ab Uv) to go to the main government office to lodge a complaint and request that the tax be lifted from the rice grain under the fact that harvesting rice was a problem. If not the "rice grain" tax, then lift the silver tax and permanently exempt it from the income.

After A'Wu presented their case to the government, Governor Wu Dengjia of Zhènyuǎn County (镇远知府吴登) commissioned Yang Chen (杨承 Yaaj Tsheem) to investigate the situation at Taigong. Yang Chen was Huangping (黄平) divisional government. As a result, none of the requests from the people were exempted. Instead, soldiers were sent to kill A'Wu. In outrage, the Mong gathered and went to the city hall to look for Yang Chen to address their revenge. Out of fear, Yang Chen fled and escaped that region. The people stormed the city hall and beat the department's worker Wu Fu (厅卒吴复) to death.

Wu Dengjia then immediately dispatched the Huangping State militia army to Taigong. Divided into four divisions, the armies destroyed all the people's properties and farms. The result caused the Mong people to be angrier, and they were not intimidated by the soldiers. They would fight until the death and halted all tax payments.

Zhang Xiumei saw the high angered movement of the people, and immediately got together with Gao Zhang (高涨), Jiu Song, Gao He, and others to talk about liberation. At Taigong, they staged a rebellion. Immediately, messengers were sent to different Mong regions. Even under the great distances between Mong mountain villages of Miao Jiang, everyone came. "*Yaaj Tav Luj, Ceeb Tav Tsib, Paus Tav Plaab, Phaaaj Laug Mos, Cuag Daj Dlawb, Pauj Naj Saub, Kaub Hawv, Cuag Xoob, Lis Hoos Ntsis, Caab Laum Lab*, and others from Hauv Leej (头领) and all regional mountains came to Taigong (来自台拱); DanJiang ('NtaajCaab'), QingJiang ('NtxheebCaab'), Huangping ('HuanmPheej'), Kaili ('Kaiglim'), ShiBing ('ShibPeem'), and others '**Tsoos Mong**' gathered at '**FaajLoog WaajQhe**'."

FaajLoog WaajQhe was known in Mandarin as Fāng Lǒng Qióng dìfāng (方陇穷地方 Lord Fortress of the poor), and it was a large field of grassland surrounded by mountains. The place was also known as Zhǎng Má Nǐ (掌麻旎; 掌麻你 or Zhǎng Méi Ní 掌梅尼) in Mandarin, which was derived from Mong sacrificing cows (杀牛坪). To the west side at the Faaj Loog, there was a hill ("hau toj") where the chiefs held their meetings as decrees were announced.



“Tsoos Mong” (众盟; 众孟) was and is recently being redefined into Miao Zhong (苗众) in recent writings. To recapitulate, many Mong living in the northern part of Kaili into Huangping presently self-reference as “Guor Mong” but they are being categorized into Miao and Gejia people. Most writings about Miao since 1957 are referring to the left-behind Mong and others who were defined into Miaozu. Chapter 10 will clarify more.

Climbing the mountains and crossing rivers, Mong supporters came to take oath in resisting the government authorities. They came with guns, archery weapons (bows, crossbows, and arrows), Mong knives (machetes; sabers; swords), spears, hoes, and sickles ready to fight.

During that event the leaders elected Zhang Xiumei as commander for the Mong army (“当即推选秀眉为苗军统帅. 秀眉当仁不让”), and Jiu Song as the chief committee (“众头领还推举九松为榔师”). They then summoned a **Shamanistic Vow** [Fiv Yeem] to the Heaven and Earth by sacrificing a white buffalo, a white bull, a white chicken, and a white duck. The blood of the bull was mixed with rice wine into a large bowl to form the Mong vow (known as Mong Shi) for them to drink [blood oath]. The oath was to secure their trust among each other to fight the oppressive government and to restore righteous and peace to their land. Zhang Xiumei took a small bowl and drank first as others followed. Jiu Song then brought everyone to his attention and they shouted after him “*White cow red blood, poor people with just hearts. Drink the blood wine to NTu swearing as Mong [盟 united]. Get rid of the corrupted government, destroy the háoshēn. Plough and farm the land, five valleys become prosperity. Drive away bureaucrats, enjoy peace. When blessed, share to others. During famine, help out. Whoever breaks the vow, half way have a change of heart, let the sacrifice axe take out that heart. Soon, the life will fill with joy.*” Jiu Song continued, “*Drink the wine to form the fire, blood to the heart will shine red. Swear to destroy the evil government, and let the garden fill with flowers. Mang jar of bloody wine turn into wind and thunder. Thunder, strike through the three rivers!*” (“白牛红血, 穷人赤心. 喝了血酒, 对天誓盟.

除掉官害，消灭豪绅。  
 耕田种地，五谷丰登。  
 赶走官家，得享太平。  
 有福同享，有祸同分。  
 谁心不正，半路反心。  
 牛刀割颈，利箭穿心。

顿时，群情激奋。” “酒在肚内变成火，血在心里放红光。誓把 恶官齐除尽，好田园稻花香。满缸血酒起风雷，雷声滚滚动三 江。”<sup>332</sup>

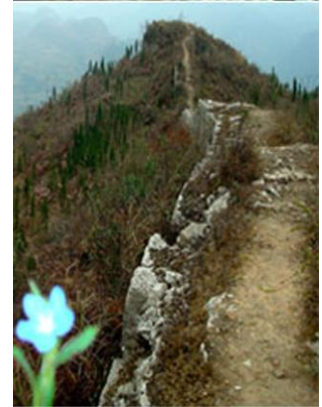
“NTu” (天) is referring to God and Heaven or simply the “Universe”. *Háoshēn* (豪绅 “hau shav”) means despotic gentries (the rich class, mainly the local governments and their supporters). They had to take such an oath because Mong people who worked under the government also fought for the Qing nation. They were being referred to as shuo who were later defined into “Han”. This vow was to ensure that they would not have a change of heart to work for the other side.

Zhang Xiumei and other leaders carefully formed their armies into three divisions as a strategy to overthrow the government and take their land back. One division was led by Yáng Dà Liù, Pān Lǎo Mào, and Li Hóngjī. They marched through steep slopes (Shuàilíng, Jīng Gāo Pō) where they attacked DānJiāng. DanJiang is the regional river that runs between Taijiang and XiaoJin (Kaili) into the south of LeiGong Shan. DanJiang (丹江 River of Swords) has to do with the Mong QiDan (契丹) area that was known to be translated into Qida (几达 Jida) as covered in Chapter 2.

The second divisional army was led by Gāo Hé (“Kaob Hawj”), Jiǔ Sōng (“Cuag Soob”), and Jīn Dà Wǔ. They marched into the north of Chū GÉYī and attack YánMén Sī.

The main division was led by Zhang Xiumei. They directly attacked Taigong’s main government city.

The bureau hall of the XingJiang Taigong central government was constructed on a hillside by the town OuJiā (“OubTse”), and was surrounded with high city walls. It sits like a big dragon on a plateau summit surrounded by nine mountains. The city wall had a good defense system with foreign-made small arm artillery. It was defended by Zhi Zhang (“Tswb Tsaab”), Li Du (“Lis Tub”), and Wang Youling (“Waaj Yobleej”). That government fortress was built in 1732 when Zhang Guangsi and his troops were stationed there to control ethnic minorities. Its



<sup>332</sup> Qiū Yáng Zhù, “Miao Jiang Feng Yun Lu: Miao Area Events,” *Guizhou Nationality Publisher*, August 1, 2003, pp 223-233. [秋阳著, “(“苗疆风云录”, 贵州民族出版社, 8月1号2003年, pp 223-233.]

location is part of present-day Taijiang.

The defense system of Taigong government office was equipped with foreign-made artillery. It shows that western countries, especially Europeans, were interested in China during that time. The two main players were the British and French. Diplomats were present and trade had been taking place but they often ran into conflict. One of the first trade disputes led to the “Opium War” in 1842. That was the time when foreigners began to occupy China and influence the Qing Imperial government.

Zhang Xiumei led their main troop and attacked the central government post, but they could not capture it. They ended up withdrawing back to “Faaj Loog Waaj Qhe” and changed their strategy. The leaders then met and regrouped their armed units. Their newer strategy was to siege smaller government units in the mountains which would cut off communication between the bigger cities, and then re-concentrate on attacking the central posts.

After March 18, 1855, Zhang Xiumei’s unit flooded Taigong areas of Gǎogòng, Báizhā, Gédōng, and nearby towns. Li Hongji, Gao He, Jiu Song, Pan Laomao and others attacked and captured the QingJiang Bright Hole City (known as Lǎngdòng Chéng). They then turned around and marched into Yán Mén Sī (“Yaav Mem Xwb”, a cliff entrance to a city). It was an important upper water city which Huangping State was based on.

To the south side of YanMen City, they constructed a two-mile long stone wall. The wall had a depth of four chi (“tshim” [about 1.33 meter]) and height of one zhang (“tsaaj” [about 3.33 meter]). The back side of the city had three city gates that were erected with forts.

In order to defend the city against the Miao Jun [rebel forces], Guizhou Governor Jiang Wei Yuan (蒋蔚远) requested for Lìngpíng Yuèzhī Zhōu (令平越知州), Shào Hónggrú (邵鸿儒), Gu State’s Tóngzhī Péng Rǔwěi (古州同知彭汝玮), and Lónglǐ Zhī County’s Chén Yùshū (龙里知县陈毓书) to all go support Taigong.

The department of Zhenyuan constructed their own long walls on the mountain ridges to protect the city during that rebellion. The central government sent food and reinforcement to YanMen City and ordered Wu Dengjia to manage and suppress the rebellion. That city was well armed with the best weapons and tightly guarded.

*Peng RuWei* and *Chen Yushu* troops arrived at YanMen in May to reinforce the city. The fighting then became very fierce. With the firm city wall and the formidable reinforced military strength, the government resisted stubbornly. They sieged Mong rebel forces on three sides, but fighting continued into the days and nights. The rebel forces fought diligently but could not take the city.

After Zhang Xiumei heard the news, he personally led some men to aid the rebel forces. Yang Daliu also joined the fight at Yan Men.

Zhang Xiumei re-commanded the attack which numerous leaders agreed on. After he observed the terrain and how the enemies deployed their tactics it was concluded that they could not take the city because of the overwhelming defense of the government soldiers. They then divided into smaller groups, which some would lead the government forces out of the city. To do that, they attacked with small groups to lure the enemy to use their ammunition and then retreated where government forces would chase them into the jungle. Once government forces were on the chase, rebel forces intercepted and attacked

them by surprise. That was an effective way to exhaust and consume the government's ammunition.

When a major government force exited the city to chase small groups of rebels, the hidden rebels also attacked the city. Dispatches of soldiers were sent out many times to ask for aid from other government posts but they were also intercepted and captured.

At one point, rebel soldiers discovered that government reinforcements would be coming and the city was expecting them. To take advantage of it, they faked retreats and others pretended to be government forces. Once they fled across the river, the city gate was mistakenly opened to attack the fleeing rebels. The fake reinforcement armies saw the gate opened and they turned around and attacked the city. Several hundred government men were killed and the rebel forces captured the city.

In the following months, the news spread and the morale of the rebel forces increased. They expanded their attacks and captured more regions.

Rebel forces recruited farmers and the lower class to support the revolt. From Zhenyuan, they connected with Mong groups to the northeast where the fight spread into the Xinghuang and Tongren regions. To the west, they connected with Mong rebels to the northwest of Tai Kong who wore *yellow turbans*. That region is now **Weng'An** and was led by **He Desheng** ("Hawj Taw Sheej").<sup>333</sup> Qing officers fled those regions, which they were intercepted and killed. That created a chain reaction of war and chaos in eastern Guizhou.

Beside the Mong, other ethnics also rebelled against the government. According to the Mong version of the war, Dong, Shui, Buyi, Yi, and Kejia farmers were involved. They all were known as Miao during that time and those conflicts were recorded into Miao Rebellions. However, recent literatures are using the term Miao on the Mong.

There are two important key-points to understand the situation during that war. First, the name "Miao" under official documentation during that time was a general term referring to all rebel ethnics who fought against the government in Guizhou and border regions of Guizhou. Secondly, not all Mong fought the government. Mong also worked for the government fighting to suppress the rebellions.

Under chaos, Guizhou local governments requested help from the Imperial government by declaring a state of emergency. Qing then organized soldiers of surrounding provinces to come fight the rebel armies.

Imperial armies were concurrently fighting another larger war against Taiping during that time. Therefore, the reinforcements from other provinces were not promptly sent. Sichuan only sent 6,000 soldiers into Duyun to assist the local government there. From the east, Hunan Governor Luo Bing Zhang (骆秉章) also sent troops into the Guizhou border to fight the rebel forces at Tongren. That region was west of the Southern Great Wall from Fenghuang Hunan. Those mountain people wore mostly red turbans and they were led by **Xu Tingjie**.

In 1855 after the revolt at Taigong spread into the northern Guizhou region, Mong and other rebels took control of Weng'An County region (瓮安县), and gradually fought into the Guiyang region by the following year. Weng'An County was known as Wengshan (瓮山) to the Mong. That victory was called He Desheng Victory (何得胜), and so forth. It was

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<sup>333</sup> The people who wore "yellow turbans" during that time could be linked to the "Yellow Turban Rebellion" during Han Dynasty and Tang Dynasty.

further written into the battle of Desheng (德胜). In addition, that regional rebel soldiers were later named into **Yellow Soldiers (Huang Hao Jun)** due to their yellowish turbans (布裹头 phuum qhwv hau).

While Shū Cáiféng, Yang Bao, and Yang Longxi at Dushan and Zunyi were spreading their teaching of the vegetarian movement, they began to refer to all the Yellow League as Yellow Soldiers. That was the reason why Huang Hao was known as the “Yellow Army”.

The fact that they (who wore turbans) were all Mong people was not certain because Liu Yishun also had influence in those regions. His followers were believed to be from various ethnic groups. Because of the reason that he promoted the restoration of the Ming kingdom in order to recruit supporters, past historical writings in the 20<sup>th</sup> century defined him to be “Han”.

According to custom and histories, Mong was among those who wore turbans, and were the majority. For example, **Mao Daxian** (毛大仙 Mob Tajxa) at *Shiqian region* was known as the *Red Turban Mong Chief* (红巾蒙首). Due to their custom in wearing red turbans, they were written into the Red Soldiers (红号). In addition, the Tongren’s leader Xu Tingjie, and others who led the Daxian movement (“师事大仙”) were recorded as being the Red Soldiers. Red Soldiers were mostly located at Tongren during that time. This points out that Red Turban Soldiers (红号军 **Hong Hao Jun**) were not only located in Tongren.

During that time, Dòng Ethnic [Miao] at Tian Zhu region, led by Jiāng Yīngfāng, Yán Jíwèng (ān), Yú (qìng), Méi (Tán), Má Hā, and other regions revolted as well. The Yi Bandits (Yi Fei), Xiaoju Xingyi, Dading, Langdai, and Shangjian (Dujiang and Sandu County) also rebelled. Vegetarian leader Luo Guangming (Lauj KoobMeej) and his followers, Yu Zheng Ji, Gong Ba Village, DuShan, and Qingping regions were all dragged into the war.

Other armies under Chen Da Liu, Liu Tiānchéng, and Xī ruì Huán Gōng all attacked in the south. They pushed into Bing Mèi City, which is present-day Congjiang.

### **Sichuan Mong Rebellion**

In 1855, there was a separate secret movement in Southern Sichuan called the **White Lotus Teaching** (白蓮教). The leader was **Liu Yishun** (刘仪顺 Lauj Yigsheem). Earlier that year in June, he secretly went to Guizhou Weng’ An (瓮安 Weej Aab) to meet Hé Dèshèng (何得胜 Hawj Taw Sheej), Duyun Buddhist leader Chen Da Liu (沈大六 Tsheej Tav Lauj), He Chang Ming (贺昌明 Hawj Tshaam Meej), and others to seek cooperation against the government.

Yishun was living in Hunan Bao Qing (湖南保庆) and his original name was Guo Jianwen (郭建文) which Guo was his family name. At age 37, he moved to *Sichuan Yibin* jurisdiction where most Sichuan Mong resided. He was said to have converted to Buddhism and joined the White Lotus. Having connections with the Buddha faith, he claimed that Buddha was helping him and his followers. That fame allowed him to recruit many people to follow the White Lotus teaching.

Yishun treated lamp wicks with chemical drugs. They made glutinous rice into Buddha figures which were filled with soybeans and soaked in drugs. During the Buddha

rituals in worshipping Buddha, the lamp released off streams of sparks [light], and it would get larger as the people worshipped the icon. They then regarded Buddha as a god.

The White Lotus was a well-known organization during that time mainly in southern Qing country. Their faith was based on the light of Buddha, and at that time, advocating that light would be able to overcome the darkness. Their slogan was “*revolt Qing restore Ming*”(反清复明). However, later writings (in the 20<sup>th</sup> century) inserted the slogan “*promote Han destroy Mang*”(兴汉灭满). Mang was referring to the Qing government (also known as Manchurian). Mang was not exclusively the AMa people who a subgroup of Eastern Mong Galah from Yuan descendants. They included Ming people.

If the name Han was used during the mid-1800s, it could be used by Mong descendants who tried to draw support from the “Han” of either the original Han of the Chu Man people, Han of the SMX, or others who previously promoted Han. Besides, Ming and Qing people did not approve of wearing the ancient costumes of head turbans of the Mong culture (Hu).

Besides Liu Yishun and his White Lotus Rebellion in Yibin, there was a separate Mong Rebellion in present-day Chongqing. Chongqing used to be part of southeastern Sichuan during that time. That group was at *Sichuan Diànjiāng County, Hè Yóupíng Mǎ Jiāwān* (垫江县鹤游坪马家湾). They rebelled in 1857 and captured *Zhou Cheng* (州城), which was part of He Youping. That region is present-day Chongqing Fuling County. It was covered in Chapter 2 that there are presently about 15,000 Mong people living there. Those rebels wore blue turbans, bluish clothing, and carried black flag (“chij dhub”). From that description, they were later called **Blue Soldiers** (青号军).

He Youping Ma Jiawan is now known as Bao Jia Xiang (包家乡 Puag Tsev Xyaab) which contains three Yuan Villages (三元村).<sup>334</sup> It means that the villagers were Yuan people. Ma Jiawan means “Moua Village”. They were dissatisfied with the Qing government and had ties with a branch of the White Lotus. The three Yuan Villages during that time is not the present-day San Yuan Cun (三元村) of Chongqing Wanzhou of the southern Shuiling.

*Dianjiang County Records* (垫江县志) recorded that on February 8, 1857, the Hè Yóupíng White Lotus lured **Liu Wenli** (刘文澧 Lauj Weejlis) to mobilize his people to revolt and attacked Bao He Village. That incident ignited thirteen days of killings.

Early on February 8, 1857, the first day of the revolt, over 300 men gathered at Ma Jiawan Village (马家湾 Muas Tsev Zog) to summon an oath vow (“*Fiv Yeem*”) and raised their flag. Once the oath was completed, they quietly marched to the local government city (Bao HePing) where they entered from the northern gate. From there, they marched into the central government of He Youping and took control. That event sent a shocking wave to the Qing government.

Chongqing Fuling Chief General then immediately ordered soldiers from the Fu State of different regions to suppress the revolt. After five days, the Qing government organized troops that were led by several generals into the He Yongping region. During one event, General Li Huchen (“Lis Humtsheej”) led over 300 militia men crossing behind *Bai Jia Chang Mó Líng* farms (“Npaim Tsev Tshaav Mos Leej Roob”). At the same time, Liu

334 The name Xiang (乡) could be linked back to Xiang of the ancient place 固阳老乡 as previously covered. This supports that when people immigrated into different regions, they named newer places based on the familiarity of their ancestors’ places.



Wenli's supporters, the rebel leaders Po, Xia, Ma, Yue and their four divisions intercepted Li Huchen forces. During the fighting, Po and Xia were killed. The rebel soldiers then retreated back to their headquarters. As the fighting continued, the government forces closed in on the rebels.

On February 15, the fortress where Liu Wenli resided was surrounded by government forces led by Tang Dapeng (汤大鹏). According to the Qing government, Liu Wenli faked surrender and opened the gate for the militia. Once troops entered the city, they started to attack which led to indiscriminate killing on both sides. The city was in chaos. Militia troops swarmed in and started killing the rebels and the rebels tried to escape. They burned down Liu Wenli's camp after Liu Wenli fled that region. He was captured at Gua Pingka (瓜坪卡). His mother, wife, son, daughter, and other relatives were taken to Fu Zhou City and killed. More than 1,000 followers were also captured and executed.<sup>335</sup> That revolt failed and many Blue Turban Soldiers fled that region.

The above shows that Mong people were involved with the White Lotus secret movement during that time. That connects with the civil war during Yuan Dynasty which the Mong Red Turbans worked with White Lotus society. It is not clear to whether Liu Wenli was involved with Liu Yishun group. Recent literatures argued that those revolts were the work of the White Lotus, but Liu Yishun ("Lauj Yigsheem") and his White Lotus followers did not revolt in Sichuan after that incident was over.

During the initial rebellion of the White Lotus in Sichuan under Liu Yishun, Qing government captured the King of Ba [people] known as *Ba Wang* (巴王). The king of Ba then leaked information about the underground White Lotus. White Lotus was then quickly defeated and suppressed by the Qing government. Liu Yishun escaped and fled into the Guizhou *Sinan* region where he continued to recruit others and joined the White Lotus Soldiers.

### Expansion of Eastern Guizhou Rebellion

*Sinan* regional soldiers were mostly known to wear white turbans. From that, those soldiers were later named **White Soldiers** (白号军 Bai Hao Jun). When Liu Yishun resettled there, he worked with the White [Turban] Soldiers. Those soldiers involved the Miao [referring to the Mong and other rebel groups]. Mong in the northern regions (*Sinan*, *Yinjiang*, *Shiqian*, *Tang Tou*, *Yangliu*, *Mu Huang*, *Chang ad Bao*) were affected. They became part of the White soldiers. Liu Yishun even claimed that he and his followers instigated the "Miao" to cause turmoil for the Qing government. An example was **Luo Guangming** (罗光明 Lauj KoobMeej), a Mong leader who also took on the Buddhist faith and converted himself into vegetarianism known by the title *Zhai Jiao* ("Caiv Cob"). He had ties with Liu Yishun.<sup>336</sup>

Qing governmental recorded that Liu Yishun was the leader to the White Soldiers. Other writings also defined that White [Turban] Soldiers, Blue [Turban] Soldiers, Red [Turban] Soldiers, Yellow [Turban] Soldiers, and Black [Turban] Soldiers who affiliated

<sup>335</sup> Wáng Zhōuzhì, "Gu Cheng - Hè yóu píng Chronicles," Dianjiang County Files Chronicle Information Network. [王周志, "古城寨卡-鹤游坪," 垫江县档案史志信息网.]

<sup>336</sup> Jenks, Rober D, "Insurgency and Social Disorder in Guizhou: The Miao Rebellion 1854-1873," University of Hawaii Press, 1994, pp 124-126.

with Liu Yishun were subgroups under him. That is contradicting because the revolt in Eastern Guizhou of the Black [Turban] Soldiers, Red [Turban] Soldiers, and Yellow [Turban] Soldiers had already started before Liu Yishun fled into SiNan.

The Yellow Soldiers, White Soldiers, Black Soldiers, and Red soldiers under Eastern Guizhou regions were related “Mong Rebellions”. Mong are presently living in those regions. The Yellow Soldiers had several Mong leaders, and they were Ma Ha’s Chen Mingxin (“Tsheej Meejxiiv”), Duyun’s Liu Tiancheng (“Lauj Ntugtsheej”), Chen Tianhe (“Tsheej Ntughawv”), and He Changming (“Hawj TshaamMeej”).

Based on present-day “Miao writings”, Zhang Xiumei and his unit had previously gone to assist the Yellow Soldiers for three months in 1854. That was the revolt at Weng’An (Wengshan). Zhang Xiumei and his soldiers came back to Taigong during the end of that year. Those groups were separate revolts from the White Lotus until Liu Yishun came to seek them. Since then, they became affiliated and assisted one another.

According to Yang Zhu’s writing, Yishun was in his 70s during that time and could not have been directly in charge of the soldiers and battles. The people called him “Lauj Laug Txwv” (刘老祖).

*The history of Zhang Xiumei and other Mong leaders were not recorded in Qing historical record. History about them was not documented by Mong after the establishment of People’s Republic of China. And because Mong in that region was officially defined in 1953 as Miao, the history of Zhang Xiumei and others were then written into “Miao history” since the late 20<sup>th</sup> century.*

According to *Taigong* and *Shi Qian’s* folklore and writings, Zhang Xiumei was a member of the White Soldiers. He was trained under those people. After he led the Taigong, DanJiang, and Huangping rebellions and successfully won many battles, Liu Yishun sent a personal messenger with a letter to ask Zhang Xiumei to assist their battles. Zhang Xiumei personally went with a handful of men and successfully achieved several victories.

At the initial uprising in Sinan (White Soldiers region), they called for the “**Black Miao**” (黑苗) at Zhenyuan (镇远) to go help. Black Miao here referred to the Mong who dressed in black clothing. It had nothing to do with the Black Miao or Black Man that was covered in Chapter 1 or the Black Man during Tang Dynasty. Over a thousand Zhenyuan Mong soldiers were sent. They marched past Shiqian, Báishā (White Sand), and other towns to finally arriving at Jīngzhú Yuán (荆竹园). Those various Jingzhu Yuan elderly Mong soldiers were being referred to as **Miaozi** (苗子). Zhenyuan Black Mong soldiers were Zhang Xiumei’s soldiers in attacking Zhenyuan city in May 1857. (Qiu Yang Zhu, 257) They were pulled back to go help the revolt in Sinan.

While all chaos broke loose, Zhang Xiumei (“Tsaab Xyooj Mem”) led the “Mong soldiers” at Taigong (present-day Taijiang), DanJiang, Huangping, Zhenyuan regions. Mong in that region continued to maintain their ground and resisted Qing government troops for the next decade.

The war in Guizhou was most intense during 1864 because it spread into every region. Central north (Zunyi and northwestern Qianxi), *northwest (Black Mong Mountains), central west, and southwest of Guizhou were all at war.* Zunyi Mong was involved with Taiping Soldiers who fled into that region.

## Mong Taiping Involvements

Zhang Xiumei went to Guangxi to meet with Taiping leaders in early 1858 to campaign against Qing forces. In July of 1858, Taiping leaders *Li Wenmao* and *Huang Jinliang* (李文茂; 黄金亮 Lis Weejmos; Huanj Ceeblaag) led troops to assist Zhang Xiumei by attacking Jinping at Southern Guizhou. In response, Qing government sent infantries from Hunan which was led by **He Guanying** (何冠英 Hawj QawsYeeb). *Huang Jinliang* then led a second Taiping troops to attack Libo in November, and continued to attack again the following year.

The southern rebellion of Guizhou then spread into the south at Sandu (三都县). Under Sandu **Shi Qian** area, Shui [Man] people lived there and referred to that region as "Gou Qian" (Jiu Qian 九阡 [Nine Paths]). Shui volunteered 40,000 men to aid the rebellion. They became soldiers to the Taiping revolution as well as soldiers under Zhang Xiumei, Luo Guanming, Cheng Yi, Huang Jinliang, Liu Tiancheng, Gao He, and Jiu Song.<sup>337</sup> They were mostly involved in the Guizhou-Guangxi border skirmishes where they controlled half of the Libo County. Shi Qian was later captured by Qing armies in 1869 due to traitors within. Their leader Pan Xinjiang (潘新简) was taken to Guangxi Guilin where he was executed.

In April 1860, Taiping soldiers attacked along the *Red River (Beipanjiang)* into Southwest Guizhou. They occupied Zhenfeng and Guihua. The following month they attacked eastward and captured Yongning, and took part of Guangshun which was divided into present-day Anshun, Anping, Dingfān, Dàtáng, Luōhú, Fùxiàn Guìhuà (of Ziyun County), Bing Hé Guangshun Military locations, and Qingyan. Under that conquest, many Guizhou ethnic minorities (and the Mong, later defined into Miao) in that region were trained to be soldiers under Taiping as well. (Qiu Yangzhu, 267)

The following year in 1861, Taiping soldiers intensified their attack from Guangxi going north into the city of Libo (Guizhou). They seized the city, and further expanded to the northwest where they invaded the ancient state of Anshun.

By 1862, Taiping high commander Shi Dakai (石达开) was operating in Sichuan mountain regions. They continued to attack Qing troops in that area.

During the last months of 1862, **Shi Dakai** (石达开) and his troops were being chased by Qing troops into Guizhou. When they got to the *Jinsha River*, rain storm caused a flood which made it difficult for them to cross. Many of Shi Dakai's men were captured by Qing troops. He and others who escaped took refuge among the Mong of Zunyi. Mong (later documented as Miao) in that region joined the fight. (Qiu Zhuyang, 268)

To save his men's lives, Shi Dakai negotiated to turn himself in. He was brought to Anshun and was tortured by slicing until he died. Qing let go many captured men but executed about 2,000 men.<sup>338</sup>

After the fall of Taiping Rebellion in 1864, Qing troops chased one last resisting group from Jiangxi and Fujian into Southwest Hunan and Southeast Guizhou where many Mong live. The retreating Taiping soldiers who did not get caught were believed to hide and

<sup>337</sup> Tsaab Xyooj Mem, Lauj Koobmeej, Tsheej Yig, Huanj Ceeblaag, Lauj Ntugtsheej, Kaub Hawj, Cuag Soob, etc.

<sup>338</sup> Shi Shi, "The Taiping in Sichuan," Sichuan People's Publishing House, First Edition, 1985. [史式, "太平军在四川," 四川人民出版社, 1985年1版1印.]

blend among the Mong and local people. Mong who claimed to have immigrated into southeast Guizhou during the Qing Dynasty were part of those people.

Once the last strong hold of Taiping was decimated, Qing shifted focus to attack the Mong and other “Miao rebels” in Eastern Guizhou. That episode will be covered under the section “Turning point and fall of Mong and Miao Rebellions”.

### Western Guizhou Rebellions

Another “Mong rebellion” group in the Black Mong Mountain region also took place in May 1860. That rebellion started at Hezhang (赫章) in Northwest Guizhou. The main leader was a Mong person, **Tao Xinchun** (陶新春 Thoj TshabNtsuas). They captured a large area including Northwestern Guizhou, Southern Sichuan (the mountain regions), and Northeast Yunnan. That was the junction of three provinces of the seven strategic passes, Dà Dìng, Wēi Níng, Shuǐ Chéng, and Píng Yuǎn mainly the *Black Mong Mountain* regions. Besides the Mong, other ethnic rebels also joined the revolt, and they included the Yi, Gelao, Buyi, and Kejia. Their number was in the three hundred thousand. (Qiu Yanzhu, 266-267)

In 1862, another Miao rebellion took place in Central West Guizhou. Traditionally, it was called the Miao Rebellion, but recent writings separated that revolt into the Hui Rebellion and the Miao Rebellion. That revolt was led by **Zhang Lingxiang**. The rebels were named **White [Flag] Soldiers** because they were known to carry white flags.

In the early days, Hui in Asia were known to have worn white turbans. They now mostly wear white caps. Hui is a nationality in China referring to those who follow the Islam religion. Islam followers were united into the Blue Mong Ge and Yuan. They immigrated into the south with the Mong during the southern migration of Yuan Dynasty. Mong who lived among Hui and practice Islam were grouped into Hui nationality during the People’s Republic of China.

The Hui-Miao Rebellion against the government started from racial tension (or favoritism) between clan members. It was a conflict between two clan villages that eventually divided into two sides. That conflict was not between Hui (Muslim) and Han people but between Hui and Kejia (Hakka). The story was that Gao clan of Shatuo village murdered a person from the Da Pupu Village (Zhang and Ma clans), which was a Muslim community (Hui). After Hui revolted against the other clan who had ties (guanxi) with the government, they decided to revolt against the government as well. (Jenks, 133) The Islam followers including Mong in that region took the revolt to a full scale war. (Qiū Yáng Zhù, p 282)

The Mong leader **Yang Jiu** (“Yaaj Cuag”) and his followers in Southwest Guizhou also cooperated with Zhang Lingxiang’s group. Other rebellion groups were the Buyi and Kejia. Kejia rebels in that region were also being written by 20<sup>th</sup> century writers as “Han” and “Miao” depending which side they were on. Likewise, the Qing loyalists, who backed the government (Mong, Kejia, Yi, Zhuang, etc.) were defined into Qing and then Han people. They were in fact the Qing loyalists who struggled with the rebel groups.

## Turning Point and Fall of Mong and Miao Rebellions

The war in Guizhou initially started in Eastern Guizhou of Taigong and expanded into most eastern areas from Sinan into Libo. By 1864, the war of Eastern Guizhou extended into most regions of Guizhou. Qing was not able to suppress those rebellions because it focused on the Taiping Rebellion. After the Taiping rebels were restrained, Qing shifted its focus to suppress the rebellions in Guizhou. Funds and resources were poured into that region to intensify the attacks. The war then began to favor the Qing government as Hubei, Jiangxi, Guangdong, Guangxi, Sichuan all sent aid to Guizhou to assist the government troops.

In 1866 and 1867, large government forces were sent to fight head on with the smaller rebel troops led by Tao Xinchun in the three corners of Yunnan, Sichuan, and Guizhou. The rebels retreated into the mountain regions. One of the hideouts was surrounded with high cliffs known as *Zhu Gongjing*. That mountain region is west of Bijie. In 1867, Qing government staged an attack on the Mong rebels at the cliff mountain region west of Bijie where they previously failed to attack. After the main leader *Tao Xinchun* and his brother *Tao Sanchun* (“Thoj XaabNtshuas”) were captured and killed, that region was deserted. Rebels fled further into other mountain regions.

In the same year (1867), Qing boosted their operations in Eastern Guizhou as well. One of their successes was their ability to raise funds (silvers) to recruit and re-organize their soldiers. They gradually suppressed one region at a time, and chased the rebels until they were captured or vanished. For example, 2,000 taels of silver were enough to bribe **Li Wencai** (李文彩 Lis WeejNtxaij) and his associates to work for Qing.

Li Wencai was formally known to work with the Taiping soldiers with Li Wenmao and Huang Jinliang who attacked into Guizhou. They worked closely with Mong Soldiers which Wencai became a leader under the yellow turban soldiers. When Qing troops arrived and attacked Daping (大平) in 1868, Li Wencai fled and later submitted to work for the Qing government. Duyun, the central region for Yellow Soldiers were suppressed during that time, and many refugees migrated westward.

Subsequently, Qing armies attacked the northern region of Sinan. Liu Yishun escaped that attack. He was later captured at Yang Baohe (杨保河 Yaaj Npug Dlej) where he was taken to Sichuan and executed. According to Jenks’ writing, it was the work of Li Wencai and the 2,000 silver taels of rewards from the Qing government that led to the capture of Yang Baohe. After that incident Li Wencai switched side again and fought the Qing armies.

In February (1872), Qing attacked directly into Small Jing area (Gulong) and captured the town Wū Shào Zhū. They reorganized and attacked Wūyā Pō, Shíbǎn Northern Village, and then Bī Wūyā. The Mong rebel soldiers and their supporters—were being chased left and right.

To go into more detail, Sichuan troops was stationed in the north of Shibān Village (石板寨), and they were led by Deng Youde (“Teem Yautaw”). They chased the Mong rebel soldiers that were led by Wu Ya (Wuj Yaj). Ge Jian managed the Qing soldiers at Wuji (乌吉) to go after the left flank of the rebel soldiers. *Deng QianSheng* and *Hu Guochen* attacked Hu Yangpo (“Huv Yaajnpuag”) and LongDong (“LoojToom”) areas. They fought all the

way to Zhouxi (舟溪) until they suppressed that right flank of the Rebel Army. *Ge Jian* led government troops to subsequently attacked Wushao and Angde, but was defeated by the rebels led by *Yang Daliu*.

One of the towns that were attacked repeatedly by government forces was *Huoshao Village*. Rebel forces led by *Weng Xiang*, *Di Wu*, *Jin Dawu*, and *Li Wencai* fought back, but they lost in the end. *Di Wu* and *Weng Xiang* were killed there.

At the same time Hunan arm forces marched into Guizhou and attacked *Hǔ Chǎngpō* (虎场坡 “Tsuu Tshaav Puam” [Tiger Field Slope]). They marched into *Lóngdòng* (龙洞 *Loojtoom* [Dragon Cave]) and then *Zhouxi* (舟溪 *Boat Creek*) where they chased the remaining Rebel Soldiers. *Yang Daliu* (“YaaJ Tav Luj”) and his smaller troops were among the fleeing rebels. They suffered heavy casualties.

*Jiu Dabai* (“Cuag Tajdlawb”) and some men were cornered at “Dlej Txag” (Cold Water [冷水]). They were killed as well. That chase was led by *Gong Jichang* (“Koo Ntsigtshaas”) and his troops.

One group, led by the leader *Yan Dawu* (严大五 *YaaJ Tav Tsib*), passed the Boat Creek into the northern slope. Qing attacked and *Yan Dawu* was killed.

At one point, a Mong female leader led several hundred men trying to pass the Cow Slope of the valley to the west of the Cold Ditch Water where they wanted to exit through the north. At the field of *Dá Duì Pass* where they about to turn around the mountain ridge, Qing troops attacked and killed all of them.

*Li Wencai* and others were believed to be killed during that time. The actual cause of death of *Li Wencai* was not clear. *Jin Dawu* and some men were able to escape.

Under chaos and fear, some leaders wanted to surrender. To control the situation, *Zhang Xiumei* reiterated the Mong Shi vow they took and would hand down punishment to anyone who changed heart. That firmly pressed the soldiers together. They fled for 22 days and nights where they entered *Lei Gong Shan* (雷公山).

*General Mao Shuxun* (毛树勋 *Mouv ShuvXyoos*) and his troops chased *Zhang Xiumei* and *Yang Daliu* into Eastern Black Forest (乌东 *Wu Dong*). *General Tang Zhanyin* (唐占寅 *Taag Tsaavyeeb*) and his troops pursued *Jin Da Wu* and killed him at *Kai Shao* (凯哨).

*Pan Laomao's* small group was defeated and he was detained at *Nan Wa* (南瓦). *Gao He* (Kaub Hawj), *Jiu Song* (Cuag Xoob), and *Ou Bǎozé* (Oub NpaugNtxawg) were captured as well resulting from the “Miao traitors”. They were taken to *Guiyang* and killed. Other leaders (*Bao Dadu*, *Jing Gan'An*, etc.) were believed to be killed as well.

A couple of months went by, in April, Qing soldiers found out the hiding place of *Zhang Xiumei* and *Yang Daliu*. They were captured at *Zang Yu Wuyapo* (葬于乌鸦坡) and sent to Hunan *Changsha*. They wanted *Zhang Xiumei* to work for them, but he continued to refuse. After being tortured and killed, their heads were decapitated and sent back to *Taigong* for public display.

According to *Kaili Taigong* regional folklore, the loss of the rebellion was caused by “Mong renegades” known as “**Miao traitors**”. The traitors are referred by Mong as “**Moob paavtus**” [盟叛徒; 孟叛徒; 蒙叛徒]) who switched side and worked for the government. They led the militia armies directly to *Zhang Xiumei's* hide out.

Out of 200,000 volunteer soldiers, it was believed that only over a thousand managed to escape. They either blended with the public or hid in the wild. *Yang Yingxian* (杨应祥

[Yaaj YeebXyaas]) was one of the soldiers under Zhang Xiumei who escaped and later became a farmer. When he passed away, his family sacrificed some cows [as offerings] and buried him on top of Zang Yu Wuyapo (葬于乌鸦坡) mountain where Zhang Xiumei was captured. (Qiu Yangzhu, 319-320)

Qing Militia was also organized to attack the Southwest Guizhou rebels. That western war lasted 10 years which had spread into Xingyi. The rebel forces killed many Qing loyalists and controlled Xingyi Fu from time to time. They stationed around present-day *Anlong*. The downfall of that rebellion was the result from the disunity between the rebel leaders (Zhang Lingxiang and Ma Zhong). Ma Zhong (“Muas Ntxhoo”) broke away from their unity and joined the government. Zhang Lingxing (“Tsaab Leejxeb”) and his Lieutenant Ma Hetu (“Moua Hawjthum”) were captured and killed. The captured rebels were butchered during that time. Those who escaped hid in mountains and canyons.

The war in Western Guizhou caused a large number of Mong refugees to enter Northwest Guangxi and Southeast Yunnan. They came to live among previous Mong who migrated there.

To finish off the rebels, Qing troops chased them into Yunnan Wenshan region where the last fight took place. That situation further caused Mong to flee central Wenshan to the southern mountains into Donggan, Sichou, Malipo, Maguan; and others went as far as Pibiang, Jinping, and into Indo China. That episode was not recorded in historical literatures. Only Mong Wenshan folklore talked about Qing troops entering Wenshan where they directly fought the Mong. Many Mong leaders vanished into the southern mountains, and those places were the latest Sho Cho (“Shov Tshoj”), a replicated name from Jiangnan, Jiangxi, Hunan, and Guizhou. That made Guizhou and Yunnan Wenshan City the latest Duo Cho (Warring Region). Mong refugees followed the Mong into Vietnam and Laos. Mong Southeast Asia folklores talking about “Shuo” killing Mong before they fled into Southeast Asia was during that time.

The 18 years of “Miao Rebellions” in Guizhou were indeed a national revival movement among the Mong people and other ethnic minorities against the Qing government. They had ties with Taiping movement. Their separate revolts in Guizhou borders were the result of ethnic suppression by the Qing government and people.

The name Miao was used on Mong as well as on all various rebels. Later during the late 20<sup>th</sup> century, writers sorted those events out and began to define them into individual revolts or related ethnics’ revolts. The number of casualties during the “Miao Rebellion” was estimated at 4,900,000 million. (Jenks, 164) These casualties include the Mong as well.

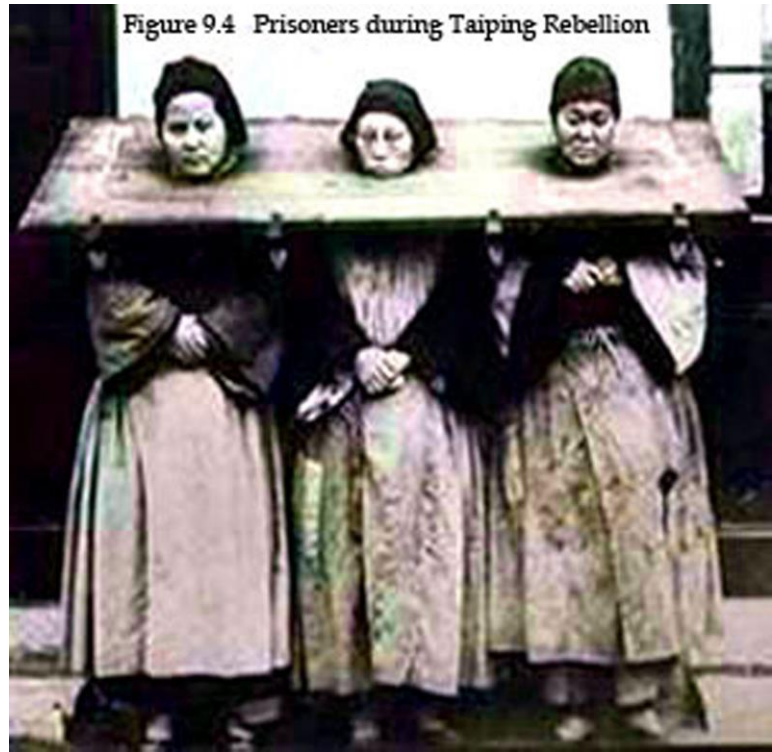
Zhang Xiumei and the Mong joint forces with Taiping armies and leaders from Guangxi show that they were related people and fought for the same cause. The fact was that Hong Xiuquan went by NTu Wang (天王) as a custom ruling title of the Mong; and his followers also aided the “Mong Rebellions” in Guizhou. From that sense, they were more likely to be Mong than not being Mong. Simply because they bonded under a different political [name] movement, it does not mean that Mong was not involved. The photo of prisoners in Figure 9.4 shows that the women wore pleated-skirts, and it was a custom from the northern nation who settled into the south. Southern people and their women during ancient China had a custom of wearing pants, ancient shang dresses or Man wrap-skirts. Traditional southern clothing of Southern Han, Dai, Zhuang, Yi, Thai, Lao, and Burmese (Myanmar people) do not resemble those in Figure 9.4. The initial

Taiping Rebellion started in Northeast Guangxi, which was a regional area that Mong were known to take refuge into. It shows that Mong were a major part of the Taiping Rebellion.

Once Taiping fell, those involved with the Taiping Rebellion fled into Northern Vietnam and other foreign countries. They continued to have influence on later revolutionary movements.

The last Mong Rebellions in China divided the Mong even further into Qing (Shuo) and Mong. This supports Mong's claim that Mong who lived with Shuo [Qing] became Shuo; with Zhuang became Zhuang; with Yi became Yi; with Hui became Hui; with KeJia became KeJia; and with others. The ones that resided far into the mountains maintained the Mong root.

The Mong history in this episode also explained how Mong history was confused and lost from being defined into something else.





## Evolution of Names During Qing Dynasty

Throughout China history, national names as well as label names were created and they vanished after newer names evolved. Many times, labeled names or era names were written into nationalities. That could permanently replace prior national names or ethnic names. During the late 19th century and early 20th century, names were created by westerners for the people of Qing. “Ching”, “Mongolian”, and “Manchurian” were used *which all of them were classified into “Chinese”* before Qing broke up into North and South.

Nippon (“NyijPoom”) referred to Qing country as Shina (Zhina 支那). During that time, the northeastern people (especially the Qing government) also referenced the south as Zhina. It was a continuation of northern Tang custom in calling the southern people. Being acquaintances with Nippon and Qing government in using the name “Zhina”, British and others began to interchangeably call Qing country by “Ching” and “China” under English transliterations which were respectively Qing and Zhina.

There are currently different explanations to the evolution of the word “China”. One view says “China” was derived from “Cina”, a Persian terminology. Another (traditional) view says it was derived from “Ching” (清).

The term “China” did not fully replace Ching after the Ching Dynasty (Qing) dissolved. The term “-ese” was used with “Zhina” or “Ching” and became “Chinese”. It was widely used by English speakers and other foreigners since the 19th century. The United States also used the term “Chinese” to document the Qing miners and railway workers who immigrated there.

Similar to “Chinese”, the names Mongol and Mongoloid were also used during the 19th century. They were first seen under the writing by Doctor John Langdon Down in 1866 about Down syndrome behavior as a “Mongoloid disease” or “idiots”. According to writing sources, the name Mongol was an offensive term originally given to the people in Northern Qing which was the Western Mong Galah (now Mongolia, Inner Mongolia, and part of Heilongjiang).

Mongoloid was defined into the meaning of “unclean” or impure “White Caucasians” who were mixed with “Chinese”. “Mongols” were considered an unclean people whom were descendants from “White Negroes”. Chinese nationalities were then known as “Mongoloid race” since the 20th century. Due to its derogatory meaning and profane name, Asian scientists began to use the term “Yellow Race” since the late 20th century.

People of China have been Monganized.<sup>339</sup> According to history presented herein, the Mong race has always been at the Yellow River Basin. There they had confrontations and mixed with the southern nation (mainly the Man of San Miao). They further mixed with Middle Easterners, and Siberian-Russian as they moved around.

Since the foundation of *Bügd Nairamdakh Mongol Ard Uls* in 1921, the name “Mongolian” and “Mongol” became the main transliterations in replacing Western Mong Galah. Because Mong Galah (Mongal; Malgal) and Mongol are very close, many Mongolians had argued that Mongol (referring to Mongal) existed earlier than 1921. Technically, the western transliterations “Mongol” and “Mongoloid” were first used in

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<sup>339</sup> To modify by Mong influence.

Dr. Langdon Down's writing in 1866-1868, and it became a replacement for Mong Galah since the foundation of *Mongal Ard Uls*.

The above explains how the term Mong Galah (Mongal) was replaced by Mongol and how it clouded the Mong ancestral past. Others translated the term Gal into "Gul" or "Ghul". An example was Moghul.

Different transliterations such Mongal, Magal, Malgal, Mogal, A'Maga, Mughal were also used. A'Maga (A'Magal) was the latest transliterated name used before Northeasterners took on the name MangJu (MongZhi). That shows how Mong in the North were being divided among different transliterated names after other names were discontinued. It also explains how the northeasterners (A'Magal) became MangJu and then Manzu under Mandarin which was further transliterated into Manchu.

Since the A'Maga took control of China, MangJu became the head government and Qing became the national name.

The Taiping Rebellion also caused significant changes to the history of China. Leaders of Taiping Rebellion (including Mong) began to use the political name "Han" to recruit southerners to overthrow the Qing government. That was the initial stage for the newer and latest Han national movement.

The evolution and development of newer names and how history was defined in the past did not help preserve Mong history but eliminated it. By understanding these newer national names and terminologies, it will help one to comprehend the Mong history as well as history of China in the coming sections.

## **Qing Revolution, Mong, and The Foreigners**

During the late Qing Dynasty, China became a semi-feudal society which often caused tension between ethnic minorities (farmers and labor workers) and the government. Such tension was caused by the bureaucracy system and foreign imperialism. At the same time, Europe and the United States were becoming capitalistic and started to expand through their colonialism. For instance, British expanded their interests into other regions such as India, Afghanistan, Iran, Burma, and so forth. British as well as other Europeans began to sail into the Tonkin Sea and part of Southeastern sea front of Qing country. Being semi-feudalist, Qing people and government had little knowledge about capitalism and was not ready to handle the international politics and trade. That made Qing and its people including the Mong struggled against foreign imperialism for a century.

Foreigners under English transliterations referred to the southerners of China as "Chinese" and the imperial government as "Ching" by that time. They perceived Qing as an empire controlled by northeastern people, who were outsiders. Chapter 6 points out that MangJu (Manchurians) took refuge into the northeast (Mangzhou) during the Yuan Civil War. Mangzhou regional area was northern people of China who came to rule and formed Qing country, but the country itself was ran by all nationalities and regional people under A'Magal leadership. It was the southwestern ethnic minorities who continued to revolt against Qing's oppressive taxes, corruptions, and cultural assimilation

policies. Qing people and different ethnicities fought on both sides of the wars just as it happened during Ming and Yuan.

During the 19<sup>th</sup> century, foreigners were traded with Qing. Silk, tea, cotton, wool, and silver were some of the popular commodities. Besides trade, Christian conversion was one of the agendas and was correlated with the political movement under Europeanism. For example, Christianity was legalized again in Qing since 1846 when it was previously banded in 1724.<sup>340</sup> That was part of the Nanjing Treaty which resulted from the first Opium War that benefited Britain.

## Opium War

From the beginning, Qing government did their best to monitor and control trade policies but they were not able to stop the opium smugglers. Smuggling opium into Qing was a tactic by Britain in trying to reverse their trade deficit with Qing or perhaps a way to spread their colonialism into Qing and Southeast Asia. Opium was mostly traded for silver and hot commodities such as silk and tea.

The first Opium War took place after British smuggled opium into China over a period of time. According to an incomplete statistic, over a period of 40 years up to the Opium War, the British smuggled over 400,000 boxes of opium into Qing country and walked away with three to four million silver bars.<sup>341</sup> That was the largest drug trafficking ever committed in world history.

In 1839 since Britain refused to comply with Qing's law, Qing officials held 350 British merchants and government officials as hostages. Qing demanded for 20,000 chests of opium and also forced British to move from Guangdong to Hong Kong. Those actions triggered the first Opium War that lasted until 1844.

When foreigners imposed international treaties for their interests, Qing faced tremendous pressure. Some examples were the *Treaty of Nanjing*, *Treaty of Wanghia*, *Treaty of Huangpu*, and *Treaty of Whampoa*. Once disputes took place, foreigners used the treaties to penalize the Qing government and they sometimes led to war.

In 1856, another "Opium War" broke out between England and Qing starting from the "Arrow ship" incident.<sup>342</sup> During the second Opium War, the French then attacked Qing as well. They attacked in Guangdong (1857) and other regions. Their reason was because local Guangxi people executed a Catholic missionary (Father Auguste Chapdelaine) during an ongoing civil war. Russia and the United States sent troops to aid England. There was a major civil war going on during that time (Taiping and Miao Rebellions), and Qing was not able to effectively deal with the foreigners.

Losing the fight against the foreigners, Qing Imperial court then agreed again on disadvantageous treaties imposed by foreigners in 1858 (**Taigun Treaty** and **Tianjin**

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<sup>340</sup> Francis J. Angelus, "The Negotiations between Ch'i-Ying and Lagrené, 1844-1846," *St. Bonaventure, New York: Franciscan Institute*, 1950.

<sup>341</sup> "China Modern and contemporary Time History: Advanced in Learning and Teaching Textbooks," *Beijing: National Education Press of History Department*, First Volume, 2002, p 3. ["中国近代现代史: 全日制普通高级中学教科书," 北京: 人民教育出版社历史室, 上册, 2002, 3页.]

<sup>342</sup> Tsai, Jung Fang, "Hong Kong in China History: community and social unrest in the British Colony, 1995, pp 1842-1913.

**Treaties).** *Taigun Treaty* was amended to give more land from border regions between Qing and Russia to the Russians. That area was A'Mu region of northern Heilongjiang. Russian called it Amur. *Tianjin Treaties* were to benefit Britain, France, Russia, and the United States where their people can freely travel in China, establish their government offices in Beijing, and add more trade ports. That treaty also forced Qing government to pay eight million taels of silver to Britain.

### Beijing Treaty and Tianjin Treaty

Because Qing reluctantly endorsed the treaties that were previously covered, there were following confrontations. The struggle continued into 1860 when French and British troops invaded Tianjin and marched into Bei Jingcheng. They seized the capital city on October 6 and pressured Qing to sign another treaty, **Beijing Treaty** (北京條約).

Beijing Treaty was also referred to as "*Convention of Beijing*". It allowed Christians to preach Christianity to the Qing people and grant foreigners the right to own property in China. Qing legalized opium trade again while it was prohibited earlier. The treaty also forced Qing to sign the Tianjin Treaties. Part of the supplement also granted the land of Kowloon (present-day Hongkong) to Britain.<sup>343</sup>

Shortly after Beijing Treaty was signed, Russian forced Qing to amend the Beijing Treaty to give Russia the eastern region of *Wusuli River*. That area was also known as **Outer Manchuria** or the **Outer A'Mu** (Amur). A'Mu people in that region became part of Russian people. That ended the war between Qing and the foreigners.

Qing was then able to focus on suppressing its own civil wars, the "Taiping and Miao Rebellions". French and British troops assisted the Qing in some battles against Taiping rebels which led to the downfall of the Taiping Rebellion. There was no direct combat between foreign troops and the Mong rebel troops in Guizhou. However, foreign aid (especially money) was a factor in recruiting soldiers to suppress those rebellions.

After the civil wars ended, Qing people continued to feel the cultural anxiety resulting from European imperialism and lost faith in the Qing government. The British, French, and Germans were preaching Christianity and converting Qing people. Christians didn't just teach their faith, they began to monopolize by expanding their colonialism. For example, Christians (including Qing Christians) were protected under the diplomatic [treaty] laws created and imposed by Britain, French, and Germany. Qing Christians were siding with the foreigners. Non-Christian Qing people felt violated and were anti-Christian as well as anti-foreigner.

Foreign imperialism and their securities were accomplished through conflicts and diplomatic treaties. Their influence impacted Qing national policies and directly impacted the Qing government, economic, and social activities among its people.

While all the above took place, many Mong rebels and Mong refugees who survived the Taiping rebellion and the Mong Rebellions took refuge into West Guangxi, Southeast

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<sup>343</sup> Endacott, George Beer. Carroll, John M, "A Biographical Sketch: Book of Early Hong Kong," HongKong University press, 2005.

Yunnan, and Northern Vietnam. Some crossed into Northern Laos to meet up with Mong relatives.

### Token War

France was the first country that wanted to tap the rich resources in Southwest China. By going through the Red River from Northern Vietnam, the French tried to bypass the coastal trade-port laws. The **Hue Treaty** between *Annan* (安南) and France allowed French to exploit the Northern Vietnam region. Qing government did not recognize that treaty because it was created without Qing's approval. Northern Vietnam was known as Annan ("Aav Naaj") during Qing Dynasty which means "southern land" in Mong language. *The term was originally used by Tang Empire*, but the people called themselves Yue (Viet). Viet is the western transliteration. Vietnam was known under Mong transliterations as *Nyanlan*, *YueNan*, and *Yuelang* ("Nyablaaj, YijNaaj, and Yijlaaj").

During that episode, the French ran into conflict with the refugees from Qing as well as the Qing government. Among the refugees from Guangxi and Yunnan, there were two groups known as the *Black Flag Army* and the *Yellow Flag Army*. Yellow Flag Army was known as Yue people from Guangxi (and included the Buyi); and Black Flag Army were a combination of Yue, Hakka, and Mong. Since Black Flag Soldiers were based from Guangxi who fled into Northern Vietnam (YueNan) after the fall of Taiping, other writings also defined them into Zhuang ethnic since Zhuang was the newer national name and majority of Guangxi during that time. The evolution of Zhuang will be discussed in Chapter 10.

By the time the French entered Northern Vietnam, Black Flag Army led by *Liu Yongfu* (刘永福 Lauj Yoomfuv) were stationed at Laocai. They had already had ties with Qing government and were anti-foreigner. Qing then used the Black Flag Army to cut off the French expedition in Yunnan in 1883. It also sent troops from Yunnan crossing into the Northern Vietnam border.<sup>344</sup> Qing did not allow the French to freely access Yunnan led to the **Token War** and it escalated into the coastal regions of Vietnam and China.

The Token War was an important part of Mong China history because Mong were recruited by both Qing and French governments. It was the war where Mong fought on both sides for the first time in Indo China. Qing government's troops were led by *General Tang Jingsong* ("Taag Ceemxooj"). Recent historical literatures defined the Qing troops as "Chinese" but Mong was part of the soldiers.

Since Nippon occupied the Korean region and because France was building an alliance with Nippon, Qing decided to end the war from fear of the French's ties. In June 1885, Qing sought out a peace treaty with France. That treaty gave the French what they wanted. France controlled the Red River, Northern Vietnam, and Northern Laos allowing it to have trade access into Yunnan.

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<sup>344</sup> Lung Chang, "Vietnam and the Sino-French War", Taipei 1993, pp 90-91. [龍章] [越南與中法戰爭, 台北, 1993年, 頁 90-91]

## First War between Mong and French

After Qing pulled back their soldiers from Northern Vietnam, the Mong who stayed behind continued to have conflicts with the French occupation. The first revolt that Mong fought against the French without the Qing involvement was when the French raised taxes on the Mong people in 1895.

During that era, leaders of Mong groups were known under MRLW as KaavToom. The term **Gatong** (“Kabtoom”) was then used to replace “Kaavtoom” which was the result from French influence and their transliteration. It means the ruler of a mountain region which is equivalent to a chief of a clan. Mong had many Gatongs in Northern Vietnam and Northern Laos during that time.

After the French got what they wanted from Qing, they imposed taxes on the people of Northern Vietnam and Northern Laos. Those unspecified taxes were raised again in that same year. Mong in Northern Laos could not afford to pay, and then refused to pay all together. Once Mong Gatongs supported the people and decided not to collect taxes, the French government was unsatisfied and sent French armies into that Mong region. They forced Mong Gatongs to order their people to pay taxes.

According to **Father Francois M. Savina’s** writing of words from Phana NBi Li (“Phasnyas Nbis Lis”), the French intended to arrest and kill Mong. When they came upon the Mong soldiers at Khamanee, Longhet (“Looj Hej”), a fight broke out. They exchanged fire and fought for many days and nights. It became a deadlock and both sides refused to retreat.

The French commander was surprised by the Mong guns and that Mong were not intimidated by French automatic weapons and artillery. Realizing that they could not win the fight, French sent a messenger to request for backup and more cannons from *Xienkhuang* (“XeevKhuam”). When French leaders met in Xienkhuang, they realized that the operation would escalate the war and could become complicated. Rather than sending more forces, they requested for that battalion to stop the fighting and retreat back to *Xienkha Bangba* (“Xeeskhas, Npaasnbas”). At the same time, they sent two French leaders with Laotian translators to go negotiate with the Mong. Mong Gatongs held a meeting and elected one leader to go negotiate the terms.

According to the conversation between Father Francois M. Savina and “Lis Nom Lwm”,<sup>345</sup> Mong Gatongs also agreed to end the war and wanted to negotiate with the French government. They took precaution and not all of the leaders went down to negotiate with the French. Gatong Moua Tong Nze (“Muas Tooj Ntxhawg”) was elected to represent all Mong clan leaders. They promised Moua Gatong that if anything should happen to him, they would come to aid and look after his family. Whatever the outcome of Moua’s negotiation, they supported his representation and promised to honor his future leadership.

The French leaders and Laotians saw Moua Gatong come down from the Mong mountain villages to meet them. The [unknown] terms were agreed upon during that meeting which ended the war. French appointed **Moua Tong Ze** (“Muas Tooj Ntxhawg”) as the main Gatong among all Mong Gatongs. Later, Moua’s title Gatong was converted to

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<sup>345</sup> A son of Gatong Li NieWu (“Lis Nyiaj Wuj”) who involved that war..

**Daoxing** (Tojxeem: mountain regional leader) as others Gatongs were also appointed to look after their own clans and regional villagers. They all were to report to the main [Daoxing] leader at Longhet (Loojhej).<sup>346</sup>

The Tonkin War and the separate revolts Mong carried against the French during the late 19<sup>th</sup> century were known as the **French War** (“**Rog Faabkis**”) to the Mong. Mong perceived those wars to be caused by the aggression of the French people. After that major war in Indo China, Mong in Vietnam began to emigrate to live among the Mong in Northeastern Laos (Nonghet region). For example, the Liu and other Viet-Mong clans immigrated into Laos during the beginning of 20<sup>th</sup> century.

### Christians and Qing

Back in the north, tension also continued to rise between Northern Qing people and the foreigners. Small incidents eventually led to a major revolt. From those events, the “Big Sword” movement and organization began to form. The role of the **Big Sword** and the *Yi He Tuan Revolt* (1898-1901) caused killings on both sides between Qing and the Christians (including foreigners).

The initial incident which started the war was after a group of armed Qing people stormed a German Catholic church in Shandong where they killed two missionaries. That gave reason for Germany to seize and occupied Shangdon. It sparked a revolt by the **Yi He Tuan** (義和團 **Justice and United**) movement against Christians and foreign occupation. That movement was known to the west as the “Boxer Rebellion”. They were a group of warriors who believed in spirits (of Tao, Buddha, etc), which caused them to be invincible from guns and cannons if correctly practiced. Their members consisted of MangJu origin whose slogan was to support Qing and destroy foreigners.<sup>347</sup>

The Qing Imperial Government ended up paying tribute to Germany and allowed them to build more structures in China. That did not stop the violence, and the tension and killings escalated.

In response to the chaos, the alliance of the eight countries (Germany, Britain, France, Austria, Nippon, Russia, United States and Italy) sent troops into China. Most attacked the northern sea borders where they marched into Beijing. Russia attacked from the northeastern front. That war became so violent where indiscriminate killings were carried out on both sides. After the foreigners took control and occupied Beijing, they and their people committed the worst looting ever on Qing country.<sup>348</sup> Foreigners raped Qing women driving many of them to commit suicide.<sup>349 350</sup>

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<sup>346</sup> “Rog Paj Cai, “H’Mong Paris Catholique (Cheeb Tsamù): Xov Xwm Ntseeg Ntuj Sib Fi Txuj (from COAM Paris, France originally written by Francois M. Savina), 11-12, 1989.

<sup>347</sup> Joseph Esherick, “The Origins of the Boxer Uprising,” *California University Press*, 1987, pp 143-44.

<sup>348</sup> Bickers, Robert A., Tiedemann, R. G., “The Boxers, China, and the world,” *Rowman & Littlefield*, 2007, p 94.

<sup>349</sup> Ebrey Patricia, Walthall Anne, Palais James, “Modern East Asia: A Cultural, Social, AND Political History,” *Houghton Mifflin Company*, 2009, Second Edition, p 301.

<sup>350</sup> Waley-Cohen, Joanna, “The Sextants of Beijing: Global Currents in Chinese History,” *W. W. Norton & Company*, 2000, p 201.

After that incident the eight foreign countries divided Qing (Ching) into eight regions where each foreign country controlled a region. They began to build their own railroads, which the French also did in Yunnan.

Qing people lost faith in their government. They perceived their own imperial government as being a puppet government under the foreigners.

### Qing Underground Revolutions

Underground revolutionists began to bond as they secretly build their strength to go against foreigners and their own government. **Huang Zunxian** (黄遵宪 Huanj Txoobxyaaj) wrote a letter in 1903 that was sent to revolution affiliates. The letter was known as "Revolution Letter" (驳革命书). It says, "*To all class of nationalities, do not vow to be Han Zu, Xianbei Zu, Ancient Mong Zu of mixed nationalities [co-habitation], [without unity] will not be free from the ruling of the outsiders 'Tiao Dun Minzu, SiLaFu Minzu and LaDing Minzu' [referring to foreigners].*" (倡类族者，不愿汉族，鲜卑族，蒙古族之杂居共治，转不免受治于条顿民族，斯拉夫民族，拉丁民族之下也。)<sup>351</sup> His main point was that those who claimed to be Han nationality, Ancient Mong nationality, and Xianbei nationality were all of mixed nationalities. If they continued to use those names to divide their people and not come together, they would be weak and not able to stand against the foreigners.

*Huang Zunxian* immigrated to San Francisco (USA) in 1882, and like others, he continued to support and organize revolutionists to go against the Qing government. For instance, the *Tong Mong Hui* (同盟会 **United Mong League**) was founded in San Francisco by the "Chinese" community there. It was probably an extension to the original United Mong League that first formed in Nippon (Japan). That organization was translated into English as the "*Chinese Revolutionary League*".

**Han Zu** (Han nationality) was seen in writing for the first time in history despite the speculation that *Li Xiande* was the first to advocate the name in his Consular Letter (致各国领事书). Until that letter is found, the name "Han Zu" originally started in the early 20<sup>th</sup> century.

*Ancient Mong nationality* mentioned above was referred to the northern people of Qing for the first time. Later, it was transliterated into Mongolian. Surprisingly, the name **Xianbei Zu** (Xianbei nationality) was also seen during that time.

Under the patriotism and nationalism of the 20<sup>th</sup> century, the name "Han", "Hua", and "Huaxia" were inserted into many chronicles as they were being republished or translated. The name Mong was also interpreted differently from its original form. Translating "*United Mong League*" into "*Chinese Revolutionary League*" is an example.

Huang Zunxian's writing says that Chinese people took on different nationalities, but they were related people. He specifically said that Han, Xianbei [referring to the Mong in the south], and Ancient Mong were of mixed nationalities. They need to unite so they can stand strong against the invaders. Based on historical data, Xianbei were known to have self-referenced as "Mong" which those who stayed behind in the north went by Mong Guo (Monguor). This literature also covers that the "Five Hu" promoted the Han political

<sup>351</sup> Huang Zunxian, "Revolution Letter," 1903. [黄遵宪, "驳革命书", 1903]



name and nationality under Southern Mong XiongNu (SMX) and other Mong groups after they re-colonized the Yellow River Basin. Han is once again being promoted to go against the Qing government.

Once that letter was sent out, other writings were also published promoting “Han Zu” political movement mainly to overthrow the monarch society under Qing royal family. Later writings also referred to that movement as Han Zu against Mang Zu (汉族 & 满族 Manchurian). Technically, it was between the *revolutionists* (of many ethnicities) and the *Bao Huang Dang Party* (**BHD** 保皇党 *Protection of the Emperor Party*). BHD was a movement to preserve the culture of the monarch.

One example of a revolutionary publication that was produced and distributed worldwide during that time was the **Bo Kang Promising Revolution Letter** (驳康有为论革命书 **BKPRL**) written by *Zhang Binglin* (章炳麟). That letter advocated for equality among the poor (referring to Han) and the government. Han were propagated as “slaves” (汉为奴), and were controlled by their government. The revolutionary letter spread anger among lower class citizens as it called to arms. Despite the unity against the foreigners, the lower class began to rally under the Han movement to go against the monarch government (BHD).

The media played a very important role in the movement during that time. The BKPRL was published in foreign countries such as Russia, Japan, and the United States; and it eventually leaked into Qing. The Qing government was very upset and rounded up revolutionists and their leaders. Zhang Binglin and Zou Rong were the two main advocates during that time.

Even supposing Qing detained many revolutionists, the damage had already been done and the Nationalism (Min Guo) became strong under the Han political movement. The political name Han not just became a national but international movement. That whole process bonded many foreign Qing people into the Han.

Foreign Qing were mostly known as *Hua Qiao* (华侨) and *Hua Yi* (华裔). Most of those who joined the revolution and resided in Qing country simultaneously went by Han and Hua. *Hua Yi* and *Hua Qiao* mean those who prospered into foreign regions or countries. It is presently being interpreted as “descendants of the *Hua people* who are not citizens of China”. That term Hua was first promoted for the south central of Manyi and northerners who lived together during the Ming Dynasty as a regional name for “being mixed” or prosperity. Hua also refers to those emmigrated into foreign regions and borned there [who came back]. The meaning of Hua is very important in this discussion which will help explain how the national name of the “Republic of China” came about.

By that time, Mong who were part of Qing society or emigrants began to lose their ethnic Mong name. They assimilate with the Qing people (Ching) and eventually became Han and Hua nationality. The ones that still admit to the name Mong lived in Southwest China and Indo-China.

Under the pressure of the secret revolutions, Qing government had to deal with the foreign countries to pay them tribute resulting from the Justice and United Movement of the Yi He Tuan. Qing then took control of the private railroads so taxes could be generated to pay the foreigners. That situation of controlling the private railroads created

more tension between the Qing government and the people especially those who invested into the railroads.

Underground revolutionists of different factions continued to evolve to go against the foreigners, but others also secretly formed to overthrow the Qing Royal family. The roles of the four revolutionary groups, **Wuchang Qiyi** (武昌起义 Wuchang Revolt), **Tong Mong Hui** (同盟会 *United Mong League*), **Guo Mingdang** (国民党 National Party), and the **Hubei-New Army** (Revolution Army) led to the dissolution of Imperial rule.

*Hubei revolutionists* were Qing's soldiers known as the *New Army* who decided to up rise against Qing imperial authorities. Their main objective was to revolt against the Railroad situations staging mutiny against their own government.

*United Mong League* revolutionists (Tong Mong Hui) began in 1905 which were made up of individuals in China, Taiwan, Nippon, United States, and other countries. According to China modern history, it was started by *Song Jiaren* (宋教仁 "Xoom Cobzeej") and Sun Yixian in both Japan and Taiwan. Their slogan was to over throw the *DaLu* (韃虜), restore *Zhong Hua* (中華; 中华), and to establish a *republic country* (立民國 Li Minguo).<sup>352</sup> The term **DaLu** simply means the "*Tataar betrayers*". The people referenced the government during that time as being the "*Tataar enemies*" who was a branch of the northern nationalities. The term was directly implied to the MangJu which suggests that MangJu or the AMa people were part of the Tataar descendants who took refuge into the northeast after the fall of [Mong] Yuan Dynasty. *Zhong Hua*, on the other hand, means *central prosperities* (magnificent or brilliant), which is now being translated into "China".

*Guo Mingtang* (National Party) was founded by **Dr. Sun Yixian** (孫逸仙) in Taiwan Taipei, and was the initial root to the *Republic of China*. It was also being transliterated into the Democratic Party. Sun Yixian was *Sun Yatsen* under the Tai or southern language, and known as *Sun Zhongshan* (孫中山) under a third name. He was originally a member of the United Mong League, and had ties with the *New Army* at that time. He and others were exiled and fled to both United States and Japan where they were granted immunity. While outside of Qing, they continued to recruit revolutionists to go against the Qing government.

Sun Yixian also promoted the national movement under the **Three Principles of the People** (三民主義) in 1905 which stressed assimilation and integration among Qing people. For instance, the first principle was *Minzu Zhuyi* (民族主義) meaning to stress "National unity" as being nationalism (*becoming one nationality*). The second principle was *Minquan Zhuyi* (民權主義) that stressed the well of the people which would continue to be a struggle among the government and the people. Lastly, the third principle, *Minsheng Zhuyi* (民生主義), stressed the welfare of the people which was continued to be a part of China's development. As the revolution took place into the early 20<sup>th</sup> century, these three principles were important parts the national principles.<sup>353</sup>

<sup>352</sup> 計秋楓, 朱慶葆, "中國近代史," 大學堂, 第1版, 2001年, 468頁.

<sup>353</sup> "Li Chiennung, Li Jiannong, Teng Suyu, Ingalls Jeremy, "The political history of China: 1840-1928, " Stanford University Press, 1956.

At the same time, the name Han and Hua nationality were still being promoted. They urged unity among the people to go against the Qing government who was perceived to be Mangzu. Mangzu government was considered weak and shameful under foreign imperialism. The majority people began to bond under one nationality as the revolution began to unfold. Han and Hua became one.

There were several revolts between 1907 and 1908, but they all failed. For example, there were four uprisings including Huang Gang Revolt, Hui Zhou, Qin Zhou, and Zhen Nan Guan uprisings in 1907. In 1908, two more uprisings took place: the Qin Lian and Hekou Revolts.<sup>354 355</sup>

On October 10, 1911, the Hubei-New Army revolted in Wuchang and declared independence from the Imperial Qing government. The member **Li Yuan Hong** (adult name *Song Qing* [Ntxhoo Cheeb]) was made Governor of their league. After that revolt took place, Li Yuan Hong summoned a *Shamanistic Vow* by sacrificing an ox. That ox and wine were offered to Heaven and Earth. He also called upon the ancestor Faajtim (Huangdi) to unite China and assist in achieving the republic.<sup>356</sup> Eleven other provinces, including the far northern Republic of China also followed Hubei in declaring independence. The far north including present-day Inner Mongolia and Mongolia also informally declared independence from the rest of Qing. That led to a series of revolts and killings.

One of the main loyal generals that still support the royal family was **General Yuan Shikai** (袁世凯 Yawg Shimkhais). His adult name was *Yuan Weiting* (袁慰亭 Yawg Wemteev). General Yuan Shikai was previously in charge of the first New Army and trained them. Since they broke away, General Yuan Shikai led the northern Imperial troops, the **Beiyang Army**, into Hubei where they directly fought the New Army.<sup>357</sup> They entered Hubei and captured Hankou and Hanyang.

On December 29, 1911, the leaders of revolutionary provinces met in Nanjing and elected Sun Yixian as *Provisional President* (臨時大總統 "Leeg Shuvv Taj Ntxoov Toom"). That was the initiation to the formation of the **Republic of China** known under Mandarin as **Zhong Hua Min Guo** (中华民国 *Tsoob Huam Mej Quas*). Under heavy pressure when Yuan Shikai was



<sup>354</sup> Yan, Qinghuang, "The Chinese in Southeast Asia and beyond: socioeconomic and political dimensions," *World Scientific publishing*, 2008, pp 182-187.

<sup>355</sup> Khoo, Salma Nasution, "Sun Yat Sen in Penang," *Areca Publishing*, 2008.

<sup>356</sup> Henrietta, Harrison, "The making of the Republican citizen: political ceremonies and symbols in China, 1911-1929," *Oxford University Press*, 2000, pp 16-17.

<sup>357</sup> Spence, Jonathan D, "The Search for Modern China," *W.W. Norton and Company*, 1999, p 274.

rallying Imperial troops to attack Wuchang, they sought negotiations with General Yuan Shikai. The main dialogue was to end the fighting. The Revolutionists promised to grant Yuan Shikai the president position for the new *Republic of China* replacing Sun Yixian (Yatsen). That was based on the condition that he could negotiate an end the Imperial rule of the royal family.<sup>358</sup>

With control over the Beiyang Army, Yuan was able to influence the Qing Court and successfully negotiated a peace treaty that ended that civil war. The young Emperor and his family continued to live in the northern quarter of the Forbidden City and maintained their royal status.<sup>359</sup>

In March 1912, Yuan Shikai became President of China, where he led the cabinet of Premiers and state councils. Yuan Shikai and other high officials were Mong descendants but were all defined into “Han” later on. For example, **Xiong Xiling** (熊希齡 1870-1937 Xyooj Ximleej), the Prime Minister and Financial Minister, was a Mong person as well but the general people did not know. He had contributed a lot to China’s revolution, charitable and humanitarian aid, and the educational system. After a series of floods took place in Hebei during 1917 and with political differences from Yuan Kaishi, he resigned his governmental position to pursue a humanitarian and educational career. An example of welfare organization created by him was called **Mong Yang** (“Moob Yaam”) that was transliterated under the characters 蒙养. It was also known as *Mong Yang Yuan* or *Mong Yi Yang Zheng* (蒙以养正) and was a Mong foster child care and education center in Beijing Xiang Shan area (香山). Mong Yang means “to aid Mong.” Xiong Xiling also led student protests against Nippon occupation in later historical events. Mao Zedong once said to the people to not forget Xiong Xiling, who had done so much for China.<sup>360</sup>

The above example reveals that the name Mong was still being used in Beijing and at the regional Yellow River during the early 20<sup>th</sup> century. That organization was mainly to aid poor children of the Mong people and to provide humanitarian aid to those who were affected by the floods. It supports Sun Yixian’s writing that Mong was one of the “national races” that made up people of China.

*Zhong Hua Min Guo* means “**Central Mixed [Magnificent] Nation**” under Mong language. It is presently being used under short saying as **Zhong Guo** (“Central Country”) as a preferable term for China. Hua under “*Zhong Hua Min Guo*” was not the same as Hua under Zhu Yuanzhang slogan during the end of the Yuan Dynasty. It was not the same as Hua people of the South Central. Yet, *Zhong Hua Min Guo* does include descendants from those people as well as Mong.

China continued to struggle after the transition of power. That period led to assassinations and killings among the leaders. The struggle between Yuan Shikai, the Huguang governor of Zhang Zhidong (张之洞 “Tsaab TswjToom”), and the Liangguang governor of Cen Chunxuan is an example of this (岑春煊). They were known as the Three Killers (三屠 San Tu [Peb Tua]).<sup>361</sup> The political struggles between these three leaders are mentioned here because Zhang Zhidong had to do with the *HuGuang* area (湖广 *FuGuang*)

<sup>358</sup> Busky, Donald F, “Communism in History and Theory”, *Praeger-Greenwood Publishing Companies*, 2002.

<sup>359</sup> Rhoads, Edward J.M., “Manchus & Han: Ethnic Relations and Political Power in Late Qing and Early Republican China,” *University of Washington Press*, 2001, pp 226-227.

<sup>360</sup> “教育慈善先驱熊希齡 毛泽东：人民不会忘记,” *北京青年报*, 7月23日2010年.

<sup>361</sup> Reference the books 清史稿, 大盗窃国记, and 涧于集 致李兰荪师相.

which he controlled. **HuGuang** regional area included part of Jiangxi, Hubei, and Hunan which has to do with *FuGuan* that was covered in Chapter 2. That was the regional area that Mong people were forced out during the beginning of Ming Dynasty.

Another political tension was whether the capital of Republic of China should be located at Nanjing or Beijing (Southern Capital or Northern Capital). In the end, the capital was once again established in Beijing.<sup>362</sup>

The Qing Empire as well as imperial ruling and the monarch culture finally came to an end, and a new era of *Zhong Quo Ren* (“Tsoob Quas Zeeg”) history took place under the new national name “*Zhong Hua Min Guo*” (中华民国 Tsoob Huam Mej Quas).

## Chapter Summary

This is another chapter of Mong and China history that shows the separation of Qing nationality and the Mong nation. Even they gradually assimilated with others, Mong admittances continued to preserve their roots and heritage as they struggled with the majority who went through broader changes. Qing’s nationalism was in direct conflict with ethnic minority cultures and norms which created many years of warfare in the Southwest. Their policies towards ethnic minorities were not always just; and many times the local governments did not properly handle disputes. Instead, they provoked revolts and tension among the nation. Qing government collectively named the rebels in the Southwest into Miao during chaos time.

The Miao Rebellions and Taiping Rebellion included both Mong and ethnic minorities from the Southwest mainly the Southern Man of the Manyi and Baiyue groups. The name Miao was used on those people just like the name Taiping was used for all the different people under Taiping Rebellion. Yet, it was covered that Mong were involved in the rebellions.

During the harsh time under foreign imperialism, leaders called for unity and to let go there differences. Whether going by Han nationality, Ancient Mong, Xianbei, and others, they were all mixed and should stand together against the foreigners. That process formed the Han national movement because “Han” is a shared national name among the southern and northern nations.

Those Mong who were isolated into the southwest mountains were not involved and they continued to retain the Mong name and culture. However, the integration among the majority and their newer national history had categorized Mong into something else which the next chapter will lay it out.

The end to the Qing Dynasty was not a conflict between “Han Chinese” who fought against the “Manchu” people as past literatures had defined. It was an internal struggle that led to revolts and civil wars during an economic depression, and the occupation of the foreigners also fueled the anger of the people. Qing people fought each other during those revolutionary periods. It was a struggle that separated Qing into north and south during the very end which the northern troops were led by Yuan Shikai. The result

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<sup>362</sup> Zheng Yuanfu, “Autocratic Tradition and Chinese Politics”, *Cambridge University Press*, 1994.

formed the Republic of China (Zhong Hua Min Guo). The conflicts, wars, and dialogues had led to the end of imperialism culture and ruling.

Through those events, the majority formed a new society and nationality, but the majority of Qing national race was and is still the Mong and Man descendants. Those Mong and Man who joined into the main society were called Shuo people (属人) under Mong transliteration, which means a nation counted from different ethnicities. That correlates with the name "*Zhong Hua Min Guo*" for being a "*Central Mixed Nation*".

The Mong and Mongzhi (or Mangju), mainly the Manchurian, were defined into distinct people mainly due to their separation. They assimilated with different people and societies through the course of history. Their culture and religion were originally from the same roots. Despite past literatures defined Mong Shamanity into "wu", the Mong version of Shamanity is not the creed of the witchcraft. Rather Mong Shamanity aligns with Northern Shamanity (aka Tengri) that calls God to disperse evil and demons.

One last important culture of the Mong covered in this chapter is that they continued the "Mong Shi" culture from the Mong Guo of Zhou Dynasty. Under oppression and harsh situations, they came together to summon the Mong Vow and drink blood to take oath to Heaven and Earth to fight for justice and do what was right for the people. Other times, they sacrificed animals to Heaven and Earth and the spirits of their ancestors. They asked them to come protect and guide Mong to accomplish good deeds. Mong continued to believe and worship the universe known as NTu (天) which it is mostly translated into "God". It was previously covered that the solar system which includes the sun, the moon, and the mound (earth/vessel) are symbolic totems to the Mong in representing their Mong name and society. Mong take pride in those icons which they perceive them to be sacred as if they are worshiping them. Such practices existed very early and it is still a part of the Mong culture.

## Chapter 10

### Mong, China, and Mongolia

China continued to undergo a series of political struggles and revolutions after the *Republic of China* (中华民国 ROC) was formed. The north and far west of the Republic of China tried to break away. They were respectively the Western Mong Galah (Mongal) and Xi Zang. At the same time, tension was building up between Yuan Shikai, the president of the Republic, and the *Guo Min Dang Party* (GMD; 国民党). Instead of moving forward with the spirit of the ROC, Yuan structured his government to support him in becoming another Monarch. After he promulgated the laws of the ROC into Hóngxiàn (Great Constitution) in May, 1915, leaders began to disapprove of his actions. Giving into the Nippon demands also added disapproval to his governing. Yuan Shikai died in June 5, 1916 due to illness. He left a will for *Li Yuan Hong* to become president. After Li Yuan Hong took over, political and social struggles in the ROC continued to take place in the early mid-20<sup>th</sup> century ranging from restoring and exiling the Emperor Aisin Gioro Puyi (愛新覺羅溥儀), political struggle against Nippon, and civil war.

Because Europeans had their own war, known as the World War I, they shifted their focus on to their own lands. Nippon and Russia were the two foreign countries that began to dominate their interests in China. Nippon had more influence in Korea and the Northeastern ROC since the *First “Zhina-Nippon War”* or “First Sino-Japan War”. Russia, on the other hand, continued to influence the Northern ROC.

During that era, the *Northern ROC* (now Mongolia and Inner Mongolia) continued to seek independence. With the influence and assistance from Russia, they successfully broke away in 1921. They formed **Bügd Nairamdakh Mongal Ard Uls** in 1924 that was transliterated by westerners as **Mongolian People Republic**,<sup>363</sup> which continued to be influence and backed by Russia until 1990s. Russia played an effective role in Mongolia’s separation from the Republic of China. On the contrary, Russia also became the main supporter to the ROC since the early mid-20<sup>th</sup> century.

The formation of **Mongal Ard Uls** originally intended to include present-day Inner Mongolia. Nevertheless, many people under Inner Mongolia took side with the ROC. That had caused a civil war between the Mongolia and Inner Mongolia region. The situation did not help Inner Mongolia to successfully break away with Outer Mongolia. The struggle between Inner Mongolia, Outer Mongolia, and ROC continued until the fall of the ROC. Under such conflict and struggle, present-day Mongolians are saying that Mongolian descendants in Inner Mongolian were traitors who sided with the southern people, the “Manzi”. On the other hand, Mongolians who resided in Inner Mongolians are claiming that the true traitors were those who sided with the Russians. It is still very sensitive when it comes to the discussion on these regions.

Under the western view and transliteration, Mong Galah nationality under the Outer Mongolia was officially recognized by countries throughout the world as *Mongolian*. The

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<sup>363</sup> The name “Mongolian” was derived from the term “Mongol” and “Mongoloid” used by Dr. Syndrome as previously covered.

terms Mongol and Mongolian are interchangeably used under English transliterations since that time.

The Mongolian nationality was not the original ancient Mong (蒙古) from Tang Dynasty up until Yuan Dynasty. Since Ming Dynasty, they included new immigrants from the north, west, and south. From that sense, Mongolian is not the same as ancient "Mong Galah" but was an evolution from it. Their population during the separation from the ROC was estimated to be less than 1 million.

Part of Mongolian's view has to do with the name "Chinese" and "Manzi". According to them, "Chinese" was the Southern Han people [of the Man heritage]. They are mostly known as *Manzi* (蛮子 Noob Maab) to northerners including Mongolians and non-Mongolians; for example, AMa and Northern Han. They regarded Southern people (including Southern Mong and Southern Han) to be Manzi. That name calling was banned from written literatures in China due to its derogatory connotation but it is still used within their communities.

Presently, the term "Chinese" is used to identify all people of China by westerners including Mongolians, Manchurians, Muslim, and others. Yet, "Chinese" was exclusively used by foreigners on the Han in many instances.

During the time of Republic of China, a whole new era of historical literatures began to define China and Mongolia as two separate ancient cultures and kingdoms. Propaganda writings as well as defining national historical records were separately created between the two sides, and they began to drift apart. They often discriminated against each other as they tried to define their own history under their own patriotisms.

Due to the separation of People's Republic of China (PRC) and Mongolia, Yuan government was defined as if it only belongs to Mongolian. Mongolian was a part of the ROC which broke away in 1921. It was formed in 1924 and was not officially recognized until the People's Republic of China. From that historical discourse, Mongolians are basing their historical heritage up to Chigkis Han.

Since the far northern people started the Mongolian nationality, people under the ROC and foreigners translated all historical writing about the ancient Mong (蒙古) and Mong in the north to be Mongolian's history. That was a major blow to the Mong history in dividing history among Mongolian, Han, and Manchurian of China.

In contrast to the Mongolian, Han history was part of the Han of Southern Mong XiongNu (SMX), Xianbei, Tujue (Gorturks), and other northerners who promoted the Han political name. Yet, Han history was first started by Chu Man people of San Miao who conquered the Mong of the Yellow River Basin into the first Han nationality.

Since the majority people of China formed the newer Han movement during the 20<sup>th</sup> century, Mong Guo of XiongNu and other Mong kingdoms since the Sixteen Kingdoms were not considered ancestors to the "Han Chinese" people. The question is what happened to those people. Chapter 4 up until this point covers that they were the ones continuing to promote the political name Han and were absorbed into present-day Han.

In the same analogy, Man history of San Miao was not considered as part of Han's history under the newer national assimilation of Han nationality. They took on the popular Mong and Man histories and defined them into Han history under the new Han nationalism.



The studies of China history during the 20<sup>th</sup> century became a study of Han history under a “*National Assimilation Policy*”. The term “Han” was inserted and replaced centuries of historical writings. Literatures cited the name Han into the majority and defined Man and Mong into the minorities. That had caused a lot of confusions.

National Assimilation Policy is known under Mandarin as “**Minzu Tonghua Zhengce**” (民族同化政策). Under Mong language it is read “*Mejzeeg Thoojhuam Tswjtxhawb,*” and it means “*Assimilation Political Movement among Nationalities*”.

Qing people of China began to call for a national unity. For example, advocator *Si Dalin* (斯大林) during that time argued that a *nationality* and their history of a nation *must unite under a common language, common territory, common economic life with a common culture, and common values*.<sup>364</sup> That was a call for national unity and assimilation into one national name and people.

Such political terms mentioned above are Mong language terminologies as well. It shows that the Mong and Man people under Han political movement began to distance themselves from the names Mong and Man, or even from other sub Mong and Man names (Xianbei, Qidan, Jursen, [Man] Yi, Yue, Wu, or Shu). They took on the political name Han and defined most Mong and Man history into Han history.

The name Huaxia and Han then was excessively used during the early 20<sup>th</sup> century in the same situation as for the term “Chinese” which was used on an international level in referring to Qing, Ming, and other people of China. “Han” was and is used on a national level in replacing many ethnics, while Huaxia was mostly used to define the ancient history into Han history. Westerners also based on that historical discourse and defined China history according to the newer Han definition of Chinese history.

Since the newer Han nationality was the majority, they reorganized and redefined most of the past 4,000 years plus of history into Huaxia history, a continuation of Ming’s historical principle. Hua people (华人) then were perceived as Han people and not *Mong, Man, or Ming*. Under Mong language, Hua ren (华人 Huam Zeeg) means people of multi ethnicities (offspring through multiplication of mixes); but under Han interpretation, they translated it into Han people.

The name Han became the mainstream that gradually integrated most people of ROC. Those genuine ethnic names of both the northern and southern nations then became history. Some ethnic names continued to be used as regional names instead (e.g. Shu, Wu, Chu, Yue, and Mong Gu).

Parts of Mong history such as Xia, Zhou, Shang, northern Warring States, Northern Wei, Northern Qi, Tang, Sui, Song, and others were defined into Han history. That eliminated Mong and other ethnic minorities who still want to retain their heritages.

The majority of Qing (Ching) integrated into Han (or Hua) can be compared and contrasted with the Nippon, Canadian, American, Viet, Thai, and so on. To be part of the Han movement, one had to join them. For instance, Qing people who fled to America later converted to Americans. To benefit from the American system, they had to convert. That happened during the ROC when most began to carry Han identifications.

<sup>364</sup> “斯大林全集”，人民出版社，1953，第二卷，294页。

Ancient Mong (蒙古) and AMa people (MangJu) also converted to Han to avoid discrimination. For example, AMa people with the family name Aisin converted to Jin. That was to blend in with the national movement.

Who are the true Han people is debatable, and it is a more complex historical spectrum than of the Mong history in another sense. This text has presented that ethnic and nationality assimilation took place very early. Since the [Mong] XiongNu-Yuan Wei eras (元魏), the northerners converted their family names into the central regional family names. They continued to assimilate during the Northern Wei, Northern Dynasties, Sui, Tang, Mo Jaelut Qidan, Tangut, Jin, Song, and Yuan. Most northerners entered the Central plain and into the south during those eras. During Ming Dynasty, Ming government prohibited northern ethnic names, language, cultures, and clothing for a few centuries. The main motive was to go against Hu that included the newer Mong groups (Mong Qidan, Mong Jursen, Mong Tataar, and Mong Shi Wei); and to force ethnic conversion. They had to convert in order to avoid discrimination. That created a national integration and assimilation under Huaxia or Ming nationality (*not Han*). Since the late Qing Dynasty up until the People's Republic of China, the majority then blended into the Han national movement. The whole situation made it harder to identify who's who.

According to Han national history development, from 1900 until 1949, there were at least twenty claims of different versions of Han nationality and history. One view from early foreign scholars (German and Nippon) who studied China history during the 19<sup>th</sup> century concluded that Han was refugees from Egypt and the Middle East (Babylon, Mesopotamia). Reference the book *Zhina Wenming Shi* (支那文明史 China's civilization) for more detail. French writer Godineau also claimed in 1853 that the Han (of Hua people) were from India. Even the **Pangu Myth** supported that people of India immigrated into Southern China then into Henan region. Those two claims were rejected by 20<sup>th</sup> century writers in China.<sup>365</sup>

Since the foundation of People's Republic of China, China education system taught that Han people are direct descendants from Yandi and Huangdi who came from the Northwest and North. Others argued that Han nationality began from Qin Dynasty who first united most region of China. Another popular view stated that present-day Han are direct descendants from Han Dynasty under Chu Man people of San Miao. One view argued that present-day Han are Hua people [of Ming nationality] and was a continuation of "Huaxia". Recently, Han National development began to claim that Han nationality was formed between Yellow River and Yangtze River (Huanghe and Changjiang). (Xú Jiéshùn, p. 345)

Despite all the arguments stated above, the general academic standards teach that Han people are Hua, and Hua people were from Huaxia, who were the people of Yandi and Huangdi. This teaching is very contradicting because Huaxia was first used during the Ming Dynasty as a people and the name Han was banned during that time. Chapter 7 of this chronicle established that Ming was the nationality name and were Huaxia people or Buddha worshippers of the Yi people [ManYi]. That is the main reason that many

<sup>365</sup> Xu Jiéshùn, "Han National Development History," *Sichuan National Publishing House*, 1992, Preface: p 1, Chapter 2: p 6. [徐杰舜, "汉民族发展史", 四川民族出版社, 1992, 前言: 1 页, 第二章, 6 页.]

people of China retain their religion and custom of Buddhism, and it has become the main religion since Ming Dynasty.

*One practical argument based on research says that the majority of present-day Han nationality is the Dong Yi (东夷) people. The second largest population of present-day Han are the Bai Yue (百越) people, and the third largest are Ér Miao Man (而苗蛮) referring to Southern Man people along the Yangtze River. The fourth largest group includes Rong, Di (Bei Di), [Mong] XiongNu, [Mong] Xianbei, [Mong] Jie, Mongolian, Manchurian, Tibetan, Qiang, Kejia, and other northern groups.<sup>366</sup> This is the reality of present-day Han nationality. The majority is descendants from San Miao, but it has not been adopted into the mainstream education.*

Dong Yi and Bai Yue were the Man race in ancient history. It was covered in Chapter 2 that people of Zhejiang still speak a Man branch language which they refer to as Ér language. The fourth largest group mentioned above is largely the descendants from the Later Mong Guo nation (LMG).

Under the reason that present-day Han disregard a major part of their history of the San Miao, they defined those histories for the Mong and other ethnic minorities. Most of Mong history was then redefined into “Han history”.

After the French Missionaries went to spread Christianity among the mountain people in the Southwest, they learned that those people self-referenced **Mong**, **Mo** (A'Mo), **Mu** (A'Mu), etc. An example was *Francois M. Savina* who first documented the Mong into Meo and H'Mong. Another example of writing about Mong history that defined Man history of San Miao for the Mong was “*Hmong: History of a People*” by *Keith Quincy*.

“Meo” was used as a derogatory term on the Mong people in Southeast Asia as well. From that experience, Mong in Laos and border regions perceived “Meo” for being “cat” which is equivalent to “Mao” in Mandarin. It shows that the terms Miao and Meo are related, but their derogatory meanings are different.

Francois M. Savina was the first Catholic missionary who went to work with the Mong at Lao Cai, Vietnam and Northern Laos from 1906 until 1925. During his tenure, he also visited Mong in Yunnan and Guangxi. Francois M. Savina and others inaccurately formulated the theory that Mong was a lost tribe from Mesopotamia during Biblical time and incorrectly defined San Miao history for the Mong.

Chapter 3 established that Mong people formed very early, and the name Mong existed during the Mong nation (盟国) of Xia Dynasty. Mong people flourished the Lower Yellow River Basin during Zhuanxu time shows that Mong lived north of San Miao people. Therefore, all the past theories about Mong being San Miao were mistakes. Before Xia Dynasty, Mong history is not clear, but according to history, Mong traveled to the western hemisphere from Eastern Asia and mixed with people of Middle Asia, Middle East, and Eastern Europe. The historical events under Western Mong Guo of XiongNu (Huns) and Blue Mong Ge under Chigkis Han are examples. Those historical periods shows that Mong colonized into Central Asia, Middle East, and Eastern Europe.

In short, Han under Republic of China is a newer nationality formed by the majority people of China which the two majority groups were Mong and Man (Yi, Yue) origins. They no longer admit to or retain their older ethnic names. Mongolia is also a newer

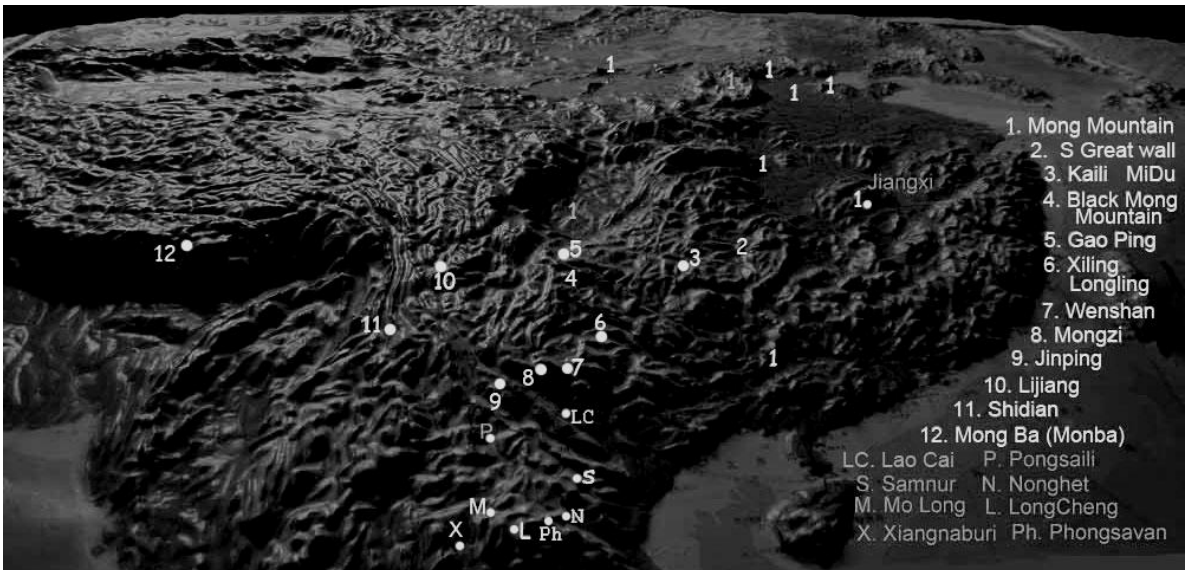
<sup>366</sup> “汉族,” 中华人民共和国中央人民政府, 北京: 中央政府门户网站 ([www.gov.cn](http://www.gov.cn)), 2006年04月17日, 来源: 国家民委网站.

country that was formed by the far northern Qing people, which does not include all the Mong Galah regional areas. Mongolians include various groups of northerners, and they continued to associate with the name Mong because they named their country into Mongal (Mong Galah). Mong on the other hand are people who still claim that their ancestors came from the Yellow River Basin and other northern regions. They lived separately into the mountains of the Southwest and did not assimilate into the main society of the Han national movement during the early 20<sup>th</sup> century.

### Mong in Indo China

During the early 20<sup>th</sup> century, some Mong had already entered Northern Thailand and others settled in Northern Laos in the Nonghet and Samnur regions. There are two main routes that Mong used to cross into Laos from China. Those who entered Northern Laos, Burma, and Thailand the earliest were from the Jinpinging region. The ones who did not cross into Northern Thailand followed the Nan Ong River where most settled in the Nonghet mountains. The second wave of Mong entered Northern Vietnam from Locai into Samnur. Many settled down along the way in Northern Vietnam.

Mong in Northern Laos and Northern Vietnam lived freely and away from the Laotian and Viet governments (老挝 & 越) but they were subjected to the French taxation. Mong consider Laotian, Buyi, Tai, and other aboriginals in Southeast Asia to be the direct descendants of Man people (蛮人的后代 “Maab”) while they say Viet are Southern Yue (越南人 Yuenan; Yuelan [Nyablaaj; Yijlaaj]). All those people had mixed marriages among northerners so their complexions had changed. It ties back to the fall of the Yuan Dynasty when the Yuan loyalists blended with the southern nations.



For the Mong, a couple decades after Moua Gatong negotiated with the French government to stop the fighting between Mong ethnic and the French, the tax burden began to affect the Mong again. During 1917, Gatong Moua Tong Ze (“Muas Tooj Ntxawg”) retired from office. Liu Bliayou (“Npliajyob Lauj”) was an assistant to Moua Gatong and he continued to work for the French in collecting taxes. That taxation created “a red hot charcoal” inside the Mong as stated by Father Francios M. Savina. The built-up pressure then erupted in 1918.

Mong barely made ends meet and still had to scrape for the imposed taxation by the French. The people were very angry with the tax situation because many had to sell their kids in order to pay for the taxes. That is a common talk among the Mong communities.

### **Banjai Rebellion**

To liberate the Mong from French control, a Mong man name **Wu Banjai** (“Paaj Cai Vwj”) decided to lead the Mong at the borders of Northern Laos and Vietnam to revolt. He had about 3,000 to 4,000 loyal soldiers. They casted home-made guns and prepared to fight against the French and their loyalists.

Before they revolted, Banjai summoned a Shamanistic vow to Heaven and Earth. He used incense and raised the flag to Heaven and Earth and said (in MRLW) *“Thov txug lub ntuj lub teb... Nam txiv Faajtim txaim Peg Ceeb (在北京)... Lij lim txaim thooob theeob. Nwg nua koj sawv lug txum vim Tuam Tshoj tim lwm tshoj theeob. Tuam Tswb Tshoj, lwm tswb peeb. Nug nua koj sawv lug txum vim nyob luaj aa rog moog peb tshim tob. Thov koj ngeg lug paab peb mi tub mi nyuas kom tau lub chaw nyob. Nam txiv Tuam Tshoj tim lwm tshoj theeob. Tuam Tswb Tshoj, lwm tswb peeb. Nwg nua koj sawv lug txum vim nyob luaj aa rog moog peb tshim. Thov rua ntaowm lub ntuj ngeg nroog lug paab peb mi tub mi nyuas tau lub chaw ua lim.”*<sup>367</sup>

The above translates into *“Heaven and Earth... Ancestor Huangdi at Beijing, please help... With the power of the universe, this moment you come [bless] protecting Duo Cho to shield and repel projectiles (harms). Duo Zhen Cho, destroy the enemy soldiers. This moment come [bless] protect the land by three folds. Please come down to help us children so we can have a place to hold [stay]. Ancestors of Duo Cho, shield and repel projectiles (harms). Duo Zhen Cho, destroy the enemy soldiers. This moment, you come to protect the land by three heaps. Begging to [God of] Heaven, please come down to help us children so we can have a place to live.”*

The first battle between Banjai soldiers and the French occurred when the French sent their soldiers from the Vietnam side to seek out Banjai soldiers. Those French soldiers were labeled as “Viet soldiers” (NyabLaa), but they included Mong from Northern Vietnam as well. For example, Liu Bliayou and other Mong soldiers worked for the French in suppressing the **Banjai Rebellion** (“Rog Paaj Cai”).

After the first battle broke out, Banjai learned that they needed better weapons in order to fight the French soldiers. He then went to ask a Mong gunsmith, Gao Cha (“Kaob Tshav”), to build him a Mong cannon (“tuam phom”). That Mong cannon was said to be able to fire thirty bullets at a time.

<sup>367</sup> “Rog Paj Cai, “H’Mong Paris Catholique Newspaper (Cheeb Tsamü): Xov Xwm Ntseeg Ntuj Sib Fi Txuj (from COAM Paris, France originally written by Francois M. Savina in French), 11-12, 1989.

Mong, under Banjai, continued to fight the French and Mong French loyalists. The war dragged on for three years. In 1921, Banjai troops entered Munvai ("Moos Vais"), where they attacked Banxei ("Npaas Xes") and Soosa ("Xoob Xas"), along the Nan Se River ("Naajxem"). Banjai also sent soldiers to attack the "Moos Hwv Mountain" next to Buyi region where it would lead to Northern Vietnam.

There was a Viet town (Yue) which they came upon and fighting broke out. The French personnel and soldiers fled that region. Unable to capture the town, soldiers led by Banjai's General *Wang Duotai* ("Vaaj TuaThaij") retreated back into higher ground. General Duotai's real name was Wang Zonggan ("Vaaj TxoovKaav"). They then used poisonous fruits and soaked them in the stream which that town got their drinking water from. Once consumed, the Viet soldiers began to suffer stomach pains and many died. They subsequently fled that "MoosHwv town". Wang Duotai led his soldiers to intercept the retreating Viet soldiers and killed many of them.

It was a victory once again. However, after they took control of "MoosHwv" (Munhue), Duotai authorized his soldiers to rape and killed the women in that town. The act was covered up and Duotai warned his men not to talk about it. It was not revealed to Banjai until later on.

During any major fight, it was said Banjai summoned the ancestral spirits to protect him and his soldiers. He raised a flag to Heaven and Earth as he summoned the ritual and called upon the ancestors and God. During that ritual he would say out loud the psalm as mentioned earlier. His shoulder was slashed three times with a sword. It normally did not bleed because they are being protected by the force of power and righteous ancestral saints from Heaven and Earth. Under that protection, they were able to win many battles as they fought the French loyalists.

On the last summoning ritual to the Heaven and Earth, the swords cut through Banjai and he was bleeding. He knew right away that his soldiers did something terrible to violate the law of Heaven and Earth. The spirits of ancestors and Heaven and Earth did not protect them anymore, and they were no longer immune to harm. Their power was similar to the *Yi He Tuan* group (Justice and United) in Northern China.

Once Banjai cried out loud demanding to know the truth, Duotai admitted to such shameful acts. He acknowledged that they raped and killed the women at the town "MoosHwv".

Banjai scolded Duotai and others for being cruel and not acting according to Heaven and Earth. Without the protection from Heaven and Earth, Banjai was angered and told his soldiers to give up the fight and submit to the French. That way the French and their loyalists would spare their lives. Duotai refused to give up and insisted to fight that last battle. Banjai and Duotai then divided, and Banjai ordered his personal men to return all the looted guns to *Xiong Duoseng* ("Xyooj Tuamxeeb") who would return them to the French.

Duotai took those soldiers who supported him into direct combat with the massive French forces (including Mong French loyalists). After they lost over a dozen men including Duotai, they decided to flee. The soldiers then came back to take their families and fled into the forests. The captured soldiers were either stripped from their wealth or killed during that time.

On the other hand, the soldiers who took the looted guns and went with Duoxing to submit to the French were spared. The French still wanted Banjai dead and did not stop looking for him.

After Duoseng came back to tell Banjai, Banjai wanted to turn himself in but his family did not agree. They felt that the French would execute Banjai anyway and did not allow him to go. The family then hid him in a farm house in the forest.

In Savina's writing, a reward was offered by the French for Banjai's head. Four Laotians and a Mong sniper (name "Qhua Kuam") went to scout out Banjai's hiding place. They shot him, decapitated his head, and delivered it back to Luangpraban (Mo Long; "Mos Loob"). His head was said to be buried next to a Buddhist hut.

According to one version told by Zhang WangSu (张王线 "Tsaab Vaajxuv") of Xiangnaburi Nanhia, originally told by Yang Zongze ("Yaaj Txooj Tsawb"), Yang Zongze's families were involved in that war. They left Mun Ting Diqu ("Moos Theeb teb chaws") to follow the Mong in Xiannaburi Nanhia-Nanpa where Zhang WangSu was the leader to those Mong towns. Mong was pressured by the French to pay taxes, but they could not afford paying. They were very upset and decided to revolt under Wu Banjai's leadership. The main reason Banjai and his men could not win that war was because other Mong worked for the French, and Mong guns were outdated. The French had automatic guns and cannons. After the Mong-French learned that Mong's guns were based on gunpowder they attacked Banjai's positions during rainy days. The Banjai soldiers could not hold out. The war then began to turn in favor of the French.

Banjai's followers were on the defensive for some time before he was killed by French-paid snipers. Zhang Wangxu stated that Banjai was hiding in a family farm which correlated with Savina's writing. Yet, the difference is that Banjai was shot while he had a child on his back, and they both were killed. His head was decapitated and taken to Luangbraban ("Mos Loob") which the war ended in 1921.

In April 1920, French government created a set of guidelines for the Mong in both Tonkin (Northern Vietnam) and Northern Laos to follow and be in compliance with French ruling during the Banjai Rebellion. That letter was translated by Father Francois M. Savina on April 17, 1920 and distributed to the Mong people and their leaders.<sup>368</sup> There were eight clauses as stated bellow:

1. *Mong shall not ever create war, if any Mong intended to up rise, there would be severe punishment. Mong revolt would not intimidate the French government; it only creates chaos among the country and the punishment will not be pardoned.*
2. *Mong are prohibited from creating wars, and the [French] government agrees for the Mong not to be managed by other nationality. They will manage their own people just like the Laotian and Vietnamese under the sovereignty of the French.*
3. *Under such government structure, French Government requires that all Vietnam Mong be documented into communities, and well documented for administration work. New*

<sup>368</sup> "Rog Paj Cai, "H'Mong Paris Catholique (Cheeb Tsamù): Xov Xwm Ntseeg Ntuj Sib Fi Txuj (from COAM Paris, France originally written by Francois M. Savina in French), 11-12, 1989.

- jurisdictions, whether under new clan leaders or village leaders, everyone shall be able to dwell at their original land as they have been. The jurisdiction of different counties and cities must be clearly and properly defined.*
4. *Soon, all Mong in Northern Vietnam (Jozhi) and Laos will be allowed to come and elect their own leaders under a democratic government system as follow: One county will elect one Mong county leader. One clan region will elect one Clan Leader. Under a clan region, every village will elect a Village Leader. The electoral office would not just be stationed in major cities or counties, but they will be made available in all Mong villages as well. Those nominated for positions would be decided by the voice of the people, and the place for nomination would be handled by a French official or French General (in the same manner as when they elected the Gatongs at Xienkhan [Xeev Kham]).*
  5. *Tax collections are as follow: Villagers are to give the tax directly to their village leaders, who will hand over the tax money to their Daoxing (Clan leaders). Daoxing and their village leaders shall go together to deposit the tax funds to the main County Leader. Together, the Daoxing and the Country Leader then would take the funds to the French government in Vietnam.*
  6. *Law and order, Mong will need to put together their by-law and submitted to the French to be certified for the Mong. Since the Mong's by-law and norms do not fit French laws, every Mong person still retains the right to use the French courts. All law and litigations, disputes between two ethnic nationalities have to be resolved through the French courts.*
  7. *Mong leaders [County Leaders, Daoxing, and Village Leaders] have the right to resolve and fined individuals as always been done; however, must be based on witness system. All court fees must be sent to the French with the names of leader, the parties involved, and witnesses.*
  8. *Mong leaders will manage and govern their own people. On an annual basis, they will maintain a census of all families, new-born, decease, marriages, new immigrants, or move out the village to report to the French government.*

After the war ended, French made Liu Bliayou ("Lauj Nplajyob") the new Gatong because the Liu clan helped the French to defeat the Banjai Rebellion ("Rog Paaj Cai"). He was known as **Liu Gatong** ("Lauj Kabtoom") to the Non Het Xienkhuang region.

The French called Banjai Rebellion into "**Mad Men's War**" which was interpreted by others as "*Crazy War*".

Under Liu Gatong reign, the Mong people were forced to go through a culture and language changes. For instance, Liu Gatong and his families were "Black-White Mong" speakers. They had the political and judicial advantages over the Mong Shi Mong Leng speakers, and adopted a biased court system which Mong Admittance speakers could not win any litigation if they were heard under Liu Gatong and his appointed leaders. That situation forced many Mong to speak Black-White Mong dialect. Many men also abandoned their custom for wearing baggy pants. There was a riddle of discrimination saying "*Mong Lees taus tsis ntev, ntsaum nab pom ntsaum nab plev.*" It means "*Mong Admittance wear baggy pants, when seen will be stung by ant.*" This kind of bashing against the Mong Shi Mong Leng custom eventually had an effect and many men changed the



way they dressed. That culture assimilation continued into Li Fong-Bi Li and General Vang Pao eras. The “Black-White Mong” dialect then gained popularity in Laos since that time and are equally spoken among the Mong communities in Laos.

Traditional Black-White Mong women mostly wore pants and the fewer were known to wear plain white skirts. Their men did not wear baggy pants. This cultural fact agrees with previous elders’ claims that Black-White Mong speakers were more mixed with others and assimilated with the “Shuo culture”. The Ming government prohibiting the Mong culture, custom, name, and language was a factor for them to change. Their differences also supported that many came to live among the Mong admittances in the southwest after the end of Ming Dynasty and during Wu Sangui reign. This also supported the claims by White Mong groups that their ancestors settled into Guizhou for only four to five and up to seven full generations as covered in Chapter 2.



Under Liu Bliayou, *Li Fong* (“Lis Foom”) was acting as secretary and also assisted in keeping track of the taxes. Li Fong later married one of Bliayou’s daughters. Once he married another wife, Bliayou’s daughter committed suicide by overdosing on drugs. That situation created hatred and lawsuits between the Liu and Li clans.

After Liu Bliayou died in 1935, the position Gatong was passed on to his oldest son **Liu Shunze** (“Lauj SoobNtxawg”). However, Shunze could not accomplish the work set by the French. The French then stripped his title and gave the job to Li Fong in 1938.

Unfortunately Li Fong died a year later in 1939. Li Fong’s son Li Bi (“Lis Nbis”) and Bliayou’s son Liu Faidan (“Lauj FaivNtaaj”) then competed for the title and position. In the end, the French awarded it to Li Bi. That caused more separation between the Liu and Li family.

The disunity between the two leading clans did not end there. Their hatred amounted even further through their social and civil activities. One popular dispute that caused the Liu clan and their followers to migrate back to join the Mong Viet was after there was a marriage dispute between the two clans. Being the authority, the Li clan wedded a Liu fiancée to one of the Li men. That situation divided the Li and Liu in Laos.

Under the Liu's leadership, they joined the Mong Viet under the communist party to fight Bi Li and the Royal Lao family. That episode coincided with the *Vietnam War (American War)*. Most of the time when western Mong refer to fighting the Viet people ("Nyab Laj") in Laos, they are referring to the Liu leading Mong-Viet communist soldiers who came back to attack the Mong-Laos. On the other hand, "Mong-communists" or "Mong Democratic Republic of Laos" had been referring to fighting the Americans, which the term American was being referred to the Mong who supported the United States CIA Secret War. This is an example on how Mong history was written into other names in historical literatures. If the name Mong is not preserved, Mong history in Laos will be known as American, Viet, and Laotians a hundred years from now.

## Mong and Republic of China

While the Mong of Guizhou and surroundings were continued to be labeled Miaozi, the Nationalist (民国) began to unite the majority people of China into one main nationality. The nationalism became very strong under the political names Hua and Han. Yet, people of China became even more divided among the poor and the rich as they struggled between the *Guo Min Dang* (GMD) and *Zhongguo Gong Chang Dang* (ZGGCD) political parties. The government and rich continued to benefit from the bureaucratic system, which *guangxi* was a significant part of the Republic of China's political and social culture. At the same time, Nippon ("Nyij Pooj") became the main foreign threat to the Republic of China. Nippon had good relations with Europe and the west which clouded the relations between the Republic of China and those countries. Part of China's survival was to bond with Russia. China shifted its political position and structured its government after the Russian system as a communist country.

Initiated in Shanghai, **Zhong Guo Gong Chan Dang** (ZGGCD; 中国共产党 *Tsoob Quas Koom Tshaav Taam*) was founded during July 1921. It means *Central United [Labor] Party* which became the main contender to GMD.

ZGGCD consisted of those who did not share the same values as Guo Min Dang. Others who neither joined these two factions formed their own government, known as "warlords". They branched off the Beiyang Armies as well as the New Armies.

During that time, there was a new culture assimilation movement known as *May Fourth New Culture Movement* (五四新文化运动), and its purpose was mainly to go against imperialism and the monarch culture. The party initiated from the last year of Yuan Shikai's reign, but the movement did not pick up momentum until 1919 during the May fourth strikes.

Most people of China believed that the *National Culture Movement* or *New Culture Movement* did not take place until the publishing of the book **Xin Qing Nian** (新青年) and during the student strikes on May 4, 1919 that spread from Beijing to Shanghai. That literature was originally known as **Blue Year Magazine** (青年杂志) or **Youth Magazine**, and later renamed to *Xin Qing Nian* as the literatures were bundled into one. The magazine was first founded on September 15, 1915 and published in Shanghai. Its target was the youth population and its purpose was promoting democracy and science and criticizing the old culture. Those ideas were advocated by individuals who were educated in western countries. They spread Marxist ideology and supported vernacular movement as well as advocated pragmatism instead of Confucianity and imperialism (feudalism).

That event was a turning point for the people of China on their idealism and thinking which they began to accept the western views on politics and science. The movement also began to build patriotism among the people as a Han nation.

*Xin Qing Nian* means “New Blue Year”, “New Blue Era”, or “New Youth.” Blue also has the connotation for being youthful. It then became the central theme for politicians and leaders alike. The situation converged into the new ideology as the people became politically and socially involved with the national movement.

The leadership of GMD, especially Sun Yixian (Yatsen) and his immediate colleagues, promoted the National Culture Movement as well. They began to define that the national patriots during that time was only five “national races” which were equivalent to “national ethnicities” under their interpretation. *Han, Mong, Hui (Muslims), Tibetan, and Mang (Manchurian)* were the ones to form the **Zhong Hua Minzu** which is now Han nationality. (“汉族当牺牲其血统、历史与夫自尊自大之名称，而与满、蒙、回、藏之人民相见于诚，合为一炉而冶之，以成一中华民族之新主义。”将“中华民族”与“汉族”区分为不同层次的民族概念，视中华民族为汉、满、蒙、回、藏等民族合成的多民族的共同体。”)<sup>369</sup> These people were and are mostly referred to as **Hua Ren** (华人 *Huam Zeeg*) or **Hua Minzu** in China which means a “mixed nation”; and the term **Hua Qiao** (华侨) was mostly used for those who immigrated out into foreign countries.

During the assimilation of the majority into *Zhong Hua Min Guo Nationality (Republic of China)*, *Guo Min Dang* (“Guas Mej Taam”) sought aid from Russia under the leadership of Sun Yixian (Sun Yatsen). Russian Government originally supported both the GMD and ZGGCD parties. They even sent advisors to assist in unifying and consolidating the two political parties into one as a united China.

Sun Yixian sent one of the United Mong League members, Lieutenant **Jiang Jieshi** (蒋介石 *Caam Jiavshim*), to Russia for military training and political study. He was known as **Chiang Kaisek** under Tai language transliteration (Minnan, a Man group language). Upon returning, Jieshi was appointed “commander of chief” which he lead both the GMD and ZGGCD troops (国民革命军 *National Revolutionary Army*) to fight the remaining warlords. The three well-known warlords during that time were *Zhang Zuolin* (“Tsaab Ntxuamleej”), *Wu Peifu* (“Vwj Phejfum”), and *Sun Chuanfang* (“Xeev Tshumfaav”). They

<sup>369</sup> “第四讲：进行民族识别，确认 56 个民族成分，”北京：中华人民共和国国家民族事务委员会，3 月 14 号 2007 年。[“Fourth Lesson: Ethnic Identification, confirmation of 56 Nationalities and Integration,” *Beijing: People’s Republic of China State Nationality Affairs*, March 14, 2007.]

respectively governed Manchuria, the Central Plain, and eastern region (ranging from Shangdong to Fujian).

While the GMD and ZGGCD joined troops to fight the rest of the warlords, the capital of GMD was moved from Guangdong to Wuhan. The two parties also had doubts and worked against each other. Once Jiang Jieshi learned that the United National Government, including his colleague *Wang Jingwei* (汪精卫 Waaj Ceebwem)<sup>370</sup> and others under the GMD and ZGGCD were working against him, he began to take control of the situation.

Jiang Jieshi established a new capital under him at Nanjing where he governed that regional area including Shanghai. The remaining GMDs who supported ZGGCDs maintained the original capital in Wuhan. Jiang Jieshi further exploited his power by rounding up the many ZGGCD loyalists and killed them which eventually led to a civil war between the two.<sup>371</sup> GMD dominated and they ruled most regions for the next decade under Jiang Jieshi's leadership.

The political movements of ZGGCD and GMD were implied values of Russia and United States. They both were indirectly supported by Russia and the United States in later stages of the civil war. From the United States point of view, GMD was a democratic party and ZGGCD was a communist party. Therefore, the Americans under the United States supported GMD.

**Mao Zedong** (毛泽东 1893-1976 Maov Txawstoog), an ambitious individual, got involved with China's politics and became a contender for ruling China. He was a member of the ZGGCD, and his first wife and son were detained and killed by GMD in 1930. Mao wanted to liberate China by overthrowing the feudal government and the foreigners once and for all. His key strategy during that time was to gain public support. He first created a labor union movement, but it was restrained by the government (GMD).<sup>372</sup>

After Mao went back to Hunan, he recruited farmers to go against the feudal government and began to directly go against GMD political party. The initial revolt was known as Qiushou Qiyi (秋收起义 *Fall Harvest Uprising*), and were based in Hunan and Jiangxi. Mao Zedong and his soldiers were suppressed by GMD in Jiangxi, and over 1,000 loyal men fled into the mountains. Those mountain regions are in western Jiangxi bordering Hunan known as Jinggang Shan (井冈山 "*Ceemkaab Shaab*"; *Well Ridge Mountains*). Mao Zedong and his loyal men joined the bandits, and allied into the *Zhong Hua Suwei' Ai Gong He Guo* (中华苏维埃共和国 [1931-1937])<sup>373</sup> meaning **China-Soviet United and Country** (CSUC). The naming convention was a political movement to gain support from Russia over GMD.

<sup>370</sup> Wang Jingwei was also a member of the United Mong League (Tong Mong Hui) as well. He was among the many leaders that support Nationalism (ethnic integration and unity) in China and against foreign imperialism.

<sup>371</sup> "CHINA: Nationalist Notes," *TIME Magazine* (U.S.), June 25, 1928.  
[<http://www.time.com/time/magazine/article/0,9171,786420,00.html>]

<sup>372</sup> Zhang Chuanhou, Vaghan C. Edwin, "Mao Zedong as poet and revolutionary leader: social and historical perspectives," *Lexington Books*, 2002.

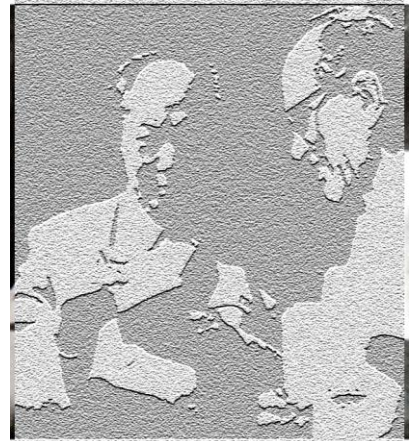
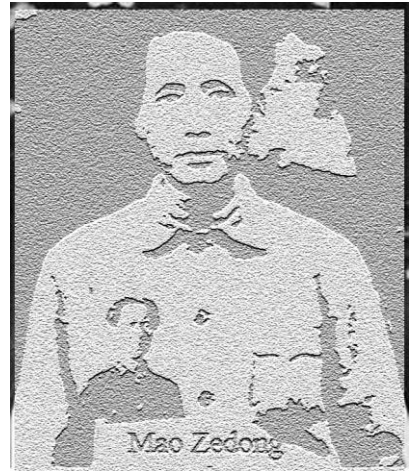
<sup>373</sup> Zhong Hua literally means "Central Prosper [magnificent; brilliant]", but under western transliteration, it is China.

To give a background on Mao Zedong, he was born in Shaoshan (Shao Mountain) in Hunan, and grew up in a peasant family. After he took part as a revolutionary soldier in 1911, he went back to school and graduated from Hunan Normal University (湖南师范大学). He moved to Beijing and lived with his professor for a while then moved back to Changsha where he joined the movement of the ZGGCD.

Among the Mong communities in Yunnan Wenshan and other Guizhou regions, there is speculation that Mao Zedong was ethnically Mong and grew up under the Han nationality. This saying is considered unpatriotic in China; but because this chronicle is written from the Mong point of view about their history, it must be shared in this publication. Since Mong and Man were the two main Asian races during ancient time, Mong's claim that Mao was ethnically Mong is legitimate. If Mao was not "Mong Han" then he must be "Man Han".<sup>374</sup> One of the popular arguments was "Mao sought his brothers (the Mong) while he was in trouble". The clan name Mao, *Ke Mao* (客髦 "Qhua Mauv"),<sup>375</sup> exists very early in history after the Five Dynasties. They were known to live at Shanxi, Hebei, Beijing, Northern Henan, and Northern Shangdong. During Song Dynasty, various "Mao" names were consolidate into the character "髦" and it became one of the general family surnames (百姓 "Pua XeeM") of China.<sup>376</sup> Due to warfare, they began to migrate southward. That family name became widely used during Yuan, Ming, and Qing Dynasties in the central south; and now under different Latin writing transliterations ("Mou", "Mo", "Mau", "Mao", etc.).

Like Mao Zedong, there is also a speculation among the Mong communities that Jiang Jieshi ("Caam Ciamshiv") was originally a Mong ethnic who went by Han nationality. This claim is from the Miao point of view that he was a southerner [of Miao-Man] origin.

Similar to what Jiang Jieshi did, Mao Zedong also eliminated suspected individuals from his party after they went against him. Part of it had to do with the disagreement on the land reform policy and on how Mao Zedong wanted to restructure the CSUC. Mao promoted



<sup>374</sup> MRLW: Moob Shua and Maab Shua.

<sup>375</sup> Mao is known under Mong language (MRLW) under various pronouciations as "Mauv", "Mov", "Maub", or "Mob".

<sup>376</sup> 秋日, "百家姓的由来," 台湾网 (来源: 范氏别苑), 4月25日2006年.

his land reform to attract the lower class citizens and farmers. Suspected enemies were said to have been killed during that period under harsh tactics of punishment.<sup>377 378</sup>

After being defeated by GMD troops, Mao Zedong and his soldiers fled across Hunan. They took refuge among the Mong in Western Hunan and Guizhou.

That episode was important to Mong history because Mong in the southwest became part of Mao Zedong's Red Army. Under the movement of the nationalism, Mong was largely overlooked by both people of China and foreign writers in regard to the war of China during the mid-20<sup>th</sup> century. Mong played an important role in resurrecting Mao Zedong's revolution after he was on the run.

Mao Zedong and his soldiers were believed to have started the long march from Jiangxi. From that point of view, it was also argued that the build-up of CSUC Party in Western Jiangxi was the **Red Army**. In actuality, they fled and took refuge among the Mong.

While Mao Zedong and his fleeing soldiers recuperated in Western Hunan and Eastern Guizhou, the Mong and other ethnic minorities were recruited to fight the GMD forces. Some of the most fierce and long battles took place in Eastern Guizhou, Central Guizhou (e.g. Zunyi), and Kunming regional areas. Gradually, Guangxi, Sichuan, and Yunnan ethnic minorities (mostly farmers) were recruited to be part of the land reform movement. Those regions formed into different Red Army groups and became the revival strength to the Mao's Revolution.

Similar to any other war, Mong were recruited to fight on both sides during that time. The majority helped Mao Zedong and they were the core Guizhou Red Armies.

The connections of the Mong communities from Western Hunan, Guizhou, and Yunnan created a reaction chain to fight for Mao Zedong. That was the case because leaders working with Mao were Mong people as well. For examples, they were **Shen Congwen** (沈从文) and **Teng Daiyuan** (腾代远). They worked closely with Mao Zedong during and after the war.<sup>379</sup> Not many knew that they were Mong origin because they were recorded under Mandarin names. Two Mong leaders in Southeast Yunnan who recruited Mong Guangxi and Yunnan to support Mao were **Zhou Guan Luo** (皱光罗 *Tsawb Kuanm Lauj*) and **Xiang Chao Zhong** (项朝忠 "*Haam Tshoj Txoo*").

During that time, Nippon continued to have political interest and at times worked with northern Chinese leaders. They initially secured their political interests in China through the *Twenty-One-Demands* (二十一個條) during Yuan Shikai reign. In 1934, Nippon (Japan) reinstated the Qing royal family Aisin Gioro Puyi (Ài Xīn Juéluó) as emperor. They utilized the Qing royal family as a political edge in China during the civil war. In July 1937, Nippon invaded deep into China known as the **second Sino-Nippon War**. They gradually took control of the central east along the sea front where they eventually entered Indo China.

The civil war in China came to a halt as the two sides, GMD and ZGGCD, reconciled and regrouped to fight the Nippon invasion. The main government during that time was

<sup>377</sup> Lynch, Michael J, "Mao", *Taylor & Francis e-Library (Michael Lynch)*, 2004, pp 77-96.

<sup>378</sup> Short, Philip, "Mao: A life", *Henry Holt and Company*, 1999, pp 272-279.

<sup>379</sup> 秋阳著, "苗疆风云录", 贵州民族出版社, 8月1号 2003年, 13页.

under Jiang Jieshi of GMD. The capital of China was relocated to Chongqing from being captured.

Mong called that event the **Nippon War** (日本战争 Rog NyijPoom), which was part of World War II. Mong in Yunnan and Guizhou were recruited to fight Nippon as well, but they were all documented as Zhong Guo Ren (中国人 “Zhong Guas Zeeg” [Chinese]) or peasant soldiers.

The Nippon incursion and their killings of the people of the Republic of China further unified the people and strengthen the Han National movement. Their unity as one nation became stronger. Westerners perceived them to be two factions, the Nationalists and Communists.

After Nippon surrendered in 1945 because the United States dropped nuclear bombs on Nagasaki and Hiroshima, tension began to heighten among the two political factions again, GMD and ZGGCD (“*Quas Mej Taam*” & “*Tsoob Quas Koom Tshaav Taam*”). By that time, they were respectively known as the White and the Red political movements (**White Army** and **Red Army**).

With the support from ethnic minorities on the land reform under Mao Zedong, the Red Army gained momentum. More and more people including GMD supporters joined the land reform movement. They turned the tide against the White Armies between 1946 and 1949.

The Red Army’s strategy was to lure the White armies into the mountain and canyon terrains. Since their supporters were the ethnic minorities who mostly lived among those terrains, they had the advantage. As Red Armies traveled and marched through the southwest mountains going northward through the western mountain regions, the numbers in ethnic minority soldiers increased as well. That strategy was known as the Red Army Long March.

When the war came to an end in 1949, most high officials of the GMD and Jiang Jieshi fled to Taiwan Island. Red Armies attacked GMD’s last strong hold in Chengdu and it marked the end of the Revolutionary Civil War of the 20<sup>th</sup> century.

GMD continued to seek ways to retake the mainland from the People’s Republic of China for the next several years, but they did not make progress. Their ability to stay independent from mainland China was largely sustained through the support of the United States.

Once the Red Army took control of the Yellow River Basin from the Southwest, many of those who supported the GMD political party fled Shaanxi, Shanxi, Henan, Hebei, and Shangdong into the north and northeast. Most of the present-day Northerners and northeasterners were originally refugees from the civil war between GMD and ZGGCD. The majority was people of the two main groups Man and Mong. This is an example of repetitive history of people fleeing the Yellow River Basin into the north and northeast during major wars.

Inner Mongolia, Liaoning, Jilin, and Heilongjiang originally had very few people because they were cold freezing terrains throughout most of the year. After the large refugees moved there, northerners and northeasterners had another round of assimilation and mixes. Hui Zu (Chinese Muslim), Mang Zu (AMa), Mong Gu Zu, “Han Zu”, “Zhuang Zu” and so forth in the Northeast are not the same as they used to be. This supports Chapter 2 that Mong’s ancestors at the Yellow River Basin, north, and northeast (Mong

Gal) are no longer what they used to be. It also supports that people of Yellow River Basin fled north and not south during the Warring states. That explains why Mong Guo of the Yellow River was re-established into the northern plains.

### Mong and People's Republic of China (PRC)

After the Red Party won the civil war, the country was renamed to **Zhong Hua Renmin Gong He Guo** (中华人民共和国 “*Tsoob Huam Zeeg Mej Koom Hab Quas*”), meaning the “*Central Mixed of the People's Nationalist and Country*” or “*Central Prosper [magnificent; brilliant] of the People's Nationalist and Country*”. It was translated into the **People's Republic of China (PRC)**. The name was used on a political level. Nationally, people of China began to address their country as **Zhong Guo**. It is important to understand that “Central Region” or “Central Nation” (Zhong Guo) by that time was considered China, and it is no longer being referred to the central region between Yellow River and Yangtze River. Even most people converted into Hua or Han nationality, the name **Zhong Guo Ren** (“*Tsoob Quas Zeeg*”) became the popular term referring to all people of China including the Mong.

Part of the greatest accomplishment after the foundation of PRC was its *Ethnic Recognition Policy* and national equality and development. During the Guo Min Dang (GMD 国民党) period and their government, the people of China were considered to have only five main races (五族共和), *Han* (汉), *Mang* (满 Manchu), *Mong* (蒙), *Zang* (藏 Tibetans), and *Hui* (回). After the PRC was established, the Southwestern people were added as being *Miao and Yi nationalities*. China was then considered to consist of seven nationalities during the time PRC was found (1949).<sup>380</sup>

Since then, the terms Miaozi (苗子), Manyi (蛮夷), Yizi (夷子), and Manzi (蛮子) were banded from being used. Miaozi and Yizu (苗族 & 彝族) were then the new ratified names for most southwesterners and were considered Man origin people. They were a major part of the peasant soldiers that defeated GMD government of the ROC.

Ethnography and Ethnology had been going on since the early 1920s and 1930s, but not all ethnics were equally recognized during that time because they were lumped into Miao and Yi. The term “nationality” then was interpreted in China as “ethnicity”.

Equality, solidarity, and autonomy among different ethnicities became very important after the establishment of PRC, yet ethnic recognition only consisted of seven ethnic groups. That was a major problem, and a national survey of ethnic groups was needed for the national development to properly institute the national equality recognition among various ethnics in China.

Mao Zedong commissioned a team led by *You Penzheng* (由彭真), and a group of ethnologists to survey the ethnic minorities in 1950. Because ethnology was newly introduced to China, and the studies of ethnic minorities, “Han” was defined into the

<sup>380</sup> Song Yang, “Dāngdài Shǐ Zīliào [Contemporary History and Data Information],” 2003 (3), [Source from: Sichuan Academy of Social Science Information Network Center](#). [宋扬, “当代史资料,” 2003年第3期, 来源: 四川省社会科学院信息网络中心]



majority ethnic of China that resulted from the national political movement under the national assimilation policy of ROC.

### Newer Nationalities of PRC

By 1953, under the new studies and survey, thirty nine (39) *nationalities* were defined. Many are not ethnic names, but are interpreted as ethnicities by westerners. They were consolidated and categorized into *Han*, *Mong Gu* (*Ancient Mong: Mongolian*), *Huí*, *Cang/Zang* (*Tibetan*), *Wéiwú'ěr* (*Uyгур*), *Miao*, *Yao*, *Yi*, *Chaoxian* (*Korean*), *Mang* (*Manchurian*), *Li*, *Gāoshān* (*Mountaineers*), *Zhuàng*, *Bùyī*, *Dòng*, *Bái*, *Hāsàkè* (*Kazakhstan*), *Hāní*, *Dǎi*, *Lìsù*, *Wǎ*, *Dōngxiāng*, *Nàxī*, *Lāhù*, *Shuǐ*, *Jǐngpō*, *Kē'ěrkèzī* (*Kirgiz*), *Tu*, *Tǎjǐkè*, *Wūzī Biékè* (*Ozbek*), *Tata'Er* (*Tataar*), *Ewēnkè* (*Ewenki*), *Bǎo'ān*, *Qiang*, *Sālār*, *Eluósī* (*Russian*), *Xíbó* (*Xibe*), *Yùgùr*, and *Elúnchūn* [*Oroqen*] (汉, 蒙古、回、藏、维吾尔、苗、瑶、彝、朝鲜、满、黎、高山、壮、布衣、侗、白、哈萨克、哈尼、傣、傈僳、佤、东乡、纳西、拉祜、水、景颇、柯尔克孜、土、塔吉克、乌孜别克、塔塔尔、鄂温克、保安、羌、撒拉、俄罗斯、锡伯、裕固、鄂伦春). Many of these newer groups were branched out from Yi and Miao Nationalities. As a result, Mong (蒙; 盟; 孟) was no longer an identified ethnic group.

The people were grouped into different nationalities, and many names were not what they self-referenced. For examples, *Miao nationality during that time included ethnic minorities of Guizhou and Western Hunan. Part of them self-referenced as Mong, Mo, Mu, Mao, Ma, Merh, Xiong, Noa, Po, etc.*

Classified *Dongxiang nationalities* are known to be Sar Ta (撒尔塔), Huihui, Mong, Mong Gu, and Tu. Dongxiang Tu was part of the Tu nationality. They self-referenced as Mong and Monguor (Mong Guor); and part of Tataar (塔) originally called themselves Mong. Those Mong [Guor] fled from Shanxi into the Gansu and Qinghai during the fall of Yuan. Classified Tu live in mostly in Southwest Gansu and Qinghai regions. Many still self-referenced Mong which they proclaimed that they speak the Mong language. Besides Tu nationality, others were classified into Hui and Han nationalities.

Mo, Mong Shi, and Mo So in Western Yunnan were grouped into Naxi nationality (纳西族). Under the Naxi nationality, Mo So continued to proclaim that they originally were not Naxi but Mo So. There is an existing Mo So community in Sichuan that was grouped into Mong Gu nationality (蒙古).

“Mo So” was transliterated into the characters 摩梭 (“Moob Xuab”). Their ancestor was a branch of Yuan people of the ancient Mong (蒙古). They had the reputation that their women acted as the head of households who get to decide which men to “sleep” with which match the term “Moob Xuab” in Mong language.

Most Tibetans self-referenced as Bo (蕃) and not Zang or Cang (藏). “Zang” was known to be first used during Ming Dynasty as being referred to the western regional name (西藏). That regional name was developed into a nationality name under Mandarin during the People’s Republic of China. The name Bo could be related to those Di who settled into the southwest. Di was known under the character 犍 (Bo) as covered in earlier chapters.

The majority of present-day Qiang people of western Sichuan mountain regions self-referenced as ArMa (AMa)<sup>381</sup> which is a similar name to the Manchurian people who went by the ethnic name A'Ma (a Tataar subgroup). A subgroup of Mong people in Eastern Guizhou also proclaimed to be A'Ma (Guor Ma). Present-day Qiang is not inclusively the ancient Qiang of the "White Man" group who are a major part of Naxi, Yi, and Bai Nationalities. Subgroups of Yi, Naxi, and Bai also have their own ethnic names.

Present-day Bai nationality is known to self-reference as Baizi, Bai Ni, and Bai Huo (白子, 白尼, 白伙). During the Tang and Song Dynasties they were documented in history as White Man (白蛮 "Maab Dlawb"), Water Man (河蛮 He Man; "Maab Dlej"), and Low Area Yi (下方夷 Xia Fang Yi; "Yiv Chaw Qeg"). According to the Taiwan version of the book *Bai Miao Geography* (百苗图), White Man was the White Miao (白苗 Bai Miao) which was referring to the Bai people. The term White Man was also known to have been used on Chu Han people as covered in Chapter 5.

For present-day Yi nationality, many self-referenced Luoluo, White Luoluo, Black Luoluo, Luo Po, Luo Wu Po, Na Luo Po, Mi Sa Po, Pu La Po, Pu Wa Po, A'Xi Po, Che Ni Po, Li Po, Ge Po, A Zhe Po, Lei So Po (Supo), Shan So (Su), A'Zu Po, Ta Lu So (Su), and Sa Mo Dou. They were respectively transliterated as 罗罗, 白罗罗, 黑罗罗, 罗泼, 罗武泼, 纳罗泼, 迷撒泼, 濮拉泼, 濮瓦泼, 阿西泼, 撒尼泼, 里泼, 葛泼, 阿哲泼, 勒苏泼, 山苏, 阿租泼, 他鲁苏, and 撒摩都. Those in the far west of Yunnan self-referenced as No So, Na So, Nie So, Gai So, and Dong So which were transliterated under the characters 诺苏, 纳苏, 聂苏, 改苏, 东苏 (Nuò Sū, Nà Sū, and Niè Sū). Among them is the Mo So. So (Sou; Su) is a common name among those people.

The new Bai as well as the Yi nationalities consist of the ancient Qiang, Di, earliest groups of Mong and Chu Han who immigrated to mix with the Man people in the earliest. Chapter 2 covers that Mong was known to convert into Yi nationality.

Part of the present-day Yi and Bai nationalities are originally a major part of the **Black Mán** (黑蛮) and **White Mán** (白蛮). Most of their languages [dialects] were considered part of the Sino-Tibetan language group.<sup>382 383</sup> Some sub branches of present-day Bai and Yi speak the Man language. Mán people ("Maab") mainly San Miao were known to practice cremation on both land and boat, worship the demonic Chiyou, and practice Buddhism which was not a culture of the Mong.

Both Bai and Yi Nationalities are reinstating that their ancestors originated from the south. Many of them no longer practice cremation because the ancient Qiang and Di are part of them. Both of them are also part of Southwestern Man.<sup>384</sup> The different sub-groups under Yi and Bai was the result of defining different ethnics into one nationality. Their similarities were developed through assimilation while living among each other.

Chapter 4 covers that the "White Man" practiced cremation. That culture of Qiang and Di was forced to discontinue during the *Gaitu Guiliu* (改土归流) era during the mid-

<sup>381</sup> ArMa was transliterated under character writing as 尔咩" or 尔玛 (pinyin: Erma). Other known self-referenced terms are Ri Mai, Mei, or Ma (日麦, 麦, 玛).

<sup>382</sup> Shao, Xiang Shu, "Nanzhao and Dali" *Changchun: Jilin Education Press, 1990*. [邵献书, "南诏和大理国," 长春:吉林教育出版社, 1990.]

<sup>383</sup> Du, Ruofu, "The Chinian Nationalities," *Beijing: Science Press, 1994*. [杜若甫, "叶傅昇. 中国的民族," 北京:科学出版社, 1994.]

<sup>384</sup> 景颇寻根,等, "追寻千古人类奥秘: 破译万年历史悬谜 (学术考察 散文纪实)," 德宏州人民政府公众信息网, 2006.

Qing Dynasty.<sup>385</sup> Gaitu Guilu was a chieftain system to reform the Qing political bureaucracy.<sup>386</sup>

Man groups (from the ancient Liao, Bai Yue, Bai Pu/Po, and others) who did not want to be classified into Miao and Yi were reclassified into their own proposed names. Buyi, Zhuang, Shui, Dai, Hani, Dong, Ge Lao, and others are examples.

Presently, Yi and Buyi do not considered themselves to be the same. The Buyi (PuYi), on the other hand speak the Mán language, and they are also part of the ancient Bai Yue and Pu people (百越; 濮). Mong call all the Buyi people Man, but they do not call all Yi people Man because not all Yi speak the Man language. According to Mong elders, Yi and Bai who spoke the Man-branch language were called by Mong as "White Man".

Among the Buyi, subgroups of Buyi nationality are also known to go by Bu Ya Yi, Bu Zhong, Bu Rao, and Bu Man (布雅伊, 布仲, 布饶, 布曼). Bu and Pu are different transliterations for the same people. Under the writing of National History (民族历史), the Buyi of Guizhou and Yunnan has to do with the ancient indigenous "Liao", "Bai Yue", and "Bai Pu" (僚, 百越, 百濮). During the Tang Dynasty, they were known as "Southwest Man" (西南蛮); and during Song Dynasty were known under "Fan or Bo" and "Zhong Man Family" (蕃, 仲家蛮); under Yuan, they were recorded as Zhong Jia Man (仲家蛮; "Tsoom Tsev Maab"), Miao Man, and other related terms. During Ming and Qing, they were known as Zhong Man (仲蛮 Tsoos Maab"). Both Buyi and Zhuang were also known to be called Li Liao, Man Liao, and Yi Liao (俚僚, 蛮僚, 夷僚). Liao (僚) has to do with Bai Yue (百越) who was the same people. They were collectively referred as Buyi, Shui, Dong, Zhuang, and other Man groups after the foundation of People's Republic of China. These people speak the Man language.

To link back to the fall of Yuan Dynasty, part of the Mong who lived in Guangxi were believed to be absorbed into the Zhuang nationality as well. According to the discourse history of present-day Zhuang nationality, the name "Zhuang" was first used during Song Dynasty in Guangxi Yi Shan, Southern Dan area (广西宜山南丹 KuanmXyib YimShaab Nam Ntaaj). During Ming Dynasty, the name Zhuang became widely used in Guangxi where Mien people (Yao) and Zhuang became mixed. Many Mien (Yao) were then grouped into Zhuang. Until Qing Dynasty, many counties were classified into Zhuang jurisdictions and people.

People at Guangxi Yi Shan Nan Dan were believed to be a unique ethnic group. Due to the good reputation of Zhuang, Han who lived among them also assimilated into the Zhuang nationality. Therefore, many nationalities of Guangxi became Zhuang and self-referenced as Zhuang. It was first seen with the character 撞 means "to hit" or "collision". Since 1949, it was changed to "僮" which is read "Tong".<sup>387</sup> That transliteration was used for Zhuang nationality up until 1965, and it was changed to 壮族 (Zhuang Zu) for the meaning "stronger". "Han" mentioned in this paragraph were either the southern Man

<sup>385</sup> “羌族火葬的历史研究,” 第三章: 羌族火葬的历史演变.

<sup>386</sup> 1. 邵献书, “南诏和大理国,” 长春: 吉林教育出版社, 1990. [Shao, Xiang Shu, “NanZhao and Dali” *Changchun: Jilin Education Press, 1990.*] 2. 杜若甫, “叶傅昇. 中国的民族,” 北京: 科学出版社, 1994. [Du, Ruofu, “The Chinian Nationalities,” *Beijing: Science Press, 1994.*] 3. “不列颠百科全书 (国际中文版),” 北京: 中国大百科全书出版社, 1999. [Encyclopaedia Britannica (International Madarin Version),” Beijing: China Encyclopedia Press, 1999].

<sup>387</sup> 黄臧芬, “广西僮族历史和现状,” 广西人民出版社, 1958年, 6页.

people of Chu Han or Han of Mong XiongNu and other northerners who continued to promote the political name Han.

The examples above show that various ethnics were grouped into the newer nationalities. Their affiliation and similarity in culture and language was a result from living among one another. They were originally different ethnics living together.

\* \* \* \* \*

By 1953, Mong were mostly grouped into Han, Miao, Mongolian (蒙古族), Tu, Naxi, and other ethnic names. Mong at Western Guizhou, Southwest Sichuan, Guangxi, and Eastern Yunnan were not grouped into Miao during that time.

Mong was seen in various transliterations, and the transliterations under Mong (蒙) and Mong Gu (蒙古) are technically not the same. However, they both evolved from the same root. Under western and Mandarin transliterations, Ancient Mong (蒙古) was interpreted into Mongolians. Therefore, the term Mong (蒙) was also mistranslated under dictionaries as Mongolian instead of being Mong just as the misrepresentation of Mong history under the transliteration “Hmong” for being San Miao origin.

Mong did not evolve from Mong Gu (蒙古) but Mong Gu evolved from Mong (盟). Mong are the Mong Guo (盟国), Mong Ren (盟人, 孟人), Mo (貊), Mong Shi (蒙氏), Mo Jie (鞞鞞), Mo Gal (鞞鞞), Mong Shiwei (蒙室韦); and they were known to be labeled with different names during ancient time. Other transliterations were known under “蒙史”, “蒙斗”, “蒙爪”, “蒙沙”, “蒙白”, “蒙巴”, “蒙化”, “土蒙”, “蒙国”, and “大蒙国”.

Unlike the ethnic Mong, the Southern Man nationalities (of San Miao) were able to advocate what they wanted to be called. They took on new nationalities since 1953. Miao had a long history since Xia Dynasty, who formed San Miao Empire, and subsequently developed into other Man kingdoms (e.g. Jing, Chu, Shu, Wu, Yue, Min, Ba, Han, and Ming). San Miao descendants are no longer go by Man or Miao, which most northern Man (北蛮) and southern Man (南蛮) were incorporated into Han nationality.

In order for the “20<sup>th</sup> century definition of history” to make sense someone had to take on the ancient Miao history. Mong then was continued to be labeled into Miao after the Man people disowned the name Miao. That was so because “Miao” was not what Man people wanted to be called due to the infamous history, and they didn’t want to be associate with the Mong.

### **Mong Name Not Recognized**

There is more than one reason to why the name Miao was continued to be used on the Mong people. First, the Mong majority became the Han national movement during the Republic of China while the Mong minority was in the southwest. The Mong minority became a major part of Mao Zedong Revolution that liberated the people from the GMD

government, and they were highly honored under the name Miao. The name Miao was recognized as a part of the Red Army of Western Hunan, Guizhou, and Yunnan which the name “Mong” was not recognized. Mong, who were grouped into Miao then highly recognized by national leaders as being Miaozi, and the name was perceived as it has resurrected from Miaozi. Hunan Miao leaders under that recognition and fame along with their guanxi with the national leaders did not advocate against the name Miao during that time. Rather, they promoted it for all Mong, Buyi, Dong, Shui, Bai, Ge Lao, and other Man groups. Once the majority Miao (of the NanMan & Baiyue) regained their preferred national names, Miao then was continued to be promoted not just for the Mong around Guizhou and the perimeters, but around the globe.

Second, Mong admittances mostly lived in mountain regions (which they still do) and were farmers who had little education. The majority was not involved with the ethnic minority recognition during the mid-20<sup>th</sup> century. Therefore, whatever the government labeled them, they went along with it. That was a norm for centuries since the Ming Dynasty. There was no real leadership in the Mong communities to petition and reverse the government’s decision in classifying Mong into Miao. Among their communities, they continued to detest the name “Miao” while their leaders accepted it and nationally used it to represent them.

Third, a year after the People’s Republic of China was established, the leaders “**Tsawb Kuanm Lauj**” and “**Haam Tshoj Txoov**” led the Southeast Yunnan and Northern Vietnam Mong to revolt in declaring independence from both Vietnam and China in 1950. They called their region into **Mong Guo** and **Mong Diqu** (盟国; 盟地区 or 蒙国; 蒙地区 “Moob Tebchaws”). No documentation was made available in regard to that incident, but the revolt lasted five years. That war is still widely spoken among Mong communities. They felt that Mong was not recognized based on their heritage root, and were ignored under the National Equality Policy of China.

That revolt didn’t just resist military troops from China but also fought against the French during that time. That region ranged from Donggan, Malipo, Maguan, and along the Northern Vietnam side from Hagiang to Laocai. Mong were known to take sides and worked for the French as well.

Neither the French nor People’s Republic of China recognized their independence or their ethnic name “Mong”. In addition, they did not recognize the Mong name and history. French documented Mong into Meo and then H’Mong, and regarded Man history (San Miao) for the Mong.

That Mong episode created an un-restful situation in Yunnan and Vietnam border until the leaders Xiang Chaozhong (项朝忠 Haam Tshoj Txoov) and Zhou Guangluo (皱光罗 Tsawb Kuanm Lauj) were captured in 1955. It was not clear to how “Thoj Kuam Luj” died during that time; but “Haam Tshoj Txoov” was taken for re-education and later released by the government.

## The Final Stage of Ethnic Minority Recognition

Not until after the first round of ethnography study was done in 1956, the collected data from field studies were taken to Beijing for consolidation. *Mong in Western Guizhou, Southern Sichuan, Guangxi, and Yunnan* were officially categorized into Miao nationality in 1957. That integration was based in accordance to the similarity of culture and language to those of Eastern Guizhou and Hunan who were defined into Miao in 1953.

The original reported 400 ethnic names were consolidated into 183 Nationalities by 1964 as a second phase of ethnic integration. Two hundred sixty (260) out of the 400 names were in Yunnan alone. Many of them were considered redundancies and were sub-branched names from the main nationalities. They were studied and categorized based on their cultures and language similarities. As a result, most were fused into the existing 39 nationalities. *Sixteen new nationalities were added, and they were Tujia, She, Daur (Dawo'er), Mu Lao, Bulang, Ge Lao, Achang, Pumi, Nu, Beng Long (now Wei De'Ang), Jing, Dulong, Hezhe, Menba (Mongba), Mao Nan (now Wei Mao Nan), and Luoba.* (土家、畲、达斡尔、仡佬、布朗、仡佬、阿昌、普米、怒、崩龙(现改为德昂)、京、独龙、赫哲、门巴、毛难(现改为毛南)、珞巴等民族。) China then proclaimed to have 55 Nationalities by 1964, yet others were left undefined.<sup>388</sup>

During the third phase of ethnic studies up until 1979, the focus was to wrap up and finalize the ethnic integration process. It mainly involved Sichuan, Tibet, Yunnan, Guizhou, and Guangdong provinces and their autonomous regions. Those who were not officially recognized as a nationality were then assigned with the existing national names that were created earlier.

As the final ethnic recognition came to an end, only one new ethnic name Jino Zu [基诺族] was added in June 1979 to the existing 55 as a total of 56 nationalities. Jino people are also a sub Man nationality of Xishuangbanna Dai Autonomous Prefecture of Yunnan. Their population during the year 2000 was 20,899.

The ethnic consolidation and recognition was finalized by the 1980s, and China officially declared that there were 56 Nationalities. Since the 1990s, China school systems began to teach the general public that China consists of 56 groups of people.

Out of the new seventeen nationalities, Mong who lives by India border of the regional Menba (门巴) was defined into "Menba nationality" based on that regional name. Their population is in the fifty thousand. About 10,000 live in India and are being labeled as "Mamba". They continued to speak of the name Mong, which others wrote it into *Mon* and *Monba*. Mong Ba has been greatly influenced by Buddhism in the past.

Mong who still self-referenced as "Mo Qidan" and A'Mang are living with and mixed with Man people. They are now grouped into Bulang nationality. It was covered in Chapter 2 that Mong Qidan under BoShan Shidian region claimed that they are mixed with Man. That is the reason they are now self-referencing as A'Mang. Bulang nationality is ethnically Man and Mong.

<sup>388</sup> "第四讲: 进行民族识别, 确认 56 个民族成分," 北京: 中华人民共和国国家民族事务委员会, 3 月 14 号 2007 年. ["Fourth Lesson: Ethnic Identification, confirmation of 56 Nationalities and Integration," Beijing: People's Republic of China State Nationality Affairs, March 14, 2007.]

Mong Qidan elders continue to talk among their communities that they were not originally Bulang. Yet the name A'Mang became popular and it has been adopted in identifying themselves. Besides the A'Mang and Mong Qidan, Bulang nationality consists of different groups. They self-referenced as Bang, Wa (A'Wa; A'Er Wa, Yi Wa), Weng Gong, and are respectively transliterated into 帮, 佉 (阿瓦, 阿尔瓦, 伊瓦) and 翁拱. They are related descendants from Pu Man (濮满, 蒲满) of San Miao branch.

Mong Shi who resided among the Man nationalities at the far west bordering Burma were grouped into A'Chang (阿昌). For example, a subgroup of A'Chang in Yunnan Long Chuan areas (陇川地区 Looj Tshoob Teb Chaws) still self-reference as Mong Sa ("Moob Xav") that was transliterated into 蒙撒. Keep in mind that the ancient Qiang and Di people [aka White Man] migrated from the northwest into Sichuan and Yunnan regions before Tang Dynasty. Therefore, Mong under A'Chang can be a mixed with these northerners as well as aboriginal Man people.

Guor Mong of the Tujue branch who settled in northwest Hunan and Chongqing borders assimilated with the Jia aboriginal people. They were defined into Tu Jia nationality (Tujia). Mong who were left behind in eastern Hunan, Jiangxi, Guangdong, Fujian, Jiangsu, Henan, Shandong, Shanxi, Hebei, and elsewhere are now Han.

The complexity of ethnic integration into nationalities of China was carried out as best as the State Ethnic Affairs and Commission could, but that process had divided Mong into many nationalities. The majority of those who admit to the name Mong and related Mong names were lumped into Miao nationality.

Among the 56 Nationalities of China, most in the south and southwest were newly created. They branched out from the Man people (Maab) who was previously known as San Miao, Bai Yue, Bai Miao, Yi Man (Man Yi or Yi [夷]), Pu, Lao, Jing, Southern Man (南蛮), and Min.

The majority of the original [ancient] Miao people of San Miao were able to go by what they wanted to be called since the PRC, but most Mong admittances in and around Guizhou borders are trapped with the name Miao. For example, Buyi, Dong, [part] Yi, Shui, Ge Lao, Mu Lao, Dai, Lahu, Mao Nan, and others are ethnically Man of San Miao. Yi (彝族) is also a newer nationality and at least half of Yizu are Man origin. They took on the newer character name 彝族 which was originally written as 夷人 (Yi people).

Presently, there is a small group of Man people in Southeast Yunnan under Jinping jurisdiction who still admit to the ethnic name Man, but they were documented under the transliteration *Mang* (莽). It is being interpreted into the meaning of "mountain people" or "bright people" ("山民 或 聪明"). These Man people are darker complexion and self-referenced as Man ("Maab"). They speak the Man language which is part of Buyi and Zhuang languages. Their population of that region was 657 in 2006, and the government of China has not yet assigned them with any ethnic name since "Man" is no longer considered an ethnic name. They are believed to be part of the Bai Pu Man (百濮蛮) of Sichuan-Guizhou border that were forced into the mountains during the Ming oppression. Since then, they were isolated from the main societies which they kept the name Man survived.

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During the Culture Revolution from 1966 to 1976, all traditional cultures and rituals were prohibited forcing the people to accept the new cultural movement. For instance, the practices of Chiyou mask and Nuo rituals of the Han people were prohibited. Other cultures ranging from ancient Folk songs to playing ethnic musical instruments were banned as well. These are called the old ideas, old culture, old customs, and old habits. Countless cultural classics were burned, a large number of national cultural relics were destroyed, and academic intellectuals and individuals were either criticized or eliminated. Arts and culture shows of various cultures were recently re-instated under many jurisdictions as China began to preserve its culture and arts and for tourism purposes during the 21<sup>st</sup> century. Because the people were already classified into newer national names, those cultures are modified according to the newer approved national names.

After the Culture Revolution, the government also focused on educating the people to accept their nationalities based on the approved 56 national names. Individual groups began to redefine and re-instate their history. Historical literatures were written to praise and propagate those national names. Radio and television programs were used for those purposes. For example, in order for the western Mong under Wenshan Yunnan, western Guizhou, and western Guangxi to accept the name Miao and Miao heritage, government provided grants for local government to create radio talk shows, entertainments, and culture shows to promote Miao cultures. Mong culture and language of that region were then redefined into Miao culture and Miao language (replacing the Man culture and language) to teach the public. After 30 years, many Mong of that region began to accept the name Miao as a trend. However, those who knew their histories continued to speak that they were not original Miao.

## Chapter Summary

The national assimilation of China transformed most of the two Asian races, Mong and Man, into Han Nationality. Wu, Chu, Yue, Ba, Shu, and other Man national names disappeared from history because they are now Han. That is the same for many southern and northern Mong groups (SMX, Mu Rong, Mong Xianbei, Mong Qidan, Mong Jursen, Guor Mong, Mong Jie, AMa, Mong Tataar, and Mong Shiwei). Since the majority formed the Han National movement during the early 20<sup>th</sup> century, they redefined most history of China to be theirs. That eliminated the history for other ethnic minorities who did not convert. Subsequently, under the nationalism and ethnic recognition policy, 56 nationalities were defined but most of them evolved from the two main Asian races of Mong and Man.

Mong and Man had a long history of fighting one another and many of those wars were racial confrontations. The name Han was first used by San Miao descendants under Chu Man leadership after they conquered the Mong Guo region of Zhou Dynasty into Han Dynasty. Once [Chu] Han dissolved, Mong nationalities continued to use the name Han for political reason to gain support from Man [Chu] Han people. During the Republic



of China, “Han” was once again used as a national movement to unite the people. Most people then were absorbed into Han nationality.

The physical anthropology also confirms this conclusion according to heredity gene research data of China. Under the *Academy of Sciences Institute of Genetics Research* of China, Professor Du Ruofu (杜若甫) argued in his literature that at least 70% to 80% of present-day Han nationality is not the Han nationality (supposedly descendants from Xia people [of the Mong]). That genetic study and investigation was done in Guangdong, Guangxi, and Hainan provinces; and it can be used to indicate other regions in China as well.<sup>389</sup> It shows that a large portion of present-day Han nationality is ethnically Man people of San Miao. The other portion is made up of Mong people and others who took on the Han political name.

One DNA genetic research on the southwest nationalities (documented under the transliteration Hmong) supports that Mong has a greater tie to the northeastern Asians than other southwestern ethnics.<sup>390</sup> However, the “discourse of Miao history” had affected many writers as well as past genetic researchers in their past conclusion about the Mong people. Despite that Mong are genetically mixed with southern and northern Man and other ethnic groups, the people maintained their Mong inheritances.

The physical appearances of the Mong with golden brown hair, yellowish hair, and having lighter complexion agree with the Mong history in this article. Throughout the course of assimilation and nationality integration, Mong like the majority of China are genetically born with black or darker brown hair. Their ancestors were genetically mixed with immigrants from Southern Asia, Central Asia, Siberia, and Russia when they moved around in northern Asia before they immigrated into the south. While in the south, they further mixed with the southern nations (Man and Shuo).

Living around mountains and canyons for a long time, their body structures were physically smaller which allowed them to adapt to those environments. In addition they were malnourished for a long period. Other ethnics including present-day Han who lived closed to the Mong also have smaller body type and are shorter. Chapter 7 reveals that the *body structures of Chigkis Han’s Mong people were short and small of stubby figures.*

Mong history based on historical records presented herein is not Man people of San Miao. Mong gradually immigrated into the south and southwest caused by the wars at the Yellow River Basin and central plain after part of San Miao descendants had already settled into the southwest. Ming discriminately labeled Mong into “Miaozi” which Qing and local Miaoman aborigines continued to do so. Mong then was confused for “Miao” during the People’s Republic of China after Man (aboriginal Miao) took on newer names.

The ethnic minorities of both Mong and Man lived into the southwest and other mountain regions were not part of the national movement. Those subgroups then were able to institute their “preferred” names after China granted ethnic recognition under Mao Zedong leadership. Many of them are ethnically mixed, but the majority of subgroups of the southwest are ethnically Man people. Mong was the minority who came

<sup>389</sup> 总主编, 吴荣臻, 副总主编, “苗族通史,” 北京: 人民出版社, (一), 2007年11月, 39页。

<sup>390</sup> Bo Wen, et al. “Genetic Structure of Hmong-Mien Speaking Populations in East Asia as Revealed by mtDNA Lineages.” *Molecular Biology and Evolution*, March 2005 22 (3): pp. 725–734.

to live among them, but Mong was classified into Miao. The majority of the genuine Miao is no longer defined into Miao.

Under propaganda and patriotic movements, Mong history of the Blue Mong Ge, Yuan, and others were mistakenly defined as they only belong to Mongolian history. Mong history under Zhou, Tang, Jin, etc was defined as only Han history. They are part of Mong history as well as China history.

Present-day Mongolia is a newer name and country which was found in 1921 and not recognized as an independent state until the People's Republic of China. It is a land-lock where it consists of very harsh environments. Their total population during 2008 was 2.7 million.<sup>391</sup> Mongolian is now mostly tribal ethnics from the west, north, and south which the Western Mongolian language is used for the national language that is much different from the Mong language. Like Han, Mongolians are also a mixed of different nationalities. Even they worshiped Chigkis Han, they are now Buddhism.

Chigkis Han's people honored Shamanity and the name Mong. The majority of Blue Mong Ge people under Chigkis Han reign are now living in China.

For the Mong descendants, most of them are now living in China as well. They are now grouped into various nationalities and those who still admit to the name Mong between Wenshan Yunnan and Kaili Guizhou are mostly grouped into Miao.

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Throughout Mong history, Mong was known to fight on both sides during wartime. For example, as early as Xia up until the Warring States, Mong were known to fight each other and worked for their enemies which led to the fall of the great Mong Guo during Zhou Dynasty. That situation created disunity among the Mong nations, and their governing fell to Qin and then into the hand of Chu Man (San Miao people). Mong people under Mong Tian and his immediate military families were working for Qin nation; and Mong Hu was working for Chu. Once Chu Man people took control of the Lower Yellow River Basin, Eastern Asia formed into two main countries, Later Mong Guo (under XiongNu) and Han Guo (under Chu Man). Later, Mong under XiongNu fought each other under a civil war that formed the Northern XiongNu and Xianbei. They both were known to go by Mong (Mong Guo; Monguor). Once Mong re-colonized the Yellow River Basin and into the central plain, they continued to fight one another which were covered in Chapter 4. Those power struggles continued up until Yuan, the Great Mong Empire, which Mong people revolted against their government that created the Yuan Civil War. Under that civil war and distress, Man people and the southern nation took control once again and formed Ming nationality.

More examples of recent wars are the Mong-Ming Wars (recorded as Unrest Miao Rebellions) during Ming Dynasty, the Mong-Qing wars in mid-19<sup>th</sup> century (also known as Miao Rebellions) that had ties with the Taiping Rebellion, the French-Tokin war, the Mong-French war in Laos ("Banjai Rebellion"), the Vietnam-American War in Southeast Asia, the [Mong] China-Vietnam war in the late 1970s, and the Thai civil war known as "China-Thai" in 1979-1980. Mong were known to have fought on both sides.

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<sup>391</sup> "Bureau of East Asian and Pacific Affairs: Mongolia," United States Department of States, March 8, 2011.

Under the China-Vietnam conflict in the 1970s, there is a well-known story about a hand-to-hand combat between two soldiers, a Mong Yunnan and a Mong Viet (YueNan). They wrestled each other to the ground, and the Mong Yunnan soldier was able to pin down the Mong Viet. Once he had his knife in one hand ready to stab the Mong Viet, the Mong Viet then yelled, "Oj Nam aw, zag nuav ces tuag lou!" meaning "Thy mother, this will be my death!" Surprisingly, the Mong Yunnan recognized that the enemy was also Mong. He then got off the Mong Viet soldier and spared his life. They both ran off from that scene. This was a true story and it is very popular among the Mong Yunnan.

Mong who previously immigrated into Thailand were politically involved with the Thai political dispute during 1979. That led to a civil war in Thailand. The rebels were led by Mong Thai known as "Shuo" under Mong Laotian refugees' story. Mong Laotians at the refugee camps were recruited by the royal Thai government to fight the Mong Thai, the opposition. That war under the discourse of Mong history in Thailand is currently being told among Mong communities as a China-Thai war; but it was known to the world as Thai civil War.

History shows that during wartime, Mong fought Mong under different political factions, but they were told as if they fought the Thai, the Shuo (Han, Ming, Qing), the Viet, French, and Americans. That was the reason Mong people claimed that their ancestors fought Shuo ("Shuav") in China. Shuo (属) means to belong to, to count as part of, or to join into (subordinate) which Shuo included the Mong-enemies as well. That was the mixed up of people and history in Mong folklores and historical records.

Mong and Shuo (now Han) shared the same ancestors, and they were originally the northern and southern nations who conquered the Yellow River Basin. However, "Shuo" consists of at least half of the Man descendants (San Miao) which correlates to the genetic research led by Professor Du Ruofu (杜若甫). They are claiming ancestry from the Mong ancestors and are mostly going by Han according to the national teaching.

Because Mong history was lost either through historical literatures destructions or revisions, they were dictated with Mandarin terminologies under many terms during different periods. "Rong, XiongNu, Sushen, Tataar, Xianbei, Jie (Ntsiam), Da Qidan, WuHuan, Nuzhen (Nuzhi), Jurchen, Mo Jie, Mo Gal, Mo He, and Wu Ji are examples. They were labeled and defined into Southern Man mainly with the terms Miaozi, Miao, and Miaozi. Mong kingdoms were also recorded into different era or national names such Xia, Zhou, Shang, Hanzhao, Zhao, Liao, Jin, Wei, Northern Wei, Tang, Liao, Song, and Yuan. They are both Mong and [Mong] Han's history, and those kingdoms supported the name Mong. Other historical eras were shared history among Mong and Man people (San Miao).

Under such complex history, the Mong name was taken out of context. For example, the newer transliteration "Hmong" was defined to be derived from Miao as their main ancestral name. Dictionaries, encyclopedias, translating software, and so forth translated "Hmong" into Miao, and "Hmong" is currently being recognized around the world for being direct descendants from San Miao, the Southern Man people. "Hmong" was not derived from Miao but from H'Mong which is Mong.

## Chapter 11

### Mong, Mandarin, and Man Languages

Mong writing was known as Mong Shi and Mong Shu during the Zhou Dynasty of both the Spring-Autumn and the Warring States periods. The writing was destroyed during the short Qin Dynasty and their kingdoms were further destroyed by Chu Man from the south that started the Han Dynasty.

When Northern Mong reentered the Yellow River Basin, they adopted the writing system based on the KaiShu Characters. They were part of the Southern Mong XiongNu (SMX) Han country and other Sixteen Kingdoms, Northern Wei, Northern Dynasty, Southern Dynasty, Sui, Tang, Song, Mong Jaelut, Jin, and Yuan. Some developed their own writing characters. For example, the Mong Jaelut, Mong Jursen, Mong Xianbei, and Blue Mong Ge had their own version of writing systems. Mong Jaelut and Monguor of Western Xia writing characters are closest to ancient KaiShu characters.

When Mong flourished into Southern China, they came to live among the Mán and Semi-Man people. They were classified into Southern Mán and their language being regarded as Southern Man language mainly resulted from the mixed-up of Man history for Mong.

Mong language slowly changed and developed into many variations. The main reason to the changes was the assimilation among different local people and local languages that they came to associate with.

To understand Mong language and history, one has to know that most provinces in China have their own local languages. They were used among regional people in their own regions and the local languages of the north were different from the south.

Local languages are now being classified according to the province names such as Sichuan language, Yunnan language, Guizhou language, Hunan, Shandong, Beijing, Gansu, and so forth. Most local languages at Jiangsu-Shanghai, Taiwan, Zhejiang, Fujian, Jiangxi, Anhui, Hubei, Hunan, Chongqing-Sichuan, Guizhou, Guangxi, and Guangdong are variations of Man family language.

China first tried to bridge the communication gap between all regional ethnics by using the same writing system. That language consolidation impacted the local languages, and grammatically developed them into the same language structure. Shared terminologies became more common, but were articulated differently. Even if the different ethnics did not understand each other orally, they could communicate through the writing characters. For example, the character 中 is read differently, but it has the same meaning among all the languages.

Mong came to associate with the Man people and also borrowed terminologies from the Man language. However, Mong ancestors lived secluded in to the southwest mountains and they were isolated from the main society. The common characters were not used for Mong language in the southwest since the Ming Dynasty. Being isolated into the mountains, they maintained many ancient terminologies. Their language as a whole was less changed and less developed compare to Mandarin which this chapter will point it out.

## Mong Language

Since the late 20<sup>th</sup> century, Mong language from Western Hunnan to Eastern Yunnan was categorized into three main dialects (east, central, and west). Those variations of Mong language were defined according to the three main regions, Hunan, East Guizhou, and Western Guizhou-Yunnan. Western Guizhou-Yunnan dialect includes Sichuan and Guangxi Mong. These three large areas of Mong language (s) are closely interlinked.

Out of the three main language-groups mentioned above, the western version is closest to Mong language in Southeast Asia. They can communicate fluently.

In the past, Mong living among Dong, Puyi, Shui, Zhuang, Yao, Hani, and Yi nationalities transformed Mong language differently. Those who lived among Mien (Yao) spoke a mix of Mong-Mien. The ones who live among Zhuang spoke Mong mixed with Zhuang terminologies. Mong who lived in North America for the last three decades had already begun to develop the Monglish version.

The Mong language in the western countries is known under two main variations (or dialects). They are the *Mong Shi Mong Leng* (**Mong Admittance**) and *Mong Dlaw* (**White Mong**) dialects. These two variations are mentioned herein because they are equally used in Southeast Asia and western countries. Not to be confused, “White Mong” version is also known as “Black Mong language” in China.

The differences between the two dialects are mainly on language articulations and unrelated vocabularies. Some distinctively different vocabularies among the two dialects are on language articulation. Some examples are “Ndlajteb, Peg CeebTsheej, ShauNDuj, mej, nam, sab, dlej, Tsaab (Zhang), Yaaj, Waaj, hlob, dlaag, leeg, etc.” Those terms are respectively articulate under White Mong as “Diajteb, Pem CeebTsheej, ShaumNDuj, nej, niam, siab, dej, Tsab (Zha), Yaj, Vaj, hlob, daj, and lees.”

The differences in terminology supports that they are different dialects. For example, under Mong Admittance, the terms “tshws, tsuv, miv, laug, qos yawg, qos puj, nyaaj, nam, txwv” are respectively known under White Mong as “miv, tsov, me, hlob, txiv, poj niam, phauj, niam, tiab [die]” [cat, tiger or large cat in general, small, elder uncle, husband, wife, aunt, mother, father]. “Phauj, niam, tiab” are very close the southern Han language. This is a reason why Mong elders had claimed that White Mong language was mixed with Shuo during a historical period in the past. Once they fled to live among the Mong Admittance speakers, they took onto Mong language again. For example, “txiv” (子) is used under Mong Admittance language as being the “male” or “fruit”. Yet, after Black-White Mong speakers took on the term txwv (子) for father, they articulated into txiv and it has created confusion in the past. Example of that confusion will be addressed under the section “Language Confusion”.

The central south and ancient southern language of China for mother, father, aunt, and you (plural) are “*nie, die, po, ni*” (娘, 爹, 婆, 你). These terms are pretty much the Black-White Mong dialect (*niam, tiab, phauj, nej*); and they are shared terminologies for Black Mong language and southern language of China. However, the term diē is no longer used by Black-White Mong speakers of the west and in Southeast Asia, but it is still a common vocabulary among those in China. The term diē (“tiab”) is also a southern traditional word for father. Diē (“tiab”) is now used with “tao”, deriving from the [Man] language, as

taotie (“thaubtiab”) originally means “father”. It presently contains the connotation for “old and short man” under Black-White Mong dialect. This type of language transformation was not aware by Western Mong speakers.

There has been question over the Mong communities about “Mong Admittance” and “White Mong” language dialects in Southeast Asia and western countries. Therefore, it is necessary to clarify their differences by understanding their history.

Mong China speaks mostly the Mong Admittance language which is also known as *Guor Mong* language (“Quas Moob”). Those areas are Yunnan, Guangxi, Guizhou, Sichuan, and Hunan. Mong admittances were defined into many sub variations. For example, Blue Mong, Green Mong, Red Mong, Yellow Mong, Flower Mong, White Mong, Black Mong, Stripe Mong, etc. They all speak the Mong language. Mong Bor (Mong Bei) and other smaller groups who lived among the majority Mong in Yunnan are now speaking the Mong Admittance language.

The next most used Mong language dialect was the Mong Dlang, Mong Sa, and Mong Shuo. Those three were categorized into three groups but their languages are very close. Their language variations are also part of the Mong Admittance language as well as White Mong. In some locations MongSa-MongShuo share terminologies among Mong Dlaw variation.

All Mong language variations in Yunnan, West Guangxi, and Western Guizhou up to Guiyang regions can be communicated with Mong language of the western countries. That includes those who go by Mu (AMur), MA [A'Ma; Guor Ma], and Merh (A'Merh). Mong Admittance language was officially classified into three main language dialects since the late 20<sup>th</sup> century. Those in far Eastern Guizhou and Hunan speak a different Mong language; but being fluent in Mong one can still understand them up to some extent because they are interlinked.

Claimed to be “White Mong dialect”, on the other hand, is found to be used in some areas of the far-southeast Yunnan, some towns of western Guangxi, and some western Guizhou regions. To be specific, they are found at Donggan, Funing, and Qiubei of Yunnan; Xilin of Guangxi; and Ziyun of Guizhou. The farthest into Guizhou that Mong are found to speak the White Mong dialect is Ziyun Getu Water (紫云格凸河). Mong Admittance speakers are also found in those regions.

The White Mong dialect is also found in other areas, but the people there do not considered themselves to be White Mong or to speak the White Mong dialect. For example, those who self-referenced as *Black Mong* (Mong Dlu) and *Han Mong* (Mong Shuo) who spoke the “White Mong” version are respectively saying their language dialects are “*Black Mong language*” and “*Han Mong language*”. Many Mong found in Western Guizhou and especially at Black Mong Mountain proclaimed to be *Black Mong* and *Han Mong*. Therefore, the White Mong dialect is mostly known as “Black Mong” and “Han Mong” language in China.

Black-White Mong and Han Mong language are not used in Sichuan, Central East Guizhou, Eastern Guizhou, or in Hunan.

There are two explanations as to why the dialect used by Black Mong and Han Mong are being classified by others into “White Mong”. *Mong Shi Mong Leng* (Guor Mong) and “*newer Mong*” who lived among the Black Mong and Han Mong in Guizhou self-referenced as “White Mong” because they did not consider themselves to be “black”

complexion. Later, Black Mong and others who lived among those who proclaimed to be “White Mong” gradually claimed that they are “White Mong” based on the easier language dialect.

In addition, Mong immigrants after the fall of Ming Dynasty who followed the Mong into the Southwest proclaimed to be “White Mong” because they did not consider themselves to be mixed with the Black Mong. Yet, based on their history, they were linguistically and culturally mixed with the [Man] Ming society for nearly three centuries. They also claimed that their women wore white skirts which led to the “White Mong” name.

This text has covered that the Mong who lived among the Black Man were culturally and linguistically mixed with them which created the Black Mong group in Southern Sichuan during Yuan Dynasty. *This explains why White Mong, Black Mong, and Han Mong languages are very close because they assimilated with the same people at different regions. Those people were respectively Ming, Southern Man, and Han. They were related.*

“Han Mong” are either from the Han of SMX or from Chu Man Han people mainly a mixed ethnic. Part of Mong under Zhou was annexed under Chu Man during Chu Han Dynasty. That is why some Han Mong speaks the Black-White Mong version while others speak the Guor Mong version. This shows the complexity of Mong language and history.

Based on the above information, White Mong speakers of Southeast Asia and western countries are ethnically Black Mong, Han Mong, and Mong Shi Mong Leng. Chapter 10 has covered that many Mong Admittance speakers in Laos became accustomed to the Black-White Mong dialect since Liu Gatong’s reign.

To clarify the “Black Mong” group-languages, the Black Mong who migrated into Eastern Guizhou from Northeast Guangxi to follow the Mong were known as “Black Mong” based on their black clothing. They are not the same as the Black Mong of the Western Guizhou region who speak the Black-White Mong dialect. They both were Mong but they got separated through the course of history.

As people started to accept the San Miao history for the Mong, they defined Mong language into Miao language. Mong language is not the ancient Miao language of the Man people. Because Mong was incorrectly grouped into Southern Man, past writers associated the Mong language to the Thai language, which is the Man group language of the southern nation. Technically, the Min, Zhuang, Yue, Ge Lao, Dai, Tai [Taiwan], Buyi, Shui, and other Man family-languages are closest to Thai language.

### **Man Related Language Groups**

The long time separation and evolution into different nations had caused writers to define the Thai-Laotian language to be distinctively different from southern Man language of China (of the Buyi, Shui, Zhuang, Luoluo, Dai, or Tai local languages of Taiwan as some examples), but they belong to the same family language. That was so because their ancestors used to live together. Despite their languages belong to the Man subgroups, they do not consider their languages to be Man language because they no longer associate with the name Man.

Out of all the other ethnic minorities, the larger groups that Mong came to live among are the Buyi, Zhuang, Yi, Bai, Dong, and Shui. They all speak the Man family language. Some subgroups of Bai and Yi also speak the Man language. For example, the Luoluo subgroups speak Man language.

Some Bai and Yi regions spoke their languages to be closer to the Tibetan language because they were known to have been mixed with northwestern tribes (of ancient Qiang, Di, and Mong). On the other hand, many northern nations took refuge into the far western mountains (Tibetan) during the fall of Yuan Dynasty.

Semi-Man spoken local languages now widely used in the southern regions from Anhui-Jiangsu-Shanghai-Zhejiang along the Yangtze River into Chongqing-Sichuan and all the southern regions of Taiwan, Jiangxi, Fujian, Hongkong, Guangdong, Guangxi, Hunan, Guizhou, and Yunnan. The well-known semi-Man languages are Hokkien, MinNan, WuYue, KeJia, and Yue.

Hokkien and KeJia languages are similar to Hu and Er (Shanghai and Zhejiang languages). People of these regions do not recognize their languages to be the same.

Among the two, Er language is closer to the Er Man language; and Hu language is closer to northern language. Yet, on a wider region, Shanghai-Zhejiang regional language is also known as Wu language because that region used to be the Wu people. Local Han people also claim that their Er Man language is call San Man language. The farther the south, the closer the language is to Thai and Southern Yue (YueNanese; Vietnamese).

Hokkien is also part of the southern language, but it is considered a sub-Min language. It is a variation of semi-Man language and spoken by people at Chao Zhou, Chao Shan, Leizhou peninsula, three counties of southern Zhejiang, and Zhou mountains archipelago of Ningbo, Taiwan, and Hainan.

KeJia language (Minbei: *Northern Min*) is a semi-MinNan language as well. However, those who speak the KeJia language are claiming that it is different from *Minnan* language (*Southern Min*). KeJia is mostly referred to the aboriginals of the central who emigrated out into the south.

Yue language has changed a lot from the origin. It was original a Man language, but because a large population of northerners had settled into Southeast China transformed the Yue language. More of Yue language will be discussed shortly.

People who spoke these southern languages have gone by Han nationality since the Republic of China. They were originally the people of Chu, Wu, Ba, and Yue of the Man [Yi] nations.

All the local Man languages in Taiwan and along the Yangtze River from east to west are now known for being Han language even they still retain the genuine Man language. If one speak Laotian or Tai (Thai), it is easier to communicate with them. Their languages are interlinked.



## White Language(s)

Once understand the “white language” evolution of Yue language and Mandarin, one would better appreciate the “White Mong” dialect (“*lug Mong Dlawb*”). For instance, northerners who migrated into the south integrated with southern nation. In this case the northerners took on Yue language. They developed it into their own which became known as the “**White Language**” (Bai Yu 白语). White language means it is an “easy version” of the Yue language. It has to do with the meaning “white” for “clear understanding” and was first known to be called that way since late Ming Dynasty. This explains why present-day Northern Yue language (YueBei) of Hongkong, Guangdong, and Guangxi is different from the original Southern Yue language (YueNan; Vietnam).

Yue language (Yue Yu 越语 “*Cantonese*”) belongs to the southeastern Mán language that is still interlinked with Zhuang and YueNan languages. Like the people, the Canton people were mixed with northerners and foreigners in the past. As a result, the Yue language from Guangxi to Hongkong has many sub variations.

Hong Kong was the main location for southeastern Chinese to go abroad in the early days. Therefore, the Yue language is widely used in foreign countries. That explains why most people in China towns in foreign countries speak Yue language (“*Cantonese*”).

*Mandarin* is also known as “*White language*” (白话 *lug dlawb*) which means it is an understandable and clear [white] language among the people of China. It is known to be translated into “vernacular Chinese”. Since the new National Culture Movement of 1919, White language became the dominant spoken language among people of China.

“*White Mong language*” has a similar history, and it is the second explanation to why the easier dialect of the Mong language is being called “White Mong”. This text has covered that part of the Mong who spoke the easier Mong dialect in China left the north and eastern regions (Jiangkang, Jiangsu [JiangNan]) into the southwest during Wu Sangui reign. Their ancestors were more involved with Ming society. Once they lived among the Mong Admittances, they spoke the Mong language into their own articulations which formed the easier White Mong language. The other view says that when Mong men married Man and Shuo wives, the wives could not speak the traditional aspirated Mong language, and they spoke it into their Man and Shuo tongue which developed into the “*easier Mong language*” (*White Mong*). This argument correlates with Black Mong and Han Mong which resulted from Mong men married to wives of the southern nationalities or vice versa.

Man or Shuo tongue language was non-aspirated and non-multi-consonants. As that newer and easier version of Mong language became used among the Mong, they called it “White Mong” meaning “clearer and easy” to understand.

The discussion above supports that “Black Mong”, “White Mong”, and “Han Mong” are more assimilated with Man-Shuo people of Ming and Qing nationalities when it comes to language and customs. Without an understanding of Mong history, many who spoke the easier Mong dialect in Southeast Asia self-referenced as “White Mong” people. It was based on the *easier Mong language dialect* and not on the complexion of the skin.

## Aspirated Language

Aspirated words are described as to articulate from the vocal cord with high bursts of air. Since most of Mong language terminologies are aspirated, Mong is an aspirated language. To give some examples of aspirated terminologies, the easier White Mong words for Mong Admittances terminologies “*Mong, caab, dlaaj, dlev, log, moog, mig, mej, tog, tug, and ntsig*” are “*Mong, cab, daj, dev, los, mus, mis, nej, tos, tus, and ntsis*”. All these examples are common words but they are more aspirated under the Mong Admittance language. Compound consonants also exist more on the Mong Admittance language, and many are now shared among the White Mong speakers.

The above examples are articulated from the vocal cord and are more explosive under the Mong Admittance language than the White Mong version which it is soft spoken. Words are mostly articulated under White Mong dialect by the tip of the tongue which has less vocal sound effect comparing to the Mong Admittance version. That is the trend for other terminologies.

When French used the “*h*” in front of Mong, it merely tried to indicate that the term is an aspirated word of the Mong language. H’Mong does not represent “Han Mong”. It is not a “White Mong” term as mistakenly claimed by many white Mong speakers. It was first developed by Francois M. Savina and other French writings which was a French transliteration for Mong people. Those who are accustomed to putting “*h*” in front of “*m*” also used it on other aspirated words that start with “*n*”, “*l*”, “*s*”, etc., but they were not consisting. The teaching of using “*h*” to indicate aspirated terminologies was permanently designed for the MRLW system.

## The National Language

The national language of China is known under western transliteration as Mandarin, and there are a couple views on how the term “Mandarin” was derived. One view from China said that the national language of the high officials (*Mandaren* 满大人) became the standard language, and westerners replicated that term into “Mandarin” under western transliteration. It is the northern official language, which many referred to it as Beijing’s language. The Beijing language had 400 years of Manchurian influence which the high officials were known as Mandaren. Mandaren has to do with MangJu, Mongzhi, or Manchu high officials. It was mimicked by westerners with the term “Mandarin”. One western view says that it was a Portuguese term deriving from their acquaintance with Qing through trades.

Northern China had a greater influence and governmental power on China history, and local languages elsewhere were slowly being assimilated with it especially in the larger cities. All the Sixteen Kingdoms, Northern Wei, Northern Dynasties, Sui, Tang, Song, Yuan, and Qing were controlled by northern people. Han and Ming were controlled by southerners. Under these periods, the northern language was assimilated into the southern language as well. Under such fusion, their languages were mixed.

Chapter 10 covered that the majority of present-day Han nationality containing Yi-Yue Man origin. Therefore, the southern national language is part of present-day Han

language. During the Chu Han and Ming Dynasties, China was clearly controlled by the southerners of the Man nation where the Man language was used as the national language. “*Han national language*” and “*Ming National language*” during those eras for “speaking” and “to say” was “*yue*” (𠄎) and “*yun*” (云).

After Beijing language became the dominate language during Qing Dynasty, “*Shuo*” (说 *shuab*) was then used for the meaning “to say” which is also part of the Mong language. This shows that Mandarin is a mixed of Man and Mong languages.

Even though different ethnics of China shared a common writing system, communication among them were still a challenge. For that reason, language consolidation (since the Republic of China) was inaugurated during the People’s Republic of China and Mandarin was concurrently made the national language.

Besides language consolidation, most ethnics of China were also being consolidated into Han nationality as previously covered. Therefore, the national language was also being referred to as Han language (汉语 *Han Yu*) since the early 20<sup>th</sup> century. The terms “*Han Yu*” and “*Mandarin*” are preferred terms by Han nationality and foreigners who are familiar with Han national people. Others continued to refer to the national language as “*Guo Yu*”, “*Zhong Guo Hua*”, “*Zhong Wen*”, or “*Putong Hua*” which respectively means “country [national] language”, “language of China”, or “Standard language”. They are preferable terms among the people of China.

The national language and history of China had been divided into four different periods according to recent Chinese language curriculum. **Gǔdài** (古代; qubtam) was the period before the modern time. **Jīndài** (近代; ze tam) is the second period referring to the modern time in China history between year 1840 to 1919, and are times from remote antiquity to the mid-19<sup>th</sup> century. The third period is the **xiàndài** (现代; xaam tam) which is the contemporary age or modern times from 1919 until the mid-20<sup>th</sup> century. The current period is from 1950 (People’s Republic of China) until present-day, and it is known as **dāngdài** (当代; taam tam). The major changes of the national language of China were defined among these periods.<sup>392</sup>

During *gudài* (“qub tam”) the language of China went through many changes. Those periods took place between the different dynasties or countries. It indicated that present-day Mandarin language had been a mixed of languages from different nationalities (of both southerners and northerners) and foreigners throughout history.

From *jindai*, the northern language was dominating, which means many languages were influenced by the “official language” of the north. At the same time, the northern language also borrowed terminologies from Southern languages as well as from foreign languages when they affiliated with each other.

Since the *xiandai* period, most local languages began to grammatically synchronize and share terminologies. For examples, Jiangsu, Fujian, Hubei, Hunan, Anhui, Jiangxi, Hunan, Guangdong, and Guangxi local language accents and language articulations are the Mán variations, but they now share the northern language vocabularies. This was the same for northern language (Mandarin) which consists of many Man terminologies that this chapter will point them out.

<sup>392</sup> “Han Language teaching,” Beijing Language and Culture University Press, 2007, p 65. [“汉语教程”, 北京语言大学出版社, 2007, 65 页.]

*Dangdai* is the current period where Mandarin is concurrently changing and developing as the people of China are adopting western cultures and languages. For examples, music, sports, technology, science, and international law and trades caused the national language to change rapidly.

## Comparison of Mong and Mandarin

Mandarin will be compared and contrast with Mong, and in some instances with the Man language terminologies. Since the Mong Admittance or Guor Mong language is mostly used in Yunnan, Guangxi, Sichuan, Guizhou, and part of western Hunan, it is the dominating Mong language. For that reason, this chapter will compare Mandarin with Mong Admittance language.

Previous writers categorized Mong language as Miao-Yao or Chuanqiandian Miao language. Some even categorized it into the Tibetan or Thai family language, but they never laid out the details in explaining the similarities between them.

This section will compare and contrast the Mong and northern China language to better understand what had happened. The term “northern language” or “Northern Han language” are interchangeably used, and they both are referring to Mandarin.

Before getting into details, let’s look at some similarities and differences between Mong and northern language. To understand this chapter, one must be familiar with the **Mong Roman Latin Writing** (MRLW) and Mandarin **Pinyin** systems. Romanized Mong words and pinyinized Mandarin words sometimes are not phonetically correct, but they are the best tools in comparing and presenting the two languages.

Mandarin Pinyin was designed with about thirty-one standard vowels (see Table 11.1). It also has additional vowels which are not normally used, but they are used among southern local languages (e.g. Yue and Zhuang). They are *ueng*, *üe*, *üan*, and *ün*. Each of those vowels is used mostly in four tones as taught by educational centers.

Pinyin use tone markers, the same as MRLW, but they are designed differently. For example, ā, á, ǎ, à (known as a1, a2, a3, a4) are respectively the same as “ab, av, am, aj” under MRLW. Here, the b is the first tone; v as second; m as third; j as the forth; s as the fifth; g for the six; d for the seventh (combined tone); and the eighth tone does not use any tonal marker.

In practice, *Mong language has at least seventeen vowels* (under MRLW design: a, ai, au, aw, aa, e, en, ee, i, ii, ia, o, oo, ou, u, ua, and w) and *eight tones*.

Mandarin uses six tones out of the eight. But under academic teaching, only four tones are taught for the national language. Therefore, most people understood that Mandarin language only has four tones. For example, “Nǐ lái le ma?” (你来了吗? Have you come?). The words *le* and *ma* are pronounced in the fifth tone of the Mong language



which is not part of the four tones that are taught. Another example is “Ni qu naer?” (你去哪儿?). The “naer” vowel sound is the seventh tone of Mong language. That is a rhyming sound and it comes in different variations depending on the context of the sentence and word structure. To put it in another way, the rhyming sound is a combo sound or “combo tones”.

The limited or less tonal usage of Mandarin had developed many characters with the same tonal pronunciations. Grammatically, the language is far less characterized by “overtly analyzable syntactic constructions” than standard Classical Mandarin, and has far fewer grammatical particles. Mandarin contains almost twice as much vowel than the Mong language which says that many of those vowels (not existed under Mong language) are from the Man national language.

Mandarin has a lot less consonants when compare to the Mong language which suggests that Mandarin is an easier version language from the “*Old Mandarin*”. Table 11.1 shows all the shared consonants and vowels among Mong and Mandarin.

To point out some vowel differences between Mandarin and Mong, let’s look at “o”, “e”, and “i”. “O” in Mandarin syntax is now pronounced in the same way as “uo” under pinyin and it is the same vowel sound as “ua” in Mong (MRLW). Therefore, “o” in pinyin is repetitive, and it is design to be used with b, f, m, and p consonants. “E” is pronounced by Mandarin in two variations (“aw” and “e” under MRLW). The vowel “i” in Mandarin has two vowels depending on how it is used. Example, “zhi” is the same pronunciation as “tswb” in Mong, but “yi” is pronounced as “ib”. “Yi” does not pronounce as “ywb” nor articulated into “yib”. “Y” is silent. Many Mandarin pinyin words that begin with y and w are also silent, but in other cases they are not.

Some examples of differences between consonants are “j”, “n”, “r”, and “w”. The articulation of the “j” falls between “c” and “tx” under MRLW, and it was never designed for Mong. Therefore, “j” is used for some Mong terminologies in this text. On the other hand, “ny” and “n” articulations were not separately developed for Mandarin. Mandarin uses the character “n” for both. For example, “n” is articulated in two different ways; first, by placing the tip of the tongue against the upper teeth-ridge (e.g. 你 ni); second, by placing the upper blade of the tongue against the hard palate (e.g. 年 “nyianv”). “R” in pinyin is articulated in both “z” and “r” in English articulations. It is used in the same way as “z” under MRLW. Lastly, “w” was not design for Mong just like “v” was not design for Mandarin. “V” was designed for both pronunciations of “Vaa” and “Waa”. Due to this limitation, the term “vaa” for yard was mistaken for “Waa” as King.

Similar to the Latin alphabet that were used for MRLW and Mandarin Pinyin, the limitation of the Kaishu characters (“QhaisShub”) may be used for different context which was known to have different pronunciations. For example, the character 了 can be read as “liao” or “le”.

Table 11.2 is a list of Mong and northern language root terminologies that are directly related or are the same. Many of these root words are ancient terms that both Mandarin and Mong languages were built with.

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
ai	ái	aiv; aid	矮	Short; low; lower in rank. (Reference shaò)	Short; tiny; small; lower in rank.
ài	ài; ā	aim; ab	爱	Love.	Ài: to make love; sex intercourse. Ā: love; lovely; cute.
bǎi	Bua; bǎ; biǎ	puas; piam	百	Hundred. (Reference qiān and wàng)	Hundred. Another variation is bǎ (pam).
bān	bān	paab	班	Class; grade; team; shift; duty; group of people.	Group; team. (Reference bāng)
bàn	bàn	paam	办	Do; handle; manage; attend to; carry out; setup; run; and other meanings.	Carry out; manage; setup; run. E.g. handling or attending a funeral.
bàn	bàn	paaj	瓣	Pedal (of flowers). E.g. huā bàn (花瓣) as flower's pedal. <u>Huā</u> (花): flower; colorful; to spend money. <u>Pā</u> (葩) is another term for flower.	Flower.
bāng	bāng	paab	帮	To help; to assist; gang; band; secret society; association. ): E.g. <i>Bāng zhù</i> (帮助). <u>Other terms</u> : <i>xiāng</i> 襄 (help, aid, or assist); <i>zhōu</i> (周 help out, assist, relieve); <i>zhù</i> (助 give help, help, assist, aid).	<u>Bāng</u> : to help; to assist; to give a hand. <u>Bāng zhù</u> (帮助 paab tsum): to help in preparing a meal (party, feast, ceremony). <u>Bān</u> : band; group; association. ( <i>Due to language transition, both bān and bāng were written into "paab."</i> ) <u>Xiang</u> (xyaab): to aid <u>Zhe</u> (tsaws): to lift
bāo	nāng; buō	naab	包	Bag; sack; and other meanings. (Reference bō)	<u>Nāng</u> : Bag; sack; cloth or plastic container. <u>bao</u> or <u>ga bao</u> (Mán terminology; "kab paus"): wallet or purse. <u>[Tōng] buō</u> [bō] (thoob puab): shoulder bag or purse.
Bāogǔ	bāogǔ	pob kws	包谷	Corn. Han also go by "yuè mǐ".	Corn. <u>Bāogǔ</u> : the corn seeds stacking/lining up on the cob. <u>Bāo</u> (pob) means lump, or round objects.
Bǎo	bǎo	paum	宝	Treasure; precious; treasure. The term is used in Mandarin as bǎo bèi.	Young girls' genitals; informal term for vagina. (Reference bǐ & biǎo)
Bǎo	bú	puv	饱	Full; being full (as eating).	Full (in reference to container). <u>Zhau</u> ("tsau"): stomach being full.
Bǎo	boá	pov	保	Protect; defend; safeguard; guarantee; guarantor.	Protect; safeguard against; any item that protect one from harm's way.
Bào	poǎ	phom	爆	explode; burst; erupt.	Gun, explode.
Bào	buo	puag	抱	Carry; hold; hug.	Hug; carry with one's hands and arms.
Bào	bào	pauj	报	Retaliate; revenge; tell; announce; respond; recompense; report, and other meanings. E.g. bào chóu (报仇). Mandarin also go by a different character (暴 bào) as fierce, sudden, cruel, hot temper, stick out, expose, spoil, or ruin. <u>Bao zhi</u> (报纸): report (newspaper).	Retaliate; revenge; respond; compensate.  <u>bào cháo</u> ('pauj tshau'): to revenge.
Bàohù	báohù	povhum	保护	Protection.	To protect; protection.
Bēi	bēi	Peb	悲	Sad; sorrow; compassion. Liàng (恨) also means sad or sorrowful.	Us; our; we. <u>Bēi Mong</u> (三盟): us Mong. <u>Bēi Mong</u> (悲盟): sorrowful or compassion for the Mong.
Běi	bei; bēi	peg; pem	北	North; northern. E.g. Běi Jīng (北京). Another term for north is shuò (朔).	North; northern; higher elevation in relevant to one's position; up there (in the direction) of a hill or mountain.
Bèi	bao	npaug	倍	Times; fold.	Times; fold.
Běn	bao; pao	paug; phau	本	Root; foundation; basic; classifier for book; and other meanings. " <i>Ben shu</i> " as book.	<u>Bao</u> ("paug"): root; foundation. <u>Pao</u> : a set of sheet bind together; classifier for books or albums. Example, <i>pao ndé</i> .
Bī	bī	pim	屙	Vagina (ancient usage).	Vagina.

Table 11.2

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				<u>current term</u> : yīnjīng (阴茎)	(Reference yīn)
Bǐ	bí	biv	比	Compare; contrast; do according to; model after; match; other meanings. Han also used the term for competition such as bǐ sài.	Compare; contrast; matching as a model; example. E.g. " <u>Bǐ zǐ</u> " ("piv txwv"): model, example.
bǐ sài	bí sǎng	piv xeem	比赛	To compete; to race.	To compete; to race. <u>sǎng</u> : taking a test; to compete.
Bi	bī	npib	币	Money; currency; nickel (coin). Usage: Ren men bi. "Ren men" means people. Bi means money. <u>RMB</u> : "people's money". <u>Qián</u> : cash or money. (Reference rén mén)	Coin. Mong continue to use "npib" as unit of money in coins (e.g. 1 npib, 10 npib, etc.), and "nyaj" as unit of money for bills or "silver bar". But the term bī (npib) is slowly vanished due to language assimilation with others (dollar; euro, rmb; baht, etc.).
Biàn	báo	pauv	变	Change. To exchange (\$) or to change for a replacement is <u>Huàn</u> .	Change; to exchange (replacement or exchange money); to give change (\$).
Biǎo	bǎo	paum	婬 (子)	Older term for whore or prostitute. Other terms: jù nǚ (妓女) or huò (slang) adopted from "whore".	Slang for vagina; girls' genital.  (Reference bī)
Biē	biē; puo	piam; puag	瘪	Flat; no air.	Broken; bad.
Bō	bō; mbō	puab; npuab	播	Spread; sow (seeds); migrate; exile.  Bō is the same vowel sound as buō.	<u>Puab</u> : bond; adjoint; frame; scabbard; layer; purse; pucker; opposite to spread. <u>Npuab</u> : bonding; next to; beside; in contact.
Bū	bǔ	pum	卜	Sight, foretell, vision (Ancient usage in fortune telling and divination). Presently, Mandarin uses different terms for seeing (kàn or jiàn).	To see; sight, foretell, vision. Mong maintain the term from ancient time and use it today as to see.
Bù	bu; nbu	pus; npug	补(補)	Patch; repair; to fill; and other meanings. (e.g. fix pots, pans, etc. However, xiū (修) is to repair shoes, umbrellas, computers, car, etc.; féng is to sew). Han go by yǎn (掩) as to cover, conceal, or hide.  (Reference gài for "cover")	<u>Bu</u> : to cover (a hole, a wound, mouth, a torn pant, to hide something from being seen, etc.); to block (a leak or a wound) from flowing (of liquid/blood). <u>Nbu</u> : to cover with a top, sheet, hand, or any object. <u>Nzǐ</u> (ntxiv) is to patch. <u>Se</u> (xaws) is to sew, stitch, to seam, or to embroider. <u>Ku</u> (khu) is to fix.
Bù	bu	pus	捕	Catch; seize; arrest. The term is often used as "dài bǔ (逮捕).  (Reference zhuā for seize or arrest.)	<u>Pus</u> : to cover (a hole, a wound, mouth, a torn pant, to hide something from being seen, etc.); to block (a leak or a wound) from flowing (of liquid/blood).
Bù	Bou; be	npawg	部	part; section; division; unit; department; troops.	group; part; section; division.
bù; buo	zhi	tsis	不	No; not; do not. <u>Southern term is buo.</u>	Prefix for no and not; do not.
bù xíng	zhi xìng	tsis xyeej	不行	Not okay. <u>Xìng</u> : okay.  (Reference xìng)	okay. <u>Xìng</u> : not okay" or "rejecting". E.g. "Nwg xeej tsi noj mov" (He's not accepting to eat or he doesn't want to eat.)
Cā	chǎ	tshav	擦	To erase; wipe; brush; rub. Another term for erase, cross-out, or smear or scribble is tú (涂).	To erase; to scrub or to sand against an object. Another term for erasing is Lú (lwv).
Cā	cuó; cā	txhuam; txhab	擦	Rub; scrub; scratch; touch; wipe; brush; purge, etc.	<u>Cuó</u> : rub; scrub; wipe; brush. <u>Cā</u> : to dry something by a fire place.
Caī	cai	txhais	猜	To guess. <u>fān</u> or <u>fān yì</u> : to translate. <u>yisí</u> : meaning (Reference fān)	To guess (as one's interpretation); interpret; translate; meaning.
caí	cà; ca	txhaj; txha	才	Can; therefore.  E.g. Caí zuò wǎn (才做完).	Ability; can; talent; capable (person); therefore; as a result. E.g. Cà zuo dang [txhaj txua tag]).



Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
Cāng	cāng	txhaab	仓(倉)	Warehouse; storehouse; storage (ancient usage). Other terms: <i>kù</i> (窖) as warehouse, store-house, storage, or bank. <i>Zhàn</i> (栈): shed, pen, fold, warehouse.	Storage; storehouse; warehouse. In ancient time, cāng were normally built next to the main home (similar to garages in western countries).
Cāng	co	txho	苍	Grey; ashy; pale.	Greyish; brownish; polish, darkish.
Cè	cè	txhawj	恻	Sorrowful; sad; sincere; earnest; grieve. Often used as <i>cè cè</i> (恻恻).	Worry; scare.
Cén	cén	txheem	漉	Excessive rain; rain water in puddles.	To support; push up; stop (the drainage has stopped); rising flood (txheem or txheem dlej).
Céng	céng	txheej	层(層)	Storey; floor; overlapping.	Storey; floor; overlapping.
Cèng	Cao; chao; chá;	txhau; tshau; chav	蹭	To grind; to scrub or rub against. (Reference Cha 搽)	<i>cao/chao</i> (txhau/tshau): to grind it out, to break it down. <i>chá</i> (tshav): grinding, scraping, and scrubbing.
Chá	nchá <sup>393</sup>	ntshav; nrhav	查;察	To look for; search; examine.	To look for; search.
Chá	chá	tshav	搽	Rub. <i>Guō</i> also means to rub. (old usage)	To grind; to sand. <i>plú</i> ("plhw"): to rub.
Chá	nrhá; nchá"	nrhav; ntshav	查	To look for; to look up; to look into; examine; inspect.	To find; to look for; to search.
Chà	chàng; chà	tshaaj; tshaj	差	Less than; bad.	More than; surplus.
chà bùduō	chàng zhidao	tshaaj tsis ntau	差不多	Almost; not much less than.	Almost; not much over or more than.
Cháng	cháng	tshaav	长	Long; length; surplus; strong point.	Long (and big) field; open field (a gathering field; a fenced field for keeping animal; sporting field, etc.). <i>Ndeí</i> (ntev): length; long (in both length and time).
Cháng	chǎng	tshaam	常	Often; frequently; usually; normal; and other meanings.	Often; frequently; usually; normal; to visit. (e.g. "Nwg tsis tshaam moog ua si" means he does not often go to play. " <i>Zhi</i> ": prefix for not.
Cháng	cháng; chǎng	tshaav; tshaam	尝	Taste; try; experience; be aware of; ever; once. E.g. <i>pǐn cháng</i> (品尝) is to taste. (Reference shi)	<i>cháng</i> : to scrape in the sense of hitting; to slightly hit. <i>Chǎng</i> : often; frequently; usually; normal; to visit.
Chǎng	cháng; chǎng	tshaav; tshaam	场	Place; field; stage; scene. (Reference dà).	<i>Cháng</i> : any flat open field (a gathering field; a fenced field for keeping animal; an open field for sporting, etc.). <i>Dà</i> (taj): a large level field.
Chàng	chàng	tshaaj	唱	To sing. (Reference hū)	To announce; to send a message.
Chàng	chàng	tshaaj	倡	To initiate; to advocate.	To announce; to send a message.
Chāo	chāo	tshaub	焯	Scald as a way of cooking.	To reheat or to boil in a pot.
Chāo	chāo	tshaum	炒	Stir; to fry (to stir fry); speculate; promote; sad; fire.	To poke; to stir with an object (rod/stick like).
chāo	"nchu"	ntshu	吵	Noisy; make noise; quarrel; wrangle; squable.	Noisy.
Chē	chēi	tsheb	车	Car. <i>Chē</i> in general is car, but it can be added with other terms to refer to other kinds of vehicle.	Vehicle; car; wagon. Mong westerners often confused the term with <i>lú</i> (luv) as car. <i>Luv</i> (Lou) is a Laotian term for car.
Chè	chě	tshem	澈	Remove; take away; withdraw; retreat; reduce; take off.	Remove; take away.
chén	cháo	chauv	尘	Dust.	Dust.

<sup>393</sup> This term is articulated by placing one's tongue against the palate.

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
chèn	cho	tsho	衬(衣)	shirt. (usage: chèn yī).	Cho ("tsho"): shirt.
chēng	cěng	txheem	撑	Prop up; support; maintain; keep up; move (a boat) with a long pole by pushing against the bottom of the river; other meanings.	Prop up; to support from the bottom.
chéng	chèng	Tsheej	成	Accomplish; succeed; become; turn into; achievement; established; fully developed; ok; alright; able; capable; and other meanings.	Accomplish; succeed; achievement; established; fully developed; ok; alright; able; capable; realized as becoming true.
chéng	chèng	Tsheej	城	City wall; wall; city.	City.
chī	chī	tshwb	吃	Eat; ancient usage was to live off or to live on; and other meanings. Han also go by <i>shí</i> (食) as to eat, live on, feed, or as a meal.	To live off; eating by grinding; to scrounge off or lay on; chipping away or cutting something in tiny amount. <u>Nò</u> (noj): to eat.
chī	chí	tshwv	痴	Silly; idiotic; stupid; foolish; being infatuate.	Acting foolish or idiotic.
chī	chí	tshwv	蚩	Idiotic; ignorant. E.g. Chiyou.	Being arrogant; being foolish.
chǐ	chǐ	tshim	尺	Ruler; rule; unit in length (1/3 meter).	Ancient measurement for Mong often referring to 1/3 meter measured from the elbow to the hand.
chì	chéi	tshev	斥	Scold; upbraid; reprimand; denounce; repel; other meanings.	To scold; to denounce.
chō yān	chāo yīng	tshaub yeeb	抽烟	Smoking. Han also go by <i>xī yān</i> .  (Reference hé)	Smoking opium (heating and burning opium). <u>hao yīng</u> (haus yeeb): smoking. <u>Cho</u> : to heat.
chóng	chòng	tshooj	重	Layer; pile up; repeat; again.	Layer; to pile up; to put on top.
chóng chóng chóng	chòng	tshooj	重重	Layer upon layer.	Layer; to pile up; to put on top. Here, Mong don't use the term as Han does by articulate it twice to emphasize large or great. <u>chòng duò ntw</u> (tshooj tuab ntwg): layer upon layer.
chóng dié	chòng dī;	tshooj tib	重叠	One on top of another; overlapping.	One on top of another; over lapping. Another variation is <u>shī chòng</u> (sib tsooj).
chōu	chu	tshu	抽	To draw out; to take a part from a whole; take out.	To draw out; to take a part from a whole; take out; <u>Chou</u> : to heat.
chule	chuole	tshuav lawm	除了	Except; apart from; beside.	Beside; apart from; remaining of.
chǔ	chǔ	tshum	杵	Pestle; wooden club used to pound clothes in washing.	To poke.
chuān	chōng	tshoob	川	River. Mandarin also have other terms as river ( <i>hé</i> ; <i>jiāng</i> , <i>xī</i> ). <i>Xī</i> is mostly used for smaller rivers and streams.	Chong (tshoob): to carry by the river; the force of the river. <u>Du dlei</u> (tug dlej): is river. <u>Du (tug)</u> is a classifier for one thing (same as Han "yī gè" or "gè"). <u>Dlei</u> : water.
chuān	qō	chob	穿	Past through (a hole, crack, or open land); wear; string together; pierce through.	To pierce through; to poke; to past through (as to thread a needle).
chuán tǒng	chōng tòng	tshoob thooj	传统	Tradition.	Similar tradition; custom; marriage custom. <u>Chōng gu</u> (tshoob kug 传古): traditional (ancient) wedding custom (law).
chuī	chuā	tshuab	吹	Blow (with one's mouth); puff.	To blow in general (by mouth, hair dresser, fan, wind, etc.).
cí	zhà (ndé)	tsaj ntawv	词	Character.	Animal symbols; characters. The term developed from naming characters to represent animals and things. <u>nam ntawv</u> : capital letters, the birth (origin) of a character.
cù	cù	txhwj	促	To urge; to promote; hurried.	To urge someone to hurry.
cuò	cǔ	txhum	错	Mistake; guilty; at fault.	Mistake; guilty; at fault.

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
cuò	cuǒ	txhuam	铍	To file; to make smooth.	To file; to make smooth; to rub as to clean; to hit that has slightly contact.
dá	deī	Teb	答	To answer; to respond; to reply. E.g. <i>huí dá</i> (回答) is to answer; <i>dā yìng</i> (答应) is to agree or to comply with.	To answer, respond, or reply.
dǎ	dǎ; dao	tam; ntau	打	To hit. The term is also used for other meanings: <i>dǎ qì</i> (to pump air); <i>tā diàn huò</i> (to make a phone call); <i>dǎ chē</i> (to take a car); <i>dǎ rén</i> (to hit someone); <i>dǎ bān</i> (make up); <i>dǎ qiú</i> (play ball).	<u>Dǎ</u> : To provide hospitality; to compensate, honor, or give thanks to (thru ancient rituals/customs); to socialize (as to play). E.g., "Tuaj tam kuv ma" means "Come to play (socialize) with me"; "tam mej koob" means to thank the head wedding negotiator(s). <u>Dao</u> : to hit. E.g. <u>dao bō</u> ("ntaus pob"): to play ball.
dà	dà; ndai	taj; ntais	大	Big. (Reference dì)	<u>Dà</u> : big open field; flat and level. <u>Ndai</u> : Imperial, supreme being.
dàdì	dlàdei	Ndlaj teb	大地	Earth; big land. <u>dìqiú</u> (地球): earth.	Earth.
DàDū	Dai Dù; Dlai Dù	Ntai NDuj; Dlai NDuj	大都	<u>Ancient usage</u> : capital (during Yuan Dynasty) <u>Current usage for capital</u> : Shǒu Dū (首都)	Imperial City; Grand Capital; Mong ancient metropolis city often being referred to beyond the Yellow River. Also known as "Taj NDug" & "Nam Ntuj".
dài	dǎ	Tam	代	1. Generation; historical era; dynasty 2. Acting; take the place of.	Generation; historical era. (Reference shìdài)
dài	dài	taij	带	To carry; to wear; to take. (e.g. "dài yǎn jìng" means to wear glasses.	To vigorously asking for something. <u>lò</u> ( <u>lòj/coj</u> ): to carry, wear, or take.
dàn shì	dān shì	taab sis	但是	But; still; yet; nevertheless. <i>kě shì</i> (可是): but; yet	But; still; yet; nevertheless.
dāng; dàng	dāng; dǎng	taab; taam	当	1. To be; to manage; be in charge; direct. (e.g. of usage: "dān lǎo shī" means to be a teacher.) 2. just at a time, past, the same, etc.	<u>dāng</u> : to setup (as to display something); to start (a business, organization, etc.); to be charge (of one's life or Family). <u>dǎng</u> : now; at this moment. E.g. dangshi (taamshim).
dao	Dao	tau	到	Arrive; reach; up until; up to; by; leave for; go to; considerate; thoughtful; used with a verb to indicate the result of an action. E.g. "Wo mǎi dào yī zhāng chē piào" means "I had bought a bus/train ticket." Dao means "already had".	Got it; can; used with a verb to indicate the result of an action. E.g. <u>Mong dao</u> (moog tau) means can go; <u>nò dao</u> (noj tau) means have chew on; <u>wuo dao</u> means (ua tau) can do.
dao	Daoh	taug	道	1. Way; road; path. 2. Say; talk; speak. E.g. <u>Zhi dao</u> : to have got it as to understand. 3. Prefecture, country, province.	To follow a path (way or road); to trace.
dao	dao	taus	刀	Knife; sword. <i>Fǔ</i> (斧) is axe or hatchet.	Axe. The character 刀 looks like an axe. <u>Zha</u> ("rag or tshag"): knife. <u>Dàn</u> ("ntaaj"): sword.
dao	doh	Tog	倒	To transfer; to fall; to topple; to tumble down. (Reference biàn)	<u>Doh</u> : to fall to the bottom (in water); to wait; to transfer. <u>Bào</u> (pauv): change or exchange. <u>Hloov</u> : to change; to transfer.
dao	dao	ntaus	捣 (搗)	<u>Ancient usage</u> : To pound; to beat; smash; strike. <i>Dòu</i> (夺): to fight, to tussle, to struggle against, to compete with, or to contest with.	To hit; to beat; to strike; to pound.  (Reference dǎ) (Reference sī)
dé	dao	Tau	得	Get; obtain; gain; win; and other meanings. E.g. <i>kàn dé</i> (看得); <i>cái dé</i> (才得); <i>chàng de</i> (唱得); <i>hē dé</i> (喝得); etc. "Wo kàn <u>dé</u> dòng" means "I can	Able to; obtain; use it after a verb to emphasize that something had taken place. E.g. saib dau; txhais tau; chang dau; haus tau; etc. If some one was eating and say

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				understand as I read". Hear Han don't use "le". When using le, Han say "Wo kàn dǒng le" means "I now understood."	"Kuv noj <u>tau</u> xuab zeb" means "I had chewed on sand" as during eating. "kuv twm tau" means I can read. (Reference <i>dū and niàn</i> )
dēng	dēng	teeb	灯	Lantern; lamp; light.	Lantern; lamp; light bulb. The term is used for all sort of lighting tools except the burning hand torch.
dēng	dēng	teeb (tenb)	登	Climb; ascend; mount; scale; a height; publish; record; enter; grain ripen; tread; step; stand; put on.	Mount; stack; put on; display.
dēng	doh	tog	等	To wait.	Wait; settle in water; descend.
dèng ; chéng	doh <sup>394</sup>	tog	澄	Liquid become clear; settle; strain; decant; stone steps.	Something settling or settled in water; descend.
dèng	doh	tog	凳	Sitting furniture <i>without a back support</i> (such as stool; bench; etc.). E.g., dèng zi (凳子). A chair with back support is called yǐ (椅) or yǐzi (椅子).	Sitting furniture with or without back support (chair, stool, bench, etc.). (Reference yǐ & yǐ)
Dì; Zhai	dì	tis	狄;翟	Pheasant feather (ancient usage); ancient Music and Dance with a pheasant feather; clan name; an ancient ethnic group in North China.	Bird's wing; wing.
dí	dí	tiv	敌	Opposed interests; enemy; oppose; resist; stand up to; equal in strength; match, rival.	To resist; to defend; to stand up to; to be attached to; to owe. E.g., <u>tiv naag</u> (to standup/resist in the rain; <u>tiv thaiv</u> (to defend/to block); <u>kuv tiv nwg nyaj</u> (I owe him/her money); <u>Nwg tiv kuv heev</u> (She/he really attach to me).
dí tái	dítái	tiv thaiv	敌台	Defense works built on a city wall; strategic spot; watch tower; enemy broadcasting.	Defend; block; resist.
dì	dai; dì	tais; tij	帝	Supreme being; the Devine; emperor; monarch imperialism. The term is also used with a different character as younger brother. <i>Huangdi</i> (黄帝): Yellow Emperor. <i>Huangdi</i> (皇帝): Emperor based on a mythical god in ancient time.	<u>Dai</u> : Imperial, Supreme being; mother's mom. <u>HuāDai</u> (皇帝): lord, god. <u>HuaDai Ntu</u> : God or ruler of the universe. <u>Di</u> : The Devine; leader; chief; high in rank; respectful title for older males.
dì	deī	teb	地	The earth; land; surface; ground; floor; place; room; and other meanings. The term was developed by Han into many other meanings. E.g. <i>Tián dì</i> (田地) as farmland, cropland, or field. <i>Tián</i> also means cultivated or agriculture land.	Land; agriculture or farm land; earth. E.g. <u>Deī che</u> is a newer term for country or continent. <u>Che</u> (chaw/chaws) means place. <u>Án</u> (aav): land; floor; dirt. (Reference guo for country) (Reference dì qū)
dì	dì	tij	弟	Younger brother. <u>Di</u> (姊): younger sister during ancient time.	Older brother. (Reference gē)
dì	dì	tij	姊	Wife of husband's younger brother (use by women).	Wife of older brother (used by men only). The term was derived from nǎ dì ("nam tij") under short saying.
dì	tī	thib	第	Indicating ordinal numbers (dì yī, dì èr...first, second, and so forth); residence of a high official; but, only.	To cut (of wood) into step like; inscribe or chiseled using a tool; prefix for numeral. (Reference záo & zhuó)
dì qū	dēi qe	Tebchaw	地区 (chaws)	Region, area, region of an independent territory.	Region, area, region of an independent territory; country. (Reference guó)
dì shàng	shao dei;	sau teb;	地上	On the ground. (Reference dì & shàng)	On the floor/ground/land. E.g. "Sau peg teb" or "sau aav".

<sup>394</sup> The vowel sound of "o" in Mong pinyin is not the same as "o" in Han pinyin.

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
dì shuì	dei shei	teb se	地稅	Land tax. Zū (租) was an ancient term for land tax. E.g. tián zū (田租).	Land tax.
dì xiōng	gédi; gúdi	kwv tij	弟兄	Brothers. <u>Dì</u> means younger and <u>xiōng</u> means older brother. (Reference xiōng dì)	Brothers. Gé means younger and <u>dì</u> means older brother. (Also reference gē)
diǎn	díng	teev	点	O'clock; appoint time; other meanings.	O'clock; appoint time; other meanings.
diē	zí	txiv (子)	爹	Father (ancient usage). Same as Niè, diē is seldom used anymore. <u>Baba</u> or <u>fù</u> : daddy. Fu is also used for married woman or wife under a different character.	<u>Zi</u> (子): father.is an ancient term for dad. <u>yí</u> (iv): daddy.  (Reference yí, zí, zǔ) (Reference lào zi)
dié	dai	tais	叠	Fold; overlap; pile (up).	To fold; to pile (on).
dīng	dù	tum	叮	Bite; sting. The term yaǒ (咬) is often used as to bite.	Bite. <u>bleí</u> (plev): sting.
dǐng	dǐng	teem	顶	To be on top.	To pressure/force from the top; to push/lean against (top, side, bottom).
dòng	daoh	taug	动	Can; able to; easily; often; energy; move; stir; use; get moving; other meanings. E.g. <u>dòng lì</u> (动力): energy or power. <u>bú dòng</u> means still; <u>chī bù dòng</u> means cannot be eaten.	To have energy; can; to be able; to be well. E.g. <u>Nò zhi dao</u> (noj tsis taug) means cannot eat; <u>nò zhi dao</u> (nyob tsis taug) means can't sit anymore; <u>ngan dao</u> (nqaa taug) means able to carry.
dōu	dū	twb	都	All; whole; complete. E.g. "Cài dòu chí wǎn le" means "All the food had been eaten."	Already. The term is used differently between Han and Mong. E.g. "Móv <u>twb</u> nòj tag lawm" means "The food had already been eaten or being used up."
dòu	daǒ	taum	豆	Beans; peas; legumes; pules.	Beans or peas.
dòu	dau	ntaus	斗	Fight; tussle; contest with.	Fight; hit; punch.
dòu	dē	tawb	逗	To tease; tantalize; play with.	To tease; tantalize; play with.
dòu	do	to	窦	Aperture; hole; opening.	Aperture; damage as a wound, a hole, or an opening.
dū	dù	ntuj	都	Capital; big city. This term was used for capital as "Dà Dū" during the Yuan Dynasty, and ShǒuDū (首都 "ShauNDu"). (Reference tian 天)	<u>Ancient usage</u> : capital; metropolis (city). <u>New usage</u> : world, universe. The term is often used as Nǎ Dù meaning grand city (capital) or mother land.
dú	daoh	taug	毒	Poison; toxin; narcotics. (Reference Tu 屠).	Poison; toxin. Narcotics in Mong is yin (yees) (Reference yīn)
dú	dǔ	twm	犊	Ancient usage for ox. Today, it means "young cow". Now, niú (牛) is used for both cow and ox.	Ox.
dù	dù	tum	睹	To see or see. E.g. Mù dǔ (目睹 "muag tum"): eye witness.	Bite; to accuse (blame someone); to clamp.
dù	duh; dú	tug; dwv	堵	Stop; block; plug up; to bet. (E.g. traffic jam is "du che")	<u>Du</u> (tug): stop moving; stop flowing; come to a stop (from flowing, moving, shacking). <u>Dú</u> (twv): to bet; to gamble.
dù	dú	twv	赌	To gamble; to bet.	To gamble; to bet.
dù	dǔ	twm	读 (讀)	To read out loud. Another term is yue (阅) : to read, go over, scan, review, or inspect. (Reference niàn).	To read out loud. <u>Nian</u> ("nyeem"): to read.
dù	du	Tu; tug	杜	Shutout, stop; prevent.	Stop; cut; broke off; shut off.
duǎn	dǒng; doh	toom; tog	短	Short; piece (short); brief; shortcoming; deficiency; fault.	<u>Dǒng</u> : section. <u>Do</u> (tog): opposite side (as in a different party); two opposite ends (of an object).
duàn	du; deh; duo	tu; tawg tuag	断	Break; broken; cut off; quit; give up; decide; judge.	<u>du</u> [tu]: break off; disconnect; stop flowing (as water); cut off; to resolve a dispute; to judge; to administer (oneself, children, livestock, litigations, etc). <u>Deh</u> [tawg]: broke (use for round, flat, or

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
					un-lengthy object; explode. <u>duo</u> [tuag]: disconnect from life (as death); not working.
duàn	dong	toom	段	A section of; a segment of; a paragraph.	A section of; a segment of.
dui; duī	deī	teb	对(對)	Reply; answer; concerning; regarding; facing each other; and other meanings. E.g. "Wǒ duì tā shuō" means "I'm speaking to him."	Answer; reply.  E.g., "Wú deī nū" means "I'm answering him."
duō	duō; ndao	tuab; ntau	多	A lot; many; more. (Usage: Duo shao means how much. Shao means few. Duo shao literally means "a lot little".)	<u>Duō</u> : thick or countless. E.g. "neeg tuab ntwg" means lots of people in the sense that one cannot count because it's a crowd. <u>Ndao</u> : many, a lot, or more. E.g. "hov ntau" or "pis tsaug" both means how much. "Hov" is a preposition for "ntau" when asking a question. <u>Pis</u> : preposition for " <u>tsawg</u> " (few, little, or less).
duō	duō	tuam	垛	Crenel; battlements.	To kick with the bottom of one's foot; to support with an object (pole or bar) by using its ends to support or resist. E.g. <u>DuōCho</u> : fortification; defensive line; resistance; warring region; warring states.
duó	duó	tuav	夺	To take by force; to seize; content for; compete for; strive for.	To hold by force; to hold; not to let go.
duò	duò	tuaj	跺	Stomp one's foot; stomp by walking.	<u>Ancient usage</u> : going there by foot; coming there by foot. <u>Current meaning</u> : going there or coming there. (Reference Lai).
duò	Duo	tua	剁	Chop; cut; hack	Kill; turn off.
ěr	èr; ò	oj (koj)	爾; 尔	You; yes; this. <u>Ni</u> : you. <u>Tā</u> : he or she. Other terms that was used in Han language for "you" were rǔ (汝), ruò (若), <u>nǎi</u> (乃 you or your). E.g. ruò bèi (若輩) means you people.	You. èr (oj) is an ancient term for "you", but it is often referred by Mong as ancient talk or uneducated speech. Gèr (koj) is considered a more educated or formal term in Western Mong. . Ni (nv) in Mong means he or she. (Reference ni)
ěr	er	aws	爾; 尔	Was also used as a transliteration for "Yes" during Tang Dynasty. Also used as e'e (尔尔). <sup>395</sup>	Yes; ok.  (Reference shì & yǒu)
fā	fāi; fāng	faib; faab	发	To send out; to give out; issue; produce; bring or come into existence; etc. This term evolved into many meanings or usages.	<u>Fāi</u> : Divide; separate; split; to distribute; to send out; to give out. <u>Fāng</u> : Issue; trouble; annoyed; irritated; crazy; mad; insane.
fā (xiàn)	fān	faab	发(现)	To find out; to discover; to detect.	To search; to turn things upside down to look for something; or too many things in the way (e.g. the grass are too tall and too dense for one to go through).
fān	fān	faab	翻	Turn (over, upside down, inside out); rummage; search; look through; to translate; other meanings. (Reference cāi).	To search; to turn things upside down to look for something; or too many things in the way. <u>Cai</u> : to translate.
fán	fān	faab	烦	Trouble; annoyed; irritated; other meanings	Issue; trouble; annoyed; irritated; crazy; mad; insane. (Reference fēng).
fāng	fāng	faab	方	Square; direction; side; party; place (region & locality); morally; honest (ancient meaning); direction; side (party); place; method; and other meanings. xíng (形): form or shape.	Figure. Examples, "4 fāng" means square, 3 fāng means triangle, etc. <u>Fāng sí miǎn</u> (Faab xim meem) means perfect figures (perfect square, perfect triangle, and so forth) that all sides are equal.

<sup>395</sup> 新华字典, 尔字的解释 (Xinhua Dictionary on the word 尔(爾)).

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				E.g. Fāng xíng (方形) means square.	
fàng	fàng	faaj	放	To let go; to set free; release; lay aside; put aside; to place; to put; to send; to put out; other meanings.	To aid; to support; to send; to place down; to set aside.
fàng xin	fàng sa	Faaj sab	放	To trust; to have confidence; to rest assured; to set one's mind at peace; to believe in.	To set one's heart to believe; to trust with one's heart; to put confidence in one's heart. <i>ja sa</i> or <i>njing sa</i> ("ca sab" or "ntseeg sab") are newer terms and they also means to have hope.
fēi yáng	yang	yaa	飞扬	Fly upward; rise; float.	Fly; rise; float in the sky or space.
fēn	fīng; fai	feeb; faib	分	Divide; separate; split; part; and other meanings. E.g. Fēng kāi (分开): to separate (as divorce) or to split.	Divide; separate; split; to distribute; to send out; to give out.
fēn	fīng	feeb	分	Point; mark. Han use the term for minute, and the smallest unit of money. E.g. wei (微) as minute.	Minute; a bit; one 10th (1/10) portion of (something).
fēng	fāng	faab	疯	Mad; insane; crazy; without restraints; other meanings.	Trouble making; annoyed; irritated; crazy; mad; insane. (Reference fán).
fēng	fǒng	foom	封	A process when emperor give land or title to relatives or officials (with blessing); emperor praise to heaven; to seal into; close; density; port; storage; deposit; the end; lock.	To wish into; to bless into; to curse into; to create into; to ask for a result; to let heaven and earth know.
Fù	fǔ; fú	fwm; fwv	夫	Politician; leaders. Han go by "Da Fu" as high politicians or leaders. (Reference dà)	<u>Fǔ</u> : to respect; to treat someone as a leader. <u>Fú</u> : strong; powerful; high rank; leadership. E.g. "Zhōng Fú (tsoom fwv)".
fù	fǔ	fwm	副	A pair; a set (normally by 2). Han use this classifier for specific things (glasses; ear rings). This term is not consistently used. Examples, a pair of shoe is yī <i>shuān</i> xiě; a pair of ear rings is yī <i>duì</i> ěr huán.	The term is also used by Mong on specific things as "a pair" (glass, ear rings, coffin, etc.). The term is not consistently used.
gá; yà	gá; gó	kav; kov	轧	To press against each other; squeeze. Yà (轧) is standard mandarin. Gá is northern Chinese dialect.	To touch; to play with; to press against (as to touch).
gǎi	gai	kais	改	Change; convert; transform. (Reference biàn for "change")	Transform; convert; duplicate as copy. The term is often used for copying.
gài	gao	kaus	盖; 蓋	<u>Ancient usage</u> : umbrella; canopy over a carriage. <u>Current usage</u> : Lid; cover; cap; shell; approximately. Currently term is sǎn.	Umbrella; shell from rain or sun heat. (Reference bu for covering).
gān	gān <sup>396</sup>	qaab	甘	Sweet; pleasant taste; honeyed. <u>tian</u> : sweet. (Reference táng)	Good taste; good for the tongue. E.g. <i>Gān rī</i> ("qaab zib"): sweet. <i>Rī</i> : honey.
gān zi	(zǐ) gān nzí	(txiv) kaab ntxwv	柑子	Tangerine.	<i>Zǐ gān nzí</i> : tangerin or oranges in general. <u>zǐ</u> (txiv): fruit in general; a classifier for fruits.
gānzhe	guó nzhuo; gā zhī; gān zhī	quav ntsuas; kabtsib; qaabtsib	甘蔗	Sugar cane; perennial plant that has a stout; jointed stalk with smooth, yellowish green or purple skin.	Sugar cane. Guó nzhuo is an ancient term. <u>Gā zhī</u> (kab tsib) is another term used by sub-Mong dialect for sugar cane. <u>Gā/gān</u> : good taste.
gǎn	gǎn; gán	kaam; kaav	赶	Run after; to catch up; rush for; urgent job; issue; to go (to a place); ancient usage as to drive a heard of livestock); drive away; and other meanings. E.g. <i>Gǎnjí</i> (赶集) is to go to	<u>Gǎn</u> : duty; job; have something urgent. <u>Gán</u> : To manage; to control; to rule; to discipline. The term " <i>gán gā gán kv</i> " (kaav kab kaav khw) in Mong means to go to the market or manage at the market as to sell

<sup>396</sup> The articulation is done with the root of the tongue and the tonsil touching each other as the "g" is pronounced.

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				a local market or fair.	and to buy.
gǎn	gǎn	kaam	敢	Dare to; daring; brave; bold; courageous; be sure; be certain; take the liberty; make bold. Another term is <u>xú</u> (allow). E.g. <u>bù xú</u> (不许) means "not allow".	Dare to; allow. E.g. <u>zhi gǎn</u> (tsis kaam) means not allow. (Reference Zhùn).
gǎn jīn (gǎn jīn)	gǎn jīn	kaam ceev	赶紧	To lose no time; to hurry; to rush. <u>Gan jin</u> and <u>gan ji</u> are ancient terms. E.g. <u>gǎn kuài</u> (赶快). <u>Kuai</u> : fast.	To lose no time; to hurry; to rush, to have something urgent. <u>Gǎn</u> : issue, job, and task. <u>Jīn</u> : fast, quick, swift, or tight.
gǎn maò	gǎnmō	kaab mob	感冒	Got sick; got flu; got disease. <u>Maò</u> : sick.	Sickness; disease. <u>Gǎn</u> means virus or insects.
gǎnkuài	gǎnjīn	kaam ceev	赶快	Rush; hurry. (Reference <u>gán jǐng</u> & <u>sōng</u> )	To lose no time; to hurry; to rush, to have something urgent.
gàn	gán	kaav	干	1. Trunk; main part of the tree trunk; stem. 2. Do, act, work. <u>Gán</u> (杆): pole; staff. <u>Gān</u> (竿): pole; staff; rod.	The main part of a tree trunk, steel, pipe, leg, etc.
gàn	gàn	kaaj	盪	At night. Han also use the term <u>dàn</u> (旦) for dawn. <u>Guāng</u> (光): light; radiant. (Reference <u>zhāo</u> )	At dawn; shed light. (E.g. <u>kaaj ntug</u> means light is coming from the edge of the world which means dawn).
gāo	gāo	kaub	高	High; tall.	High in rank or leadership. <u>Shā</u> (sab) means high.
gào	gào	kauj	告	To tell; to ask for; to sue. Han often use the term as "to tell". <u>Yù</u> (喻): to tell, explain, understand, know, or be aware of.	To ask for; to go after on a persistent basis. (Reference <u>sù</u> 诉)
gàosu	gàosu	kaujxu	告诉	To tell; to inform.	To send a message as to inform.
gē	ngào	nkauj	歌	Song. (Reference <u>hū</u> & <u>chàng</u> & <u>jù</u> ).	Song, girl; female (unmarried).
gē	gé; gú	kwv	哥	Older brother. Another term is <u>xiōng</u> .	Younger brother.
gé	geí	kem	隔	Separate (older term). Current term is <u>fēng kāi</u> (separate or separation).	To separate; to divide; to partition. (Reference <u>fā</u> )
gé	gō	kom	格	Fight; other meanings. E.g. <u>gé dòu</u> (格斗) as to fight. <u>Gé</u> is also used in pricing as " <u>jià gé</u> " (价格) literal meaning to fight over a price..	Fight (as locked in a fierce wrestling); to hustle. Mong also use the term for pricing as "kom nqe" meaning to work out (hustle over) a price or to bid.
geí (geí)	geí	kev	给	To give; present; grant; to hand over something; and other meanings. The term is pronounced as <u>geí</u> .	To collect (money, goods, etc.). To give, present, or hand over is <u>jié</u> (ceev) or <u>muō</u> (muab).
gēn	gán	kaav	根	Root; base; origin source; thoroughly.	Main part (often used as a classifier for tree trunk, leg, steel, pipe, etc.); based, roots, trunk; foundation; to control. <u>háo pao</u> ("hauv paug"): Root or original source; base.
gōng	gōng	koob	工	Profession; craftsmanship; exquisite; excellent; delicate; workmanship, and other meanings. (Reference <u>gōng míng</u> ).	Name and fame; the perception of one's fame; reputation; great (as great grandparent); mechanical tools (camera, typewriter, abacus (koob suav nyaj)).
gōng	gōng	koob	功	Achievement; merit; success; skill; fame. (Reference <u>gōng míng</u> ) The term <u>yù</u> (誉) also means reputation, renown, or fame.  (Reference <u>gōng míng</u> ).	Name and fame; the perception of one's fame; reputation; great (as great grandparent); mechanical tools (camera, typewriter, abacus (koob suav nyaj)). The term is also used with <u>ming</u> as " <u>gōng míng</u> " (koob mee) which means fame.
gōng	gōng	koob	公	Father in-law; respected term for elderly man; nobility; duke; male. The term is also used for mother's father as <u>wài gōng</u> . E.g. <u>Gōng sī</u> (公司) is a place to work, and <u>gōng zuò</u> (工作) is one's work.	Name and fame; the perception of one's fame; reputation; great (as great grandparent); mechanical tools (camera, typewriter, abacus (koob suav nyaj)). E.g. <u>yě gōng</u> means great grand-father; <u>pù gōng</u> means great grand-mother.



Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
gōng	gōng	koob	供	Provide for; furnish; supply. E.g. "Yī RMB kényī gōng yī ge rén zuò chē" means one RMB can supply one person to take the bus.	Be able to provide, furnish, or supply (use for food consumption ideologies). E.g. "ib cim teb <u>koob</u> yib xyoos".
gōng	gōng	koom	共	Common; share; altogether (in the sense of total or tally).	Common; share; altogether (in the sense of combining or joining).
gōng	zí	txiv	公	Male. Present term is <i>nán</i> (男 male). (Reference <i>mǔ</i> )	Male. Another term is " <i>de</i> " (taw) which is used for animal.
gōng míng	gōng mǐng	Koob meej	功名	Fame.	Fame.
gòng	gōng	koom	共	Share; commonly possess; together; communism (共产); and other meanings.	Share; commonly possess; united; among; together.
gong chǎn	gōng chǎn	koom tshaav	共产	"United Property"; Communism.	Communion.
gōu	gǔ	kwj	沟 (溝)	Ditch; drain; channel; trench; groove; gutter; waterway; gullet; gulley.	Ditch; drain; channel; trench; groove; gutter; waterway; gullet; gulley.
gū lu	lū lu	lub lug	轱 轳	Wheel; turn; roll. <u>lūlu</u> (轱轳): rumbling of a cart wheel or tools such as well-pulley, windlass, winch.	Wheel. Lū is a classifier for round or hollow objects.
gū niǎng	go bù; go niang <sup>397</sup>	qos puj; poj niam	姑娘	Female suitable for being someone's wife; girl. <u>Niǎng</u> : mother. (Reference <i>niǎ</i> ; <i>niǎng</i> )	<u>Go niang</u> : daughter-in-law. <u>Go bù</u> : female; addressing one's wife. <u>Nǎ</u> or <u>niǎ</u> : mother.
gǔ	gū; gǔ; gu	qub; kum; kug	古	Ancient; of ancient style; simple; honest; sincere; restore ancient ways; return to ancient; a family name.	Ancient; old; in the past; not current; not fresh. Other variations are <u>gǔ</u> (kwm), <u>gǔ</u> , or <u>gu</u> (kug). E.g. <u>gǔn gǔ</u> (keeb kwm) means ancient history or from the beginning of time; <u>Tshoob kug</u> means ancient wedding custom.
gù	gù	nkuj	故	Hence; therefore; for this reason; die; of the past; former; old; friend.	Unconscious; hurt; smashed; smashed into; die (as being smashed).
gù	gù	kuj	顾 (顧)	<u>Ancient usage</u> : On the contrary; instead; but; however; nevertheless. <u>Modern usage</u> : take care of. <u>gù</u> (故): hence; therefore; for this reason; die; of the past; former; old; friend. <u>zhào gù</u> (照顾): to look after.	On the contrary; instead; hence; therefore. <u>Zhao gu</u> ("tsoom kwm"): to look after.
guā	guǎ	kuam	刮	Scrape; shave.	Scrape.
guà	kuā	khuab	挂	Hang (on the wall; door; shoulder; etc.); hang up; suspend; be pending; other meanings. Example, "guò zhe" means hang on (something).	To hang something; be delayed or pending; got caught by. <u>Kuō zhe</u> (khuab tsawv): hanging
guān	ge	kaw	关	Shut; close; turn off; lockup; and other meanings. Other terms for close or shut are <i>yǎn</i> (掩), and <i>bi</i> .	Shut; close; turn off; lockup. (Reference <i>kāi</i> )
guān zhào	zhǎo gǔ	tsom kwm	关照	关照: to care for. (Reference <u>zhào gù</u> 照顾)	To look after. (Reference <u>gù</u> 顾)
guǎn	guǎn; gǐl ; gang	kuanv; kilj; kaav	管	Concern oneself with; mind; care about; to control as to discipline; and other meanings. (Reference <i>Na</i> )	Concern oneself with; mind; care about; border. <u>Gil</u> is a newer term from the Laotian language. <u>Kaav</u> : to manage; control; supervise.
guī jù	geí jai	kev cai	规矩	Custom; established practices; rule or habit; conforming to the norms.	Custom; established practices; rule or habit; conforming to the norms.
guǐ	geí	kev	轨	<u>Ancient usage</u> : road tracks. <u>Current meaning</u> : rail; (train) track; course.	Path with tracks (human, animal, wagon wheels) as a road; road; way; course or path for sense of direction. Mong continue

<sup>397</sup> The articulation is done with the root of the tongue and the tonsil as the "n" is pronounced.

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				<i>lù</i> (路): road. <i>háng</i> (径): track, path, or trail. <i>lǐng</i> (径): footpath, path, trail, track, road, way, or means; <i>tú</i> (涂) for way, road, route, or path.	to use this term for all kinds of road or street.
Guì	gǐ	kim	贵	High priced; expensive; costly; dear; valuable; precious; of high rank; exalted; noble.	Expensive; costly; valuable.  (Reference pián yì)
guō	guo	qua	郭	Outer wall of city; frame; rim.  Reference Guo	Foundation and/or frame for a house/home. The term is often used as "guo jei" (qua tsev).
guó	Guor; guo	Quas; qua	国	Country; state; nation. <i>guó jí</i> (国籍): Nationality; citizenship.  (Reference dì, qū, rén, qū)	<b>Guor/Guo</b> : a specific area; a foundation for a home; a division of land (as a country); to indicate a place; to place emphasis on an object such as person, people, place, or thing.
guó jia	guojei; guozheí	qua tsev (qua jev)	国家	State; country; nation; place where one belong.	Foundation or place for a house/home. <i>dei qe</i> (teb chaws): land and places; Country or nation.
guò	guò	kuaj	过	Go through/across; past by; familiar; already; cross; pass; undergo; go over; completion of an action; past experience; go over as a review with one's eyes; read over; visit; other meanings. <i>hé</i> (核): checking.	To inspect; review; check; to grade; to go over; to examine. <b>Dluo</b> (dlua) is to past by, familiar, or already.
hāi	hāi	haib	咳	To express sorrow; regret; surprise.	Mong used the sound to express sorrow in their singing folksongs (lug txaj) and at funeral for chanting/crying out.
háí	ha	ha	还	Still; yet; nevertheless; even more; still more; also; use for emphasize; other usages.	Then; as a result.  (Reference cai 才).
háí shì	ho shì; ha shì	hos sis has sis	还是	Or; still; yet; nevertheless; all the same; unexpect; had better. <i>Huo zhuo</i> : "or". <i>Shì</i> : is; to be; am; are; was; were. (Reference danshi)	Or; still; yet; nevertheless. <i>Shi</i> (sis) means "but" in Mong, but the term is often used with "ho (hos) as ho shi or dan shi. <b>Yo</b> (yog): is; to be; am; are; was; were.
hǎi	há; háí	hav; haiv	海	Sea; lake; ocean; a great number of people coming together; expanse; extra-large; and other meanings. <i>Zú</i> (族): nationality, race, ethnic group, or clan.	<b>Há</b> : sea or large lake (often used as há zí). <b>Hái</b> : great number of people coming together to form a nation; nation; ethnicity; race. E.g., hái Mōng (haiv Mong), hái neeg, etc.
hàn	hǎn	haam	焊	Weld; solder.	Welder; solder copper, silver, and iron.
hàn	hàn; hǎn	haaj; haam	汉	<b>Ancient meaning</b> : man; being macho; brave man; not coward. <b>Current usage</b> : <i>Hàn Zu</i> (汉族): Han nationality or the majority people of China; Han Dynasty; milky way.	Strong; active; brave; leader; one who has responsibility; strongest of a group (leadership); leader of a herd of horses.
hàn	hū	Hws	汗	Sweat.	Sweat.
hǎo	Hò	hos; hoj	好	Good; fine; nice; friendly; kind; other meanings.	Good; ok; a gesture term for showing courtesy.
hǎo de	rongdao	zoo ntau	好得很	Very good. Other variations: hèn hǎo (hén hǎo) (Reference róng)	So much better; very good. rong hǐng ("zoo heev")
hǎo hǎo (háo hǎo)	hòhò	hojhoj	好好	To wish good things (e.g. Haohao xuéxí means wish someone good luck in studying).	Okay; wish as what has been said.
hào	hào	hauj	号	Order; verbal command.	Deceiving; to influence by interjecting fear. E.g. hauj ntxag.
hē	hao	haus	喝	Drink.	Drink; inhale.
hé	há	hav	何	Ancient usage: "What?" Other means: "which, why, who, or	What?; what is it?

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
hé	hā	hab	和	use in a rhetorical question. Together with; use to indicate relationship; comparison; to combine two things or groups together; and; sum. <u>Bin</u> : and.	And.
hé qīn	ha cīng	Ha txheeb	和亲	To start or bolster a family relation by marriage between clans.	Blood relatives; family by blood. (Reference qīn 亲)
hěn	híng	heev	狠	Ruthless; merciless; firm; vigorous; harden one's heart.	Being tough; ruthless; relentless; vigorous; harden one's heart.
hěn (hén)	híng	heev	很	Very; a lot. The term is added to a verb to stress greatness or large amount. (e.g. "hen hao" or " <b>hao de hen</b> " means very well; " <b>bao de hen</b> " means too full).	Strong; tough; tough as a personality; greatness or large amount depending on it is used. E.g. bú híng (puv heev) means very/too full; shāng híin (saab heev) means very tire or badly hurt.
hěn xīn; xīn hěn	sāhén	sab heev	狠心; 心狠	Heartless; merciless; cruel; harden one's heart. <u>Xīn hěn</u> is the older term. <u>Hěn xīn</u> is the current term.	Short temper; tough; heartless; fierce.
hòu	háo	hauv	后	After; afterwards; later; in the back; rear; behind. The term is used under time situations for later or future. It is used as behind or rear when it is referring to direction. E.g. houmian (后面) and yihou (以后).	<u>Time</u> : Front; forward; future. <u>Place or direction</u> : beginning; still to come; in the direction of travel.
Hòudài	háodài	hauv ntej	后代	Later periods; later ages.	Previous period; ahead.
hū	hú	huv	乎	Exhale; in; at; from.	In; inside.
hū	hu	hu	呼	<u>Ancient usage</u> : to call; to address someone; shout; cry out. "chēng hu" (称呼) : to call or how to address someone. Standard term is jiào (叫).	To call; to call out; to shout; to cry out; to sing; to address someone; to give someone a telephone call.
hú	hū	hub	壶	Jar; vase. <u>hú jiǔ</u> (壶酒): a jar of wine. <u>jiǔ gāng</u> (酒缸): wine jar. <u>wèng</u> (瓮): earthen jar. <u>Hú</u> (壶): pot, kettle, bottle, flask.	Earthen jar; jar; porcelain jar, vase. <u>Hú jí</u> (hub cawv): jar of wine.
hú	hú; hǔ	hum	胡	Mustache or beard; recklessly; carelessly; wantonly. <u>Ancient usage</u> : the Northern non-Han nationalities during Han Dynasty. E.g. DongHu (东胡) (Reference Hu zi 胡子)	<u>Hú</u> : clean; no genetic problem or disease. E.g. <u>Mong Hú</u> (Monghú) means genetically clean or pure Mong blood; <u>Hǔ</u> means united; getting along; association. E.g. <u>Mong Hū</u> or <u>Hu Mong</u> means United Mong.
hú	zhú	tsuv	虎	Tiger. The term also has the pronunciation of hū at other times.	Large cats (tigers; lions; leopards; jaguars; mountain lions); standard term for tigers; ferocious; stalwart; beast.
hú zi	hǔ zi	hwj txwv	胡子	Moustache; beard; or whiskers. Another term for beard or mustache is xū (须).	Moustache; beard; whiskers. (Reference hú 胡)
huá	huǎ	huam	华	Radiance; magnificence; splendor; prosperous; flourishing; luxurious; time; "Chinese"; China in ancient time according to present-day Han's interpretation.	Expansion; to flourish; to expand; to grow (externally).
huá ren	huǎ ren	huam zeeg	华人	Descendants of China people who was born and live outside of China.	Multiply thru offspring.
huà	huǎ	huam	话	Words; talk; spoken words. E.g. shuō huà means to speak. Cí also means word under Mandarin.	Poetry, idiom, expression, vernacular. (Reference yu 语, yuyan 言语, KaiZi, & shuō)
huáng	huā; huàng;	huab; huanj	皇; 黄	皇: Grand; magnificent; sovereign; a surname; used as HuangDi (皇帝) for	Sky; high; grand; magnificent; used as HuāDai for lordship or God who has full

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
	fuàng	faaj		Emperor. 黄: Yellow; sallow; xanthic; gold; yolk; pornography; short for HuangDi (Yellow Emperor).	authority. Dlàng: yellow. (Reference di)
huángdi	huàngdi fuàngdi	huanj tim; faaj tim	黄帝	Yellow Emperor.	The Mong's ancestor who defeated the devil "Ntxig Nyoog". Fuàngdi is mostly used by Western Mong as Fàngdi ("Fajjim").
huángdì	huādai; huàngdi	huabtais huanmtij	皇帝 黄帝	Emperor; imperial ruler.	Lord; deity; god; divine being; emperor.
huǒ	hluǎ	hluav	火	Anger; temper; thriving; fire; firearms; fiery; flaming; and other meanings. E.g. huǒ qì means anger, temper. Another term is nù (怒).	Fire flame. Huàqi: rage and anger.
huǒ qì	huǎ qǐ	huam qim	火气	Flaming or very angry. Another term for angry; resentment; hatred; grudge; blame is yuàn (怨). E.g. yuàn nǎo (怨恼), yuàn qì (怨气); yuàn wàng (愿望).	Become angry; fury upset. Another term for angry is bau te (npau tawg).
jī	ji	ntsig	击; 擊	Beat; hit; strike; attack; assault; collide with.	To hit; to punch; fist.
jī	Ji	Ntsig	姬	Clan name existed during Shang and Zhou Dynasty.	One of Mong ancient clan names before their family names were converted.
jī	jāng	jaav; caav;	机	Machine; engine; and other meanings.	Machine; engine.
jī	Jī	jib, cib	缉	Seize; arrest; apprehend.	Seize; apprehend; to arrest; to attract as wanting to capture. The term is gradually vanishing.
jī	jī, cī	jib, cib	鸡	Chicken; to crow like a chicken to attract chicken (s); female prostitute (new meaning).  (Reference Zhōu)	To point a gun or a weapon at someone as to prevent from fleeing; to seize; to arrest. Gā (qab): chicken. Nguo (qua): to crow. Dli (dlib): to draw something or someone to one's position as into a trap or plan.
jī	kī	khib	畸	Odd (number).	Odd (number); jealous.
jí	jei	jev; tsev	籍	Place of original; hometown. Zhài (寨): village, stockade village, mountain stronghold, or camp (stockade).	Home; house; building.  (Reference jiā).
jí	jíng	ceev	疾	Swift; fast; quick. Jù (遽): hurriedly, speedily, hastily, and frighten. (Reference kuài 快)	Fast; urgent; quick, rush, urge, seize; apprehend; swift; grip tightly.
jí	jíng	jeev; ceev	急	Urgent; fast; rapid; sudden; anxious; and other meanings.	Fast; urgent; quick, rush, urge, seize; apprehend; swift; grip tightly.
jí	jǐ	jim (cim)	几	Few; some; several, how many. (Reference jì 季)	A period of (time).
jí diǎn	jǐ dīng; jí dīng	Jimteev; cimteev	几点	1. some. 2. what time xiǎo shí; hour. diǎn; o'clock	jǐ dīng: measure of time; measure of weight; mark of time. dīng; hour; o'clock.
jí	juh	cwg	汲	To draw water.	To draw; to catch with a container.
jí	nji; nǐ	ntsig; nstim	吉	Lucky; auspicious; felicitous.	Lucky; auspicious; felicitous; reverence; appreciation; approbation. E.g. "txaj ntsig; txaj ntsim; muaj ntsim".
jì	jǐ; zǐ	jiv; txiv	挤	Crowed; to packed in.	Tight; crowded.
jì	jǎ; jǐ	jam; cam; jim	际	Border; boundary. Jì (迹): marking; tracing; and tracking. Zhì (志): to remember, keep in mind, keep in records, mark, or sign.	Jǎ: border, boundary. E.g. jǎ dei ("Cam teb"): border between two properties. Jì (cim): to mark; mark(s); to outline (properties); to jot down on paper, land, or memory; to remember (memorize).
jì	Jì; ju	cim; cwj	记	To remember; bear in mind; note down; note; record.	To remember; bear in mind; to mark; a mark; to outline; to record.

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
jì	jǐ	jim; cim	季	Season; a period of time; and other meanings. (Reference jì 几)	Season; a period of time.
jì	ja	ja; ca	寄	To send; to post by mail; to deposit; to place; to depend on; to attach oneself to; adopted.	To place; to put away. (Reference song for sending).
jì	zi	txi	祭	Offer sacrifices to; hold a memorial ceremony for.	Offer or sacrifice to; hold a memorial ceremony for.
jiā	jeí	jev; tsev	家	Home; family; place where one belong. <u>Fang</u> : house or building. <u>Jiā</u> (加): add, plus, increase, raise. <u>Shì</u> (氏): ancient term for family.	Home; house; building. <u>lei ning</u> (tsev neeg): family.
jiā	Nzí	ntxiv	加	Add; plus; increase.	Add; plus; increase.
jiǎ	juá	juav; cuav	假	False; fake; bogus; counterfeit; sham; phony; suppose; presume; make use of. <u>Weí</u> (伪) also means false, fake, bogus, or counterfeit.	Fake; bogus; counterfeit; sham.
jià	jài	jaij; caij	驾	Ancient usage: to ride; drive; draw or pull a carriage; pilot; carriage; vehicle. Today Han go with the term <u>kai</u> and <u>qi</u> for driving. Another term for driving a wagon is <u>yù</u> (驭).	To ride; to be on top. <u>zhang</u> (tsaav): to drive; to steer; to be in control. (Reference <u>lā</u> , <u>zhǎng</u> , <u>qí</u> , <u>zai</u> )
jià	jáng	caav; caam	架	Fight; quarrel; fend off; ward off; and other meanings.	To speak out; quarrel; argue; fend off. E.g. <u>caam nge</u> means to fight over a price
jià	nzā	ntsab	稼	Grain (sow); crops; cereals.	Grain (sow); raw rice grains.
jià	zin	txee	架	Shelf.	Shelf.
Jià zhí	zà nzhī	txajntsim	价值	Value.	Value; worth; merit.
jiān	jīng	Jeeb	间	Between; among; room. (Reference Shijian)	Time in between; the present era. E.g. "zeejjeeb/zeejceeb" (rènjing).
jiǎn	zá	txav	减; 减	Subtract; deduct; minus; reduce; decrease; diminish; cut. E.g. <u>jiǎn féi</u> (减肥): to cut fat or to lose weight.	Subtract; deduct; minus; reduce; decrease; diminish; cut.
jiǎn	zā; zá	txav	剪	Cut; clippers; shear; scissors; exterminate.	Zā: Scissor; shear; clippers. Zá: to cut.
jiǎng	jiǎng	jaam; caam	讲	Speak; talk; say; tell; explain; discuss; stress; pay attention to; consider; be particular about. <u>xù</u> (叙): to talk or chit chat. <u>chǎo jià</u> (吵架): to argue.	To speak out; quarrel; argue; fend off. Mong in China also currently use the term as <i>to speak</i> . <u>Chaǒ</u> : to poke each other or to verbally attack each other. Example, <u>sī chaǒ</u> . (Reference <u>si</u> )
jiàn	jah; jea	tsag (nrag);	剑	Sword; sabre.	Knife; sabre; dagger. <u>Ndàng</u> (ntaaj): sword. (Reference <u>dōu</u> )
Jiāng shān	Jiāng shān	caab saab	江山	Rivers and Mountains.	Rivers and Mountains
jiāo	jā	cab	胶	Gluey; glue; sticky rubber liquid. <u>Zhān</u> (粘): glue, stick or paste.	Gluey; glue; sticky rubber liquid.
jiāo	jō	job; cob	教	Teach; instruct.	To train; to teach; to lead someone to do something; to influence.
jiāo	jō	job; cob	交	To hand over; deliver; meet; join; intersect.	To directly hand over something to someone, to directly assign to someone.
jiāo	zhè	tsawb	蕉	Banana. (usage: <u>xiang jiao</u> or <u>gan jiao</u> ).	Banana tree. <u>Zi zhè</u> (txiv tsawb) is banana. <u>Zi</u> : classifier for fruit.
jiǎo	jó	cov	绞	Twist into one; twist; wring; reaming; hang by the neck; wind; skein; hank.	Twist together; wring; skein. Another term for twisting is "ntswj".
jiǎo	juá	cuav	矫	Pretend; feign; counterfeit.	Disguise; fake; counterfeit; pretend (spy).
jiào	jò	joj; coj	教	Teach; instruct.	To lead someone; to influence; to take.
jiào xué	jō xú	cob xyum	教学	Teaching.	To train; to lead; to teach.
jiē	jai; zai	txais	接	To receive; accept; to welcome; to	To receive; to accept; to welcome; to catch;

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				meet; contact with; to connect; to link up; to take cover; succeed; catch.	to borrow; to lend. Zuo (txuas) means to connect or to link up. (Reference Jiè)
jiē	ji	txi	结	To bear (fruit).	To bear (fruit); to offer to (God/spirits).
jié	chéi; jěi	tshev; cem	讪	Chide somebody for his fault; expose someone's hidden mistake; to open or unhide something.	Chei (tshev) means to chide or scold somebody. <b>Jeĩ</b> (cem) in Mong Leng version means to expose, open up, or unhide. <b>zhě</b> (tsawm) and <b>chéi</b> (chev) also mean to chide or scold.
jié	já; zá	txav; txiav	截	Cut; separate; sever; section; chunk; length; stop; check; intercept; other meanings. <b>jiě</b> (解): to separate; to divide; to split; and other meanings.	To cut; separate; stop; intercept; chop. "Jiav/txiav" is only used among Mong Dlaw/Daw speaking.
jiè	jai	cais	解	To split; to separate; to divide; to unbutton.	To split; to separate; to divide; to keep apart.
jiè	já; zá	jav; txav	戒	To give up (smoking, drinking, etc.). E.g. jiè yān (戒烟) means to quit or stop smoking.	To cut; separate; stop; intercept; to chop. Mong also say zá yan (txav yeeb) means to quit or cut back in smoking.
jiè	jai; zai	txais	借	Borrow; lend; loan; other meanings. (Reference Jiè 接)	To receive; to accept; to welcome; to catch; to borrow; to lend.
jiè	jǎ; jiě	cam; ciam	界	Boundary; border; scope; range; extend; and other meanings. E.g. jiè xiàn (界线), jiè yù, jiè zhǐ, jiè zhuāng.	Usages: ja dei (cam teb); Ja áng (cam aav), etc.
jīn	jīn	ceev	紧	Tight; fast; firm; close; tighten; fasten; too tight; urgent; pressing; hard pressed.	Tight; fasten; pressing; fast.
jīn	jīn	ceev	尽	To the greatest extend or degree possible; give priority or precedence to; furthest; most. Example, jīn kuài (尽快) as quickly or promptly.	Tight; fasten; pressing; fast. "Jīn nrooj" is equivalent to jīn kuài in Mandarin.
jīng	jīng	Ceeb	京	Ancient term: ten million. Current meaning: Capital of a country; a surname.	<u>Ancient usage</u> : Heavenly city; metropolis. <u>Current usage</u> : Heaven; capital. E.g. Longjīng ("Looj Ceeb"): Mong capital of Laos.
jīng	ji	ci	晶	Bright; glittering. <b>xiōng</b> (炯): bright or shinny. <b>weī</b> (炜): bright;	Bright; glittering; shiny/shining.
jīng	jīng	ceeb	兢	Fearful; cautious. E.g. jīngjīng (兢兢). <b>kǒng</b> (恐): to be afraid, fear, scare, frighten, or terrify.	Fearful; frightened; to alert; to alarm. (Reference jīng).
jǐng	jíng	ceev	警	Alert; vigilant; warn; admonish; alarm; sharp; keen; police. <b>jǐng</b> (敬): to warn or to admonish.	To control; to police; to stabilize. E.g., jíng sǔ (ceev xwm). <b>Sǔ</b> (xwm): trouble, accident, or abnormal incidents; issue.
jiǔ	jé	cawv	酒	Whisky; wine; alcohol; liquor.	Whisky; wine; alcohol; liquor.
jiù	jě	cawm	救	Rescue; save; salvage; help; relieve.	Rescue; save; salvage; help; relieve.
jiù	jei	ces	就	Then; therefore.	Then; therefore; as soon as.
jiù	jiu	ncu	旧	Old friendship; old acquaintance. E.g. <b>Sī jiù</b> (思旧) means to think of old friend(s) or to be nostalgic, and it was an <i>older term</i> .	To miss; to remember. E.g. <b>Sī jiù</b> (sib ncu) means to miss each other or to yearn for each other (previously acquainted). (Reference sī)
jiù	Jeĩ, zě	ces; txawm	就	As soon as; therefore; and other meanings.	Then; therefore; as soon as.
jiù shì	jei yoh	ces yog	就是	Then it is...; therefore it is...	Then it is...; therefore it is...
jú	jū	cub (jub)	焗	Ancient usage: steam cooking; feel suffocated; be stifled.	Steam cooking.
jué	já; zá	txav	决	Make a decision; decide; determine; definitely. Han often go by jué tīng (决定) as to decide.	To cut; to stop; to decide. (Reference jué dīng)
jué dīng	já zǐ; zá zǐ	txav txim	决定	Decide; decision; make up one's mind.	Decide; decision; make up one's mind.

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
jù	Jà; zà	jaj; txaj	剧	Drama; play; show; opera. E.g. jīn jù 京剧 (Beijing opera). (Reference gē & shuō)	Folk song; poetic songs; poetry; wisdom poems. E.g. Lu jà (lug txaj).
juàn; juǎn; quán	Je; njhuo	caws; ntshuag	卷	<u>juàn</u> : book; file; fascicle; volume, examination paper (卷子). <u>juǎn</u> : roll; spool; reel; bind; wrap (卷巴) <u>quán</u> : honest; bend (old usage)	<u>Je</u> : roll, curl. <u>njhuo</u> : Stack of (flat or long items); handful of; bunch of; slot of, a volume; etc.
kāi	keī	keb; qheb	开	To open; to turn on; to start; to drive; to begin; and other meanings. <u>Huā kai le</u> (花开了): flower is blooming. <u>Kāi Shuǐ</u> (开水): boiling water. <u>mén kai le</u> (门开了): door is opened. <u>kai che</u> (开车): driving.	To open; to turn on. <u>Keī che</u> (qheb tshéb) means to turn on the car. <u>zhǎng</u> ("tsaav"): to be in control, to steer, to drive. (Reference zhǎng 掌)
kāi shí	keī shǐ	qheb shim	开始	Start; begin; start doing; initial stage; beginning.	Start doing; start testing; test it out; begin and try
kǎi	kai	qhais	楷	Model; pattern.	Carve; carving; engrave; engraving.
kǎi zì	kai zi; ka zi	qhais txwm; qha txwm	楷字	<u>Ancient usage</u> : Model characters; model scripts; often used as "regular characters" by past writers.	<u>Qhai zi</u> : carving characters. <u>Qha zi</u> : teaching characters; teaching scripts; written words. Mong developed a newer term, "zha nde" (tsaj ntawv).
kàng	kang	qhaa	炕	Bake or dry by the heat of a fire.	Bake or dry by the heat of a fire; hang b
kaō	kaō	khaum	考	1. One's deceased father. 2. Ask someone to answer a tough question; give or take an examination. Kaō (烤): to warm, bake or roast by a fire. (Reference kaō and sài).	1. To be cursed. 2. To lay one's body part(s) on something or lean something against something else; sitting by or laying by a fire place or on a log (e.g. khaum ntawm cub tawg) .
kaò	kaō	kaum	靠	To lean; lean against; depend on. Yī kaò (依靠): to lean on or lean against.	To lean on. To lean or lean against is yī. (Reference yī & yī)
kaò	kǎo; kao	khaum; khaus	靠	Scorn; despise someone.	<u>Kǎo</u> (khaum): scorn or despise someone. <u>Kao</u> (khaus): itch.
kaò bī	kao bī	"khaus pim"	靠屌	Scorn; despise someone; curse; call names (literally means "screw your mom" or "screw your hole". This term is used in north China and only used in south among Mong Communities.	To call name or to curse on a female as "screw your vagina". But it also means "itchy vagina".  (Reference mā bī)
kē	ké	khawv	棵; 颗	Use as a classifier for things. Examples, kē shù as a tree; kē yá chǐ (颗牙齿) is a set of teeth.	Use as a classifier for things. Usage: ké ná (khawv nav) as a set of teeth.
kē	kō	khob	磕	To knock; knock out.	To knock. Kē is the pronunciation for scratching or digging in Mong.
ké	kaō; kàokaō	khaub	壳	Shell; casing; case.	Shell; casing; outer layer. Mong also say plhaō (plhaub) when referring to shell.
kē	Keī	nqhes	渴	Thirsty; thirst; yearningly.	Craving, thirsty, thirst.
kē bī (ké bī)	kao bī	"kaus bim"	可鄙	Mean; despicable. (Reference kaò bī)	To despise or to disdain a female.
kē qì	ke qī	khaws chim	可气	Ancient saying: Upset; annoyed; annoying.	To deserve for being upset or to be upset due to one's negligent. <u>qī</u> (chim): to be upset or unhappy.
kè	gě	kawm	课	Lecture; lesson; course; subject; class; classroom; period. (Reference xué)	<u>Gě</u> (Kawm): study; to learn; lesson; course; subject. <u>qáng</u> ("chaav"): room; space of room.
kè	kuo	qhua	客	Guest; visitor; customer; person who is not part of the family or a place; passenger; customer.	Guest; visitor; customer; person who is not part of the family or a place.
kěn	kín	kheev	肯	Agree; consent; be agreeable; willing or ready to do something; be liable;	Allow; agree; consent.

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin and other meanings.	Meaning in Mong
kōng	kōng	khoob	空	Empty, hollow; unoccupied; void; air space; in vain; for nothing. Hang also use the same character as "kòng" means to have free time.	Empty, hollow; unoccupied; air space. (Also see Kòng)
kòng	kōng	khoom	空	Free time; spare time; leisure time; leave empty or blank; vacate; empty; unoccupied space. Mandarin use the term for as adjective and noun.	1. To have free time, be free, spare time or leisure time. 2. To leave vacate or empty as to be available. Mong use the term as a verb.
kōu	kē	khawb	抠	Scratch; dig (out) with a finger; carve; cut; stingy; closefisted; penny-pinch. Other terms are náo (挠) and saō (搔).	Scratch; dig.
koǔ	kóa	qhov	口	Mouth; hole; gateway; entrance; opening; people; population. E.g., <u>mén koǔ</u> : door/door way/opening. <u>lu koǔ</u> : the intersection of two roads. <u>kēng</u> (坑): hole; tunnel; pit; hollow; harm by cunning or deceit; cheat. <u>Liǎn koǔ zhū</u> (两口猪): two pigs. <u>Liǎn koǔ zi</u> (连口子): a couple (wife and husband). <u>Si koǔ zhī jiā</u> (四口四口之家): a family of 4. <u>koǔ jiǎo</u> (口角): corner of the mouth. Other terms for hole, cave, and grotto are <u>kū</u> (窟), <u>kū</u> (壑), and <u>xué</u> (穴).	Hole; use as a classifier for things that resemble hole (e.g. mouth, eye, ear, toilet, door, window, cave, etc.). <u>kóa jiao</u> (qhov ncauj): mouth.  Mong don't use koǔ (口) when referring to a pair or a set; but <u>kū</u> ("khub"). Examples, <u>yī kū nǎ zǐ</u> ("ib khub nam txiv") as a couple (husband and wife); when referring to livestock, "yī kū" automatically means a male and a female.
koù	kō	khob	叩	Knock; tap; rap; kowtow; inquire. <u>kuāng</u> (眶): to bang; <u>khuǎn</u> (欸): to knock or tap.	To knock or tap. When one is banging, Mong often refer to it as hitting. (Reference daǎo)
koù	kě	khawm	扣	Button; buckle; bolt; knot; other meanings. Han also go by niǔ (纽) as button, handle, or knob.	Button; buckle; connect; to hold/wrap around (as to wrap two arms around as to hug).
koù zi	kě zǐ	khawm txwv	扣子	Button; knot.	Only button and knot used for holding (such on clothes).
kǔ	kǔ	khum	苦	Cause someone to suffer; give someone a hard time; bitter; hardship; suffering; misery; painstakingly. Often used for bitter.	Mong use the term as juǒ kǔ (cuaj khum) meaning bitterly in the sense of selfishness. Mong also say "qa dlob" as selfish.
kù	kù	khuj	酷	Cruel; oppression. E.g. Kù liè (酷烈) means cruel or fierce.	Cheat; deceive; unfair. E.g. "kù hì" ("khuj hij") means unfair and fierce.
Kuā	kua	qhuas	夸	Praise; compliment; exaggerate; overstate; brag. E.g. <u>kuā jiǎng</u> (夸奖) means to praise; <u>kuā kè</u> (夸克) is to brag; <u>kuā shì</u> (夸示) is to show off; <u>kuā zhāng</u> (夸张) is exaggerating or overstating.	To praise; to compliment; to honor; to say good things about. <u>kua jiǎng</u> ("qhuas caam"): praise.
Kuà	kuà; kuo	khuam	挎	Carry on the arm(s); over one's side, body, or neck.	To carry or hang on one's body part (shoulder, neck, overhead and side, etc.). (Reference guà)
Kùn	kòng	khooj	困	Sleepy; drowsy (half sleep half awake); tired; exhausted; and other meanings. Han also say fàn kùn as sleepy. Dǎ kē shuì (打瞌睡) is too sleepy and one's head is dozing.	To nap; take a short nap; dozing. Mong use it in a different meaning compare to Han. "Ncaus" means half sleep half awake (during sitting, standing, or in the middle of doing something) same as "kùn" in Han.
Kuò jiǎng	Kuo jiǎng	Qhuas caam;	夸奖	Praise.	Praise
Lā	luah; luō;	luag; luab;	拉	Pull; drag; tug; draw; haul; to transport in a vehicle; to hold on; and	<u>Luo</u> : to drag or to pull (draw) something on the ground (with or without wheel).



Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
	jiāng	caab		other meanings. This term is also being used for riding. <u>Zhuài</u> (拽) also means to pull, drag, or haul. In the old days, Han go by <u>zi</u> (轡) as wagon. (Reference jià)	<u>Luō</u> : ancient term for vehicle; wagon; anything with wheel that can be push or pull; to take or transport something in a wagon or on wheel that is either pull by an animal or human. <u>Jiāng</u> : pulling or dragging (animal or person) with a rope. <u>Zhu</u> (tsub/rub): to pull, to draw, to tug.
lá	lai	hlais	拉	Slash; slit; cut; gash.	Slash; slit; cut; gash.
là	lǎ	lam	落	Leave out; be missing; leave behind; fall behind.	To forget it; to leave it; don't mind about it; to accuse/blame. Examples, "muab nwg <u>lam</u> rua ntawm ko" means leave it there and move on; " <u>gán lǎ</u> (gaav lam) nwg" means to forget about or don't border him.
lái	luh	lug	来	Come; going from far to near; arrive; future; next; and other usages. E.g. lái huí (来回) means to have gone and came back; lái qù (来去) means to come and go (back & forth).	To come; to return (as to one's home). Unlike the Han, this term can be used as "mooglug" (go & come) or "lugmoog" (come & go).
lài	lài; lǎ	laij	赖	Put the blame on; shift the blame onto; blame; drag out one's stay; make someone leave beyond what is necessary or welcome.	<u>Lài</u> : to make someone leave beyond what is necessary or welcome. lǎ: to blame; to accuse.
lài	lài ; lái	laij; laim	睐	Squint; look at; glance. Han also go by lǎn (揽) as to look at, view or read.	To squint; to quickly glance from one place to another. E.g. lái mua or lái mua (laim muag or laij muag).
lán	làn	laaj	栏	Fence; railing; balustrade; hurdle; shed; barn. E.g. lán gān (栏杆) as railing, banister, or balustrade. Another term péng lán (棚兰) which also means fence, railing, poling, or palisade. Zhàn (站) also means shed, pen, fold, or warehouse.	Any kind of fence. Today, Mong often say làn gān (laaj gaav) as fence. <u>Lán</u> : the urine scents of the barn; urinated in bed during sleeping time.
lán	lan	laag	阑	Ancient usage: Bar; to block; fence; railing. Lán (拦) is also being used as to block, bar, or hold back. E.g. lán lù (拦路) is to block the road; lán kai (拦开) is to keep apart or separate.	To block; to lock; a bar for locking purpose (e.g. door).  (Reference tai).
lǎn	lǎn	laam	懒	Lazy; indolent; slothful; sluggish; languid.	Careless do or say something in the sense of laziness; doing something with little effort or motivation.
làn	làn	laaj	滥	Excessive; indiscriminate; without restraint; overflow (flood).	Excessive; cannot wait until. E.g. "Kuv laaj ua taag" means "It's too much for me to finish" in the sense of urge (can't wait) to quit due to excessiveness.
làn	lǜ	lwj	烂	Rot; fester; decay; worn-out; bright; shiny; messy confused; sodden; pappy; mushy; soft; and other meanings. (See lǎng for the meaning of bright and shiny)	Rot; fester; decay; spoil; rotten green/black.  Mandarin goes by lǜ as the green color.
lǎng	lǎng	laam	朗	<u>Ancient usage</u> : Light; bright; loud and clear. E.g. lǎng chǎng (朗敞) means bright and spacious; lǎng chè (朗澈) is bright and clear. Today, liàng is mostly used for bright. Another term for bright/shining is shuò (烁).	Bright light. E.g. "ci laam lug" means shining bright light; "cig laam lug" means burning bright light.
làng	lǎng	laam	晾	To dry in the air; dry in the sun (*).	To dry something (cloth, paper, rag, leaves, etc.) by placing on top of a rope, fence,



Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin (Reference liáng & liàng)	Meaning in Mong
					roof, and so forth; to enjoy the wind (normally outside); to enjoy the sun (by being in the sun).
làng	làng	laaj	浪	1. Wave; billow. 2. Dissolute, unrestrained.	1. Cool; breeze; waves of wind. 2. Hassle; burden.
làng màn	làng màn	Laaj maaj	浪漫	Romantic. (Reference màn)	Hassle to deal with; unromantic.
laō	laō	laub	捞 (捞)	1. Scoop up from water; drag for; dredge up; fish for. 2. Get by improper means; walk off with.	To pour (from a container).
láo	lǚ	lwm	劳	Work; and other meanings. E.g. Láo dòng means work.	Work. It is often used as "hauj lwm".
laō	laoh	laug	老	Old; aged; elderly person; for a long time; not fresh; spoiled; other meanings. Mandarin use the term for both age on people and things.	Old; aged; elderly person; title for uncles (uncles who are older than one's father). Mong use the term only for living things that associate with time and age. For non-living things, Mong say gu (古).
laǒ zǔ zong	yě zú	yawm txwv	老祖宗	Ancestor; forefather. The term zǔ xiān (祖先) is often used for ancestor.	Mong also say pǔ gōng yě zú (puj koob yawm txwv).
laō	(h) lao	hlau	烙	Iron; flat iron. The term is often used as lào tiē (烙铁).	Iron; steel.
laō	laō	laub	唠	Speak; talk; say; chat.	Debate, verbal competition. E.g., Si lao (sib laub): to debate with each other. (Reference si)
le	le	lawm	了	Indicate completion; a change in circumstances as have occurred or about to occur; and other usage. 了 is also used as liǎo.	Pass tense; add to the end of a verb to express that it already took place, actually taking place, or about to take place.
lè	luo	luag; lawg	乐; 樂	<u>Old usage:</u> to laugh. <u>Modern usage:</u> happy or to be amused.	To laugh; to drag something. Lā means to drag in Mandarin.
léi	Lei; sū	les; xub	雷	Thunder; land mine. Yin (鼙) is the sound of the thunder or thundering.	<u>Lei:</u> the sound caused by thunder; striking sound. <u>Sū:</u> thunder; lightning.
lí	lí	liv	离	Part from; be away from; without; independent of.	Concern or associate one-self with; care about someone. (Reference lí 理)
lǐ	li	lis	理	Manage; administer; put in order; to care for, other meanings. (E.g. guǎn lǐ 管理).	Manage; administer. E.g. <u>lǐ sǔ</u> ("lis xwm"): manager; administrator is often used as "lis xwm". <u>sǔ</u> (Xwm): problems or tasks.
lì	lì	lij	力; 砾; 砺	力: force; power. 砾: Gravel; bully; oppress. 砺: whetstone; grindstone; whet.	1. Gravel; nettle; to irritate as to lean against. 2. to apply force as to drill.
liáng (kuài)	làng	laaj	凉(快)	Cool. (Reference làng)	1. Cool; breeze; waves of wind. 2. Hassle; burden.
liàng	lǎng	laam	亮	Bright; light; shine; flash; loud & clear; other meanings. Another term for shine or sunlight is yù (昱). (Reference lǎng)	Bright light. E.g. "ci laam lug" means shining bright light; "cig laam lug" means burning bright light. Ji (ci) means to shine and ji (cig) is to light up. (Reference lǎng)
liàng	lǎng	laam	晾	To dry in the air or sun. Usage: Liang yifu (晾衣服) means to dry clothes. Yifu are clothes.	To dry something (cloth, paper, rag, leaves, etc.) by placing on top of a rope, fence, roof, and so forth; to enjoy the wind (normally outside); to enjoy the sun (by being in the sun).
liàng	lū	lub	辆	Classifier for car.	Classifier for anything that has a round,

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
					square, or rectangular figures (such as ball, car, house, bag, table, draw, etc.)
liǎo	lě	lawm	了	Liaǎo means to end. Or when use it with bù as bù liǎo means cannot.	Lě only used at the end of a sentence to express that something had already been done. For example, "Kuv noj tsis taug law" means I can't eat anymore meaning that I already could not eat.
lín	laō	laub	淋	Pour; splatter; splash.	To pour.
líng	líng	leej	岭	Mountain; mountain ridge, mountain range.	A line of; a range of; a slope of. (Reference shān)
liú	lu	lug	流	To shed; to flow; current; other meanings. <u>Liú lei</u> (流泪): flow of tear.	To come; to flow; to shed.
liú	lào	lauj	劉; 刘	To kill; a clan name.	To destroy; to take apart; a clan name.
lóng	lòng; lōng; long; rang	Looj; Loob; loog; Zaag;	龙	Dragon; Imperial.	<u>Long</u> : Imperial, the power of the dragon, powerful, sacred (place), place of a dragon <u>Rang</u> : Dragon
lū	lū	lwg	擻	Strip with the hand.	Strip with the hand.
lù	lù	luj	蓼	<u>ancient usage</u> : big and tall; tall (normally refer to plants). <u>Current term</u> : gaō. Another term for big or large is shuò (硕).	Big and tall; big (use for all things).
lùshēng	lǚ gǐng	lwm qeej	芦笙	Wind pipe instrument made of a number of reed pipes play by a single mouth piece. Another term is yú (竽).	To play and dance with a wind reed pipe; <u>Ging</u> : wind reed pipe instrument.
lún	lo; luh	log; lug	轮	Wheel; vehicle tire; a classifier for the moon; round like a wheel; choose; other meanings. E.g. lún tāi (轮胎).	Wheel, vehicle tire.
Luō	luō	luam	裸	Naked; nude; exposed. Another ancient was zī (齷) meaning to show or being bare.	Exposed or bare (with no feather or fir). The term is normally used on animals. For people, naked is lā gān ("lab qaab").
luò	luò	luaj	落	Fall; drop; go down; descend; other meanings.	Slashing; cutting brushes and/or trees. <u>Luò</u> : ancient term for chopping down brushes and trees.
luò	luò	luaj	砾	Big rock or boulder on a mountain.	Boulder; boulder formed by ants or similar insects.
lǚ	lù	luj	驴	Donkey	Donkey
lǜ	lǜ	lwj	绿	Green. (Reference làn 烂)	Rot; fester; decay; spoil; rotten green; rotten black.
lǜè	luj	luj	铊	Ancient usage means "unit of weight".	To weigh.
lǜè	lú	lwv	略	Omit; delete; leave out.	Erase; delete; leave out.
ma	ma	mas	吗	Han often use the term at the end of a sentence to ask a question.	Mong use it for both question and statement.
má	má; mó	mav; mov	麻	General term for fibrous crops. <u>má má</u> means to eat, but the term is considered baby talk for eating. Mandarin goes by fàn (饭) for rice. (Reference mǐ)	Rice; cooked rice. <u>nplei</u> ('nplej or npleg'): wheat or rice crops.
má fan	fān	faab	麻烦	To trouble.	Troublesome; irritate; crazy.
mà	mā; mō	mab; mob	骂	Curse; swear; call names; abuse; chide; reproach; reprove; scold. Han also go by màn (嫚) as to scorn, despise, or humiliate.	Curse; swear; call names; hurt; pain. Mā and mō or both means hurt in Mong. The term is pronounced slightly different depend on the place.
mā bi	mō bi	mob pim	妈屁	Scorn; despise someone someone (literally means "screw your mom" or	Curse, cussing, scorn on a female as "bitch". But it literally means "your vagina

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				"screw your hole". This term is used in Northern China and only used in South in Mong Communities. Another northern term is <u>jiàn bī</u> . (Reference <u>kaò bī</u> )	hurt". Mong was known to use <u>jiàn bī</u> ('caam pim') as well.
mǎi	muoh; yuá	Muag; yuav	买	To buy; to purchase. <u>yao</u> (要): want; need; have to. (Reference <u>yaò, mài</u> )	<u>Muoh</u> : to sell; to buy. <u>yuá</u> : want; want to; need; desire; must; should; will; buy.
mài	muo	muag	卖	To sell. (Reference <u>mǎi</u> )	Muag is used for both sell and buy depending on the content.
mán	mān; māan	maab	蛮	1. Savage; fierce; unreasonable; boorish; barbarous; cruel & unpolite; strong. 2. Ancient term used by northern people in referencing the southerners. E.g. <u>Mán zi</u> (蛮子), <u>NanMán</u> (南蛮), <u>Miao Man</u> (苗蛮), or <u>Manyi</u> (蛮夷)	Black Asians; darker skin Asians. <u>mān gu</u> (蛮古 <u>maab qus</u> ): uncivilized human; barbarian; people who dwell in the wild. (Reference <u>NanMán</u> ) (Reference <u>Shù</u> ) (Reference <u>Meng 蒙</u> )
Mǎn	Mǎng	Moom; Maam	满	Manzu (Manchu); full; packed; complete; satisfied; gratified; contented.	Northeastern Mong who were known as <u>Mo Jie</u> and then <u>Mo Gal</u> (Mongal; Malgal).
màn	màn	maaj	慢	Slow; sluggish; tardy; postpone; takes one's time; cold; rude. <u>Màn</u> (漫): free; casual; unrestrained.	Hurry; busy; rush; hasten. <u>Gan Mǎn</u> (kaam Maaj): urgent job (Reference <u>làng màn</u> ) (Reference <u>mǎng &amp; jīn</u> )
mǎng	máng	maav	忙	Hurry; busy; rush; hasten.	Slow; sluggish, someone who has physical or mental problem.
mǎng	máng	maav	盲	One who lacks knowledge; illiterate; ignorant; blind. (Reference <u>mǎng &amp; màn</u> )	Slow; sluggish, someone who has physical or mental problem.
máo	máo; moā	mauv; mob	髦; 毛	<u>Ancient usage</u> : bangs (hair). <u>Current</u> : hair; feather; wool; gross; get angry, etc.	Ancient usage for a long stash of beard; stash/bangs of hair on the head; gross; dirty/sick. E.g. "mauv hwj txvw".
máo	mú	muv	矛	Spear; lance; pike.	Spear (hand weapons like spear).
maò	mōa	mob	冒	Run the risk; imprudently; reckless; emit; issue; give off. E.g. <u>gǎn maò</u> (感冒) means flu or sick.	Sick, hurt. (Reference <u>gǎng maò</u> ).
maò	mǒ	mom	帽	Hat; cap; head gear. E.g. "maò zi".	Hat; cap; head gear.
maò	muò	muaj	茂	Abundant; plentiful; luxuriant; flourish; lush; rich and exquisite. E.g. <u>mào chí</u> (茂齿): in the prime of live.	Abundant; plentiful; luxuriant; flourish; lush; rich and exquisite; have; possession. E.g. <u>muò zhī</u> (muaj tsim): to be rich; to be prospered.
méi ren	mèi ren	Mej zeeg	媒人	Matchmaker; go between; intermediary.	Representative; intermediary; negotiator; matchmaker.
měi	mái	maiv	美	Beautiful; pretty; handsome; attractive. Another term is <u>mei</u> (媚).	Pretty; beautiful; lovely. E.g. <u>MaíYang</u> , <u>MaíKub</u> , <u>MaíKaus</u> , etc. (Reference <u>Rong</u> )
mèn	mèi	mej	们	Plural referring to them/they, us, you (ta men, wo men, ni men). "Za men" means the two of us.	You (plural). E.g. <u>nimei</u> , <u>wumei</u> , <u>ermei</u> ( <u>nej mej</u> (they), <u>uv mej</u> (us), <u>oj mej</u> (you)). <u>Buo</u> (puab): they. <u>Bei</u> (peb): us; we. <u>ũb</u> (wb): the two of us.
Méng	Mōng; Móng; Mòng	Moob; Moov; Mooj	盟	Alliance; coalition; sworn. Ancient regional name of the Yellow River Basin during Xia, Shang, and Zhou Dynasties.	Mong people; Mong nation, Mong society; Mong united; unity; unity under a vessel (mound) of one universe that shares one sun and one moon.
Méngguo	Mōng Guo	Moob Quas	盟国	Allied country; ally; the Mong nation. (Reference <u>guo</u> )	United Mong country; Mong nation; Mong region (country).

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
Měng, Méng; Měng	Mōng; Móng; Mòng	Moob; Moov; Mooj	蒙	<u>Měng</u> : cheat; deceive; fool; kid; unconscious. <u>Méng</u> : ignorant; suffer; incur; encounter; cover; a surname; Mongolian; a transliteration for Mong during ancient time.	Northern [tribe] nationality in ancient time; Mong still transliterate their name with the character 蒙 in Guizhou and Yunnan.
Ménggǔ	Mōng Gu	Moob qub	蒙古	Ancient Mong; Mongolian.	Ancient Mong. <i>Gǔ</i> (古) means ancient.
Méng shān	Mong shān; Mòng shān	Moob Shaab; Moob Roob	蒙山	Mountain of the past; Mountain names that have Mong associated history (Beijing, Shanxi, Hebei, Inner Mongolia, Hubei, Shandong, Sichuan, Jiangxi, Guangxi, Guizhou).	Mong mountains; Mong side.
Mèng	Mòng	Mooj	孟	Eldest brother; 1st month of a season; a clan's name; mass of people; common people; another transliteration for 盟 and 蒙.	Another transliteration for Mong; Mong people.
mèng	mòng; móng	Mooj; Moov	梦	Dream.	<u>Mòng</u> : goal, dream, hope. “ <u>npau shuav</u> ”: also means dream. <u>Móng</u> : fate
Měng	Mōng	Moom	猛	Fierce, strong, vigorous.	Strength; power; ruling with a big stick.
Mèng Zi	Mòng Zi	Mooj Ntxwv	蒙自	A city in south Yunnan named after the Mong people. (Reference zi)	One of the areas where Mong came to settle in Yunnan in the earliest of time.
mǐ	mì, má, mó	mij; mav; mov	米	Grain of rice; rice. E.g. mifang (米饭).  (Reference ma)	<u>Mì</u> : noodle products made from rice/wheat. <u>Má</u> / <u>Mó</u> : cooked rice or wheat; meal. <u>nplei</u> (npleg/nplej) the rice shoots; wheat. <u>Nja</u> ('ntsab')grains.
Miào	Miào; Tǎi Miào	Miaob; Thaim Miaob	苗	<u>Ancient usage</u> : (三苗) San Miao kingdom (Huai River and Yangtze River regions); Southern Man and Southwest Man's ancestors. <u>Current meaning</u> : shoot; sprout; seedling; young plant; offspring; male child; son; slim or tiny (苗条); Miao nationality, a label term given to the Mong; a clan name.	Very black Asians. E.g. Tai Miao (Thaim Miaob). A labeled name first used on the Mong as “Miaozhi” while Mong took refuge into Guizhou.  (Reference Mán)
mín	mèi	mej	民	<u>Ancient meaning</u> : my. <u>Current meaning</u> : The people; of the people; civilian.	You; you (of the people).
mín zú	mèi renh	mej zeeg	民族	People; nation; nationality; ethnics of the southwest of China.	You people; leader of a nation (group). (Reference rén or rén mín)
míng	mìng	meej	名	Name; appellation; fame; reputation; renown; famous; other meanings. Other similar terms: <u>míng</u> (明) as bright; <u>mìng</u> (命) as life; fate; assign (a name, title, etc.).	Fame; reputation; make sense; clear and concise. The term is often used with gōng as gōng míng (“koob mee”). (Reference gōng and gōng míng)
míng	mìng	meej	明	Bright; brilliant; clear; obvious; distinct; realize; understand; make clear.	Make clear; make understood; to completing task; to achieve realization.
mǐn	mǐng	meem	皿; 	Vessel; dish; bowl.  (Reference Méng/Mong 盟)	Base; mound; vessel. <u>mingdoa</u> (meemtoj): sacred mound; a mound that possess power. <u>Mong</u> (盟): unity under one sun and one moon. <u>mǐngzi</u> (  ): a large vessel; ship; object of min shape.
mō	maō	maub	摸	Fell; stroke; grope in the dark; feel	Walk in the dark (trying to get to

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
[muab] <small>398</small>				out; sound out.	somewhere in the dark by feeling one's way thru); grope in the dark; handling a task without much knowledge (trial and error; feel one's way).
mó tèr	bí zǐ	piv txwv	模特儿	Model (someone people look up to); a dummy. This term is derived from the English language.	Model; example.  Reference bí)
mó; mò	mo	mos	磨	To rub; to touch; to caress; mull over; to sharpen; and other meanings.	To rub; crumble with one's hand(s); to squeeze with one's hand; to pin down with one's arms and hands.
mó [wu]	muò	muaj	无	Not have; have nothing; be without; not; un; do not.	Have; have something; there is; exist.
mò	móng	moov	末	Powder; dust; end; other meanings.	Powder; dust; fine crumbles.
mò [muaj]	muò	muaj	莫; 勿	No one; none; nothing. 勿 is now used as “wu” but has the same meaning of mò under mandarin. <u>mei</u> (没): not. (Reference jí 吉)	There is [someone, something]; have; have something; there is; exist. E.g. <u>Muoji</u> (莫吉 [MuajNtsim; MuajNtsig]): good omen, to have dignity, to have respect. Mò ming 莫明: to have fame.
mǔ	maǒ	maum	母	Female. E.g. Mǔ niú means female cow.	Female. E.g., maǒ niu (Maum nyuj), maǒ yǎng (Maum Yaaj).
mù	mo	mo	暮	Evening; sun set; late; towards the end (of time). Other terms for night are yè (夜) and wanshang (晚上).	Evening (night time); supper.
mù	Mua	muag	目	<u>Ancient usage</u> : Eye. Mandarin now goes by yǎn jīng (眼睛).	Eye. E.g. Kó mua (qhov muag 口目) and shōng muo (soob muag). Kó or shōng are classifier for eye.
mù dǔ zhě	mua dǔ zhé	muag tum tsawv	目睹者	Eye witness.	Eye witness. Another term is mua pǔ zhé (“muag pum tsawv or muag pum ntsoov”).
nà	ná; shuó (Shu)	nav; shuav	纳	Receive; let in; admit; accept; take or bring into; sew stitches onto something that is rather thick.	<u>Ná</u> : receive; let in; admit; accept; take or bring into. (Reference shu 属 [shuo])
nà	nà; na	naj; nas	捺	Press; push; put; press down; restrain; a stroke in Chinese character writing.	<u>Nà</u> : Pressing and stroking. E.g. nà dā (naj tab). <u>Nà</u> : to press; press down.
nà ; nǎ	na; nǎ	na; nab	哪	Which; what; any; used in rhetorical questions (normally at the end of a sentence).	The term is used in at the end of a sentence as a question or making a statement. E.g. “Koj moog qhov twg lawm na?”
nán	nàn; nǎ; nà; làn	naaj; naj; laaj	南	South; southern region.	South; southern region; the lower altitude from one's position.
Nán Mán	Nà Mān	Naj Maab	南蛮	<u>Ancient usage</u> : Southern Mán; Southern people. <u>Current connotation</u> : Southern barbarians; southern bully.	Southern Mān [Mán]. <u>Mān</u> : black Asians. (Reference Mán)
náng	nāng	naab	囊	Bag; sack. Today, the term is mostly used for internal organs. <u>Bao</u> is the newer or standard term for bag. (Reference bao)	Any kind of bag (schoolbag; shopping bag; purse; garbage, etc.); use as a classifier for any likewise bag.
ne	nei	ne; neb nab	呢	The term is normally used at the end of an interrogative sentence to stress emphasis on a question. Mandarin use the term in “ne, nē, nǎng”.	The term is used at the end of a sentence to stress emphasis on a point rather than a question. When stressing emphasis on a question, Mong used “dang” (ntaag). E.g. “Ua le ntaag?”

<sup>398</sup> “O” in Mandarin pinyin is used as the same vowel [sound] as “ua” in MRLW; it is also the same as “uo” in Mandarin pinyin.

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
nǐ	nei	nej	你	You; your. <u>nǎi</u> (乃): you; your. E.g. <i>nǎi xiōng</i> means your older brother, and <i>nǎi fù</i> means your father. <u>qīng</u> (卿): you (normally for court officials).	You (plural) under "White Mong dialect".  (Reference ər, wu, men)
nǎ;niǎ; niǎng; (mama)	nǎ; niǎ	nam; niām	娘(孃)	<u>Ancient usage</u> : Mother ( <u>niǎ</u> was used in the south; <u>nǎ</u> was used in the north) <u>Present usage</u> : <i>mama</i> (妈妈 derived from western language). <u>Niǎng</u> : mother; young lady; young woman.	Mother. The term can be combined with other terms to address other females (e.g. <i>nǎ dlāng</i> ~ nam dlaab; <i>Nǎ dai</i> (mother in-law), etc.
nián	nǐng	nyeem	黏	Glutinous; sticky. E.g. <i>Nian'er</i> (黏儿): thick sticky liquid or gluey substance.	Glutinous; sticky, gluey
nián	nǎ ; niá	Nyam; nyiam	粘	To be with all the time. <u>Xihuan</u> (喜欢): to like.	To like.
niàn	nǐng	nyeem	念	To read out loud. (Reference dù)	To read.
niáo	nóng	noov	鸟	Slang for Penis. The modern term is "yīng jīng". Other terms are <i>qiú</i> (球), <i>Ji Ba</i> (鸡巴), and <i>diào</i> .	<u>Nóng</u> : adolescent's penis. <u>Gau</u> ("qau"): penis.
niǎo	nong	noog	鸟	Bird.	Bird.
niú	nù	nyuj	牛	Cow; cattle; ox. <i>Suí niú</i> (水牛) as water buffalo; stubborn; proud.	Cow. <u>dǔ</u> (twm): ox.
niù	nuò	nyuaj	拗	Stubborn; bigoted; obstinate; stiff-necked; hard to deal with.	Difficult; hard to deal with; stubborn.
paí	pà; bēi	phaj; paib	牌	Board; cards. Han also go by <i>bēi</i> (a sign (bill board) or grave stone).	Board; sign. Mong also go by <i>bēi</i> (original referred to big wood block or rock sign). <u>Bāi</u> (paib) was adopted from Laotian-Thai language.
pài	pa	pha	派	Group of people sharing identical views; factions, and other meanings. Often used as to send somebody.	To influence; to lead someone into doing something. Often used as <i>si pa</i> ( <i>shib pha</i> ) as to talk each other out into doing something or same interests.
pán	pàn	phaaj	盘	Plate.	Plate.
pán	pàn	phaaj	盘	Ancient: a kind of basin for washing (face; hand; feet; etc.); tray plate; dish; coil; cheek; other meanings.	Plate; tray. <u>Dai</u> (taig): bowl; basin.
pàn	pān	phaab	畔	Side; bank (of a place). Another term for side is <i>páng</i> (旁).	Side; page. <u>shān</u> (shaab): bank, side, or mountain side.
pàng	pǎng	phaam	胖	Fat; stout; plump.	Fat; stout; plump, chubby.
páo	pó	pov	抛	To throw; to hurl; to toss; fling; expose; leave behind. E.g. <i>Páo què</i> (抛却) means to abandon, forsake, or give up; <i>paō qì</i> also means to abandon; discard, or cast aside.	To throw; to toss. E.g. <u>Póa zhei</u> (抛却) "pov tseg") means to throw away, to discard, forsake; or abandon.
paò	puo	npuag	泡	To soak; bubble.	Bubble.
paò	pǎo	pom	炮	Gun; cannon; artillery.	Gun; cannon; artillery.
paò zi r	mo zi	mostxwv		Bullet; small shell; cartridge.	Bullet; small shell (bullets).
peī	Pi	phib	呸	Damn. It is currently used as mockery and ridicule; or to expressed disdain.	Damn; damning; cussing.
pei	pěi	phem	杯	To hate; to bear grudge. Other hate terms: <i>hèn</i> (恨), <i>wù</i> (恶), <i>tào yàn</i> (讨厌), and so forth. (Reference pi)	Bad; evil; unfriendly; naughty; mischievous; defect.  <u>Nzū</u> (ntxub): to hate; to bear grudge.
pei	pǐ	pim	配	Match (as a match); to match. E.g.	Match (similar traits or looks); put together

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				xiang pei (相配).	with (as a set, group, or couple in the sense of matching).
péng	pé	phawv	棚	Shed; shack; room ceiling; awning of straw mats; propped up with wooden or bamboo poles to keep of wind or rain.	Shed, shack, or grass barn (normally to protect grains from rain and wind).
pèng	pǒng; pòng	phoom; phooj	碰	Touch; knock; bump; take a chance; try one's luck; accidentally meet someone. E.g. <i>Pèng zhuàng</i> (碰撞): to collide, impact, or collision. <i>Phèng yun qì</i> (碰运气): to take one's chance by luck.	<u>Pǒng</u> : to bump (by contact); to run into someone or something; encounter. <u>Pòng</u> : to go by one's luck; to take a chance. The term pòng was also used as phing (pheej).
pī	pī	phib	屁	To damm; to swear. The term is also used as pǐ meaning to cut or split; break off; strip off.	To damm or swear as to spit at someone or something; to show resentment by saying pī (phib)
pī	puo	phua	劈	Split; chop; cleave; cracked; broken; thunder striking. <u>Pī</u> (屁) meaning to cut or split; break off; strip off. <u>Piàn</u> (片) means to cut into slice. <u>Pōu</u> (剖) as to cut open; rip open; analyze; examine.	To split (by using knife, axe, sword, or likewise tool); to chop; to cleave.
pí	peí; pí	phem	皮	Naughty; mischievous; pliable; tough; skin; peel; other meanings. E.g. <i>Wán pí</i> (顽皮) is naughty.	Naughty; mischievous; defect; bad; evil; unfriendly. <u>Pí</u> (phiv): wrong; mistake; at fault.
pí	pí	phiv	皮	<u>Ancient usage</u> : Naughty; mischievous; do wrong things. <u>Modern usage</u> : skin. <u>Wán pí</u> (顽皮): Naughty.	Wrong; mistake, at fault.  (Reference cuò)
pǐ	peǐ	phem	否	Bad; evil; condemn; censure. (Reference piàn)	Bad; evil; naughty; mischievous; defect; unfriendly. (Reference pei)
pǐ	pǐ	phim	匹	Be equal to; be a match for; rival; alone; single; classifier for horses, mules, silk, and cloth. <u>Pǐ</u> (嬖): match or equal to.	Match (similar traits or looks); put together with (as a set, group, or couple in the sense of matching).
pián yì	pìng yì	phéej yig	便宜	Cheap; underserved gain; let somebody off lightly.	Cheap; inexpensive.
piàn	peǐ	phem	骗	Deceive; cheat; fool; lies.	Bad; evil; broken; opposite to good. <u>Dlang</u> (dlaag): to deceive; cheat; fool, lies.
píng	pīng	peeb	凭	Lean on; lean against; rely on; depend on; evidence; proof; base on; take as the basis.	Lean on; lean against; rely on; depend on.
pó	Poh; pù	Pog; puj	婆	Old woman; husband's mother; mother in-law. E.g. <i>pó pò</i> (婆婆) or <i>lao po</i> (老婆).	Old woman; grandma; addressing title for an older lady. E.g. <i>Poa lao</i> ("pog laug") & <u>Pù lao</u> (puj laug).
pò	buoh	puag		Broken; cracked; torn; worn-out; damage; other meanings.	Being broken, cracked, torn, damaged or not functioning.
pū	pù	phwj		<u>Ancient usage</u> : Over flow; boil over. Modern term is fei (沸). E.g. "fei chú lái le" (over flow).	Over flow; boil over.
qí	qí; jài	chiv; jaij caij	骑	To ride or drive by using one's legs or feet (horse, bike, motorcycle, paddling boat, etc.). When riding car, train, airplane, and other moving vehicles, the term " <u>zuò</u> " is used.	<u>Qí</u> (chiv): to navigate by using one's legs and feet. <u>Jai</u> (caij): to ride.  (Reference jà)
qí	qì	chij	旗	Flag, banner; pennant. E.g., <i>guó qí</i> (国旗) as country flag. Another term for flag or banner is zhì (帜).	Flag, banner; pennant.
qǐ	qí	chiv	起	Start; begin; initiate; awake; and	Develop; initialize; from the start; starting.

Table 11.2



Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				other meanings. E.g. <i>cóng míng tiān qǐ</i> (from tomorrow on); <i>qǐ tóu</i> (起头) means at first or from the start.	E.g. <i>qí pi gi mong</i> (chiv pig kig moog) is from tomorrow on; <i>qí mō</i> (qhiv mob): to develop sickness; <i>qí tao zu</i> (chiv thaum ntxuv): at the beginning of time.
<i>qǐ</i>	<i>qǐ</i>	chiv	启	To start; initiate; and other meanings.	Develop; initialize; from the start.
<i>qì</i>	<i>qí</i>	chim	泣; 气	Weep; sob; other meanings. <i>Qì</i> (气): 1. gas; air; breath; odor. 2. anger; rage; enrage, provoke; make angry; <i>Qī</i> (戚): sorrow or grief.	Angry; upset; mad; weep; sob.
<i>qiān</i>	<i>cā</i>	txhab	千	Thousand.	Thousand.
<i>qián</i>	<i>zí</i>	txiv	乾	Ancient usage: male.  (Reference zi)	Male; man; father; fruit. Mong have different terms for male and female on three classifications (adult human, children, and animals). Examples, <i>de</i> (taw) means male for pigs, <i>láo</i> (lauv) as male for rooster, and so forth.
<i>qiáng</i>	<i>qiáng</i>	chaav	墙, 墙	Wall; enclosure.	Partition; section.
<i>qiáng</i>	<i>nqiáng</i>	nchaav	强	Strong; mighty; powerful; forcibly; a little over.	Strong; powerful; excessive force/strength in handling something; rough in the sense of strength.
<i>qiǎng</i>	<i>chiǎng</i>	tshaam	镗	String of copper coins.	A string of; a chain of; a cluster of (grapes, fruits, leaves, etc.).
<i>qiǎng</i>	<i>ciáng</i>	txhaav	抢	Rob; snatch; grab; other meanings.	To rob; to take by force; inconsiderate and greedy.
<i>qiáo</i>	<i>qò</i>	choj	桥	Bridge.	Bridge.
<i>qiē</i>	<i>qai</i>	chais	切	Cut; chop; slice.	To peel with a tool.
<i>qīn</i>	<i>cīnq</i>	txheeb	亲; 亲	Blood relatives; parent; parents-in-law; kiss; intimate; oneself.	1. Blood relatives; blood family. 2. to identify.
<i>qīng</i>	<i>njuō</i>	ntsuab	青	Green; blue or black (ancient usage also meant blue or black); young in age; youth; a clan's name. <i>Lán</i> (蓝): blue.	Green; blue; black; young, pure, and pretty.  (Reference lù)
<i>qīng</i>	<i>shī</i>	sib	轻	Light (weight).	Light weight.
<i>qǐng</i>	<i>qǐng</i>	cheem	请	Ask; invite; request; entreat; and other meanings.	Ask for one not to go or not to do; to stop someone from a carrying out a task; Indirect invitation.
<i>qū</i>	<i>qe</i>	chaw	区	Area; zone; district; region; division; distinguish.	Place; lot; area; zone; district; region.
<i>qū</i>	<i>qǔ; chǔ</i>	tshwm	取	Withdraw (money); to return to pick up something.	To appear; to come up with (as money).
<i>rǎn</i>	<i>ran</i>	zaas	染	To dye.	To dye; to color.
<i>rǎng</i>	<i>án</i>	aav	壤	Soil; ground; earth. <i>tú</i> (土): soil, dust, or earth is. <i>wū</i> (污): dirt.	Dirt; soil; ground; land. E.g. Annan means "southern land."
<i>ràng</i>	<i>rǎng</i>	zaam	让 (讓)	Give way; make way; let; to give in; to excuse; give up offer; invite; treat; instigate; allow. Another term for excuse, forgive, or pardon is <i>yuán</i> (原). When the term is articulate as <i>yuǎn</i> , it means not to excuse, not to forgive, or not to pardon.	Forgive; give way/space to; to avoid collision; to excuse; yielding..
<i>ràng kāi</i>	<i>rǎng geí</i>	zaam kev	让开	To make way for; and other meanings.	To make way for. (Reference guí and kāi).
<i>rè</i>	<i>rè</i>	zawj	热	Heat; heat up; hot; warm up; fever; craze; fad.	Pulling and tugging; a heated situation.
<i>rén</i>	<i>rèn; renh;</i>	Zeej; zeeg;	人	Human being; man; person; people; people as ethnic (ancient usage);	<i>Rèn</i> : people; society. <i>Renh</i> : ethnic; belongs to a group of people

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
	ning	neeg		other meanings. E.g. Rén mín (people); rén jià (I, me, and other meanings).	(nationality or ethnic). <u>Ning</u> ("Neeg"): human; person; people; man's best friend (horse); race; ethnic; nationality.
rèn	rèn	zeem	认	To enter into a certain kind of relationship with; to acknowledge a relationship; adopt; admit; accept; recognize; to accept a loss or unavoidable situation.	To make a relationship with; to enter a certain kind of relationship with another person; two person acknowledging relative relationship.
rén mín	mèi ren	Mej zeeg	民人; 人民	People. (Reference mín zu)	People; a similar kind (of people); a replica of; a representative for a group of people.
rì	rì; nu	zij; nub	日	Abuse remark (as to screw); "sex intercourse" if used between lovers; sun. The formal term for sex intercourse is xìng jiāo (性交).	<u>Rì</u> : To take a person by force; to tug someone. <u>Nu</u> : sun; day; day of.
rì zi	rì zi	zwm txwv	日子	Day; time (days of life); life; date.	Time; date; time together; the time of; the life time.
róng	róng	zoov	茸	Newly grown grass; soft grass. Han say sēn lín (森林) as forest.	Forest. <u>hán róng</u> (haav zoov): forest; valley of trees and bushes.
róng	rong	zoo	容	1. Tolerate; to excuse; to forgive; to permit. 2. Appearance; look like; facial expression. E.g. <u>róng qià</u> (融洽) means harmonious or getting along with; <u>róng rán</u> (容然) as happy; harmonious (old ways). Another term for happy and chummy is <u>róng róng</u> (融融).	1. Good; kind; nice; tolerate. 2. Appearance; look like. 3. Recover; heal; cure.  E.g. <u>Rong ngao</u> ("zoo nkauj"): "good appearance"; pretty; beauty.  (Reference mei) (Reference Haõ for good).
róng ren	Rong ren; rong ning	zoo zeeg/ze ej; zoo neeg	容忍	Condone; put up with; tolerate; "good person". Mandarin goes by the term "haõ rén" means good person; tolerated person; put up with; condone; kind heart, etc. (Reference haõ & rén)	<u>Rong ren</u> : good people. <u>Rong ning</u> : good person; condone; put up with; tolerate; someone who does good things. Rong ning (zoo neeg) or ning rong (neeg zoo) are both used by Mong.
róng yì	yòng yí	yooj yim	容仪	Easy; not hard.	Easy; not hard.
rǒng xìn	rong sā	zoo sab	荣幸	Happy; please to the heart. Present-day common term for happy is <u>gaõ xìn</u> . Other terms are <u>yù</u> (豫 please, happy, or glad) and <u>yuè</u> (悦 happy, delighted, or please).	Happy; pleased to the heart.
róu	ruò; re	Zuaj; zaws	揉	Rub; to kneed; crumble into a ball (e.g. crumble a piece of paper).	Ruò: rub/kneed with one's hand(s) as to massage; to crumble/squeeze with the hand(s). <u>Re</u> ('zaws'): massage or rubbing down.
róu	ròng	zooj	柔	Soft; flexible; gentle; yielding; supple	Soft; cushion; supple; pliable; elastic; malleable
rú	rǔ	zum	茹	Ancient usage: to eat.	To chew (in one's mouth); to grind.
rù	rǔ	zwm	入	Enter; go in; join; become a member of. (Reference láf)	Become a member of; to join.
ruàn	ròng	zooj	软	Soft; cushion; supple; pliable; flexible; soft as weak. <u>Róng</u> (绒): fine & soft (wool or hair); <u>rǒng</u> (绒): fine and soft (hair or feather).	Cushion; supple; pliable.
sài	sǐng	seem	赛	To compete. (Reference bí)	To compete; to race; to take a test.
sān	ba; bei	pab; peb	三	Many; numerous; several; more than	Three; us.

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				two; three. <u>Ba</u> : eight	<u>Yi</u> (yig or yim): eight (Reference yi)
Sān Míáo	Tāi Míáo	Thaim Miaob	三苗	The people of Huai River and Yangtze River during Xia and Shang Dynasties; Jiuli's descendants. (Reference Máiáo and Mán)	Man people, the southern nation during Mong kingdoms of Xia and Shang Dynasties; black Asian race.
sǎn; sà	sǎn	xaam	散	Come loose; break up; fall apart; not hold together; to scatter; disperse; and other meanings.	Vanish; dissolve; to scatter; disperse.
sè; shǎi	sǐ	sim	色	Color. E.g. <u>lǜ sè</u> as green.	Color.
shā	shā ; shāng	sab; saab	杀	To kill; to shoot or stab (as to kill); slay; slaughter; fight in battle. Another term for slaughter is zǎi (宰).	Injury; internally wounded, hurt; distress; tire; to hurt; to kill. (Reference Shāng 伤 and tú 屠)
shān	shān	shaab	山	Gable (side), anything that resemble mountain; hills. <u>Ling</u> (岭): mountain ridge or ranges.	Side; mountain side; a range of mountains; a line of mountain ridge. <u>Zhōng</u> (tsoob; roob) mountain.
shāng	shāng	shaab	伤	Injury; internally wounded, hurt; distress; tire. Usage: Shòu shāng (受伤) means be injured or be wounded. (Reference shā as to kill)  <u>Shān</u> (潜): tearful; in tears.	Injury; internally wounded, hurt; distress; tire; to hurt/ to kill. E.g. "jò mong chǔ shāng" (coj moog tshwm shaab) or "jò mong shāng shāng" (coj moog saam sab) means take someone to be killed, disposed, or buried.
shāng liàng	shāng làng	shaab laaj	商量	Discussing something. (Reference tǎng luàng).	To hold a meeting; to plan; to discuss (formal usage).
shàng	shǎng; shao; shǎo	saam; shaum; sau	上	To climb up; on top; up; upward; higher; mount; to begin; other meanings. (Reference shǒu)	<u>Shǎng</u> : to mount; to get on top; to castrate. <u>shao/shǎo</u> : on top; above; up; or upward.
shàngDū; shǒuDū	shàoDū; shǎoDū	Shau Ntuj; Saum Ntuj;	上都首 都	<u>ShàngDū</u> : Summer capital of the Yuan Dynasty in ther north (Inner Mongolia). <u>ShǒuDū</u> : capital (of a country).	<u>Ancient usage</u> : Metropolis; heavenly city; Mong's heaven city; Mong's capital city; the upper land beyond Bei JingCheng <u>Current usage</u> : above earth; above the sky; heavenly city.
shāo	shao	shau; sau	捎	To take along; to bring something. <u>Shí</u> (拾) also means to pick up from the ground, to gather, to collect, to put in order, or to clean.	To gather; to collect; to pick up (as to clean up); to harvest.
sháo	sháo	shauv	勺	Spoon; scoop ladle.	<u>Sháo</u> : ladle; serving spoon. <u>Dlǎ</u> (dlav): spoon.
shǎo	zheh	tsawg	少	Little; small amount.	Less than; small amount.
shēn	sha	sha; sa	身	Life; body; one's life time. <u>shēng</u> (生): alive, living, or life time.	Life; alive.
shēng; shēngyin	shuō; shuōyi n	suabyee b	声; 声音	Sound; voice; noise; tone; fame. <u>Shēngyin</u> (声音): voice, sound, noise, and tone.	<u>shuō</u> : sound; voice; noise. <u>shuōyin</u> : tone; the way it sound. (Reference shuō)
shēng	shìng; shǔ; she	sheej; shwb; sau	生	Strange; raw; unripe; <i>give birth</i> ; grow; living; light; settle, captive, living, subsist, exist, pupil; crude; student; stiff.  (Reference yù for giving birth)	<u>Shìng</u> : settle; not stray; not strange; to be acquainted. <u>Shǔ</u> : to protect against; to zip (as to cover it up); to move by sliding; lose (reference shī or shǔ). <u>She</u> (saws): to adopt (a child). (Reference sì)
shén	shāo	Shaub; saub		God, divine being, deity, divinity; someone with magical power; supernatural; spirit, mind, enery.	Divine person; a fortune teller; sorcerous.
shèng	shěn	seem	剩	Surplus; leftover; remnant. Another term for surplus, spare, or left over is yú (余).	Leftover; extra; remnant. (Reference chà).
shī	shí	siv	施	To use; apply; put into practice; give;	To use; to apply; to put into practice.

Table 11.2

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
Shī (shū)	shū	swb	失	grant; execute; a clan's name. Lose; suffer loss of; lose hold of; get lost; being defeated; other meanings. E.g. <u>shī bài</u> (失败): being defeat.	Lose; be beaten; suffered a defeat.  (Reference shū).
shī fū	sī fū	xwb fwb	师傅	Respectful title for a certain profession; master who gives instruction in a trade, business, or art. The term is no longer used as teacher. Rather, <u>lǎo shī</u> is used.	Teacher; respectful title (someone who master a study or task); pastor; preacher.
shí	shǐ	Shwm; swm	识	To know (acquainted with someone); knowledge.	To become a member; to be a part of; to blend in; to get used to; to know and be acquainted with.
shí	shí	siv	食 (蚀)	Eat (ancient usage); to live off. Han today go by <u>chī</u> as to eat. (Reference Chī & yòng).	To use; to rely on someone or something for doing something.
shí	shǐ; shì; shí	sim; sij siv	时	Time. (Reference shì)	Time. The term is pronounced in shǐ, shì, or shí depend on how it is used.
shídài	dǎ; Rènjīng	tam; zee ceeb	时代	Era; age; period.  (Reference dài, shí hòu, shí jiān; jiān)	<u>dǎ nuò</u> : current era, current generation. <u>lǔ dǎ</u> : next era; next generation. <u>Rènjīng</u> : era; period.
shí hòu	shì hē	sij hawm	时候	Time; during the time of (at a point in time); period; moment; length of time. E.g. " <u>Chī fāng de shí hòu</u> " means at the time of eating; <u>shí rén</u> means people of our time.	Time; a point in time; a time between. E.g. "Shì hē tao nò má" means "during the time of eating"; "muò shì hē" means to have time. (Reference shí jiān)
shí jiān	shí jīng	shiv ceeb	时间	Concept of time; time; period; lasting. E.g. "Yòu <u>shí jiān</u> " means to have time. <u>xiǎo shí</u> (小时): time in hour. (Reference jiān, jì diān, shí hòu)	Time; calculated time. <u>Yī lǚ shí jīng</u> (ib lub siv ceeb) means set of time. <u>Muò er dǐng shí jīng</u> (muaj ob teev siv ceeb) means to have two hours. <u>Dǐng</u> (teev): classifier for time in hour.
shí hòu	shì hē	shijhawm	时候	Time; period of time; moment; period	Period of time; at a specific time.
shǐ	shí	siv	屎	Shit; faeces; stool; droppings; things excreted from the anus. <u>cā</u> (拆): to shit or piss; poop; discard faeces or urine.	To meditate a child to excrete faeces.
shì	shāi	saib	视	<u>Ancient usage</u> : to look; to view; to watch; look upon; treat someone as. Current terms: <u>kàn</u> (看 look, see, watch) and <u>suō</u> (睃) as to look as glance at or cast a sidelong glance at.	To look; to view; to look upon; look after; to glance at; treat someone as.
shì	shī	shib	氏	Family name; surname.	Of a family; family; people.
shì	shǐ	sim	试	Try; attemp; test; examine. E.g. <u>kaǒ shì</u> (考试).	Try; attemp; to test; to taste. (Reference sài)
shì	sho	So	拭	Wipe; wipe away; remove. <u>Wēn</u> (拭): to wipe.	Wipe; wipe away; remove; clean.
shì	shì	shij	世 (世)	Time; life time; age; era; generation; world; society. (Reference shí hòu)	Time. E.g. <u>Yī shì mong yī shì lu</u> (ib sij moog ib sij lug) means to go and come time after times.
shì	shì; er; yoh	shis; aws; yog	是	This; to be (is, was, etc.); correct; right; yes. <u>bù shì</u> : not; not correct; not to be. (Reference yǒu 有)	<u>Shì</u> : but; although; yet; nevertheless; not on target; missed. Er ("aws): yes. Yoh (yog): right, right.
shōu	shao	sau	收	Collect; reap; harvest; gather; retrieve; charge; accept; restrain; end; stop. <u>yōu</u> (標): gathering fire wood.	To gather; to collect; to pick up (as to clean up); to harvest.

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
shǒu	shǒu; shou	shaum; sau	首	First; foremost; supreme; head, chief, leader.	Up; top; above; on top. (Reference Shang)
Shǒu Dū	Shǒu Dū; Shou Dū; Dù; Dai Dù	Saum Ntuj; Sau Ntuj	首都	Capital. <u>ShangDu</u> (上都) for upper capital.  (Reference Da Dù)	Mong heavenly palace for the royals in Inner Mongolia during the Yuan Dynasty; Heaven; city above the world; above the earth. <u>Dai Dù</u> (大都 Dai Dù) : Imperial city.
shōu jí	shau jí	shau jim shau cim	收集	To collect.	To collect or gather a season of crop. E.g. Shau jí dei (sau cim teb), shau jí nplei (sau cim nplej), etc.
shōu shí	shē shǐ	shawb shim	收拾	To get ready; to pick up.	To get ready; to pack up; to pick up as getting ready to go.
shǒu	shò	soj	守	Keep watch; watch over; look after; next to; near; guard; defend; garrison.	To spy on; to watch over; to stay close to.
shòu	shao	saus	瘦	Thin; slim; emaciated; lean.	One's appearance became thinner, weaker, or sad.
shū	shū	shub	纾	Relieve; free from; free from oppressed feelings.	Oppressed feelings; oppressed spirits; cursed; sickness; bad fortune. <u>Du shū</u> (tu shub): to get rid of sickness, bad fortune, or oppressed spirits.
shū	shū; shao	shub; sau	书; 書	Write; record; script; book; document; letter; style of calligraphy. Mandarin goes by the term <u>xiě</u> (写) for writing.  <u>kǎi shū</u> : writing characters or writing scripts (ancient usage). (Reference kǎi)	<u>Shū</u> : A dried sheet of ink design (calligraphy, drawing, etc.); to dry a sheet (things) by a fire (or heat source); a sheet of platform (stone, wood, bamboo strips). <u>ndé</u> (ntawv): newer term for paper. <u>Shao</u> ("sau"): to write; to sign; to record.
shū (le)	shū (le)	shwb (lawm)	输 (了)	Lose, be beaten, or suffered a defeat. <u>shī</u> : to lose something or being defeated. <u>wáng</u> (亡): to lose; be lost; to die.	Lose, be beaten, or suffered a defeat.
shū shū	shū shū	sub sum	叔叔	Uncles.	Mocking someone (as that person deserved it).
shú xī	shú sā	suv sab	熟悉	Get familiar.	Get familiar; feel at ease; feel confident; have feelings for.
shú; shóu	Shú; shá	sav	熟	Ripe; cooked; processed; experienced; profoundly. Shóu is originally used in northern China as ripe. E.g. " <u>Rou shou le</u> " means "the meat is cooked".	<u>Shú</u> : warm; acquainted; familiar; feeling comfortable. E.g. "Nqaj shuv" means warm meat; shúv shab means profound. <u>Shá</u> : cooked; ripe.
shǔ	shú	shuv	暑	<u>Ancient usage</u> : summer heat; hot weather. E.g. " <u>rè</u> " or " <u>tàng</u> ": hot; <u>nuan huò</u> : warm.; <u>wēn</u> (温): warm.; <u>Nuǎn</u> (暖): warm, warm up, or heat.	Summer heat; heat; hot weather; warm. <u>gū</u> (kub): hot; burning hot; burn.
shǔ	shu	su	曙	Day break; dawn. Another term for day break or dawn is xiaǒ (晓).	Noon; mid-day.
shù	shuǒ	suam	蜀	To sign one's name; affix one's name to. Han today mostly go by qiān (签) as to sign one's name.	To sign one's name. Mong also use the term shao (sau) as to write/sign one's name. (Reference Shū)
shǔ	Shuó; Shǔ	shuav suav	属 (屬)	Belong to; be part of; family members; to count as part of.  (Reference Han 汉) (Reference shú 熟)	<u>Shuó</u> : 1) count; to count as part of; ally; the alliances; to admit someone as a family, friends, or partner. 2) Not admitting to be Mong; Mong who join the majority; Mong's enemies in China (including Mong). <u>Shǔ</u> : to become a part of; to blend into; to

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
shù; shù	Shuó	shuav; suav	数	<b>Shù</b> : count. <b>Shù</b> : Number; figure; several; a few; fate.	become familiar. Count; to count as part of; to admit someone as a family, friends, or partner;
shǔ	Shuó	shuav; suav	蜀	West-central ethnic of China originated at Sichuan; alliance people to the Qin during the Warring States; Western Man kingdom.	Man Shuo.
shuǎ	shi	si	耍	Play; play with. E.g. <b>Wán shuǎ</b> (玩耍): to play.  Presently, Han mostly say <i>wán</i> as a standard term. Sichuan area goes by <i>shuǎ</i> .	Play; play with. E.g. <b>wuo shi</b> (“ua si”): to play. <b>Wuo</b> : to do, to act out, to be; used in front of a verb or noun indicate action as to do (e.g. wuo rong (to be good), wo nǚ (to work), wuo nò (to cook), etc.
shuài	shuài	shaij	帅	<b>Original meaning</b> : someone in command; lead (leader, leadership). <b>Current meaning</b> : handsome.	Commander; marshal; lead. <b>rong ndao</b> (zoo nraug): handsome young man. (Reference <b>róng</b> )
shuān	shong	shoo	拴	Tie; bind; fasten.	Truss; bind; fasten with a rope.
shuì	shei	she; se	税	<b>Ancient usage</b> : Tax. <b>kè</b> (客): tax; levy; impose. During ancient time, the term <b>shuì kè</b> (说客) means a negotiator. <b>táo</b> (淘): energy tax. <b>fù</b> (赋): agriculture or land tax	Tax.
shuō	shuō	Suab	说	Speak; talk; say. <b>Shēng</b> : voice; sound; noise; tone. (Reference yan yu 言语)	Sound; voice; tone. Ha lu (哈语 “has lug”) is to speak. (Reference shēng 声, tán 谈, ha 哈)
shuò	shuǒ	suam	搯	To stab or poke. <b>tōng</b> (捅): to stab or poke.	To slice. To stab or poke is <b>ngao</b> (“nkaug”).
sī	sī; shī	sib	厮	Each other; together. E.g. <b>Sī bó</b> (厮搏) means together wrestling or fight each other; <b>sī dá</b> (厮打) means to fight each other (come to blows/wrestling); <b>sī shǒu</b> (厮守) means to keep together or to rely on each other; <b>sī hù</b> (厮熟) means to be well acquainted.	Each other; together. E.g. <b>Shī bó</b> (sib puav) means to tug (as to wrestling, “sib mos”); <b>shī shao</b> (sib sau) means to come together as in a marriage; <b>shī hǔ</b> (sib hum) means to get along with each other; <b>shī shī</b> (sib shwm) means to be acquainted or to know each other.
sī jiù	shī njiu	shib ncu	思旧	To think of old friend(s) or to be nostalgic (older usage). <b>xiang</b> (想): to miss or to want. E.g. xiangni (想你). (Reference xiǎng 望)	To miss each other; to yearn for each other; to remember each other.  Mong go by <b>xiang/siang</b> for “thinking of” rather than “missing of”.
sī	shī	sib	思	To wish; to hope; to desire; a clan's name. E.g. <b>Sī jiù</b> (思旧): to think of old friend(s) or to be nostalgic; <b>sī niàn</b> (思念): to miss.	Each other; together. E.g. <b>Shī jiù</b> (sib ncu) means to miss each other or to yearn for each other.
sī	sī; si	xwb; xws	丝	Silk; thread; like; other meanings.	<b>Sī</b> : Silk. E.g., <b>ndaō sī</b> (ntaub xwb): silk cloth. <b>Si</b> (xws): alike.
sī	sí	xwv	司	Take charge of; manage; operate; a family name.	To manage livestock.
sǐ	siě	xiam	死	Die; be dead; to the death; very; extremely; inflexible; fixed; rigid; stereotyped; unyielding; deadly; irreconcilable. <b>yǔn</b> (殒): perish, die, or pass away.	Perish; pass away; loss of life; lost (vanish).  <b>Duo</b> (tuag): death, past away, stop working.
sì	sǐ	xim; xwm	祀	Offer sacrifice to the gods or ancestors. Other terms for sacrifice to god(s) are: <b>fú</b> (祓) for averting disasters and ask for blessings or	Offer gifts (food, money, etc.) to the ancestor(s); the process during calling the ancestors or spirits. Mong also go by <b>nde</b> (ntawg) as a process of offering to the

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				exorcistic ceremony.	ancestor (s) or spirit(s).
sì	sì; shì	xwb; shwb	嗣	Succeed; inherit; heir; descendant; inheritor. (Reference shì 氏)	Heir; successors. E.g., si Mong (xwb Moob) means Mong successor.
sōng	sōng	xoob	松	Relax; loosen; relieve; not firm; other meanings. (See jīn for antonym)	Untightening; loosen.
sòng	san	xaa	送	Send; deliver; carry; see someone off; go alone with; accompany; offer; give as present.	Send (message, goods, someone, etc.); slang for sex intercourse (newer usage).
sōu	saò; saō	xauj; xaub	搜	Look for; search; collect; gather. <u>Suō</u> (索): look for or to search for. <u>Zhāng wàng</u> (张望): to peep through a crack, etc.).	To look; to peep; look to rent.
sù	sù; sū; su	xuj; xub; xu	诉	Tell; complain; accuse; sue; fight.	<u>Sù</u> : to fight against; play against; fighting over an accusation or litigation; fighting in court; fight; competition. <u>Su</u> : message.
suì	xiong	xyoo	岁	Year; age; time; year's harvest. E.g. <u>suì chū</u> (岁初) means at the beginning of the year. <u>Nián</u> (年): year.	Year; age. E.g. <u>Xiong chā</u> (xyoo tshab) means at the beginning of a new year as "new year".
sūn	sūn; xīng	xenb; xeeb	孙	Grandson; generations below that of the grandchild; a clan's name. E.g. sūn xiǎo zi (孙小子) as grandson. (Reference Gōng 公) (Reference zǔ)	Descendants; grandchildren; great grandchildren; children of one's immediate children (as descendants). The term is used with nzi as <u>sūn nzi</u> (xeeb ntxwv).
sūn zi	sūn zi; xīng zi	xeeb ntxwv	孙子	Grandson	Descendants; grandchildren; great grandchildren; children of one's immediate children (as descendants).
suō	suō	xuab	缩	Become smaller; to contract; shrink; draw back; withdraw.	To cause something to become smaller by one's hand (to press, roll, mold); to become worse (as a person); to become unreliable.
suǒ	she	saw	索	Large rope or chain; search for; look for; demand for.	Chain; classifier for chain, jewelry necklaces, wrist bands, etc.
suǒ	xaú	xauv	锁	Lock; lock up; chain lock. (Reference lǎng)	To lock; a lock; lock up; large silver necklace.
taí	taí	thaiv	台	Tower (control/ watch towers); look out; stand; table and desk for waiting; work bench; station; a respectful title.	To block; blockade; restrain; defend; station; metal work bench for hammering iron, steel, silver, gold, and so forth.
tán	tǎn	thaam	谈	Talk; speak; chat; discuss; tale; story. <u>liáo tiān</u> : chatting.	Talk; speak; chat; discuss; courting (dating and courtship).
tán	tàn	thaa	弹	Play; pluck; fluff; tease; elastic; springy; catapult; spring; bounce.	To play a string instrument by plucking or strumming. E.g. tangqing ("ThaaJChee")
tán	tàn	thaa	坛	Altar; platform.	Altar; platform; classifier for places. E.g. tàn deī (thaaJ teb) & tàn qiu (thaaJ chaw).
tán	táo	thauv	坛	Earthen jar; jug. <u>pín</u> (瓶): bottle, jar, or flask.	Bottle; jar (not earthen).
tàn	ting	thee	炭	Charcoal; carbon.	Charcoal.
tàn	tān	thaab	探	Try to find out; to explore; to sound out (to test); prospect; other meanings.	To find out; to prospect (as to find out to see if one can sell or buy); to bother.
táng	tàng	thaa	糖	Sugar; sweets (things to eat); candy. <u>tián</u> (甜): sweet. (Reference gān)	Sugar; sweets; candy. <u>Shuō tàng</u> (suab taà): sugar. <u>Shuō</u> means sandy or powder substances.
Táng	Tang	Taag	唐	Kingdom established by Yao (尧); Táng Dynasty (618-907); later Táng (923-936); a clan's name.	A Mong regional name clan name.
taō	tau	thau	掏	Take out; snatch out; draw out; pull	To withdraw; to take out; to draw out; to

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				out; fish out; scoop out; dig out. (Reference tōu)	pull out; to back out.
tāo chū láí	tao chu lu	thau tshulug	掏出来	To take out.	To withdraw; to take out; to draw out; to pull out; to back out.
táo	táo	thauv	陶	Pottery. A container/bottle (for drinks, medicine, etc. is píng 瓶).	Container; bottles that contain goods (pills, medicine, food, etc.).
táo	tao	thau	逃	To escape.	To withdraw or to take out.
táo	tò	thoj	桃	Peach; peach shaped; walnut.	Peach (zí tò: txiv thoj); to flush out.
táoxué	taoxǔ	thau xum	逃学	Cut class. (Reference Xué)	To withdraw from learning.
taǒ	tó	thov	讨	To beg; and other meanings.	To beg; to ask for forgiveness.
taǒ luàn taǒ luàn	tǎnluah tǎnluah	thaam luag	讨论讨论 论	To discuss (formal).	To speak and laugh at the same time.
tè	tè	thawj	特	<u>Ancient meaning</u> : first rank (as the leader). <u>Current meaning</u> : Special; extraordinary; exception. E.g. tè rèn (特任): the first rank of the four echelon officials before (1949).	The main leader; the head (of a family, of any group, or of any organization); first; to become dependent of somebody else (as a negative tone). E.g. tejo or temu (thawj Coj or thawj mum) means first leader.
téng	ndong	ntoog	疼	Ache; pain; hurt; be sore; love dearly; adore.	Hurt; sharp pain; to suffer from pain. (Reference tòng)
tī	tī	thib	梯	Ladder; steps; stairs.	To cut (of wood) into step like; inscribe; chiseled using a tool.
tí bāo	tōng buā	thoob puab	提包	Purse; bag.	Satchel; purse.
tì	tǐ	thim	替	Replace; substitute for; take place of.	Refund; bounce back. To substitute or take place of is hlóng (hloov).
tiáo	dih	tig	调	Adjust (watch, brake, etc.).	Adjust, to turn.
tiān	du; dù	ntug; ntuj	天	Sky; heaven; God; day.  (Reference dū 都)	God; sky; heaven; world; metropolis; capital; endless universe; day and night depending on how it is used.
tíng	tíng	theem	停	Stop; stop over; halt; pause; cease; other meanings.	To temporary stop; to halt for a moment. (Reference du)
tǐng	teí	thev	挺	Endure; bear; hold on; stick out; other meanings.	Endurance; to endure; bear; tough.
tōng	tōng	thoob	通	All; entire; whole; understand; inform; notify; tell; through; connect; lead to; coherent; logical; other meanings. E.g. <b>Tōng shū</b> (通书: ancient usage) means (from the groom's family) to notify the bride's family about the date of wedding.	All; entire; whole; throughout; notify; tell; coherent; logical; comprehensive; understand; connect. E.g. <b>Tōng su</b> (通诉"thoob xu") means (from the groom's family) to notify the bride's family in regard to a marriage.
tōng zhī	tōng zhī	thoob tswb	通知	To notify; notice; inform; advice. Ancient usage: <b>tōng shì</b> or <b>tōng yì</b> are used as translator or interpreter. Current term: <b>fān yì zhe</b> (翻译者).	To have logic; to be able to apprehend (understood); to be able to translate (as a translator); comprehend.
tōng zhī	tōng zhī	Thoob tswb;	通知	Notify; notice; to give notice.	To notice in the sense of able to communicate; to be open minded; to comprehend.
tóng	dòng	tooj	铜	Copper; brass.	Copper; bonze. <b>cuo</b> (txhuas): brass; tin.
tóng	tòng	thooj	同	Same; identical; alike; similar; be the same as; be alike; be similar to; have in common. E.g. Tóng xīn (同心) means with the same mind or with one heart.	Same; similar; alike. E.g. Tóng sã or <b>tòng sã</b> <b>tòng nzv</b> (thooj sab thooj ntsws) means to have the same feelings, same mind, or same philosophy.
tóng yì	tòng yì yang;	thooj yaam;	让同意	Same; agree. "y" is silence for the pronunciation of "Yi".	<b>tòng yì yang</b> (同一样): same; similar; alike; be like one. <b>tòng sã</b> (同心): agree; oblige; support.



Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
tòng	tong	ntoog	痛	Ache; pain; grief; sorrow; sadness; bitterly.	Ache; sharp pain; to suffer from pain. (Reference téng)
tōu	tao	thau	偷	Steal; pilfer; pickpocket; pinch; filch; thief; burglar. Example, <i>xiaǒ tōu</i> literally means "small + petty theft" equals thief.	To draw out; to take out from inside; to withdraw. <i>nha</i> (nyag): to steal.
tōu chū láí	tao chu luh	thau tshu lug	偷出来	Take something out. <i>tōu</i> : taking something without permission.	Take out. (Reference taō)
tóu	dōu (hao); tou	Taub (hau); thaum	头	Head; top; tip; end; beginning; chief; boss; other meanings. (Reference hòu)	<i>dōu</i> (hao): Head; lead; chief; rounded vegetables (pumpkins; squash). <i>tou</i> : at the time of. E.g. "thaum ntxuv", "thaus ntwav", "thawm kaug", etc.
tóu	tē	thawb	投	Throw; toss; fling; hurl; put into; drop into; other meanings. E.g. When getting on the bus, one insert money into the bin is "tou qián".	Push; shove; thrust. <i>Nze</i> (ntsaws): "put in". (Reference páo and tuī)
tú	duo	tua	屠	Massacre; butcher; slaughter. (Reference shā)	Kill; slaughter; massacre; butcher; to extinguish; to turn off.
tú	tú	thuv	图	Picture; drawing; diagram; chart; paint; other meanings. <i>dì tú</i> (地图) as map.	Any sheet (cloth/paper) platform of design; a sheet of directions (instruction or map); map. <i>Tú pa</i> (thuv phaj): map.
tǔ	ndu	ntu	吐	Spit ; emit out from one's mouth.	Spit ; emit out from one's mouth.
tù	nduó	ntuav	吐	Vomit ; throw up. Another term for vomit or throw up is <i>ǒ</i> (呕).	Vomit ; throw up.
tuī	tē	thawb	推	Push; shove; thrust; push forward (advance); other meanings. <i>tuō</i> (拖): to pull, tug, drag, or haul.	Push; shove; thrust.
tuì	tǐ	thim	退	Move backward; backup; cause something to move back; decrease; return (give back or refund); cancel.	Return; refund; turn back; move backward; bounce back.
tuō	duó	tuav	托	Hold up; hold in the palm; support with the hand or palm; something serving as a support; set off.	To hold (by hand, clamp, etc.); hold up; to hold together; to support with the hand(s).
tuò	tuó	nthuv	拓	Open up; develop; reclaim.	Open up; develop; expand, to spread out
wān	wān	waab; vaab	弯	Bend; curl; crooked; oval shapes. <i>bōjī</i> (簸箕): a large braided-loom made out of bamboo or straw; dustpan.	Net; web; oval shape; large braided-loom made out of bamboo or straw. <i>jilao</i> ("ciblaug"): dust pan.
wǎn	wǎn	waab; vaab	网	Trawl; dragnet; web.	Net; web; oval shape; large braided-loom made out of bamboo or straw.
wàn	wǎn	waam; vaam	万	Ten thousand; very.	Ten thousand; to expand. E.g. <i>Huǒ wǎn</i> (huam waam 华万): to grow; flourish; flourish; prosperity.
wáng	wàng	waaj; vaaj	王	King; emperor; monarch.	Ruler; Kingship; enclosed (as a yard).
wǎng	wāng; wanh; vàng	waab; waag; vaaj	网	Net (for fishing or catching birds); net like object.  (Reference wān)	<i>Wāng</i> : large basin tray made out of grass or bamboo (net like in curl or basin shape). <i>Wanh</i> : net for catching fish or birds. <i>Vàng</i> : a yard or enclosed area with fences; to cover with a sheet or net.
wàng	wǎng	waam (vaam)	望	Hope; wish. Han often use the term as "xī wàng". <i>Yù</i> (欲): to desire, longing, yearning, wish, want, or need. <i>Yuàn</i> (愿): as o wish, hope, or desire. <i>Zhù</i> (祝): To wish someone good luck.	To hope; to wish. <i>wǎng mǐng</i> (vaam meej 望明): bright future; bright path; prosperity; the realization of good wishes and hopes.  (Reference xiáng 望)
wèi	wǐ	vim	为	On behalf of; for the benefit of; in the	Because; for the benefit of; in the interest

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				interest of; because; and other meanings. <u>yīn wei</u> : because. <u>gou yu</u> : because.	of; why. E.g., "yeeb vim" (yin wi).
weile	wile;	vim	为了 laws;	Because of; for the reason of.	Because of; for the reason of. Other similar terms: "viwtas & vimyog".
wénhuà	wàn huǎ	waaj huam	文化	Culture.	Culture; civilization; literacy.
wǒ	wú	uv	我;	I, me.	I, me. (Reference wú 吾)
wū	dlū	dlub	烏;乌	<u>Ancient usage</u> : black; dark. E.g. wu yun (black cloud). Other terms for black or dark are: xuán (玄), yoǔ (黝), li (黎), zào (皂 tsaus). Current term for black or dark is <u>heī</u> .	Black. <u>zhao</u> ("tsaus"): dark.
wú; ú	wú; ú	uv (kuv)	吾	<u>Ancient usage</u> : wú (w is silent) Other terms for "I": <u>rén jiā</u> (人家) & <u>yú</u> (予).	Me; I. <u>Yuh</u> (yug): self (Reference er 尔)
wúbèi	bei	peb	吾辈	We (ancient usage). Other terms: wu ren (吾人 "uv zeeg") & wu shu (吾属 "uv shuav").	We.
wū	wú	wuv; vuv	捂	To cover; seal; hide; muffle. <u>Zhē</u> (遮): to cover; conceal; or hide.	To cover; muffle.
wù	wǔ	vum	捂	Warm up.	Stuffy and warm.
xī	xī; shì	xī; shì	嬉	Play; have fun.	Play; have fun; hobby.
xī wàng	wang	vaam	希望	Hope; wish.	Hope; wish. "ca sab": to set one's heart.
xiá	sa; sá	sa; sav	遐	Lasting; long; far.	Life; longevity.
xià	xan	xyaa	下	go down; descend; get off; and other meanings.	To descend as to be born; born into; to go down.
xià	xan	xyaa	夏	To go down; descend; go south; summer.	To descend as to be born; born into; to go down.
xiǎo qū	qe	chaw	小区	Plot; estate. Modern usage is a residential quarter.	A place; area; lot. (Reference qū)
xiàn	xú	suv	线	Thread; string.	Thread; string.
xiàn	xiāng	xyaab	县	County; prefecture.	County; prefecture.
xiāng	xiāng	xyaab	乡	Country; countryside; rural areas; native place; township.	Regional county; regional township; a populated region.
xiāng	siāng	xaab	箱	Box; case; chest; trunk. Usage: "zhǐ xiāng" as carton box. Modern usage for suit case is shǒu tí xiāng (手提箱).	Siang (xaab) was originally used for wooden boxes (chest) storage. E.g. pij xaab means leather box.
xiāng	xiang	xyaab	香	Fragrant; scented.	Fragrant; burning scent.
xiāng	xiāng	xyaab	襄	Ancient usage: assist; aid; help. (Reference to bāng)	Assist; aid; help; stretch. E.g. Xiang dei (xaab teg): open up one's hands to help.
xiāng	xiāng	xyaab	相	Each other; one another. E.g. Xiāng shí (相识): to be acquainted with. (Reference sī)	Assist; aid; help; stretch. E.g. Xiang dei (xaab teg): open up one's hands to help.
xiāng bāng	xiāng (deih) bāng	xaab (teg) paab	相帮	Assist; aid; help each other. The term is used as "hù xiāng bāng zhù" 互相帮助 as to help each other.	Assist; aid; help; help with open arms. (Reference sī)
xiǎng	xiǎng; xiáng	xaam; xaav	想	Think; consider; to want; would like; feel like; intend to; to miss (longing for); ideology. E.g. "Wǒ xiáng nǐ" means I miss you. Notice that "xiang" is pronounced under the 2 <sup>nd</sup> tone xiáng instead of xiǎng. (Reference Jiù & sī)	Think; consider; want; would like; feel like. Both "Siāng" and Siáng" are used interchangeably depending on the context. <u>Siāng</u> : to think, to observe, to view. <u>Siáng</u> : think; consider, would like". <u>Jiù</u> ("ncu"): missing or longing for. E.g. <u>Wú jiù èr</u> (uv ncu oj) means I miss you.
xiǎng	xiǎng	xaav	想想	think back and forth; thinking.	Think forth and back; thinking.

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
lái	mong	moog	去		
xiàng	xiàng;	xaav	相		
qù	luh	lug			
xiàng	xiǎng; siàng	xyaam xaaj	相	Looks; appeared as; be alike; look as if; appear; seem. <u>Ancient usage</u> : form; image; phase. Modern usage is appearance or looks. <u>Zài Xiàng</u> (宰相): high official such as the prime minister.	<u>Xiǎng</u> : Appear like; look as if; be alike as. <u>Siàng</u> (xaaj): To direct, to order. <u>Za siàng</u> (Txav Xaaj): the one who take orders.
xiǎo	mí	miv	小	Little or small in size; young. E.g., Xiao Jing & Xiao Du (小京; 小都).	Small; little; tiny. E.g., Mi JingCheng & MiDu (Miv CeebTsheej; MivNDuj).
xiǎo xīn	mí sā	miv sab	小心	Careful; be careful. The term literally means small heart in Han.	<u>Mí sā</u> (miv sab) means small heart in Mong and its meanings are: scare; feel unsafe; feel uncomfortable; feeling untrust. <u>Xuǒ sī</u> (xyuam xim) means to be careful.
xiǎo xīn	xuǒ xī	xyuam xim	小心	To be careful.	To be careful.
xié	sao	sau	写	To write. Other terms for writing are xiū (修) and zhù (著). (Reference shū).	To write. shuo ("shuam" e.g. shuam ntawv) a Mong Dle ("Moob Dlawb") term.
xīn	chā	tshab	新	New. Same pronunciation as heart.	New. Same vow sound as "heart" but with different articulation.
xīn	xā; sā	xab; sab	心	Heart.	Heart; liver. E.g., <u>Lū sā</u> (lub sab) is the heart, <u>nplooj sab</u> is the liver. " <u>Plawv</u> " is also used for the heart, but it means "the center". " <u>plaab nplaw</u> ": cardiovascular system.
xín	nzhin	ntsheeg	信	Believe; trust; faith; embrace; honest; sincere; true; sure; pledge; sign; news; message; etc.	Believe; trust; faith; embrace.
xīng	nū gū	nub qub	星	Stars.	Old suns or dead suns (stars 日古).
xīng	sīng; xīng	Xeeb; xyeeb	兴	Begin; start; found; to promote, to thrive.	<u>Sīng</u> : begin; begin of life; pregnant (give life to). <u>Xīng</u> : to toss away, to move away from one's way.
xīngqī; zhou	xīngqī; li bā	xyeebchi b lis pam	星期; 周	<u>Xīngqī</u> : Week. <u>Zhou</u> : week; cycle; Zhou Dynasty.	<u>Xīngqī</u> : week; a cycle of time. <u>Li ba</u> : week
xíng	xìng	xyeej.	行	Okay; allow; agreed; want to.	<i>Not okay</i> ; don't want to; mind; object; disapprove. E.g., " <u>Nwg xyeej</u> " means "he does mind".
xǐng	síng	xeev	醒; 省	Regain consciousness; sober up; awakening.	Regain consciousness; sober up; awakening.
xìng	síng;	xees	姓	Family name; clan name.	Clan's name.
xiōng	xiōng	xyooj	兄	Elder brother. (Reference gē & dì)	A common name for the eldest son.
xiōng dì	gū dì	kwv tij	兄弟	Brothers; brethren; fraternal; brotherly; younger brother; sibling.	(兄弟) Brothers; cousins.
xiōng zhǎng	zháng	tsaav	兄长	Elder brother; respectful term to address an older brother or another male other than oneself.	Common name for respectful older men; to drive; to steer; to lead. (Reference zhǎng)
xiū	shu	su	休	Ancient meaning: divorce one's wife. Current meaning: rest; repose; stop; end; cease. Usage: <u>Xiū Xī</u> (休息). <u>Xiē</u> (歇) also means to rest.	To rest; to retire; rest time.
xiù	xe	xaws	绣	Embroider; embroidery.	To embroider; to sew with a needle.
xiù	xeī	xeb	锈	Rust.	Rust.
xiyān	hau	haus		Smoking.	Smoking.

Table 11.2

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Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
xū	yīng xu	yeeb xyu	嘘	(Reference chōu yān) Ancient usage: to exhale slowly; sigh. Modern usage is to hush. Modern usage for sigh is <u>tàn</u> (叹).	To exhale slowly; sigh.
xù	xú	xuv	絮	Ancient usage: coarse silk floss. Current meaning: cotton wadding or padding. E.g. <u>Toǔ xù</u> (头绪) as the main thread, but the term is mostly used as a matter.	Thread; floss; fine string (for sewing).
xuǎn	sái; xái	xaiv; xyaiv	选 (選)	Choose; select; pick; elect.	Choose; select; pick; elect; being picky.
xué	xū	xum	学	To study; to learn; imitate; mimic. <i>Liàng Xué</i> : to practice. <i>xiū</i> (修): studying.	To practice; to imitate; to mimic; to learn. <u>ᠭᠡ</u> (Kawm): to study or to learn. (Reference to kè)
xué; xié	nōng; suē	noob; xeub	血	Blood.	Genetic; blood related.
yá	ná	nav	牙	Tooth; broker (middle man).	Tooth; teeth.
yān	yān	yeeb	殷	Dark red; blackish red.	Purple; dark red.
yān	yān	yeeb	烟	Cigarettes, opium, marijuana, cigarette plant, cigarette leaves. ( <i>Xi yan</i> or <i>chōu yān</i> mean to smoke in Mandarin).	Cigarettes, opium, marijuana, cigarette plant, cigarette leaves; common name for female; beauty; negative; nether world (life after death).
yān	nyān	nyaab	淹	Cover with a flood; flood.	Cover with a flood; flood.
yán	nyán	nyaav	严	Heavy; severe; acute; extreme; tight; strict.	Heavy; severe; extreme.
yán yǔ	Yan lu	yaas lug	言语	Speech. (Reference yǔ)  (Reference shengyin 声音)	Language speech. <u>yan shuō</u> (言说): voice speech. (Reference Shuo)
yǎn	yǎn	yaam	演	Perform; play; act; stage; drill; practice.	A play; a show; talent; a kind. E.g., "yeeb yam".
yáng yù	yàng yǔ	yaaj ywm	洋芋	Potato. Other terms: <u>Tǔ dòu</u> (土豆) and <u>mǎ líng shǔ</u> (马铃薯).	Potato.
Yān jīng	Yàng Jīng	Yaaj Ceeb	燕京	Old name for Beijing.	Modern world; modern metropolis; human world; current life.
yang	yàng	yaaj	扬	Raise, hoist, spread.	Fly, raise, float.
yang	yàng	yaaj	羊	Sheep; goat (山羊).	Sheep.
yáng	yàng	yaaj	阳	The masculine; positive in principle; of this world; of this life time; sun.	The masculine; common name for males; positive in principle; of this world; of this life time.
yaō	yuó	yuav	要	Want; want (as to buy); wish; desire; need; ask for; must; should; require	Want; will; buy (new usage). (Reference mai)
yaōqíú	yuō	yuam	要求	To demand; to request; to claim. <u>mìng lì</u> (命令): to order.	To order; to demand by force.
yē	ye	yaws	掖	Tuck in; tuck up; thrust in between.	To uncover; to un-tuck.
yé	yě; ye	yawm; yawg	爷	Grandfather; father; respectful form of address for an older man. E.g. <u>yé yé</u> (爷爷); <u>lǎo yé</u> (老爷): grandfather for maternal side. It is used for "father" in some areas of China. <u>Yě</u> (野): not in power; out of office; open land; wild; uncultivated.	Grandfather; retired elderly man; respectful term for older men; term to address another male during conversations.  (Reference yuan)
yé	ye	yaws	挪	mock; ridicule; deride	Scorn; scoff at; ridicule; to "bitch" at.
yě	Yě	yawm	野	Wild; unrestrained; undisciplined; not in power; out of office.	Grandfather; retired elderly man; respectful term for older men; term to address another male during conversations.
Yè Mán	Yè Mán	Yawm Maab	野蛮	Savage; barbarian; barbarous act. (Reference Mán)	Mán's ancestor; grandfather of the Man; old man whose mother was Man.

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
Yě Mán rén	Yě Mán ren	Yawm maab zeeg	野蛮人	Savage people; barbarian people; unfair people.	Descendants of the Mán's ancestors (爷蛮人).
Yī	yī	ib	一	<u>Current usage:</u> One. "yīp". <i>Southern Han used it as "yīp".</i>	One.
yī liàng chē	yī lū chē	ib lut cheb	一辆车	One car.	One car.
yī meir	email	email	依妹儿	Email.	Email.
yī yàng	yī yàng	ib yaaj; ib yaam	一样	Same; one of something. <u>yī yàng</u> (异样): different or odd. <u>ge zhong</u> : one of a kind <u>ge zhong ge yang</u> : one of each kind	Same (same thing); one of a kind (e.g. "ib yaam nqaj" means one kind of meat. <u>yī zhong</u> : one of a kind <u>yī zhong yī yang</u> : one of each kind
yī zhí	yī zī	ib txwm	一直	Always.	Always; ever since.
yī zì	yī zǐ	ib txwm	一直	<u>Ancient usage:</u> Ever since.	Always; ever since.
yī, èr, sān, sì, wǔ, liù, qī, bā, juǐ, shí	yī, èr, bēi, blōu, zhī, juil, xang, yī, juò, gao/ga ò	ib, ob, peb, plaub, tsib, rau/tsau, xaa, yim/yig, cuaj/cua g, kawm/k aug	一, 二, 三, 四, 五, 六, 七, 八, 九, 十	1; 2; 3; 4; 5; 6; 7; 8; 9; 10. Another ancient term for one is Yaō (幺). But the term is interchangeably used with yī. Yaō also means to buy. Yao is considered a southern language, which is often used by the Yue (Cantonian) language. <u>yī bǎi</u> : 100 <u>yī qiāng</u> : 1000 <u>yī wàn</u> : 10,000 Mandarin also used <u>sān</u> as many, numerous, or several; and used <u>shí</u> (during ancient time) as largest under Man language.	1; 2; 3; 4; 5; 6; 7; 8; 9; 10. <u>yī buo</u> (ib puas, ib pam): 100 <u>yī cā</u> (ib txhab): 1000 <u>yī wǎng</u> (ib waam): 10,000. Due to the influence of the western method of counting, Mong westerners no longer used wang (waam/vaam), but rather go by <u>gāo cā</u> (10,000), or gao pan (kawm phaav) deriving from the Laotian term. <u>ēr bēi</u> (ob peb): a few; several. Gao (kaug or kawg): was the largest or at the end of the counting during ancient time.
yí	do yī	tog yib	椅	Chair with back support often used as <u>yí zǐ</u> (椅子). (Reference <u>dèng, zhuō</u> ).	A chair with back support. <u>Yí</u> : to lean. E.g., <u>zhōng yī</u> ("tsooj ib" or "rooj yib"): sitting furniture with a back.
yí	(y)í	iv	姨	Aunt; one's mother's sister; one wife's sister. "Yí" means many things in Mandarin (e.g. lose, bridge, safety, wound, etc.). E.g., <u>ā yī</u> (阿姨). <u>Yí fū</u> (姨夫): uncle (maternal).	Dad (baby talk). The "y" is silent. It is considered uneducated or baby talk. Zí (txwv; txiv) is considered educated term.  (Reference <u>zǔ, zǐ</u> ).
yǐ, yī	yī	ib	倚; 依	<u>Yǐ</u> : lean on or against something. <u>Yī</u> : depend on; rely on; count on; look to. ("y" silence).	lean against; lean; depend on.
yī...jiu	yī...jei	ib...ces	一...就	"as soon as".	"as soon as".
yì	yī ca yī ci	ib txhab; ib txhis	亿	Ancient usage as hundred million; hundred thousand.	Forever; a long time (since time exist or millions of years).
yì	yǐ	yim	意	Idea; meaning. Han use a different character for "easy" (yì 易), but it is the same term in pronunciation.	Idea; easy (use as yōng yim means easy or easy to use). <u>Cāi</u> (txhais): as "meaning". (Reference <u>cai</u> )
yì	yǐ	yim	刈	Mow; cut down.	To (slightly) trim; to slightly scoop from the top.
yì	yì	yij	异	Different; strange; other. Mandarin goes by yīn xiōng (姻兄) as brother in-law; yīn yà (姻娅) as in-laws.	Form of addressing a brother in-law (as being different from or belong to another clan). E.g. <u>Yì Zhang</u> means brother in-law Zhang.
yīn	yīn	yeeb	殷	Yin Dynasty; dark red. (Reference <u>ying 英</u> )	Dark red; purple; dark; bad; sinister; a place of life after death.
yīn	yīn	yeeb	阴	Cloudy; gloomy; hidden; secret; and other meanings.	Dark red; Dark; bad; sinister; life after death.
yīn	yīn	yeeb	姻	Feminine; negative principles; shade; sinister; of the nether world; moon. E.g. Yīn dào (阴道) means vagina.	Female; beauty; negative; sinister; nether world (life after death); the world below (normally used as <u>yīn dēi</u> )

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
yǐn	Yǐng	yeem	饮	Drink; drink wine or liquor.	To toss (before drink). Other terms: yǒ or yò (“yom; yoj”).
yǐn	Yǐng	yees	瘾	Addiction; passion.	Addiction; passion.
yìn	Yǐng	yeej	印	Chop; print; mark; engrave. Han go by zhuàn (篆) for seal or seal characters (adopted from the Qin Dynasty).	Seal; stamp (Used with lu, a classifier, as lū yǐng). Mong (western) developed a newer term tū (thwj).
yīng	yǐng	yeeb	英	Blossom; bloom; petal; hero.	Female; beauty; negative; nether world (life after death).
yíng	yǐng	yeem	罍	Basket shaped container.	A container; a basin.
yíng	Yǐng	yeej	赢	Win; to beat; to defeat. (赢了)	Win; to beat; to defeat.
yíng	yóng	yoov	蝇	Flies.	Flies.
yíng	yóng	yoov	蝇	House fly; flies.	House fly; flies.
yǐng	yǐng	yees	景	Shadow; reflection; image; trace; vague impression; photograph; portrait; motion picture (film).	Reflection; image transformation (often used for seeing ghost).
yìng	yǐng	yeej	硬	Hard; tough; stiff; solid; firm; rigid; manage to put extra effort; capable.	Rigid; firm; stiff; manage to put extra effort; capable; will do anything to accomplish.
yìng	yǐng	yees	映	Reflect; mirror; image.	Reflection; image.
yòng	yòng	yooj	用	Use; utilize; employ; apply; usefulness; need; have to. (Reference róng yì)	Useful (as easy to use); able to grasp. Mong go by shí as put into practice or to use.
yōu	yōa	yob	优	<u>Ancient usage</u> : actor or actress. E.g. yōu líng (优伶) or yōu rén (优人).	Actor; a male name. yōa dlang (yob dlaag): joker; actor (as comedian). Another term is rāng dlang (zaab dlaag).
yoǔ	yoa	yog	有	Possess; there is; exist; used to indicate that something take place, have, own, etc. (Reference shì 是)	to be (is, was, etc.); correct; right; used to indicate that something is true (as did happened); used as being possession of.
yoǔ	muò	muaj	有名	Have fame; have name.	To have fame.
míng	mìng	meej		<u>Míng</u> : name.	(Reference mò 莫)
yú	yǔ	ywj	愉	Pleased; happy; glad.	Be free; do as one please. E.g. Yù píng (ywj pheej): freedom.
yǔ	yǔ	yum	与	With; together; with; associate with; be in friendly contact with.	Together with; associate with; friends asking each other out.
yǔ	yǔh; luh	ywg	语	Language; tongue; words; speak; say; adage; proverb; say; idiom.. The term is mostly used for language. (Reference shuō 说; hua 话)	yǔh: To speak in anguish; “bitching”. luh: language, spoken words, sounded out, to come (out, in), tongue, dialect, lingo, vernacular, speech.
yù	yù	yuj	迂	Go around; winding one's way; to take a detour.	To fly around (as an eagle is gliding around looking for prey)
yù	yuh	yug	粥	<u>Ancient usage</u> : to give birth or bear. (Reference shēng).	To bear (give birth); to take care of; to breed or raised animals.
yù	yuh	yug	育	Give birth to; to bear; to rear; to raise; to bring up (as to grow); to cultivate; to educate. xù (畜): raise animal. zhí (殖 “tsim”): breeding, multiply, or propagate is. shēng: give birth.	Give birth to; to bear; to rear; to raise (as to provide food for); to breed.
yuán	yě; yeh	yawm; yawg	元; 原	元: First; initial; origin; primal; primary; chief; unit of money; Yuan Dynasty (Yuán Chāo 元朝); a family name. 原: primary; original; at the beginning; unprocessed; crude; raw; excuse; forgive; plain; level; a clan name.	Chief; leader (s); fore-front father; grandfather; primal; Yuan clan; classifier for addressing a man. Zi Yuan (子元; Txwv Yawg or txiv yawm): the leaders; original ancestors; the man of a household. (Reference yé, zǔ, zi)
yuán	yang; yang	yaav; yaa	元	Unit in length (ancient usage); unit in section; unit in money. E.g. one yuan is one RMB)	Unit in length; unit of silver bar (money).

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
yuè	hli	hli	月	Moon.	Moon.
yuè	yì	yij	岳	Addressing term for wife's parents or wife's uncles.	Addressing term for a brother in-law.
yuè	yǐ	yim	越	More. E.g. yue lai yue rong yi ("as time went by, it gets easier")	The more of... E.g. yi lu yi rong ("yim lug yim zoo").
zá	zá	txav	砸	Break; shatter; smash; crush; pound	cut; chop. (Reference jiǎn & jié)
zài	jài	Jaij; caij	载	<u>Original meaning</u> : to ride. E.g. 陆行载车 (land riding automobile); 水行载舟 (Water riding boat) <u>Current meaning</u> : carry; be loaded with; be filled with.	To ride; to be on top.  (Reference jià)
zài	zài	txaij	再; 在	再: again; once more; another time; continuing (indicating that an action takes place after another). 在: exist; be living; at; indicating time, place, scope, etc.; indicating that an action is in progress.	Repetitive visual scenes; repetitive colors; repetitive designs; blur.
zán	ũ	wb	咱	You and I; we (as you and I). <u>zá mén</u> (咱们): us.	You and I; us.
zàn	zàn	txaaj	赞	Support; aid; assist.	Support one's body during laying down (ancient usage); bed.
zāng (le)	zāng (le)	txaab (lawm)	脏	Dirty; filthy; unclean. <u>hei le</u> (黑了): dirty.	Acting foolishly; ugly (unlikable); filthy. <u>dlob lawm</u> (乌了): dirty.
zàng	nzang	ntxaa	脏	Consign to the grave; bury. <u>zhōng</u> (冢): grave or tomb. <u>zàng</u> (葬): burry; funeral.	Grave; grave tomb.
záo	zao	txaug	凿	Chisel; bore a hole; dig.	To chisel with a tool.
zǎo	nzú	ntxuv; nzuv	早	Morning; early; as early as; earlier; long time ago; previous; beforehand.	Early; earlier; long time ago; morning time.
zǎo	nzuó	ntxuav; nzuav	澡	Bath. Xí is to wash. <u>Xí zǎo</u> : take a bath or shower.	To wash (one's body, clothes, dishes, etc.).
zé	zè	txawm	则	Criterion, condition, but, though.	Even though, even if.
zé	zì; zhé	txim; tsawm	责	Punish; blame; interrogate; duty.	<u>zì</u> : Punishment. <u>zhé</u> : blaming; deriding; scorning; scold.
zēng	zīng	txeeb	增	To gain; grow; increase; enhance.	To fight for; to take without one's approval as personal gain or selfishness.
zhái	zhei	tsev	宅	Building; house. Han also go by wū zi (屋子) as house.	Home; house; building. (Also reference jiā and jì).
zhǎn	zǎ	txav	斩	To cut; to chop. <u>kǎn</u> (砍): to cut, chop, hook, fell, throw, or reduce. <u>Zhù</u> (祝): to cut; dice.	To cut; to chop; to intercept. <u>Zhuo</u> ("tsuav"): to chop; dice. (Reference jié & jiǎn)
zhào	zhao; zhoa	tsau; rau; rog	肇	1. Begin; commence; initiate. 2. To cause war, trouble, etc.; lead to.	<u>Tsau/rau</u> : to set; start; to put on. <u>zhoa</u> : war; trouble; fat.
zhàn	zhǎn; zhàn	tsaam	战; 戰	War; warfare; combat; battle. E.g. <u>Zhàn dòu</u> means to fight, battle, or hostilities.  (Reference zhào 肇)	To cause a fight; to cause a conflict (battle or war). E.g., <u>Dè zhǎn</u> ("tawm tsaam"): to go into conflict or to cause hostility. <u>Zhì zhàn</u> ("tsim tsaaj"): to create war. <u>Zhan guo</u> : warring region.
zhàn	zhàn; zhan	tsaaj; tsaa	站	Stand; get up; be on one's feet; stop (come to a stop); station.	<u>zhàn</u> : to shake, shiver, or tumble with one's feet while standing or sitting. <u>Zhan</u> (tsaa): to stand up, to lift up.
zhàn	zhàn	tsaaj	战	Shake; shiver; tremble; shudder.	To shake, shiver, or tumble with one's feet while standing or sitting.
zhāng	zhāng	tsaab; raab	张	Open; spread; draw; stretch; magnify; amplify; exaggerate; look; glance; a clan's name; a classifier for paper, paintings, tickets, table, bed, etc.	To develop into; to make into; to become; to promote; to act; to amplify; to identify hand tools; classifier for hand tools (knife, axe, hammer, pen, letter, cisor, etc.), and so forth.

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				E.g. Yi zhāng sofa (1 sofa); yi zhang zhuo zi (1 table); Yi zhāng zhǐ (1 sheet of paper). Mandarin use "bǎ" to classify tools (e.g. yi ba dāo is one knife). (Reference tuò)	<u>Zhēi</u> (tseb): to spread in the sense of spreading news (letters, cards, etc.) or plant (planting). <u>Dlaim</u> : classifier for flat object. <u>Lub</u> : classifier for round or square objects.
zhǎng	zháng	tsaav	掌	Palm; applaud; clap; hold in one's hand; take charge; wield; control (in charge).	To drive; to steer; to lead (oversee a group of people); to be in control or in charge.
zhǎng	zhǎng; zháng	tsaam; tsaav	长	Grow; increase; develop; chief; leader; lead; elder; senior; eldest; oldest; older generation.	<u>Zhǎng</u> : to develop/appear; to absorb (as to increase); to take in (as to earn); be bloated; stomach has too much gas. <u>Zháng</u> : To drive; to steer; to lead; to be in control or in charge.
zhàng	zhǎng	tsaam	胀	Swell; be bloated; expand; grow in size; distant.	Be bloated; stomach has too much gas; to develop; to appear; to absorb (as to increase); to take in.
zhaō; zǎo	nzú	ntxuv	朝; 早	Dawn; morning; early morning.	Early; early morning; morning.
zháo	zháo; zhao	tsauv; tsau	着	Burn; touch; contact; suffer; indicate the result of an action. E.g. Result on fire is zháo huǒ (着火). <u>shāo</u> (烧): setting fire or to burn	<u>Zháo</u> : To set or to start a fire. <u>Zhao</u> (tsau): walking torch.
zhǎo	zhao	tsau; rau	爪	Claw; talon.	Claw; nail (of the claw).
zhǎo	zhǎo; zhóu	tsom; tsov (rov)	找	To look for; hunt for; try to discover; want to see; to give change (\$). E.g. Zhaǒ qián (找钱).	<u>Zhǎo</u> : to aim (as to shoot, or to throw a spear); to shine (a flash light at); to look thru a telescope; to focus or zoom in (as to discover or want to see). <u>Zhóu</u> (tsov/rov): to give change (\$); to return.
zhào gù	zhǎo gù	tsom kwm	照顾	To look after; to take care of.	To look after; to take care of; to manage; to take oversee.
zhào	zhao	tsau	照	Light up.	Taw tsau (to light up; to start a fire to be used as a torch. E.g. <u>zhao</u> (着).
zhào	zhǎo	tsom	照	To reflect; to shine. The term had developed into taking photo.	To shine; to zoom in; to focus; to find; to look for. (Reference zhǎo & zhào xiàng)
zhào piàn	zhǎo pà	tsom phaj	照片	Photo.	To post; to target as aiming to shoot. Phaj means target.
zhào xiàng	zhǎo xiàng	tsom xaam	照相	To take picture. Camera is zhào xiàng jī. (Reference zhǎo 找)	Taking photo; looking thru a lens (camera, telescope, and "koob xoos").
zhé	zhé	Tsawv (rawv; ntsoov)	着	<u>Zhē</u> : be doing; use to indicate a state. Han also use the term as "zháo" and "zhuó". E.g. kàn zhe (to steadfast look at something). <u>Zhao</u> : touch; contact; feel; suffer; used after a verb to indicate result of action.	Be doing (use after some action verbs); to grab; to grasp. Usage: "saib tsawv" = to watch/to stare and not to keep eyes off; "tuav tsawv" = to hold steadfast and not to let go; "tsawv nwg txhais teg" = grab his hand.
zhé	zhé	tsawm	谪	Blame; rebuke; censure; a punishment in feudal China.	To blame; to scold; discipline; restraint.
zhé	zhe; thong	taws; stood	遮	Roll over; turn over and over; pour back and forth between two containers.	<u>zhe</u> : to land; to lift. <u>thong</u> : to turn over and over as to sort grains from grain shells.
Zhen	zing; zing	tseeb; tseem	真	Real; true; genuine (truly, really, indeed); clearly; distinctly; unmistakably. E.g. Zhen bù Zhen means "real or not"; or Zhen de. <u>Sheng</u> (整): whole, complete, total, entire, and other meanings.	<u>zing</u> : concepts and ideas of true, for real, indeed, clearly, unmistakably. <u>zhing</u> : use for materials or things such as gold/silver or brand (genuine, real, distinctly; whole; complete).
zhěng	zhǐ	tsim	整	Whole, complete, total or entire; repair; renovate; punish; castigate;	1. To punish; castigate; make someone suffer.

Table 11.2



Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
				make someone suffer; put in order. E.g. zhèngzhèng.	2. To invent; create; build; established.
zhěng	zhǐng	tseem	整	Whole, complete, total or entire; repair; renovate; punish; castigate; make someone suffer; put in order.. E.g. zhèngzhèng.	Use for materials or things such as gold/silver or brand (genuine, real, distinctly; whole; complete) (Reference zhèn)
zhěng zhěng	zhǐng zhǐng	tseem tseem	整整	Exact; exactly; precisely.	Exact; exactly; precisely; real; genuine; complete.
zhèng fǔ	zhǒng fú	tsoom fwv	政府	Government; officials.	Government; officials.
zhī	zhī	tsib	支	pay out or draw (money); prop up; set up; branch; offshoot; a clan's name; other meanings.	To go after (one's borrowed money).
zhī	zhī	tswb	知	<u>Ancient meaning</u> : be in charge of; administer. <u>Current meaning</u> : know; be aware; knowledge; learning. The term is used as "zhī dào" for understand or knowing. <u>shí</u> (识): knowledge or to know is. <u>zhōng</u> (钟): Bell or clock (time).	To be aware (alert/awake); knowledge; understand; bell; alarm bell. Mong refer to bells as zhī (tswb) for its meaning. <u>tōng zhī</u> (thoob tswb): aware (open minded), full of knowledge, understandable, or to understand. <u>doa zhi</u> (Mong: to tsib): understand.
zhīdào	doazhī	to tsib to tswb	知道	To understand.	To understand; to be open minded, to be able to comprehend.
zhí	zhǐ	tsim	植	Setup; build; establish; plan (to grow). (Reference xǐng).	1. To punish; castigate; make someone suffer. 2. To invent; create; build; established. 3. Awakening; awake
zhí you	zhua yoh	tsuas yog	只有	Only/by; alone. <u>Zhī shì</u> (只是): "only if", however.	Only (if, because).
zhǐ	zhuo	tsuas	只	Only. E.g. zhǐ yào means only want.	Zhuo yuó (tsuas yuav) means only want
zhǐ hào	zhuo rong	tsuas zoo	只好	Cannot but; have to; be force to.	Only good to...; Better off to... (Reference Haò and zhi)
zhǐ yao...ji ù	zhuo yao ...ca; yuó zhǔ ...jei	tsuas yog ... txha; yuav tsum...c es	只要	Only if...then; as long as...then; only...then; provided...then; if...then... <u>Zhǐ yǒu</u> : Only; only.  (Reference yào shì & cái)	<u>zhuo yao...ca</u> : only because ...therefore... <u>yuó zhǔ...cà/jei</u> : only if...then; as long as...then; only...then; provided...then; if...then...
zhì	jì; jù	jwj; cwj	识	<u>Ancient usage</u> : To remember; to bear in mind. Present term: <u>shí</u> (识) means to know or knowledge.	To remember; to bear in mind (memorize).
zhì	zhì	tswj	治	<u>Ancient usage</u> : stability; order; peace; control; govern; hardness; rule; other meanings.	To control; to manage; hardness; order; to hold back.
zhì	nzhe	ntxawm ; ntxawg	穉; 稚	Yong; childish.	Young; younger; youngest. <u>Ntxawm</u> : young female; youngest daughter. <u>Ntxawg</u> : used on male; youngest son.
zhong	zhi	钟		Bell, time.	Bell, time.
zhǒng	zhǒng	tsoom	种	Kind; species; race; breed; guts; nerve. (Reference zú)	Kind; race; species; a large group of people get together; things as similarity.
zhòng	zhong	tsoos	众	Large number of people coming together; many; crowd.	A kind of; group of [people]. Reference zhǒng.
zhòng	zhong	Roob/ts oob	中	Centre, in, middle.	Roob/Tsoob: centre; in; middle; central; mountain.
zhōu	nzhaō	ntsaub	周	Zhou Dynasty; circumference; circle; all; week; help out; assist; relieve.	Depend; to receive assistance from; seek relieve.
zhǔ	zhǔ; zhu	tsum; tsu	煮	To boil; to cook; stew. To steam is zhēng (蒸).	<u>Zhǔ</u> : classifier for a table of food (meal). E.g. Zhǔ mó (tsum mov).

Table 11.2

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
zhù	zhú; zhú;	Tswv; tsuv	主	God; lord; master; preside over; take charge; take the initiative; be of one's own accord (e.g. zhǔ dòng); main. E.g. <u>Zhu li</u> (主力): manage <u>Zhu ke</u> (主客): Host & guest <u>Zhǔ rèn</u> (主任): director; chairmen; head <u>Zhu zi</u> (主子): master, boss.	<u>Zhu</u> : steamer (for cooking). <u>Zhú</u> (Zhi): The god of; the spirit of; ownership; owner of; owner; preside over; mind. E.g., <u>Nuzhú/Nuzhi</u> (NumTswv): Government; officials. <u>Zhú Ntù</u> (Tswv Ntuj): owner of the universe (God). <u>Zhǔ deī</u> (tswo teb): land owner. <u>Zhu ke</u> (主客 Tswv qhua): main host. <u>Wàng Zhú</u> (王主 WaaJ Tswv): God
zhǔ yì	zhǔ yǐ	tswv yim	主意	Idea; way; plan; decision; notification. <u>zhù yì</u> (注意) means to pay attention. <u>Xiáng fá</u> means idea or thinking.	Idea; plan; intention.  (Reference Zhǔ)
zhù	zhù	tsuj	伫	Stand for a long time.	Zhù (tsuj): to step on; to station; to stage; to colonize.
zhù	zhǔ	tsum	驻	Stop; halt; stay.	To stop, halt, to quit.
zhù	zhù	tswj	注	Concentrate (of spirit or strength); annotate.	To control; to manage; hardness; order; to hold back.
zhù zhai	che nyō; zheī nyō	chaw nyob; tsev nyob	住宅	Residence; dwelling. Zhù zhai literally means building for living. <u>Jū</u> (居) means to reside; dwell; live; residence; house; home; and others. (Reference jí, jiā, zhai and wū zi for home and house)	<u>che nyō</u> : a place to dwell, a place to stay; a place to sit; residence; address. <u>Zheī nyō</u> : a house (building) for dwelling. <u>Nyō</u> (nyob): to dwell, live, inhabit, reside, stay, or to sit.
zhùyì	Zhùshā; Zhùxing chuxing	tswj sab; tshwjxe eb	注意	Pay attention; take notice; keep one eyes peeled for. (Reference zhì)	Pay attention (control or manage oneself); take notice. <u>zhù xing/chùxing</u> (注心): pay attention; be alert.
zhuā	zhuā; kē; ndeih	tsuab; kxawb; nteg	抓	Scratch; grab; grasp; siege; catch; arrest. Another term is Zhuō 捉 (grab, grasp, hold firm, clutch, catch, siege, capture).	To grab with nails/claw; to grab; to scratch as to hit with an open claw. <u>Kē</u> : to scratch. <u>Ndeī</u> : to arrest.
zhuāng	zhāng	tsaab	妆	Make up (ancient usage).	Dress up; attire; act; disguise.
zhuāng	zhāng	tsaab	装	Dress up; attire; act; disguise; feign; fake; and other meanings.	Dress up; attire; act; disguise. E.g. zhang zāng (tsaab zaam), tsaab ntse; tsaab zoo, etc.
zhuàng	zhong	tsoo	撞	To knock down; to collide; crash. E.g. zhuàng chē: car crash. To hit; fit exactly; be just right; fall into; sustain; suffer.	To collide; to smash; to hit; crash; to break.
zhǔn	zho	tso	准 (v.)	To allow; permit; approve; grant. (Reference gǎng)	To allow; to approve; to let go; to release; to drop.
zhǔn	zhǐng; zhǒng zhóng	tsoom; tsoom tsoov	准 (n.)	Mostly use as standard (conforming to a standard). E.g. biāo zhǔn (标准) (Reference zhēn)	<u>Zhǐng</u> (tseem): standard; genuine. <u>Zhǒngzhóng</u> : mixed; not standard.
zhuō	zhòng	tsooj	桌	Table.	Table; desk; work bench.
zhuō	zhuō	tsuab	捉	To grab; grasp.	To grab or to crawl with one's hand.
zhuó	zhe	tsaws	着	Landing. Han use the term with "lù" as road. E.g. zhuá lù (着陆).	To land; landing; to lift with one's hands.
zhuó	zhuó; zaoh	tsuav; txaug	琢	Chisel; cut; carve. (斫, 斫, 斫): to cut or chop. (Reference záo)	<u>Zhuó</u> : chop. <u>Zaoh</u> : chisel.  (Reference zá).
zhuó	zhuó	tsuav	斫	<u>Ancient usage</u> : chop; cut. <u>zhuó</u> (斫): cutting or chopping (e.g. chop down a tree). <u>zhóu</u> (斲): chop; hack; cut.	Chop.
zhuó	zhuó	tsuav	椽	<u>Ancient usage</u> : castration (torture in ancient time).	Torture (chop) someone.

Words in Pinyin	Mong Pinyin	MRLW	Guo Zi	Meaning in Mandarin	Meaning in Mong
zì	zí	txwv; txiv; ntxwv	子	<b>Ancient meaning:</b> Respectful form of addressing for a virtuous man or man in general; you. <b>Current meaning:</b> <i>child; son; seed; small; young; person; other meanings.</i> <i>This term was mostly placed after a man's name. E.G. Mozi, Kongzi, etc.</i> <u>zhizi</u> (之子): son (Reference qián) (Reference diē, zū, zì)	<u>Txwv/txiv</u> : Male; man; father; fruit; a classifier for fruits; respectful form of addressing a man (who is younger but is the same hierarchical rites as one's father); a classifier for fruit. <u>ZiYuan</u> (子元 Txiv Yawg): paternal ancestors; leaders. <u>Ntxwv</u> : originally, descendants; (e.g. wangzi [waaj ntxwv])
zìsun	sunzi	Xeeb ntxwv	子孙	Descendants.	Descendants.
zì	zǐ	txwm	字	Character; script; word. E.g. Ancient characters were known as Kǎi Zì (楷字) (Reference KǎiZì)	Character; script; distinctive; model; uniqueness. E.g. Kaizǐ (khais txwm): carving characters. <u>Kai zi nde</u> (khais txwm ntauwv): to write. Newer term is <u>zhà nde</u> (tsaj ntauwv)
zī	zī	txib	资	Help (modern usage is to help by providing money); subsidize; support; fund; and other meanings. E.g. <u>Zī zhù</u> (资助): give financial aid.	Asking someone or telling someone to help, to assist, or to do a task.
zī	zī	txwv	髭	Moustache. (Reference hú zi)	Moustache. E.g. <u>hù zī</u> (hwj txwv).
zǐ	zǐ	txwm	祗	<b>Ancient usage:</b> Forever, always, in a billion years.	Always. It is used as "yī zǐ (ib txwm)".
zì	zì	txij	自	From; since.	From; since.
zì jǐ	zì jǐ	txwj cim	自己	Self-doing; one's own.	Self-doing; one's own.
zǒng	zǒng	txwm	总	Always; whole; all together; total; and other meanings. E.g. <u>Zǒng shì</u> (总是) means always.	Always; all together. E.g. <i>Ib Txwm</i> could mean always or all together depending on how it is used.
zú	zau	txaus	足	Adequate; enough. Another term is "gao le".	Adequate; enough. E.g. <u>zau le</u> (txaus lawm).
zú	zhǒng	tsoom	族	<b>ancient:</b> Clan; death penalty imposed on offenders and the whole family <b>current:</b> nationality; race; ethnic group.	Kind; race; species; a large group of people get together; things as similarity.  (Reference zhǒng)
zǔ	zú	txwv	祖	Grandfather; founder; ancestor. Today, the term is used as <u>zǔ bèi</u> , <i>xian zu</i> , or <u>zǔ xiān</u> as ancestors.  (Reference diē) (Reference yuan) (Reference yé; e.g. lao yé) (Reference zǐ zǐ)	At the front (where one came from); respectful term in addressing a male who is the same hierarchical class but younger than one's father; older man in general; ancestor. The term is used as <u>lao zu</u> ("los txwv") & <u>zǔ nze</u> (txwv ntxawm). <u>Yé zǐ</u> (yuan zǐ): ancestors in general. The term was often confused with the term <u>zǐyuan</u> or <u>zǐyě</u> ("Txwv Yawg") which means leaders.
zǔ	zú	txwv	阻	Block, hinder, impede, obstruct.	To block or stop someone from doing something.
zuà	nō; raǒ	nyob; zawm	坐	To sit; to ride in an automobile. <u>chéng</u> (乘): riding.	<u>nō/raǒ</u> (nyob; zaum): to sit; to stay. <u>lǎi</u> (cai): to ride. (Reference to "qí")
zùn	zuoh	txuag	攒	<b>Ancient usage:</b> to save (e.g. money).	To save; to conserve; conservative.
zuò	zuo; uo	txua; ua	做	To do; to make; to produce; to do; to act; be; engage in; be used as; write (compose). E.g. "zuò tóu fǎ" means cutting and styling hair. <u>Zào</u> (造): to make, build, construct, or create. <u>zhù</u> (筑): to build or construct.	<u>zuo</u> : to make with a hand tool (knife, chiseled, etc.).  <u>Uo</u> : (without the 'z' articulation): to be, to do, to produce, to engage in, or to be used as.
zuò	zuo; uo	txua	作	作: make; write; compose; work; act as; be; rise.	<u>zuo</u> : to make with a hand tool (knife, chiseled, etc.).



Mandarin shares many Mong root terminologies correlates with the history presented herein that Mong are part of the Han political movement that developed into the newer Han nationality. Their separation had linguistically and culturally changed them from one another. Mong retains many of the “**Old Mandarin**” vocabularies because they lived separately from the Ming and Qing societies.

Similar situation happened to the Man people whom the majority became Han. The minorities of the Man became other ethnic minorities in the southwest.

During the Ming country, the national language was the south central language of Hubei, Anhui, and Jiangsu regions which were the Chu Man Han people. That regional language was used in Beijing Opera (known as JingJu 京劇). Beijing Opera was original part of Anhui Opera. Traditional Anhui opera was taken to Beijing to entertain the royals during Qing Dynasty. In that case, Anhui Opera gradually became Beijing Opera. The original language used in Beijing Opera was the ancient language to Ming Dynasty.

Because the southern language was used as the national language in the past, many characters were read under the southern language pronunciations rather than northern language (Mong). For instance, “to say” or “to speak” used to be “yue” or “yun” and it was changed to “shuo” (Shuab) after MangJu [of Mong Galah] retook control. “Shuo” under Mong language is “the sound of speaking” or “voice”.

“To say” under Mong language is “ha” and “to speak” is “harlu” (*harl*; “*Has lug*”) which is the same language terminology under Mong Guor (Tu nationality of the Mong Xianbei). It is shared among the Mongolian tribes, Mong of the Northwest, and Mong of the Northeast (of Manchuria region), and Mong of the Southwest.

Ha (哈) was an ancient term which also means “to speak” or “to tell”. To further understand how Mong and Mandarin used to be the same language based on the term ha (哈), let’s look at the phrase “哈密地区”. It is read under MRLW as “*Has Miv Teb Chaws*” which under pinyin is *Hāmì Dìqū*. It literally means “speaking of a secret place”. They both appear differently under different transliterations, but they are the same phrase. Presently, Mong still use these words.

Diqu (地区 *teb chaws*) in Mong and Mandarin means regional land (place). Guo (国) also means divisional land in Mandarin and Mong which contains the connotation for “a division of” or “a separate state”. It also implies “a nation”. This shows that many Mong presently go by the term diqu (地区) for “country” rather than guo; and Mandarin go by guo (国). They are both Mong and Mandarin vocabularies, but they developed into their own unique usages. When comprehending this similarity, the name “**Mong Guo**” was Mong Diqu (“*Moob Teb Chaws*”).

By looking at the term “San Miao”, “san” is a Man language terminology. For example, the Man language articulate number three is “san” or “sam” which is basically part of present-day Mandarin language. Looking at other counting number terminologies, 4, 6, 8, and 10 are closer pronunciations of the Man language. This suggests that a lot of the Mandarin terminologies are from Man language.

On the other hand, 1, 2, and 9 (yi, er, jiu [ib, ob, juo]) of the Mandarin words are the same as Mong counting system. The number 3 is known under Mong in both *bei* and *ba* variations. *Ba* is used under Mandarin for the number 8. Man of the south says “*bei*” for “eight”; but “*bei*” is three under Mong. Besides these counting terminologies, many of the

vocabularies presented in Table 11.2 show that Mong and the old Mandarin used to be the same language.

### Mong: The Ancient Northern Language of China

Many vocabularies between northern language and Mong are the same with similar accents and pronunciations. Such older vocabularies are acknowledged by language experts that they were ancient language terminologies known as “gu yu” (古语; *qub lug*). They can be found in dictionaries and old books. Since the 20<sup>th</sup> century, “gu yu” was redefined into “Gu Hanyu” by Han Nationality; but it was also the Mong language.

Examples of ancient northern terminologies that Mong continued to maintain as part of their language which Mandarin no longer used are: *bū* (卜 “*pum*”), *Cāng* (仓 “*txhaab*”), *péng* (棚 “*phawv*”), *lǎng* (朗 “*laam*”), *gá* (轧 “*kov*”), *lán* (阑 “*laag*”), *gé* (隔 “*kem*”), *gǎn jǐn* (赶紧 “*kaam ceev*”), *Pí* (皮 “*phiv*”), and *róng* (容 “*zoo*”). These are older language terminologies that were either replaced by newer words or they were developed into other usages under Mandarin, but they are still used by Mong language for their basic meanings.

Besides the examples listed above, let’s review some *ancient terminologies that address person in pronouns*. They would provide a clearer understand that Mong language used to be the ancient northern language. The term *ěr* means “you” in ancient northern language, and *wú* means “I” or “me”. These terms are still used by Mong as *èr* (尔 “*oj*”) and *wú* (吾 “*uv*”), and they were seen in ancient writings as early as Northern Wei and Northern Dynasties that continued to be seen in writings from Tang and Song Dynasties. For example, the Old Book of Tang used the term *er* (尔) to address “you”. Western Mong felt that these terms are too ancient, and are now mostly using *gèr* and *gú* (koj & kuv). Yet, many still address “you” and “I” by saying *èr* and *wú*, which “w” is silent.

Mandarin now uses *wo* (我) for me and *ni* (你) for you. “Wo” was derived from “wu”. On the other hand, “ni” is part of the Man language for “you”.

Mandarin retains the term “women” for “us.” *Mén* (mej) is the pronoun for “many” in northern language, and it is also the plural for “you” in Mong. Mong used to say *wúmei* (吾们 *uv mej*) for the meaning of “us”. *Wú* combined with *mei* forms “*wúmèi*” which is equivalent to *women* (我们). Presently, Mong say *bei* (peb) for “us”. Mandarin says *nimen* (你们) for “you” in plural tense which is equivalent to “*nejmej*” in Mong.

The character 尔 was also known to be translated for “yes” and was used as a standard term during Tang Dynasty. It was used as “er er” as well (尔尔 *aws aws*). That was part of the Mong language during Tang Dynasty and it is still being used by Mong people around the world.

*Terminologies such wu, er, and erer (uv, oj, aws, aws aws) were used during subsequent dynasties up until the newer Mandarin became dominated. They can be found in ancient writings. Some examples are the Book of Jin (晋书), Book of Southern Qi (南齐书), Song Historical Record (宋史), and ancient poetry writings such as “Play For Six Quatrains” (戏为六绝句 by 杜甫) and “To Be A Loving Monarch’s Wife” (为焦仲卿妻作 by 玉台新咏). Those poetries were written during Tang Dynasty and Play for Six Quatrains was written during Mong Shi Zong reign (蒙世宗).*

The transliteration 尔尔 was also used for writing songs. For example, under the ancient song lyric “*Dlej Taum Nkauj Thau: Xaa Waaj Ceeb waam*”(水调歌头·送王景文), the words details “江山尔尔, 回首千载几兴亡.” It can be read by Mong language and translated into MRLW as “*CaabShaab aw, rov shau txhab txa cim xeeb taag.*” The line talks about the world of JiangShan (the land of water and mountains) and how much one missed those places. That song was recorded during Southern Song Dynasty by Li Chuquan (李处全).

Out of the examples above, it is important to know that those literatures about Jin, Southern Qi, and other pre-Tang were written during Tang Dynasty. Therefore, the Mong language was a factor during both Tang and Song Dynasties.

The word for “yes” was changed to shi (是) during Qing Dynasty, and it became the standard term since the 20<sup>th</sup> century. Shi also means “is” under Mandarin. Another view says it was used during Ming Dynasty.

People are likely to retain their profane words where ever they go. One slang term is bī (屌; pim) which was a very basic term for vagina in ancient times. Mong pronounce it as bī, and it is used among all Mong communities. This term is only used by northern language as **kaò bī** (靠屌; Khaus pim), which is a derogatory term or cussing on a female (equivalent to “bitch” in English). In Shanxi areas, the profanity was also used as **jiàn bī** (caam pim). The term is not used among the Man sub-branches languages (Zhuang, PuYi, Hani, Dai, Min Nan, Yue, etc.) or any other southern local languages.

Another term that cannot be skipped is *guǐ* (Mong pinyin: geí; MRLW: kev). It means road or track for ancient Yellow River Basin language. Mong still use the term but present-day Mandarin uses *lù* and other terminologies. *Lù* is part of southern language terminologies. This shows that southerners’ family language was also incorporated into the national language over the course of history. Present-day Yue language also say “gai” for street and “lu” for road. Gai is very similar to *guǐ* (“kev”). Interestingly, the Yue language reads the character 街 as gai, but Mandarin read it as jiē.

Mong use the term *guǐ* (轨; 路 “kev”) for any kind of road, tracks, street, path, or way. Mandarin and Yue language of the south differentiate between road and street, and that could result from foreign influences.

Sharing the same ancient term for road, Mong and northern language also share the same term for riding. *Jià* or *Jà* (驾; Mong pinyin: jài) means to ride as in riding animals or wagons. But concurrently, Mandarin now use other terms for riding. For example, to ride a car, they say “to sit” (zuo) a car. To ride horse is “qi ma” under Mandarin. Mong still maintain the term *jài* (caij) as to ride (horse, car, airplane, etc.), but some Mong in China also change their form of language by saying sitting a car as “no che” or “rau che” (nyob tshéb or zaum tshéb). Mong in China, Southeast Asia, and western countries still say “jài che” (caij tseb).

*Jí* or *jeí* (籍; tsev) was used by both ancient northern people and Mong in the past about their homes. Now Han go by *Zhai* for a small home town, and *jia* (家) for home. Mong still go by *jeí* for home or house.

One last example to look at is *sī jiù* (思旧 *sib ncu*). It has the same meaning in both Mong and ancient northern language for remembering old friends. Present-day Mandarin use the term *xiǎng* (想 *xaav*), meaning to think about. For example, “xiang ni” (想你)

means “thinking of you” or “missing you”. Mong still go by the older term “jiu er” (思尔) for “remembering you” or “missing you”. The term “xiang er” (想尔) under Mong means “thinking of you” in a situation rather than “missing you”. That is another example of how Mandarin and Mong languages were from the same root, and there are many more examples.

The above examples supports that Mong language and northern language (Old Mandarin) used to be the same. Mong maintained many older terminologies that Mandarin no longer used; and there are shared terminologies that both Mong and Mandarin developed into their own unique language structures. As a result, identical words can be pronounced slightly different or can have opposite meanings.

### Same Terminologies with Different Language Structure

Mandarin and Mong share many words but they used them differently through the time of separation. This section will give some examples to show that argument.

The words hao and róng (“hoj & zoo”) have similar meanings. Han people now go by “hao” over the term “rong” as a general term for “good”. Han rarely use róng which also expresses the meaning for “good” or “easy” under Mandarin. Mong on the other hand use róng (zoo) as a general term for good, and use hao (hoj) for “okay”. When using these terminologies differently makes the languages appeared different, but the roots are the same.

Another term is *chéng* (成; Mong pinyin: chèng). Chèng (“tsheej”) means accomplishment, success, achievement, established, fully developed, ok, alright, able, capable, becoming true, or to realized; and the term can be interpreted differently depending on how it is used. For example, *cheng ning* (“tsheej neeg”) and “ua cheng” (ua tsheej). “Ua cheng” means “it is ok to do” or “willing to do”. “Cheng ning” means to become independent as a family or an individual (as a successor in life). Mandarin use the term “cheng” in the same way as Mong, but it is also combined with various other terms other than seen in Mong language. For examples, *bian cheng* (变成; pauv tsheej) or *cheng gong* (成功; tsheej koob). *Bian cheng* means “to have turned into”, and *cheng gong* means “success” which is the same the Mong’s term *gong cheng* (功成“koob tsheej”).

The term fān (翻; faab) has the same meaning as to turn things around as to search, but the term is used differently in Mandarin and Mong languages. For example, when turning a page or opening to a page in a book, Mandarin use the term fān (翻). On the other hand, Mong use tuò (拓; Mong pinyin: tuó; nthuav) which means to open up. The term tuó is articulate as “ntuó” with the upper blade of the tongue against the palate. This is also another factor to which Mandarin and Mong languages seemed to be different. They shared the same language terminologies, but were developed into different ways.

Because northern Han and Mong language had changed over time they evolved into different pronunciations or even different word structures. Their languages then appear to be different just by listening to conversations. But if one is to analyze the two, they are very similar or evolved from the same root language.



## Mong and Mandarin Became Different Through Language Development

Mandarin is based on the northern language, and it is very close to the Mong language in comparing to Yue language (Cantonese), MinNan (Southern Min), or other southern languages. Since MinNan and Yue shared the same writing characters over a long period of time, their languages' structures developed a grammatical similarity. Regardless they spoke different languages, they all shared the same writing structure and writing characters that most people could read and understood. Over time, they shared more common vocabulary, but characters are read differently between the different Han languages. For example: 路 and 街. This supports that present-day Han are a mixed of different ethnicities as Mong had called them Shuo ren (属人 Shuav Zeeg).

Over the last several centuries, the northern language (Mandarin) became different from the Mong language of the southwest. This is the case because both languages changed into their own ways. For example, the term "ni hao" (你好) did not exist in ancient China up until the 20<sup>th</sup> century as Chinese became familiar with western greetings such as "hi" and "hello."

Under the Mong language the term "nyob zoo" did not exist during ancient times as well. Present-day Mong China does not have this saying. It was developed by Mong in western countries as they came to associate with the western greetings of "hello." "Nyob zoo" was created in equivalent to such greeting. *During ancient times, both Mong and people of China simply said "Where are you going?" or "Eating yet?" when they meet each other. (E.g. 去哪儿? 吃饭了吗? ["Moog twg?" "Noj mov lawm tsis tau?"])* Both "ni hao" and "nyo rong [nyob zoo]" are newer language terminologies.

Mong and Mandarin also went through structural changes which developed them into their own separate languages. For example, in ancient time, Mong used to say "Moog qhov twg ua shi?" or phrases such as "npua zau" and "koob yawg". These phrases are currently used as "Moog ua shi qhov twg?" (*Where to go to play?*); "zaub npua" (*veggie for pigs*); and "yavg koob" (*ancestors*).

Under Mandarin, "Nar wumen dao wan?" and "Wo de xianzu" are now mostly used as "Women dao nar wan?" and "Wo de zuxian". (我们到哪儿玩? [Where do we go to play?]; 我的祖先 [My ancestor]). This shows that "ancestor" used to be *xianzu*; and it is now used as *zuxian* ("txwv xyianb").

Other terms for "ancestor" are Laozu and Laozu Zong (老祖宗 *laug txwv; laug txwv txoob*). They are both Mong and Mandarin terminologies. Mong also refers to ancestor with the terms yuan gong (元公 "yavg koob") or yuan zu (元祖; 元子 "yawm txwm"). "Yavg Koob" is used under Mandarin as Gong Yuan (公元). Both terms can be used as an adjective or noun just like "Guo Mong" and "Mong Guo" [Moob Quas]. This shows that parts of speech (verb, adjective, adverbs, noun, etc.) did not exist during ancient times for explaining and teaching language structure.

The above examples show that ancient words and phrases were developed into different contexts under Mong and Mandarin. To precisely pinpoint the ancient language terminologies that made up the Mandarin language would be an enormous task, and it would be a totally separate field of study.

Nevertheless, let's look at some examples of newer terminologies that were developed into the national language of China since the last couple of centuries. The terms *mama* (mother) and *baba* (papa, father) are newer language terminologies. They are examples of newer vocabularies that Mandarin either developed or borrowed from foreign languages of "ma" and "pa". During Ming Dynasty and part of Qing Dynasty, the term for mother and father were respectively *nie* (or *niang*; "niam") and *die* (tao die). These terms are no longer used by the majority people of China. They used to be part of the national language terminologies until "mama" and "baba" were used.

Other newer terms that Mandarin developed in the past are *dian* (electricity), *dianhua* (telephone), *shāfā* (sofa), *kāfēi* (coffee), *diànshì* (television), *Xiǎoji* (cellphone), *Mai DānLóu* (McDonalds), *hanbao* (hamburger), *dadi* (take a taxi), *yao* (one), *baibai* (bye bye), *jiayou* ("add oil" for chanting at someone), *kaobei* (copy), and so forth. They are all new borrowed terminologies that mimic foreign terminologies. This is another factor that makes Mandarin and Mong different because Mandarin absorbed terminologies from different sources. Mong who lived in China also absorbed those newer terminologies and there were not traditional Mandarin terminologies.

*Dian* (电) and *dianshi* are newer terms borrowing from Nippon language. During the 19<sup>th</sup> and 20<sup>th</sup> Centuries, Nippon (Japan) was a major influence on China as it was a leading Asian country. Therefore, technological vocabularies such as *dian* (electricity) came from Nippon. This is also another example why Mong China also goes by "dian" which is a shared terminology among the people of China, but it is not part of the Mong language of the west.

The Canton language term "dǎdi" is now part of the national language for taking taxi. *Yao* is also a Yue language for "one" and it was incorporated in standard Mandarin.

To take a taxi, western Mong says "dla che" as to ask for a car service. To wait for or take a taxi/car is "doh che" (tog tsheb) which northern Han also say "deng che" ("tog tsheb"). *Deng* and *Doh* are the same term with different pronunciations between Mong and Mandarin. "Doh" is aspirated and "deng" is not.

*Jiayou* (to add gas) is a new way to express encouragement under Mandarin which is not part of Mong. Mong have different terms for different events.

When Mong people immigrated into Southeast Asia and western countries, they also adopted and developed newer words. Some are *faifa* (electricity), *sudong* (telephone), *sofa* (replacing "rooj shwb"), *gafei* (coffee), *TV*, *cellphone*, *hamburger*, *jai taxi*, and so forth. These examples can be compared with the newer terms under Mandarin as mentioned above. Some words are from the same source, but they are pronounced differently between western Mong language and Mandarin.

To explain the term "sudong" for "telephone," "su" of *sudong* means news or message and *dong* means copper; and when they come together they combine to make telephone (*XuvTooj*). For Mandarin, *dian* was adopted from Nippon (Japan) which means electric, and *hua* means speech or words. The two were combined into telephone (electrical words). This is an example on how Mandarin and Mong had developed separately for the last few centuries. Their separate developments for over 500 years had made them different from each other.

Like the northern Han, Mong has other terminologies that can also be traced to their origins. For example, "lu" (lou) of Man language is often being used for automobile. It is a

newer term adopted from the Man language. Cheī (tsheb) was the original term. Another term is hōng (Hoob) as classroom or room which Mong also adopted it from the Man language. Reference the term kè in table 11.2 for more detail. Dala (taj laj) is also a newer term for market or store which was borrowed from Laotian and Thai languages. The previous Mong term for market is Gā or kŭ (kab or khw), which gia (“kiab”) is a local term for Guizhou and northern Guangxi local languages. This shows that when Mong came to live among the local people of Guizhou, they adopted the term gia (“kiab”) which many pronounced into ga (“kab”).

The influence of local languages had changed the Mong language in many ways. That also created many variations of Mong language. For example, the term “to eat rice” exists in many variations; nòmá, nòkia, nògai [eat meat], and nòno.<sup>399</sup> They were developed from different regions. The term Nòmá is used by most Mong people.

Both the terms nò (“noj”) and chi (“tshwb”) mean to eat in Mong language. The term má (“mov”) is referring to rice and other fibrous crops. Even if Mandarin go by *chīfān* as to eat, many northern Han still use term má or māmá when telling babies and young children to eat rice. “Fan” appears to be originally the local terminology for many central and southern languages. The term “ma” is so basic and ancient that it is still being used by Mong and northerners in referring to fibrous crops.

Chī in Mong is use for eating in a grinding situation rather than swallowing. If someone is chewing or chipping something with his teeth bit by bit, Mong refer to it as chī. For example, a caterpillar is chewing away a piece of leaf, that is to say “chī”. But on the other hand, Mandarin uses it as a general term for eating. This explains that “no” (noj) may be a newer term for Mong language as they entered the south.

Another example is the term *gaosu*. It exists among both Mong and Mandarin but they developed it into their own uniqueness. Gaosu (告诉 “kaujxu”) under Mong language means “to send a message.” Mandarin uses it for “telling”. Mong retains the term “ha” (哈) for telling.

Based on the above example, Mong says “*haluh*” and Mandarin says “*shuo hua*” for speaking. “Shuo hua” is also a Mong terminology, but it is used under Mong language as “sound of poetry” or “an expression of phrases”. This leads to other terminologies that address “speech” and “language” such as yu, sheng, yanshuo (语, 声, 言说, 说 [“lug, shenbyeeb, yaas shuab, shuab”]).

Mandarin and Mong shared many vocabularies, but Mandarin also has other vocabularies supports that the two languages developed into their own courses. For examples, *fēn* (分 “faib”) is used in Mandarin and Mong for separating; but Mandarin also has another the term *weī*. Another example is *Zhào gù* (照顾 Mong pinyin: zhǎo gǔ; *tsom kwum*) which means to look after, but Mandarin also has the term *guān zhào*. *Guǐ* (轨 “Kev”) means road tracks in both northern language and Mong as stated earlier, but Mandarin now go by other terms such as *lù*, *hán*, or *Jīng* for road path. *Lā* (拉 “luag”) means to pull, drag, tug, draw or haul, but Mandarin also has another term which is *Zhuài* (拽). Mong pronounced 拉 into *luo* (“luag”), and has other terms for dragging or hauling. To pull, tug, or to draw, Mong go by *zhu* (“tsub” or “rub”).

<sup>399</sup> MRLW: noj mov, noj kiab, noj nqaiq, and noj no.

All the examples discussed above supports that Mandarin and Mong used to be the same language at some points. They became different through the course of history.

## Language Confusion

Over time, language became pronounced differently in different regions, and they can also be used differently. That had caused confusion within the Mong communities. For example, the term *zi* (子) are used in different ways and have different meanings depending on the context. It can be pronounced differently by different Mong groups. It is pronounced differently under Mong language such as “*zi*, *txwv*, *txiv*, *ntxwv*, and *txwm*” depending on how it is used.

The term 子 (*txwv*) has been used by Mong in addressing their fathers, and secondly on elder men. Under China history during ancient time, it was also a respectful term to address virtuous men. That is an explanation to why Mong people still used it to address one’s father, and a courteous term to address older men.

When Black Mong (MongDlu) first lived among the Mong, they could not pronounce *zi* (子 between *txw* & *txiv*). They articulated it into “*txiv*” which is the same word for fruit. According to Black Mong in Yunnan and Guangxi, after “*txiv*” became used for a period of time, there was an incident where a child on his father’s back cried that he wanted to eat “*txiv*”. The father took the child inside and tried to calm that child while thinking that the child was saying “I want to eat dad.” The child refused to stop and the father panicked. He thought that the child was possessed by an evil spirit and that the devil wanted to eat him. He then hit the child too hard which killed the child. Subsequently, the family figured that there was a fruit on the tree that the child wanted to eat, not the father. From that foolish act, Black-White Mong speakers who were part of that region made a taboo not to use the term “*zi*” (子 *txiv*) from that point on. They changed it to *zai* (“*txaiv*”). That is an explanation to why many Mong in China no longer go by “*txiv*” or “*txwv*” for father. *Zai* (“*txaiv*”) is mostly used among the Black-White Mong speakers of Jingping to Funning-Guangnan bordering Guangxi regions.

Without knowing the history of the term “*txwv*” for father, western Mong who articulate it into “*txiv*” are arguing that those who articulate “*txwv*” spoke it incorrectly. In actuality, those who pronounced “*txiv*” spoke it incorrectly, because “*txiv*” in Mong means fruit. Under the design of MRLW, the articulations of words are not precise under Mong language. “*Txwv*” and “*txiv*” are just example on how Mong language has changed from the origin. This is an example on how the Mong language could be confusing.

On the other hand, *zi* (字) or *kaizi* (楷字) is used for referencing writing characters which has the same pronunciation as 子 under Mandarin. Mong pronounced them differently. 楷字 is read “*qhais ntxwv*” in Mong. Mong in the west now used a newer term *zha nde* (“*tsaj ntawv*”). When the Catholic missionaries taught the Latin alphabet characters to the Mong, they presented them as each character was to represent an animal or thing. Mong then established that each character is a *zhà nde* (animal root character [*tsaj ntawv*]). For example, “*t*” for “*twm*” (ox), “*m*” for “*maa*” (fox), “*n*” for “*noog*” (bird), and so forth. The term “*tsaj ntawv*” then became a norm in referencing writing characters

since the second half of the 20<sup>th</sup> century. That was how the alphabet was first taught to the Mong people, and it is still being taught that way.

After Mong moved off to different places of the globe, their languages developed into their own uniqueness through linguistic development and assimilation; and that can bring confusion among the Mong as they trace their roots. For example, a couple words that could be confused by the Mong communities are “NTu Wang” and “Zi Yuan” (天王 & 子元). Those who left China in Southeast Asia developed the term *NTu* (天) into *Zhu NTu* (主天; 天主 “Tswv Ntuj”) or Wang Zhu NTu (王主天) which the Mong in China still maintains it as *NTu Wang* (天王). By understanding the Mong history, these two terms are referring to the same thing.

Without a clear knowledge of the Mong language, many misinterpreted *Zi Yuan* (子元 “Txiv Yawg”) into “Chiyou” the ferocious beast because San Miao was recently defined into Mong history. Under Mandarin, **yuan** (元/原; *yawg*) is used for various meanings such as first, initial, origin, primal, primary, chief, and so forth. The term was also used as a Mong family name, country name, and era name. For example: “Qhua Yawg” (客元), Yuan Guo (元国), and Yuán Chaǒ (元朝 Yuan Dynasty). In this case, the term “Yawg” in MRLW is written as “Yuan” in Mandarin pinyin.

To understand how the term “yuan” (*yawg*) was used in ancient times and the present-day northern language, one must understand how it was used under the Mong language. The term was developed into several meanings under Mandarin, but it retains the original meanings in Mong. Under the Mong language, the terms *ye* (爷; “*yawm*”) and *yuan* (元; ‘*yawg*’) are used in the same way as first, initial, origin, primal, primary, chief, or grand-father. *Ye* (爷; “*yawm*”) is mostly used as grandfather, and the term *yuan* (元 *yawg*) is mostly as the chief or the leader (s). For examples, *guor yuan* (“*qos yawg*”) means the man of the house; *ziyuan* (子元; 元子 Txiv Yawg) means the leader (s). This term was confused for “Chiyou”. Chiyou has nothing to do with the Mong’s term Zi Yuan (Txiv Yawg]) and their leaders.

When Mong refers to “Huanjtim” or “Faajtim Huabtais Moob”, they are speaking of the Yellow Emperor who was the founder of the Mong people. His descendants found the Xia, Shang, and Mong Guo of Zhou Dynasty. The term “Huanjtim” and “Faajtim” are different transliterations for the same person. Yet, they are mixed up with the term “Huanmtij” and “Huabtais” which is huangdi (皇帝). 皇帝 and 黄帝 are spoken in the same way in Mandarin, but they are different under Mong.

The previous examples show that the Mong language can be confusing even among the Mong communities and it became even more confusing among non-Mong speakers who were interested in the Mong language. The misunderstandings had impacted how the Mong language was defined in the past. Mong language was misclassified and defined by various writers as part of Man, Thai, Tibetan, and other sub Man languages.

## Historical Places Under the Mong Language

There is no doubt that Mong came from the north, and their language was closely tied with “ancient language of the north”. Since the northern language was also the Mong language, those places then were also Mong ancient homeland. Most importantly, Mong continued to worship NTu (天 Tian) and their heavenly places in the north. Many places claimed by Mong existed at the Yellow River basin and to the north. For examples, YinJing, YanJing, JingCheng, LongCheng, Mong NDai Zhong, Mong NDai Du, Mong Galah, Shau Du, Heilongjiang, and Freezing Death Mountains are places of the north.

When Mong spoke of “*Tsheej Ntug, NaajCeeb, LongCeeb, Mos Loob, FujLaaj, Fuguang, CaabNaaj, NDU Cuab Shaab, Caaj Nkhaab, Mong NDais Roob or [Moob] NDais Tsoob, Mong NDai NDU, Shau Nam NDUj, Peg Ceeb Tsheej, Shau Ceeb Tsheej,*” they are speaking of Chengdu, Nanjing, Long Cheng, Mo Long (Molun), Hunan, Jiangxi, Jiangnan (Jiangsu-Jiangkang), MongShan, DaDu (大都), Shangdu (上都), Bei Jingcheng (北京城), and Shang Jingcheng (上京城). These places are now written under Mandarin articulations and pinyin system which makes them slightly different from Mong articulations. They also appear differently under different writing systems (MRLW and Mandarin). By observing them carefully, they are the same places and names for Mong ancestral places. For example, “Shau Ceeb Tsheej” is 上京城 (Shang JingCheng), which was the upper capital cities in Inner Mongolia and Heilongjiang during the time of Mong Jaelut Qidan and Mong Jursen. Those places were under Mong Galah. During Mong Jursen era, they moved their capital city from *Shang JingCheng* (上京城; “Shau Ceeb Tsheej”) of Heilongjiang to NanJing which was present-day Beijing. NanJing was created by Mong Jaelut in replacing *You Du* (幽都; “Yob NDUj”) during Liao Dynasty which was known as YanJing (“YaajCeeb”).

Mong reference Shang Du (上都 ShauDu; “ShauNDUj”) for “above the world” or the “upper heavenly city”. Chapter 7 established that it was the upper summer palace where royals to get away from the summer heat.

From the upper world, *DaiDu* (“NDaisNDUj”; NDlaisNDUj”) was on the other side of the world to the south. Under such terminologies and descriptions of the regional landscape, Mong knew that the Earth was round. NDaiDu is also used as NDlaiDu (“NDlaisNDUj”) which has the connotation for a metropolis that goes beyond one’s eyes into the “other side of the world.” Dai, NDai, and NDlai are all previously used, and they are the same term under different transliterations.

*DaiDu* (大都; “NDaisNDUj”)<sup>400</sup> was also part of Mong’s heavenly or imperial city, and was the main capital of China during Yuan Dynasty. **Du** (NDu) in Mong means world or metropolis city. Under the Christianity concept, Mong’s metropolis city was the heavenly city. Both *Beijing Cheng* (北京城; “PegCeeb Tsheej”) and *ShangDu* (上都; “ShauNDUj”) are their heavenly cities. However, Mong also referred to “*Peg CeebTsheej*” as “*Shau CeebTsheej*” (北京城; 上京城) because they did not know that those two heavenly cities were situated into different locations.

<sup>400</sup> Also written as “Ntais Ntuj”.

*Bei* (北 “*peg*”) means north or upward. *Jing* (京 “*Ceeb*”) means heavenly (capital), and *Cheng* (城 “*Tsheej*”) means city. That makes *Bei JingCheng* the “northern capital city”, but it was developed into *Beijing* (北京) that means “northern capital”.

The metropolis *JingCheng* (“*CeebTsheej*”) originated from the northern language, and was also part of the Mong language. *Jing* (京) has to do with the name Mong as covered in Chapter 3. It was continued to be used by Xia descendants from the Zhou Dynasty as they moved into the north. They continued to use it on their metropolitan cities as they traveled back down to the Yellow River Basin.

Mong familiar with *ShauDu* (上都) and *Beijing Cheng* (北京城) had led them to continue to use them under Christian faith as heavenly terms. Those places are the hearts and mind of the Mong people (盟人, 孟人, 蒙人).

China used to be known under various names before it was changed to *Zhong Guo*. *Mong Guo* was one of them and it was used at the Yellow River Basin. After Mong took refuge into the northern regions, it was used there. Other Mong related kingdom names were used as Mong came back to the Yellow River Basin and into Southern China.

One last place that Mong elders had been claiming to be ancestral place was *Mong Galah* (“*Moob Nkaujlag*”). That name existed after Sui Dynasty in referring to the north and northeast after Mong migrated there. “Mongal” was not used as a country name until the foundation of Mongolia in 1921.

*Mong Galah* was not derived from Mongolia as claimed by those who had doubts in Mong elders’ claim. Instead, this text reveals that Mongolia was derived from Mongol or Mongoloid that originated from the derogatory terms used by Dr. Syndrome in replacing *Mong Galah*. Mongolians use the spelling *Mongal*, and it is articulated as “*Mong Galah*”.

## Chapter Summary

The language examination in this chapter supports Mong's claim that their language is not Man language, but the language of the Yellow River Basin. It also supports that their ancestors used to have writing system (s). Based on the Mong history presented herein, their writing systems were known as MongShu and then Kaishu. Once they lost their kingdoms after the Zhou Dynasty, they also lost their writing system and literatures. From there, they subsequently developed other systems which were different from kingdom to kingdom. Once they migrated back into the Yellow River Basin, they shared the Kaishu writing system with the southern nation. Ancient northern China and Mong shared the same language basically says that they shared the same writing during early time. Mong people became literate again during the Sixteen Kingdoms, Northern Wei, Northern Dynasties, Sui, Tang, Later Tang, Tangut, Mong Jaluét Qidan, Jin of Mong Jursen, Song, Blue Mong Ge, and Yuan eras. The writing characters under Tangut, Jin, and Mo Jaelut Qidan were very close to KaiShu, but they later vanished because their language was integrated during Yuan, Ming, and then Qing societies. From that sense, their writing characters were absorbed into present-day Kaishu which is also known as Guozhi or Hanzi. That process merged various languages into the standardized writing during Qing Dynasty. The writing characters were further simplified into present-day writing characters which are different from the classical characters. The classical writing characters continued to evolve since Zhou Dynasty until the People's Republic of China. Throughout this chronicle, Kaishu characters in many instances can be read by Mong language. Because Mandarin and Mong had developed into their own courses and because of the mixed up of Mong language for being a Man language of San Miao, past writers failed to recognize that Mong and Mandarin developed from the same ancient language.

Kaizi (Kaishu) or Hanzi characters can also be used for Mong language, but past missionaries, researchers, and explorers used the Roman Latin alphabets because it was easier. The two most popular versions are the **Mong Roman Latin Writing** (MRLW) and the **Mong China Latin Alphabet Writing** (MCLAW) systems.

Mong folklores said they used to have writing during ancient times. For all sorts of reasons, they were lost. Mong elders talked about how their ancestors' writing on bamboo strips were similar to China history in the north. Since Mong admittance fled to the southwest mountains, their descendants became illiterate afterward and lost the knowledge of the ancient writing characters. Those who stayed behind formed the Han nationality and perceived most historical eras to be Han history. In addition, Mong in the southwest was defined into Miao which created a double blind sights in the 20<sup>th</sup> century in regard to Mong's origin.

According to the Miao national minority linguistics newest research, the inscriptions on animal bones and tortoise shells have a part of the Eastern Miao article [mainly referring to the Mong]. And the inscriptions can be read by "Eastern Miao" language.<sup>401</sup>

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<sup>401</sup> Ma Rong Yuan, and others, "Miao Han language comparison and studies", Changsha, Hunan Nationality Publishing House, 2001. [麻荣远等, "苗汉语比较研究," 长沙: 湖南民族出版社, 2001年.]



“Eastern Miao” language is a sub Mong Admittance language and not Southern Man language of the ancient Miao people.

When Mong came to settle in the south, they also developed new writing systems. The book of “MiaoZu TongShi” stated that “Miao” writing systems (referring to the Mong) took places many times in the last few centuries but were destroyed by Ming and Qing governments so they were lost. Those writings were locally used and were not able to establish as a national usage among the Mong. For example, during the Mong revolt (documented as “Miao”) against the government in 1741 at the NanShan (southern mountains) in the southwest Hunan area, there was a Mong writing system used among the Mong army as a communication tool. That writing system was prohibited and ordered to be destroyed by the Qing government after the Mong was defeated.<sup>402</sup> According to *Bao Qing Fu Annals* (宝庆府志), recorded during the Qing Dynasty, it says that writing system of Hunan Chengbu County (湖南城步县) was similar to “Han characters” (Hanzi).<sup>403</sup> This strongly suggests that Mong was knowledgeable of the ancient writing characters as well.

With so many ancient basic [root] words that are the same among Mong and Mandarin, there is no doubt that Mong and Mandarin used to be the same language. Since Mong had maintained many ancient vocabularies, it is incorrect to argue that Mong adopted those terms from the Han language. This is so because Mong and Han share the same history and ancestors which the name Mong existed before the name Han.

Han is a newer nationality that includes many nationalities. Therefore, it is legitimate that Mandarin was part of the Mong language, which means northern China people used to be part of Mong. Present-day Han history is claiming ancestry to Mong Guo of Xia, Shang, Zhou, and so forth, and those kingdoms were Mong kingdoms as well.

Linguistically, the Yellow River Basin language was developed from both northern and southern languages. Mandarin is a mixed language from different languages of China; and many of its terminologies were from the Mong language as well as the Man language. Those were the two main races and national languages during ancient time.

*Language transformation tends to develop from complexity of pronunciations to simplicity when there was assimilation between ethnicities. In this case there were many shared terminologies between Mong and Mandarin which the Mong versions are more complex. For examples, téng (疼) in Mandarin is pronounced as ndong in Mong (ntoog) where Mandarin does not have this type of language articulation. Ndong is more aspirated then teng. Ji (姬) is articulated in the same way as many other words under Mandarin, but it is articulated as njih (“ntsig”) in Mong which is more complex. The term “zi” (字) is pronounced as “nzi” (“ntxwo”). Other terms are dū (都), gē (歌), gù (故), guó (国), jiù (旧), kǒu (口), kuā (夸), lào (烙), jī (击) and so forth. Many of the complicated consonants presented under Table 11.1 such as ndla dei (大地), NTu (天), and dlu (乌) are no longer used under Mandarin language. This shows that the Mong language was part of the Old Mandarin.*

<sup>402</sup> Wu Rongzhen, and others; “Ancient Miao of Miao Jiang region Pacification”, Chengdu: Sichuan Nationality Publishing House, 1993, p 163. [吴荣臻等, “古苗疆绥宁,” 成都: 四川民族出版社, 1993, 163 页.]

<sup>403</sup> Wu Tinggui, “Wenshan Miaozu Religion and Practices,” Honghe Hani and Yi Autonomous Prefecture People's

Government News, May 9, 2007. [吴廷贵, “文山州苗族发展历史及宗教习俗”, 红河哈尼族彝族自治州人民政府, 2007-5-9.]

Due to language expansion and simplicity, Mandarin language became more developed, yet with easier articulations. This means that Mandarin itself was developed to have more terminologies, but the language itself is spoken under easier articulations.

Based on the basics and root terminologies present herein, Mong also maintained the core language elements from northern China. They lost the advance terminologies and idioms known as *chengluh* (成语 “Tsheelug”). Shaman and community leaders only possess limited terminologies of the *chengluh* (“*paaj lug*”).

Mong terminologies appear to be very advance during ancient time. For instances, Mong ancient term “*dlai ndu*” (*ndlais nduj*; *ndlais ntuj*) means to the other side of the world (earth). That says that Mong ancestors knew that this world was rounded. NDai Ndu (Dai Du) in Mong, also used as Da Du (Taj Ntug), and known in Mandarin as JingCheng. They are all Mong vocabularies. These terms were not used by San Miao and San Miao descendants mainly in the Man language. They were not used by other southern languages until after Mandarin was made the national language. They were Mong language terminologies and were used in the north.

Under astronomical terms, Mong say “*nugu*” (日古; 古日) for stars, but Mandarin say *xingji* (星级). *Nugu* under Mong language literally means “dead suns” or “old suns”. Mong people knew that the stars are dead suns and how they discovered that knowledge during ancient time shows that Mong ancestors were highly educated. Recently, scientists just learned that stars are dead suns.

The Mong name under their language has to do with the universe (cosmos) of this universe which is represented by the sun, the moon, and the earth (盟) as a unity. It has to do with NTu (天), the creator of the universe, which Mong continued to worship and speak of.

## Chapter 12 Religion and Culture of the Mong

Traditionally, Mong believed that there were three places to this world. They were the YinDei (殷地 “YeebTeb”), YanDei (燕地 “YaajTeb”), and ShauDu (“ShauNtuj”); or *the YinJing* (“YeebCeeb”), *YanJing* (“YaajCeeb”), and *Shau JingCheng* (上京城). These three places correlated with the Yin region of Yellow River, YanJing region of present-day Beijing, and the upper world from the Yellow River Basin.

On the spiritual side, *YanJing* is the current world lived by people which can be seen. *YinJing* is the spiritual place lived by spirits and souls which cannot be seen. YinJing is also perceived as evil; therefore, these two places reflect the Yin and Yan philosophy. *ShauDu* (*the upper world*) was the world above YanJing or the world lived by righteous people.

ShauDu directly tie with the Mong Summer Palace for the royals during the great Mong Empire. Shau JingCheng also ties with Inner Mongolia and Heilongjiang regions where Mong ancestors came from. ShauDu was originally not a place for life after death until Mong converted to Christianity. It was one of Mong’s ancestral places.

The Mong’s ancient places of YinJing and YanJing had to do with Yin and Yan regional areas (因地区 Yeeb Teb Chaws & 燕地区 Yaaj Teb Chaws) which are respectively the lower Yellow River and Upper Yellow River Basin of Beijing. According to history and archeologist findings, the people at Yin country were known to practice human sacrifices. During Zhou Dynasty, human sacrifice was no longer practiced. However, Mong continued to sacrifice animal offerings to ancestral spirits and God.

During the Warring States, YinJing and YanJing were conquered by Chu Man or Chu Han from the south which then formed Han Dynasty. Once they took control of those regions, they continued to worship Chiyou as their ancestor and their savior.

Mong lived at YanJing again since the Sixteen kingdoms. YanJing was renamed to *JingCheng* (“CeebTsheej”) under Mong Jaelut Qidan realm. It was defined into Nan JingCheng or Nanjing (meaning Southern JingCheng).

Mong believes that there are three layers to this world. Under Shamanity, the traditional terms *YinJing*, *YanJing*, and *ShauDu* were used. Since Christianity was introduced to Mong, Mong Christians respectively refer to those three worlds as *DlangDei* (“DlaabTeb”), *DlaDei* (“DlajTeb”), and *ShauDu* (“ShauNtuj”). Mong Christians then referred to both *ShauDu* (上都) and *BeiJingCheng* (北京城) to be above YinJing and YanJing.

The Christian missionaries of the 20<sup>th</sup> century in Indo-China were told by Mong that WangZhu NTu (天王主; VaajTswv) or Faajtim HuaDai (天黄帝皇帝) was theirs. They were combined with NTu (天; pinyin: tian) that translated into *God of the World*. The term “NDu” and “NTu” under MRLW are used differently in this text. NDuj refers to heavenly places in this world, and Ntuj or Ntug are used for God and the Heaven. In China, “NTug Waig” and NTuj Waaj (天王) are used.

Another term for God is **ZhúNTù** (主天 or 天主 *Tswv Ntuj*). It is equivalent to WangZhu NTu. NTu was first known to be worshiped by Mong Guo under XiongNu. Mandarin also has another term for god as covered earlier, and it is Shen (神 “Shaub”).

Mong who were recruited by Protestant and Christian churches in Southeast Asia used the term **WangZhu NTu** (王主) as oppose to HuaDai NTu (天皇帝) under Catholic Mong. They both refer to the same Mong God of NTu.

Most Mong China Christians use the term *NTu Wang* (天王 *NtugWaaaj; NtugWaaig*) and those [Mong] who blended with the Han nationality use the national term *NTu Shao* (天上 [pinyin: Tian Shang; Ntug Shau]).

Religion sometime divides the people, and this is a perfect example. Mong were divided among these terms, but they spoke of the same God and same places. Mong Christianity dropped their traditional names and took on the newer names as heavenly states. Before Mong became knowledgeable about Christianity, all souls (life after death) who left their bodies went to YinJing (the ancestral home).

Once the “devil” concept under Christianity was introduced to the Mong, YinJing then became known as DlanDei (**Dlaab Teb**). DlanDei literally means land of the spirits or souls. It was further translated by many into “devil and demon place” under Christian philosophy. Here, we see how Mong language changed because of religion. That also create struggle among Mong communities because of their ideologies.

DlangDei originally meant “spiritual place” and not devil place. Mong believed in spirits and not devils. For instance, the term “*Coj Dlaab or Teev Dlaab*” literally means “*spiritual worshipping*”. It does not mean “*devil worshipping*”. Mong Shamanity was known to fight the devil and evil spirits. Bad spirits were considered to be ghosts, and those ghosts could be tamed in order to control dead bodies.

On the other hand, a good spirit is known by Mong as “*Ntsuj Plig*”, “*Plig*” (*a soul or saint*), *DlangNTu* (“*DlaabNtuj*”), and *DiZhu* (*Tim Tswv* 帝主). Souls can be lost or possessed by a ghost who causes one to become ill. To free one’s soul from such distress, Mong shamans were normally called upon.

Under Christianity, Mong called the priests by the term *Zi Blih* (Txiv Plig) meaning the *father of soul (saint)* who can fight bad spirits. When one is sick, the Christian God is called to remove the disease or causes from one’s soul and body. This belief and concept is very similar to Mong Shamanity, but the practices are different. Under Shamanity, Shamans and Mong normally called upon the Mong God of Ndu (天) and other good spirits.

Elder generations said that in order for one to go to ShauDu (ShauNtuj), one must go to JingCheng or Bei JingCheng first. JingCheng is perceived to be within ShauDu (the land above) by many Mong. They are two different places as previously covered. By placing Bei (meaning north or upward) in front of JingCheng simply implies the direction to get to JingCheng is north. Beijing was JingCheng which was originally located in the Upper World from the Yellow River Basin.

Mong Shamanity believes that there is a God to this universe known as NTu (天) which literally means the mass universe. Mong’s God is the power of the universe, and they believe that God is the reason this universe existed. Mong believe that NTu (God) has given Mong their Shamans (*Zi Ning* [Txiv Neeb]) as saints, who can communicate and go into the spiritual world as well as other unknown worlds to fend-off bad spirits; or to communicate with the ancestors and spirits to balance the happiness between the two

worlds (the Yan and Yin). They can use magic or powerful forces to heal wounds, broken bones, and even internal problems.

One culture ritual worth mentioning is the “Npua Dai”. Npua Dai is practiced among most Mong clans in Southeast Asia and the west. The sacrificial of “Npua Dai” by Shamans has its origination in northern China. During the time Mong people crossed a sea or lake in Mong Galah into Duo Cho (Yellow River Basin). In an area, the mountain range was too high to cross, so they decided to cross a sea/lake passage between some mountains. Large wooden rafts [boats] then were built. On their way across the sea, there was a whirlpool which dragged the vessels toward the center and created a life and death situation. Unable to control the vessels, two brothers without spouses and children volunteered to go into the whirlpool to slow it down so everyone could survive. Before they go into the whirlpool, they requested that for everyone to remember them and once in a generation to sacrifice a pig for them. After they entered the whirlpool, it slowed down and everyone was able to make it across. This is the reason why various Mong clans and their shamans were thankful. This became a Mong ritual which Mong have to sacrifice the “Npua Dai” once in a generation to honor “Yawm Ntxawg & Yawm Neeg”. Such sacrificial ritual is an example on how Mong shamanistic rituals came about.

According to Mong elders, under many life and death situations in the past, Mong called upon NTu to use wind, cloud, rain, thunder, and forces to help. NTu is the strongest force in this universe.

One of the more popular Shaman rituals is the **Fiyng** (“Fiv Yeem”) that allows Mong to call Heaven and Earth (God), and their ancestors. For example, Mong called Heaven and Earth by sacrificing animals or burning incense before they carried out rebellions against unfair treatments from the government or their enemies. They were called to come protect the Mong, and in other cases to come witness and secure the vows.

During such Mong vow ritual, Mong were known to drink “**Blood Oath**” between comrades and sworn as blood brothers. To assure their security, vows were known to have conditions that whoever broke the vow, Heaven and Earth would punish them. *Blood vow* of the Mong Shi culture was known to be last practiced during the Mong Rebellions against the Qing government in the mid-19<sup>th</sup> century. On the other hand, calling Heaven and Earth and their ancestors were last known to be used during the BanJai Rebellion and during the near end of the Republic of China. Both Huangdi (Faajtim) and Duo Zhen Cho (Tuam Tswb Tshoj) were called.

Similar to Blood Oath, “*Justice Water*” was also part of the Mong culture. It was used under the Mong justice system known as “*Haus Dlej*”; and it was widely practiced during the 19<sup>th</sup> and 20<sup>th</sup> Centuries up until present time.

“**Justice Water**” is a customary law that Mong used as a last resort if there was no resolution to litigation. Under such practice, the two parties would agree for a mutual party to create the Justice Water to drink to the truth. That mutual individual would summon Heaven and Earth and call the witnessing spirits to come and observe the situation to which they knew who was wrong and who was right. The party leaders were normally the family or clan leaders. The plaintiffs would drink to Heaven and Earth and to hell that they shall suffered with misery and misfortune or even death if one falsely accused the defendant for a crime. On the other hand, the defendants would drink the Justice Water vowing to Heaven and Earth and to the witnessing spirits that if they lied

about the truth they would go to hell and be dead. In many cases, the death was called upon not just the plaintiff or defendant but on all of the immediate family and clan members. That is serious matter, and it shows that traditional Mong legal system was based on the truth which Heaven and Earth (God) and the spirits played an important role.

The Mong law, the truth to the law, the culture of justice water, the alliance unity, the blood vow culture, and kingship title were all based on Heaven and Earth; and have to due with God (Ntuj). They are becoming legendary because there was no national system to preserve them. Mong are also losing their Shamanity and traditional rituals. Very few elders are believed to apprehend those rituals; but the effectiveness of such rituals is undeveloped and lost. Making holy water, creating healing magic; calling heaven [God], thunder, clouds and rain; having the power to hold red hot iron; possess the spiritual language and psalms of divination; foresee the future; effectively create the Justice Water, and so forth are the skills of Mong Shamans. According to Mong elders, they are not myths and not psychic, but they are becoming legendary because present-day societies do not retain those skills.

### **Life and Death**

The life of a person was a creation of the father, mother, and their ancestors. When one is born into this world, the soul is washed with water and wiped with cloth. The umbilical cord was cut and kept in a safe place. Following the birth, a ritual ceremony took place where the soul and spirit of the new born with the spirits of prosperity (“plig nyaj plig kub”) are invited into the family.

It is important for one to honor and worship their parents and ancestors because one’s life was given by them. The blessings and guardianship from the ancestral spirits play an important role in one’s life as he or she live in this world. Therefore, honoring their elders and ancestors is a must.

Since these spiritual ancestors exist, there are also other spirits that lived among the human. The happiness of the spirits is based on a dependent instinct, and Mong believed that these spirits can interfere with one’s body and soul. To deal with them, God has given Mong their Shaman. Mong use Shamanity to help them cope with sickness and misfortunes in life. Shamanity was practiced with the power of water, fire, air, earth, the bow, sword, shield, the ancestors, God, and even magic.

Mong believed that everyone on this planet has a soul mate. Once that soul mate is found, they will be blessed by their ancestors and God so they can give life to children. Furthermore, one should bow down to respect the elders and ancestors during a marriage ceremony. That will bring blessings from both the elders and ancestors for good luck and good fortune.

Besides honoring elders, Mong still maintain the Confucius culture which they greet one another by class names. Adult courtesy names are assigned to men who reach adulthood when they married or have a child.

By worshiping one's ancestors, the blessing from the ancestors would help one to inherit fortune. With good fortune, one can have a good life. And if one is fortunate enough, perhaps great powerful ancestors can even reincarnate into his or her family.

Throughout one's life, it is important to be modest because how one lived one's life will impact their life after death. One who treat others well, who maintain a good relationship with the God, ancestors, and the good spirits will be well received and have a good path into life after death. If one is exceptionally good, he or she can reincarnate back into this world as desired.

The time of one's life is pre-determined, and when the time comes, that person must return to the spiritual world known as GlangDei (DlaabTeb). There, one would meet their ancestors and God.

After someone dies, the corpse must be washed with clean water and be dressed with Mong traditional clothes. The Mong traditional clothes will help one's spirit to identify the ancestor. When one cannot find his or her proper path, one is likely to come back and cause sickness or show other signs as the spirit tries to communicate with the family.

Being superstitious, Mong clans had developed their funeral rituals to be slightly different and practice into their own unique ways. However, they all practice the ritual "Show the Way". The beat of the Mong drum was all too familiar with Mong people. When the beats of the drum to show the way is heard, it was likely that someone had just died. The sound of the drum is used with the Ghing to raise the spirit and show the way for one to find his or her ancestral home.

It is important that one find the ancestral home and be recognized by NTu and the ancestors when entering the spiritual world. Their souls must find their ancestral home in order to reincarnate ("thawj thab"). During Show the Way ritual and Blessing (Foom Kom), the souls were told to find *WaaJ Shim Kaav* (Wang Shi Khan) to find *Faajtım*. Others said "shaib waam shaib kaav rov lug ua Faajtım Huabtais". It is a very important teaching of the Mong religion. With the proper blessing, the descendants will succeed as they continued to strive for prosperity in this world. This subject will be further studied.

The virtue of the Mong's life and death culture is to honor one's elders and pray to their ancestors and God. One should carry oneself according to the righteous of Heaven and Earth. That is the Mong way for receiving blessing and good fortune.

### Show the Way and Ancestral Places

Show the Way is a very sacred ritual that Mong still maintain as part of their religion. Traditional Mong continued to practice it. When one is born into this world, his or her soul would be called to come be with the family. After that person died, their soul must be guided to find the ancestral home.

Since Mong migrated to many places and countries, the places mentioned in this ritual may not be the same among Mong groups. For examples, people who lived in China would tell the soul (spirit) to go back to Mong DaiZhong as the central Mong world, Mong DaiDu, Yin Dei, Yan Dei, SauDu, etc. (盟大中, 大都, 殷地, 燕地, 上都, 等).

Mong DaiZhong is being interpreted by Mong Wenshan as being the Mong Mountain (MongShan). According to historical presented herein, Mong DaiZhong (NDai Zhong) can

also be the Central Mong region (盟大中) or central capital of Mong DaiDu (NDaiNDu) which is present-day Beijing or other norther JingCheng metropolis.

Under some Mong communities at Western Guangxi and Western Guizhou, their version of “Show the Way” directs the souls to go back to YinJing and YanJing. Once there, it further says to go to “Sau NDuj” (上都), the upper world (“*moog rua Yeeb Ceeb hab Yaaj Ceeb thaag ce nce lawn Shau NDuj [Shao NDu]*”). Shao NDu (Shang Du) was the upper land of Inner Mongolia directly north of Beijing Cheng (Bei JingCheng).

YanJing and YinJing (燕京 & 殷京) also exist under Mong Southeast Asia version of Show the Way ritual, but Mong were also known to guide their deceased to a place called “*summer hot desert sand, winter dark land*”.<sup>404</sup> That place was confused and misinterpreted by previous writers for being the North Pole. Based on the Mong history and their migration route in this literature, the Gobi Desert and the surrounding terrains to the east are that place. Mong Guo existed in that region after Mong were forced out from the Yellow River Basin which was YinJing and YanJing.

In order for the souls to find the Mong ancestors and their heavenly state, the bodies inside the graves must be protected from all sorts of harm. That protection is critical for at least three years and then the soul can be released known as **Zho Blih** (“Tso Plig”). For instance, dirt corrosion, flood, vandalism from people or animals are possible factors that could damage a grave. For those reasons, Mong traditional graves were protected by stacking rocks on top of them or the corpses were hidden in caves and high areas. Due to warfare and other reasons, Mong dispersed into various regions and adopted different burial customs. Mong elders also claim that Mong originally don’t stack rock onto graves.

Some Mong were accustomed to *Paw Txhaa ritual*. The bones of the deceased would be collected and cremated after a few years to release the soul. Now, they are accustomed to Zho Blih. Not all Mong groups practiced Paw Txhaa.

The soul is released after three years is not just a funeral ritual, but that period of time allows the soul to find the ancestral place and reincarnate. This shows that the process of reincarnation under Mong philosophy can take as long as three years.

Mong traditional burial custom is consistent among most Mong communities. Preferable burial ground should consist of mountains or hills with water running by. A grave should be set at the slope of the hill or mountain. That is a standard custom. If one can find a “*looj mem*” (龙门; 龙皿) to rest their parent (s) or ancestor, they will eventually rise to be rulers and leaders (“Zaaj” 龙). That is not a belief, but a custom and reality in Mong ancient culture. Many began to realize that education, people skills, and righteousness are important factors and are the keys to becoming leaders.

Mong history as well as Mong funeral ritual have to do with the Mong Mountains and Central Mong area. Those places tie with all the ancestral places. Mong Mountain and Central Mong was known to be called “Mong Zhong”, “Moob Roob”, “Mong NDais Roob” (盟大中 Mong DaiZhong), “Moob Shaab” (蒙山), and Mong NDai NDu (盟大都).

Beijing was known under Mong as Mong Dai Du (盟大都; 蒙大都) and the mountains to the north of Beijing was also the Mong DaiZhong (盟大中 “Moob NDais Roob”) and Mong Shan (蒙山). That mountain region is also known as Mòng Shan (梦山

<sup>404</sup> MRLW: Ntuj qhua teb nkig, Ntuj txag teb tsaus.



“Mooj Shaab”) and it is not clear why the writing character was changed. Another speculation says that it was first known as Mòng Shan (梦山 “Mooj Shaab”) and then renamed into Mong Shan (蒙山 “Moob Shaab”) during ancient time. Different writing characters were used, but they both are read “Mong”. Chapter 6 has covered that during Mong Jursen realm, the mountain next to the capital was known as Mong Mountain.

In Chapter 3, the Mong Mountain first appeared at the Yellow River which YinJing was also at the Yellow River. Mong Mountain then appeared at Shangdong and Shanxi. It also existed at the Gobi Desert after Mong took refuge into the north. Subsequent Mong Mountains and places existed in Hubei, Sichuan, Jiangxi, Guangxi, and Guizhou after Mong migrated into the south.

Besides the places mentioned above, Mong under Shamanity guides their deceases’ souls to the land of Yin (“Yeeb Jeeb”). That place also has the connotation for being the spiritual world. That was one of the earliest ancestral places according to Mong history. From that point of view, Mong ancestors had always lived at the Yellow River Basin because Yin land existed there. Chapter 3 has covered that Mong name existed at Yin regional area during Shang Dynasty.

Mong Christianity also delivered the spirits of the deceased. They tell the spirit to go to “*Bei JingCheng*” and “*ShauDu*” (“Peg CeebTsheej & ShauNtuj”). They are part of the Mong ancestral homes. Under the Christian ideology, Mong believe that God and heaven are at those places. This shows that after Mong took on Christianity faith they still retain the Mong philosophy and ancestral places although they alienated the Mong Shamanity.

In addition to *Bei JingCheng*, Mong talks about *Shau JingCheng* (上京城) which is traced to the historical place of Donghu (Central East of Inner Mongolia, Southern Heilongjiang, and Northwest Liaoning). Yet, the name Jing (京) and Mong first appeared at the Yellow River. Jing (京) has to do with Mong Jing (蒙京). This shows that Mong left the southern world into the upper world; and later came back down into the Yellow River Basin. Those Mong histories took place during Xia, Shang, Zhou, and subsequent eras. Jing or *JingCheng* was a Mong language terminology for their ancient metropolis cities. For instance Yin and Yan regions are respectively known as YinJing and YanJing under Mong history (殷京 “Yeeb Jeeb” & 燕京 “Yaaj Jeeb”).

In Chapter 6, the Mong religion in the northern plains was known as Jing (京). The term Jing is an important religious term of the Mong religion and vastly use.

Mong elders claimed that Mong’s ancestral places consist of *YinJing* (殷京), *YanJing* (燕京), *Mong DaiDu* (盟大都), *Mong Mountains* (蒙山), *Bei JingCheng* (北京城), *Shau JingCheng* (上京城), *ShauDu* (上都), and “*NDuj Txag Teb Tsaus NDU Qhua Teb Nkig*” are all valid. That also correlates with other claims that Mong came from Mong Galah. Those places all pointed to the Yellow River Basin and the Upper World from Beijing. They became the hearts and minds to the Mong people that Mong guided their souls to find.

## The Virtue of Mong Shamanity

The Mong religion is known as Jing as previously covered and also known as Ning (“Neeb”). Ning is the practice of Shamanity. It is known under Mandarin as Saman (萨满教), and Shamanism in English. Others tie Shamanism to Tengrism as being the same. On the other hand, past literatures in China defined Mong religion into witchcraft (巫) were mistakes. Ning, according to Mong, is the religion in fighting Chiyou (“Ntsig Nyoog”) and his evil spirits. Because Ning is a devine religion, it is being referenced as Shamanity in this chronicle.

Shamanity was known to exist during the Xia Dynasty. There was a religion struggle where SiMa Qian wrote under the Biography of Zhuanxu that Zhuanxu supported a religion reform. Others defined that he opposed Shamanity religion, yet according to SiMa Qian’s writing, Zhuanxu defined the policies according to the spirits and God (a form of Shamanity), the sun [stars] and the moon. Rather Zhuanxu opposed the witchcraft way (巫教). After Mong Guo of Xia fall, Mong continued to practice Shamanity and sacrificial rituals as they developed into two regions. Sacrifice during that time also included human. The excavation of Yin Ruin of the Shang Dynasty points out that human sacrifices existed at the Yellow River. Offering by sacrifice is an ancient practice under Shamanity. Such form of sacrifice is similar to pre-Christianity.

It was believed that Shamanity originated from Central Asia. The discourse of Mong history shows that Mong were forced out of the Yellow River Basin into the far northwest where some entered Central Asia; and northeast where they entered Siberia region during Han Dynasty. That historical discourse correlated with the Shamanity movement from the Yellow River Basin.

Under Mong Jursen (Jin country), Shamanity was known as the main religion as well as during Yuan and Blue Mong Ge eras. Chigkis Han preserved and made Shamanity the national religion of Blue Mong Ge Empire. Shamanity then expanded westward, and it flourished into the far south during Yuan Dynasty. After the fall of Yuan Empire, the religion survived with the Mong in the southwest, north, northeast, central Asia, and Siberia regions. Once Mong entered Southeast Asia during the mid-19<sup>th</sup> century, Shamanity continues to be a part of their religion and culture.

The intepretation of a shaman or Shamanism could be different from culture to culture or among different groups of people. Under Mong Shamanity, before “**Faajtim Huabtais**” came down, “Ntxig Nyoog” ruled this world. Once “Faajtim Huabtais” killed “Ntxig Nyoog” (Chiyou), they sent his soul into the land of spirit (YinJing 殷京) which is the world that an ordinary person cannot see. After Mong came down to live on this world (referring to the Yellow River Basin), the spirits of the beast “Ntxig Nyoog” came back to create pain and sufferings to the people. **Shiyi** (Shiv Yig) was the one who taught Mong about Shamanity. He raised people from the dead to fight Ntxig Nyoog. Every time Ntxig Nyoog killed someone, Shiyi then raised that person back to life, and thus the war against Ntxig Nyoog continued for a long time. Shiyi was equipped with a shell, sword,

crossbow, and other shaman tools. He was able to sustain the pain that "Ntxig Nyoog", the ferocious beast, had brought upon the Mong people.

The legend says while Shiyi went up to "Shau NDuj" (the Upper World), "Ntxig Nyoog" casted a spell and transformed one of Shiyi's sons into a bull. The bull then was sacrificed to NTu (天 God or Universe). Part of the meat was cooked to feed Shiyi. On the way down to earth, Shiyi saw his son [the soul] going the opposite direction. He called out to his son, but his son did not answer. After several calls, Shiyi was frustrated and raised his bow wanting to shoot his son. The son then turned around and told Shiyi "*Why should I speak? You had already eaten my body. Ntxig Nyoog turned me into the cow that you sacrificed to God.*" His son then continued on while Shiyi started to cry in vain. He went mad and threw all his Shaman tools (bows, shells, drums, etc.) to earth. Shiyi then never came back down. He did not finish his work to defeat Ntxig Nyoog.

Mong continued to maintain Shiyi's teaching and the power of Shamanity, but they were never as strong as Shiyi in fighting against "Ntxig Nyoog". Since then, Mong began to fear the ferocious devil (Ntxig Nyoog) and believed that the bad spirits were the caused to their pain and sufferings. Later, all kinds of spirits were developed and evolved through the superstitious culture.

The creed of Mong Shamanity was to fight bad spirits and defend the body and soul from harms' way; to utilize good magic and herbs to heal sickness and wounds; to worship their ancestors in asking for blessing and to predict and influence the future. Shamanity is a divine religion and culture which is practiced as a religious faith based on God, Heaven and Earth, and good spirits. Due to the lack of preaching the good side of Shamanity, Mong's way of the Shaman has changed from its original and it became cumbersome to many.

The Shamanity rituals consist of many forms and could be summoned differently. For example, when a Shaman doctor needs to enter the spiritual world to fend off evil spirits or to resolve a dispute among spirits, he or she would fall into a trance through riding horses. The ritual is practiced by either chanting and dancing on a bench (representing a horse) or simply chanting by dancing. On different tasks, a drum would be played. Originally, Shaman would let their hair down to cover their faces. Later period of Shaman used dark cloth for blind-fold during the ritual.

Mong Shamans fight bad spirits and devils by using the power of water, fire, magic dust, shields, swords, and bows. During a spirit-summon ritual, a Shaman normally prepares his or her gears before going into the spiritual world. That includes the holy water called "hauv kuab muag tshuaj". Under a chanting meditation, the Shaman becomes possess by the Shaman spirit which allows him to enter the spiritual world to deal with the spirits. The Shaman spirit is called *Ning* as well. During that time, the Shaman would kill or chase the demons away if require. At times when dealing with ancestral spirits, they had to sacrifice animals to offer to the ancestors to maintain the happiness between Yan and Yin worlds. When dealing with the soul of a patient, the Shaman would seek and guide the lost spirit back to the person. This is the virtue of the Mong religion.

During a time that a Shaman needs to predict the future or to influence the future, they can look at bones or turtle shells. Recently, Mong Shamans would sacrifice chickens and look at their tongues and feet after the chicken is boiled.

For protection, Shaman called on ancestors, Heaven and Earth (God), and at times they would raise their flag and chant out the words of the sacred divination. Under life and death situations, Mong were known to play their Wind Drum and call Heaven and Earth (God) to send wind and thunder as a protection against the enemies; or to blind sight the enemies so they can get away.

One who truly possessed the power of a Shaman would know how to use the power of fire, water, wind, and earth, and sees the other world through a different dimension which an ordinary person cannot apprehend. Fire and water can be used to heal and protect or to curse and destroy. That is the same for the power of earth and wind. They are popular Shaman phenomena that people no longer possessed. Those skills are now becoming legendary and folklore.

Let's look at some examples in real life situations that Mong used fire, water, earth, and wind to heal the body. Fire is very essential to Mong just like water. In practice, Mong used to worship fire as they believe in the spirit of fire. Fire can heal wounds and disease, sickness, muscle pain, and kill tumors. For instance, fire was normally used within a container to heal muscle pains or other sickness. It was also known to have been practiced by bruising the body to cause the pain to go away. This practice became a cultural conflict and became unpopular among those living in the western countries. The practice brought abusive charges against many Mong parents in the USA. Such cultural conflicts caused Mong to stop that ancient medical practice.

Earth is also an element of energy and healing source to the body. Elders used to mix earth with bone powder, burn the mixture, and then add it in water for a patient to drink. Mong believe that if they bury their elders' corpses with good earth, they can be blessed with good fortunes. This is still an important part of the burial custom in choosing a proper burial earth (place).

Water is considered the main source of power to protect the body from harm. If one knows how to use the power of the water, one cannot be burn with fire; water can also help dissolve unwanted things in the body. The Justice Water is an example which water can destroy evil and unjust souls.

Last but not least, the wind can help clear the mind and help regenerate one's spirit. It is popular among meditation in which the air is used to control, massage, and relax the internal body. Knowing how to control the air and understand the force of the wind, one can use such skill to avoid being harmed.

The divination and power of Shamanity was only preserved on an individual level and not national level. That means whoever appreciated the powers of the Shaman would adopt it and teach it to their personal students only. On the other hand, other faiths had preached against it by warping the virtue of Shamanity. This is still an ongoing struggle within the Mong communities. Over the last few centuries, the rituals and perception of Shamanity had changed from its original course.

Shamanity is based on the appreciation of the good virtue from the good spirits and God. They believe that there is a God to the Universe and Shiyi (the Healer/Savior/Shaman) was sent by God to help Mong fight Ntxig Nyoog. God is known as NTu (天 Ntuj) to the Mong since Mong Guo of Xia and Zhou.

Shaman could cure diseases and sickness that prompted people to become Shaman doctors very early, and especially during the time of Blue Mong Ge and the Great Yuan. The Shaman doctors were both men and women.

Mong worship and pray to good spirits and spirits of their ancestors to fight bad spirits. At times, negotiation and bilateral communication could be reached by the Mong Shamans.

Others misunderstood Mong Shamanity to worship “devil” as they misinterpreted the term Dlang (Dlaab) into “devils and demons”. Dlang in present-day dialogue includes both the gods and goddesses (good spirits) and the ghosts (demons) which reflect the ideology of Yan and Yin.



Dlang and “xu” in general are spirit and ghost. “Puj ntxoog” in Mong language also implies little ghosts. Among the Yan side of the world, there are both good and bad spirits as well as among the Yin side. The Yan for the Mong is the bright side, and the Yin is the dark side. In practices, this was called the Yan-Yin within the Yan and Yin.

The terminologies mentioned above are not “Ntxig Nyoog”, the ferocious beast and his evil spirits. They are the devil and demons under Mong Shamanity.

From the life perspective, Yan is present-day and Yin is life after death. Only Shaman who possessed the power of Shamanity can travel to and from Yin world. From a moral point of view, Yan is the good side and Yin is the bad side.

From a geographic point of view, Yan is the world that one can see, and Yin is the world that once cannot see. That makes Yin the spiritual world. Historically, Yin was the world that Mong ancestors used to live at before they move to Yan world.

On the spiritual belief, it directly conflicts with religions taught by others. For example, Christianity taught that one shall not worship spirits and other idols, but God. The practice of Christianity also used the cross and holy water to fight demons and evil spirits. They also believe and worship saints and Jesus; and are afraid of bad ghosts and the devil which are similar analogy to the Mong Shamanity.

Besides the genuine virtue of Shamanity, there were immoral and wicked people as well. The wicked practice is equivalent to “black magic” as known to the west or witchcraft (wu in Mandarin). Or they would summon spirits and use them to raise corpses to attack others, and this is a well-known history in China. For instance, the knowledge that spirits could be tamed to raise dead corpses was part of China’s film making, and was seen in many movies. This was a skill taught by Shiyi, the first Shaman who used such an ability to fight “Ntxig Nyoog”, mainly Chiyou.

The power to call the devil or evil spirits [demons] to attack others is not a practice under Shamanity. Mong elders only spoke of “Man people”, Chiyou’s descendants of the southern nation, who have the skills to send evil spirits to attack others. Such practice was not part of the Shamanity.

Mong people converted to Christianity in large number since the late 20<sup>th</sup> century, and at the same time Shamanity has been diminishing. The causes were due to several reasons. Shamanity became cumbersome after Mong developed too many spirits and incorporated them into their rituals. For examples “*dlang roog, dlang ncaw tshaig, dlang txhaa, dlang thawj thab, dlang tsev, dlang quaj, dlang npua tai, etc.*” When too many spirits were incorporated into the practice, it became troublesome. The techniques for

summoning these spirits to accomplish the rituals became less knowledgeable. In addition, there was no public education (state fund) or promotion of Shamanity since the Ming Dynasty. There is no national guideline, and people practice it based on their beliefs. Once skillful Shamans died off, the techniques of Shamanity were lost. At the same time, education on Christianity, Islam, Buddhism, and other religions were well-preached, and were state-funded programs. Mong then began to look towards these religions as their recruiters proactively preached them and made their services available. Christianity became the dominant religion among western Mong communities in the last half century.

Because there was no promotion for Shamanity, the religion is fading to the blink of extinction. Instead of becoming developed, it became undeveloped.

Like any religion, Shamanity must transform its ritual of divination to attract followers. For example, Shamanity can be restructured which various good spirits be consolidated into one ritual to improve the process and be more responsive to the people who believe in NTu ("God"). Under such improvising, NTu (God: Heaven and Earth) should be the main faith since Mong ancestors had always believe. There needs to have more education on Shamanity and to promote its virtue in calling God, Heaven and Earth, their ancestors, and the saints (Faajtim Huabtais, Yaajtim Huabtais, Shiyi, etc.) who have the power to heal and to protect against evil forces so the integrity and divine power of Shamanity can continue to thrive.

### The Mong Totem, Song of Origin

There is an ancient totem lyric that Mong have maintained for many centuries about their history after the fall of Mong's leadership in China. The totem is presently known under Mong language in several terms as "Ncej Kaab", "Chi Kaab", "Ncej Ntxhoo", and "Ncej Ntxheb Ncej Paag" (契干; 旗干; 旗杆). The Mong in middle Guizhou refers to it as "Chij Ntaaj" and "Ncej Ntaaj" (契丹). It is known as the "Blades of Mountain" under Eastern Guizhou and Hunan. They all refer to the same Mong totem, and it is a symbolic icon that Mong look up to for protection and for unity. The totem is also perceived as the heavenly stem to connect with the universe known as NTu (天 God) who they worshipped. It has been covered in this literature that Mong ancestors had always worshipped NTu (天) since the Mong Guo of Xia and XiongNu. The totem ritual is known under western Mong as "Ghaothaugh" ("Nqaumtoj"). **Ghaothaugh** means to "celebrate at the mountain", "Hill celebration", or "Mountain Festival". It is known under Mandarin as *CaiHuaShan* (踩花山). The Mong Totem song was normally sang during the Ghaothaugh under the totem.

Traditionally, Mong placed rocks at the base of the totem. One reason was to support the totem. Secondly, it is to signify the Mong Mountain. During the totem ritual and celebration, the song of origin must be sung. That is the elders' blessing and teaching of the Mong roots to their children. The song was also known in Mandarin as **Qi YuanZhi Ge** (起源之歌 or 起元之歌 [Chiv Yawgtxwv Nkauj or Nkauj TxwvYawg Chiv]). It means "Song of Origin" or "Song of Ancestor". The song is well known in Wenshan, Malipo,

Maguan, Pibiang, and Mongzi regions. It is presented in Mong Roman Latin Writing (MRLW) as follow:

*Ntoj ntig rov thaum ntxuv*  
*Moob txwj Moob laug nyob rov Nam NDuj*  
*Dlej Dlaag tej taj nraag<sup>405</sup>*  
*Peb Moob yog Moob txiv yawg lug coj NTuj<sup>406</sup>*  
*Ua neej tshaav ntuj lug*  
*Tsi paub tug tsaav naj tug tsaav dlaab tsi hu ua Ncej Paag<sup>407</sup>*

*Ntoj ntig rov thaum ntxuv*  
*Moob txwj Moob laug nyog rov NDais NDuj*  
*Dlej Dlaag nam teb*  
*Peb Moob yog Moob Txiv Yawg lug coj NTuj*  
*Ua neej tshaav ntuj lug*  
*Tsis paub tug tsaav naj tug tsaav dlaab tsi hu ua Ncej Ntxheb*

*Tug tsaav naj dlaab tsi coj nrug tsi vim*  
*Yeeb vim Nam Maab miv Shuav lub sab tsi zoo*  
*Naj Maab mi Shuav tug Huanmtij [皇帝] num tswv txeeb taag peb Moob tej laj teb*  
*Yuav txeeb zog lawm tej taj nraag*  
*Peb Moob txiv yawg le coj tau Moob txwj Moob laug tej tub rog*  
*Nrug Huanmtij num tswv rov ntaus taag cuaj lub kab yim lub zog*

*Tug tsaav naj tug dlaab tsi coj nrug tsi vim*  
*Yeeb vim Nam Maab miv Shuav tej lub sab tsis zoo*  
*Naj Maab mi Shuav tug HuángDì num tswv rov txeeb taag peb Moob tej laj teb*  
*Yuav txeeb zog lug lawm tej roob aav luaj lab*  
*Peb Moob txiv Yawg le coj tau Moob txwj Moob laug tej tub rog*  
*Nrug Huanmtij num tswv rov ntaus taag lawm cuaj lub laag yim lub kab*

*Moob txwj Moob laug txawj ntaus tsi txawj thairv*  
*Thairv tsi tau tug Huanmtij num tswv tej ntaaj rag muv hlau*  
*Huanmtij num tswv tej ntaaj rag muv hlau ntsa plhawv*  
*Tuaj tag Moob txiv yawg tej vuj npaab*  
*Moob txiv yawg rov pluj ceeb tuag taag nrho*  
*Moob txwj Moob laug le coj tau peb npoj Moob no*  
*Tshooj Dlej Dlaag<sup>408</sup> tsiv lug txug TshaajCaab<sup>409</sup>*

<sup>405</sup> Yellow River Basin

<sup>406</sup> Mong pinyin: Dù or NDu | Mandarin: Dù (都). They both means capital or metropolis city in ancient time. NăDù literally means “the center” of a country or “mother place” of that world or country. NDuj is used to reference places and NTuj is used for God , Heaven and Earth, and sky.

<sup>407</sup> Mong’s totem.

<sup>408</sup> Cross the Yellow River

<sup>409</sup> Pinyin: ChangJiang, which is Yangtze River

Moob txwj Moob laug txawj ntaus tsi txawj thaiv  
 Thaiv tsis tau Huanmtij num tswv tej ntaaj rag muv hlau  
 Huanmtij (皇帝) num tswv tej ntaaj rag muv hlau rov ntsa plhuav  
 Tuaj Moob txiv yawg tej vuj cev  
 Moob Txiv Yawg rov pluj ceeb tuag taag nrho  
 Moob txwj Moob Laug le coj peb npoj Moob no  
 Tshooj HoujNaaj<sup>410</sup> tsiv lug txuv CaabXyib<sup>411</sup>

Moob txwj Moob laug xaav xaav ho tu tag lub sab  
 Xeem xaav ho tu taag lub ntsws  
 Moob txwj Moob laug le nce plhuav lawm zoov nuj txeeg sab<sup>412</sup>  
 Rov ntuv taag tug ntoo maaj ntoo thuv  
 Rov ndais zog tuaj taag lawm tej taj nraag  
 Moob txwj Moob laug le has qha peb npoj Moob nuav tas  
 Tug ntoo maaj ntoo thuv txawm yog peb Moob tug ncej paag

Moob txwj Moob laug xaav xaav ho tu tag lub sab  
 Xeem xaav ho tu taag lub ntsws  
 Moob txwj Moob laug le nce plhuav lawm zoov nuj txeeg sab  
 Rov ntuv taag tug ntoo maaj ntoo thuv  
 Rov ndais zog tuaj lawm tej taj teb  
 Moob txwj Moob laug le has qha peb npoj Moob nuav tas  
 Tug ntoo maaj ntoo thuv txawm yog peb Moob tug ncej ntxheb

Moob txwj Moob laug has qha peb npoj Moob nuav tas  
 Tug ncej ntxheb ncej ntxhoo txawm yog Moob txiv Yawg tug chij Kaab<sup>413</sup>  
 Mej noj tsab noj txhu yuav hlawv xyaab hlawv ntawv  
 Koom tau Moob txiv yawg tug chij Kaab (契干; 旗杆)  
 Mej muaj tub muaj ntxhais yuav tso kawm ntaub kawm ntawv  
 Ua lub neej le tshaav ntuj lug tsi txawj poob qaab

Moob txwj Moob laug le has qha peb npoj Moob nuav tas  
 Tug ncej ntxheb ncej ntxhoo dlai le chaw ntaub  
 Yog Moob txiv yawg dlaim chij dlub  
 Mej noj tsab noj txhu yuav hlawv xyaab hlawv ntawv  
 Koom tau Moob Txiv Yawg dlaim chij dlub  
 Mej muaj tub muaj ntxhais yuav tso kawm ntaub kawm ntawv  
 Ua neej tshaav ntuj lug  
 Peb npoj Moob nua le txawj thooj sab koom ntsws le sib hlub

<sup>410</sup> Henan. Han pinyin: (Honan was the older term for Henan).

<sup>411</sup> Pinyin: Jiangxi.

<sup>412</sup> "Zoo nuj txeeg sab" means above the mountain forests.

<sup>413</sup> "Moob txiv yawg tug Chij Kaab" means the Mong' s original flag or Mong' s ancestral stem from heaven. Chij (pinyin: qi) means flag or united post.



“Nam NDuj” and “Ndais NDuj” both refer to the same place of Beijing and the Yellow River Basin. Line two and three in the third verse says “Yeeb vim *Nam Maab mi Shuav* lub sab tsi zoo, *Naj Maab* miv *Shuav* tug *HuángDì num tswv* txeeb taag peb Moob tej laj teb”. “*Naj Maab mi Shuav*” are referring to the Emperor of the Southern Mán and Shuo. “*Miv Shuav*” indicates that the people were civilians under Mong which are often misinterpreted as present-day Han. Shuo during that time was Ming Nationality and their supporters.

The Huangdi (皇帝) during that time was not the Yellow Emperor. It was one of the southern emperors that went north to overthrow the Mong from power. If not any other dynasty, it was certainly during the Ming. The time cannot be during Jiuli’s group that was led by Chiyou because “*Maab*” (*Man*) and *Shuav* (Shu) are people of San Miao.

Historical data on both Shuo (Shu; Han) and Mán did not exist during the era of Yandi-Huangdi-Chiyou. Those names developed after San Miao became known as Man people during Chu Man kingdom. Shuo (Shu) also included the Mong enemies. “*Naj Maab*” means Southern Mán at the Yangtze River and other southern regions.

Let’s look closer at the lyrics. The first five lines of the first verse say:

*“Ntoj ntig rov thaum ntxuv  
Moob txwj Moob laug nyob rov Nam NDuj (Ndais NDuj)  
Dlej Dlaag tej taj nraag  
Peb Moob yog Moob txiv yawg lug coj NDuj  
Ua neej tshaav ntuj lug”*

These lines are translated into English as:

*“In early time  
Mong ancestors lived back in the mother world (main capital)  
The land of the Yellow River Basin  
Us Mong when Mong leaders came to govern the world  
Lives lived happily”*

The second verse of the first five lines says:

*“Ntoj ntig rov thaum ntxuv  
Moob txwj Moob laug nyog rov Ndais NDuj  
Dlej Dlaag nam teb  
Peb Moob yog Moob txiv yawg lug coj NDuj  
Ua neej tshaav NTu lug”*

Translated into English as:

*“In early time  
Mong ancestors lived back in the Grand Capital  
Yellow River the mother land  
Us Mong when Mong leaders came to govern the Capital  
Lives life happily”*

These verses say that Mong used to live at the Yellow River Basin. Back in time, Mong used to be Huādai (Lordship) and governed NDaiDu (大都), which is now Beijing region. Being the rulers, Mong had good lives.

NDaiDu is known in Mandarin as DàDù the capital of Mong Yuan Dynasty. It means “grand world” or “grand capital” under Mong language. The land above Beijing was known as Xanadu (“Shau Nam NDuj”).

Based on the words in this ancient poem, the emperor (HuángDi) was not during Han Dynasty, which was the first time that Southern Mán took control of the Yellow River Basin. During that era, Mong fled into the north.

The Man and Shuo’s Huangdi (蛮汉皇帝 “Maab Shuav Haunmtij”) mentioned above is not the Yellow Emperor (“Faajtim” or “Huanjtim”). The Yellow Emperor was not Man and Shuo. He did not lead the Man and Shuo (Shu-Han) to attack the Mong; it was him that led Mong to attack “Ntxig Nyoog” (Chiyou), San Miao’s ancestral leader. During the Yellow Emperor time, Jiuli people fled the Yellow River region into Huai River. They did not flee the Yellow River into Yangtze River and Jiangxi. In addition, the names Changjiang, Jiangxi, NDai Ndu (DaDu 大都), and Southern Man did not exist during Jiuli time. Those names were developed after Man had already conquered Mong Guo of Zhou and especially after Mong came back down during the Sixteen Kingdoms up until Yuan Dynasty.

Under verses five and six, “Tshooj Dlej Dlaag tsiv lug txug TshaaJCaab” says that Mong fled the Yellow River into Yangtze River. “Tshooj HoujNaaj tsiv lug txug CaabXyib” says that Mong fled Henan region into Jiangxi. Jiangxi, according to historical record during the Yuan Dynasty, was the regional areas of southern Anhui and northern Jiangxi which included the western regions from JiangNan. It was the western mountain regions from Eastern Yangtze River.

The only historical event that Mong was known to take refuge into Jiangxi and was forced out of Jiangxi was during the fall of Yuan Dynasty and during the beginning of Ming Dynasty. The Song of Origin also supports Mong story that talks about Mong being chased into Yangtze River where they were saved by bamboos. That is not San Miao history. San Miao people fled the Yellow River to settle at Huai River.

The term “Txiv Yawg” in this song refers to Mong leaders of “Yuan” (元子). This term was confused with.



The “Song of Origin” of the Mong Totem (Qi Gan; “Ncej Ntxheb Ncej Paag”) contradicts the Miao history about the locations and historical event of San Miao kingdom. It was the San Miao’s descendants that overthrew the Mong ancestors from power during both Han and Ming Dynasties.

In verses seven and eight, it says that after Mong fled to Jiangxi, Mong took their nation into the mountains. It also reveals that the Mong totem is represented by a [straight] pine tree. “*Tug ntoo maaj ntoo thuv txawm yog peb Moob tug ncej paag*” and “*Tug ntoo maaj ntoo thuv txawm yog peb Moob tug ncej ntxheb*”. Straight pine trees were used to represent the Mong totem “Chij Kaab” (契干; 旗杆), and they were mostly known to be red, white, and fir pines.

The Mong totem is seen in three different versions. Most common ones consist of one or two straight pines with silk cloths or flag cloths tied to the top, and they often consist of a tree top (with leaves). According to the Song of Origin, the totem flag is black. Qi dlu (“chij dlub”) also has a connotation for dark-blue or navy-blue. Since China developed a newer red flag after the establishment of the People’s Republic of China, present-day Mong totem are mostly seen with a red cloth or red flag. The second version is the same as the first one, but swords are inserted into it. The third version is the least popular, but it represents the Mong totem in its entirety. It consists of the post (to represent the heavenly stem) with the sun and moon being on top imbedded onto a hill as the character 盟. These totems were normally planted on a hill as a meeting ground. When a mound (mountain) is not available, the totem is also raised in open field by stacking rocks on the bottom to resemble a mountain.

Mong in Yunnan argued that the Ghaothau Ritual (Cai Hua Shan) originally required raising two heavenly stems with silk flags tied to the top. It is mostly seen as dark-blue and red. Others claim that they were originally black and white flags. This correlates with the song of origin that says Mong ancestral flag was black. Raising two totem posts whether to express unity among two groups of people; or to represent the force field energy to this earth (the universe) is still a mystery. By observing the “memtoj” (盟) character, it does contain a mound with two stems implanted in it. Present-day Mandarin uses the character 皿 to represent a base, vessel, or container to hold things.

One version says Mong originally has two [totem] flag posts. One was the white banner and the other the black banner.



From such claim, during New Year celebrations, some mountain villages still raise the two totem flag posts with black flag [navy blue] on one and white flag on the other in Yunnan.

The Mong totem from the central east of Guizhou to Hunan is known to be inserted with *blades of swords* (*Qidan*). Shamans and skilled Mong continued to practice climbing the bladed totem. The skill is sometime shown as entertainments where climbers climbed the sharp bladed swords. Such indomitable skill was also shown by walking on fire [red charcoal].

Climbing the totem post and making it to the top is a ritual for reaching the “Mong” which could be translated into unity (盟) and goal (梦 achievements). In the past, rewards such as wine, sweets, and other gifts were placed on top of the post to encourage people to climb it.

The totem ritual exists under the name “Aobao” in the north which was traditionally planted on top of an imitated mountain (resulting from stacking rocks together). It is well known throughout Inner Mongolia and Heilongjiang-Jilin regions. Yet, the totem ritual is taking place less frequently. Under the Aobao totem, people would gather to celebrate the harvest season at the mountain. Games, contests, music entertainments and so forth would take place. For tourism, Inner Mongolia still holds the Aobao event in late July, but they no longer raise the Aobao totem. Instead, they called their ancestors (up to Chigkis Han) with Buddhist-chants under Tibetan Buddhism ritual.

At other locations or among other groups of nationalities such as the Qiang, Tibetan, and some sub groups of Yi (previously Qiang) also maintain a similar ritual of the Mong Totem. For instances, in Tibet or other northwestern regions, some communities still raise the totem of the pine tree. After the totem is raised, they would worship it and use white ash on their face and hands as they pray for prosperity. This custom is practiced differently from Mong of the southwest. Others developed the totem into a spinning playful pole in some Qiang communities. Some sub Yi groups would tie a ladder to the pine totem post as they climbed up and down. This shows that after Mong blended into these other nationalities they still maintain the custom of the pine tree totem.

Under the Mong totem lyric of the Ghing (lusheng lyric) called **Ghing Bang** (“Qeej Paag”), it talks about the flood of the Yellow River. *Ghing Pang* means the totem song of the lusheng which is widely known in Lanpanjiang. It talks about the origination of Mong people and the flood. According to the Ghing Professor Yang Ming Cai (杨明才 “Yaaj Meej Txhajj”) of De’E, Longling, many Mong people died during that flood. Mong then began to disperse into different regions where Mong eventually became many ethnicities. “*Mong living among Man became Man; those who lived among Shuo became Shuo.*” Those who maintained the Mong name fled northward into the upper world. This suggests that during the flood (s) either before or at the time of the Great Yu (Da Yu), Mong people had already migrated into different regions. Other subsequent floods also took place. For example, during the Mong Xianbei (Northern Qi realm), there was a major flood on the east Yellow River resulting in starvation and deaths. (山东大水, 饥死者不可胜计, 诏发赈给, 事竟不行.)<sup>414</sup> Later during Yuan Dynasty and other eras, Mong were affected by the floods of the Yellow River.

<sup>414</sup> “北齐书,” 卷七, 帝纪第七, 武成帝纪., 北京国学时代文化传播有限公司.

There is another totem lyric called “Ghing Nu Ghing Hli” that talks about the sun, the moon, the universe, and how this earth was formed. This has to do with the Mong Totem of the heavenly stem and Mountain Festival.

The origination and custom of placing Mong heavenly stem totem on top of a mound or mountain cannot be traced to any particular period, but their Mong Mountain and the Mountain Festival existed very early during Mong Guo time. Based on this chronicle, the mountain or vessel, sun, and moon are equally important elements to the Mong in regard to the universe, equality, and justice. The symbol 盟 was part of Mong people since writing characters exist during Spring and Autumn period. Their heavenly totem placed on a mound and holding mountain festivals resulted from their living on mountain regions in the past.

Placing the heavenly totem on a mound vessel under the sun and the moon signified unity and justice for all. The heavenly stem represented by a straight pine tree for its symbolic of being “straight” and “just”. Besides unity, the totem serves as a protection and blessing from Heaven and Earth.

While those Mong who became Han nationality discontinued the heavenly totem, Mong are similar to present-day Han in many ways. For examples, Han language (Mandarin), culture, and religion of ancestor worshipping are unique traits of the Mong. That is because northerners (Mong) fused with southerners (the Man) throughout history forming present-day Han. Most Han practiced Buddhism because Buddhism was promoted by their leaders in the past, but they maintained the Mong ritual for worshipping ancestors (also known as “grave worshipping”). During special holidays, they would go to their ancestors’ graves and offer food, paper money, and other items. This is also the Mong custom and culture. Like the Mong, many Han still believe in the power of the mound (known as memtoj 盟) where they are accustomed to burying their corps into the mountains which are considered to be grounds of the longmen (“LoojMem” 龙门). Longmen means the path to the dragon (power).

Present-day Han nationality claims the “dragon” to be a symbolic of China, and many consider it to be China’s totem. It is also a part of Mong legendary and stories.

The term “dragon” was popular among the Mong and people of China for a very long time as a symbol for warlords and powerful individuals. Therefore, when Chinese claimed that they are descendants from dragon (“long”), they claimed to be descendants from the emperors (皇帝 HuabTais). This is the same philosophy of the Mong that Mong claims that their ancestors were the government known as Nuzhi (女直; 怒主).

The dragon icon (龙) has been evolving into a symbolic culture for China just like the “eagle” for the United States. From that perspective, the dragon is then considered by newer generations as a totem for China. Nevertheless, Mong tradition maintains the Heavenly Stem Totem over the dragon, because dragon (“Zaaj”) in Mong remains the icon for “ruler”.

## Clan Society and Mong Subgroups

Since Zhou Dynasty, Mong were known to live in clan communities which they were led by chiefs (princes). Among the Mong clans and their marriage law, Mong do not allow marriage between the same family names. It does not matter how many generations or how unrelated two persons are, courtship is also prohibited among the same family name. That custom and marriage law was strictly enforced since the time of Mong Jaelut Qidan. All Southern Mong or Han (referring to Southern Mong XiongNu, Xianbei, and others who went by Han during that time) were compliant as well. This supports that present-day Mong people are direct descendants from the Mong kingdoms during that time.

Historical records showed that after Mong came back to take control of the Yellow River Basin under Zhou Dynasty, they lived in tribes as seen in Chapter 3. Mong called their kings “Wang”; and princes were known as Wang Nzi (王子 “Waaj Ntxwv”). Under the many tribes, they worked together as a united nation of different clans to defend against the aggressors. Between the different regions, Mong formed the united Mong nation under the name *Mong Guo* (盟国). Tension rose within their affiliate states as they faced invasions from outsiders during the Warring States. Evidences of ancient Mong books (盟书) were found in Shanxi under Jin country of the Warring States (晋国) showed that Mong societies existed during that time and among tribes who took vows against outsiders. They were known as Mong Ren (盟人 “Moob Zeeg”), and the term Mong Ren is still used in referring to the Mong.

Mong continued to call their leaders who possessed kingship by the title “Wang” and the highest king as NTu Wang (天王 “Ntug Waaj”). These titles are known to have originated and existed under the Mong kingdoms in the north. Once the Mong immigrated into the south, those titles were then used in the south. Princes (Wang Zi) and clans often changed their family names to avoid being killed after they lost their ruling power.

The changes in Mong family names in many cases were to hide from war persecution. To lift a curse, religious reasons, being sold, etc. had also caused family names to be changed.

Mong clan names existed very early during Zhou Dynasty. The exact time that each clan name got changed was unknown. However, historical records and events can be reviewed to better understand their history.

Mong has many clan names and Table 12.1 presents a list of Mong clans from field studies. Based on the newer transliterations in both Mandarin and Western writings, some Mong clan names are duplicated.

Older Names in Mong-Pinyin	Ancient Names in MRLW [Mong = Qhua 客 = Xeem 姓]	Current Mong Family Names MRLW [existing spellings]
Ke Bluo	[Qhua 客] Plua; Pluag	<b>Khaab</b> [Khan, Khang, Kang]; ; <b>Tsawb</b> [Zhou]
Ke Ci; Ke Chu	[Qhua 客] Txhwb; Tshwb	<b>Lauj</b> [Lo, Lor, Lao, Luo, Liu]
Ke Dluh	[Qhua 客] Dlug; Qhua Dlub	<b>Thoj; Vwj</b> [Tao, Thao; Wu; Vue]
Ke Dlua; Ke Dluah	[Qhua 客] Dlua; Dluag	<b>Hawj</b> [Her, Hue, Heu]
Ke Ning [Ma]	[Tsev 家] Neeg	<b>Hawj</b> [Her; Hue; Heu] <b>Muas</b> [Moua; Ma] Donggan area
Ke La [Hou]	[Tsev 家] Lab	<b>Hawj; Lis</b> [Her; Hue; Lee; Li; Ly ]
Ke Jai	[Qhua 客] Cai	<b>Lis</b> [Lee, Li, Ly]
Ke Ji	[Qhua 客] Ntsig	<b>Tsaab</b> [Cha, Chan, Chang, Tcha, Zhang]
Ke Gong	[Qhua 客] Koo	<b>Koo</b> [Kong, Khong]; Soom [Song]
Ke Mao/Mou	[Qhua 客] Mob; Moub; Maob	<b>Xyooj</b> [Xiong]
Ke Ran/Rang [Long]	[Qhua 客] Zaag	<b>Muas; Looj</b> [Moua; Long]
Ke Nkü [Gu]	[Qhua 客] Nkws	<b>Kwv; Kwm</b> [Gu; Kue; Khue]
Ke Dang [Tang]	[Qhua 客] Taag	<b>Haam</b> [Xiang; Han; Hang; Tang]
Ke Wu	[Qhua 客] Wug; Vwg	<b>Vaaj; Faaj</b> [Va; Vang; Wang; Fang]
Ke Ye; Ke Yuan	[Qhua 客] Yawg	<b>Yaaj</b> [Yang; Ya; Yuan]
Ke Chi [Yan; Yang]	[Tsev 家] Tshis	<b>Yaaj</b> [Yang]
ZiKe	TxivKhawb	<b>Thoj</b> [Tao; Thao]
Ke Gong	[Qhua 客] Koo	<b>Soom</b> [Song]; <b>Sunb</b> [Sun]
[Jia] Zhi	[Tsev 家] Tswb	<b>Tswb</b> [Chu; Chue; Zhi; Zhu]
[Jia] Zhang	[Tsev 家] Tsaab	<b>Nyaab</b>

Table 12.2 lists all the known family names that Mong are currently going by and may not include all Mong family names under “Miao classification”. It does not include others under other nationalities not in discussion herein; and does not include others under different writings or spellings. Stories about the Mong ancient names are common talks among elders as well. The older names in Table 12.1 may not reflect everyone and their histories. For example, those who originally went by the family name “Yawg” (元) were written into Yang (杨) after they lived in the Southwest. This says that not every Mong under the Yang clan (杨) were from the “Yawg” (Yuan) clan which had the large and small families (“Yawg Luj” and “Yawg Miv”).

Clan Names in Mong Pinyin [MRLW & others]	Known Character Transliteration	Mandarin Articulation In Pinyin [MRLW]
Chìng [Cheng; Chen; Tshéej]	陳; 陈	Chén [Tshenv]
Dǐng [Teem]	邓	Dèng [Tenj]
Fáng [Faav]	房	Fáng [Faav]
Fàng [Faaj; Huanj]	黄	Huáng [Huanv]
Gao [Kaub; Kaus]	高	Gāo [Kaub]
Gong [Kong; Koo]	宋; 孙	Sòng [Xooj]; Sūn [Sunb, Xeev]
Gú [Gu; Kue; Kwo]	顾; 古	Gǔ [Kum]
Guo [Quas]	郭	Guō [Kuab]
Gung [Koom]	滚	Gǔn [Kunm]
Hǎn [Haam; Han; Hang]	项	Xiàng [Xyaaaj, Haam]
Hǎn [Haam; Han; Hang]	汉	Han [Haaj, Haam]
Hè [Hawj; Her]	猴; 徐; 贺; 何	Hóu (Houu); Xú [Xyuv]; Hè [Hawj]; Hé [Hawv]
Huang [Huanj; Huan; Faaj]	黄	Huang [Huanv]
Jia [Jaam; Jaaj]	贾	Jiǎ; jià [Caam; Caaj]
Jiang [Jaam; Caam]	蒋	Jiǎng [Jaam; Caam]
Kā; Kang [Khaab]	康	Kāng; Khān [Khaab]
Lào [Lauj; Lo; Lor]	罗; 刘; 老	Luó [Luav]; Liú [Liuv]
Lia (Liab)	[列]	Lie [Liaj]
Liang [Laag; Lag]	梁	Liáng [Lianv]
Li [Lee; Lis]	李	Lǐ [Lim]
Lin	林	Lín [Leej; Leev]
Long [Looj; Zaag]	龙	Long [Loov]
Lu [Luj]	路; 吕	Lu [Luj]; Lǚ [Lwum]
Lu [Lug; Dlug]	卢	Lú [Luv]
Mao; Moa [Mauv; Mov; Mob]	毛	Mao [Mauv]
Muo [Moua; Muas; Mas]	马; 毛	Mǎ [Mam]
Na [Nyam]	爱	Ai [Aij]
Nyang [Nyaab]		
Pàn [Pa; Pan; Phan; Phang; Phab; Phaj; Phaaj]	潘	Pān [Phaab]
Pan [Phaaj; Phaas]	盘	Pán [Phaav]
Ping [Pheej]	平	Píng [Phiiv]
Shen [Sheem]	沈	Shen [Shenm]
Shi [Shws; shiv]	石	Shí [Shwv]
Song [Xoom]	宋	Sòng [Xooj]
Sun [Xeev]	孙	Xeev
Tai [Thaiv]	台	Tai [Thaiv]



Tang [Taag]	唐	Tang [Thaav]
Toà [Thao; Thor; Thoj; Tao]	陶	Táo [Thauv]
Wàng [Vang; Waaj; Vaaj; Vaj]	王; 万	Wáng [Waav]; Wàn [Waaj]
Wei [Wem]	魏; 韦	Wèi [Wej]
Wù [Wu; Vue; Vwj]	吴	Wú [Wuv]
Xiòng [Xyooj; Song]	熊; 宋	Xióng [Xyooov]
Yàng [Yaaj; Yaj; Ya]	杨; 亚	Yáng [Yaav]; Ya [Yaj]
Ye; Yuan [Yaaj; Yawg]	杨	Yáng [Yaav]
Zhāng [Cha; Chan; Chang; Tcha; Tsaab; Tsab]	张	Zhāng [Tsaab]
Zhī [Chue; Tswb]	支; 朱	Zhī [Tswb]; Zhū [Tsub]
Zhoa [Tsom]	赵	Zhao [Tsauj]
Yì [Yig]	义	Yì [Ij]

Based on the name descriptions of *Ke* (客 [Qhua]), it means “guests”. For example, *Ke Ji* (客姬) means guests from the Ji region; *Ke Jai* means the guests from the “judicial system”; *Ke Yuan* (客元) means guests from the Yuan era or Yuan government. *Ke Yuan* has to do with the “Mong Yawg” leadership (documented as Yang) who led the Mong to rebel against the Ming government in Hunan and Guizhou during the Ming Dynasty.

The older clan names can be compared with the term *KeJia* (客家 “Qhua Tsev”) which means guests from the home region where Mong came to live among. That suggests that *KeJia* people were the earliest Mong who immigrated back into the central plain. That period could be the Sixteen Kingdoms. It was previously covered that many *KeJia* self-referenced as “Haagga” and it supports that they could be the SMX who promoted the name Han (Haag) once they took control of the Yellow River Basin.

The name *KeJia* first existed when the Five Hu (WuHu) re-colonized the Yellow River Basin. That was during the transition between the Western and Eastern Jin Dynasty. Those [Mong] who sided with Jin also fled southward to Wu (Vwg), Chu (Tshwb), and other regions. Later during subsequent wars, Northern Mong also fled southward to live among Southern Mong at the Central South. Under those historical events, Mong changed their family names to blend into the local people.

*Ke Jia* was not considered as part of present-day Mong society because they were enemies in the past. There are cases where *Ke Jia* lived among the Mong blended into the Mong society. Mong and *KeJia* are distant relatives so the Guizhou *KeJia* rebels were labeled into “Miao” as well during the rebellions against Qing government. Like *KeJia* (客家), *Ke Ji* (客姬 [Qhua Ntsig]), *Ke Tang* (客唐; 客党 [Qhua Taag]), *Ke Mao* (Qhua Mob), *Ke Wu* (Qhua Wug), *Ke Dluh* (Qhua Dlug), and *Ke Ci* (Qhua Txwb) could be regional names or clan names.

Since the history has been a long period and due to limited writing sources, it has been a challenge in tracing the Mong ancient clan names. In addition, there was no previous study in verifying the Mong older clan names to ancient writing records. Yet, the changes of Mong clan names were caused by various reasons. First, Mong family names were originally defined based on regional names. When they moved around, they were known under different clan names as they lived among new regional communities.

Secondly, Mong ancestors during ancient time changed their family names from war persecutions or related reasons. Third, northern Mong converted their family names according to the Southern Mong at the Yellow River Basin and other southern Mong regions when they came to live among them. Those who never left the Yellow River Basin had always retained their clan names since the Zhou Dynasty. Therefore, northern Mong who came back to live with the Southern Mong converted their family names.

Southern Mong mentioned during that time were those among Western Jin (晋), Sixteen Kingdoms, Northern Dynasties, Tang and Song Dynasties. Many migrated southward because of wars in the north.

Northern Mong people during that period were Western Xia (Tangut), Jin (金), Mo Jaelut (Qidan), Mo He, Mong Shiwei, Mong Tataar, and part of Goguryeo. They were united into Blue Mong Ge Empire under Chigkis Han and united with Southern Mong during Yuan Dynasty.

Xianbei (Northern Mong) took on Southern Mong last names when they occupied the Yellow River Basin during Northern Wei era. Subsequently, Mong Jaelut Qidan, Mong Jursen, Blue Mong Ge followed into the Yellow River Basin and took on the general family names as well. To give a couple examples, the book Liao Historical Record (辽史) in Chapter Hou Fei Chuan (后妃传) states that Emperor Taizu Mo Han Gao was named into Liu Clan (“太祖慕汉高皇帝，故耶律兼称刘氏。”) Therefore, his family members (of Mong Jaelut) also converted to Liu. The clan Yelu (“Yawg Luj”) also took on the name Wang (王) and Yang (杨).

Since the Warring States, there were several books known to have addressed clan names in ancient history. The first book known as **Shi Ben** (世本); the second book was **Xing Shi Ji Jiu Pian** (姓氏急就篇: written during Western Han); the third book was **Yuan He Xing Zuan** (元和姓纂 [Yawg hab Xeem Txawm; Ancestors and Clans Inheritance]: written during Tang Dynasty); and the fourth, fifth, and sixth are respectively **Bai Jia Xing** (百家姓 *Hundred Family Clans*), **Book of Ancient and Modern Clan Dialectics** (古今姓氏书辩证), and **Tong Zhi, Clan Documentary** (通志·氏族略). They were all written during Song Dynasty. Other books were **Classifications of Ancient and Modern Thousand Clans** (古今万姓统谱: written during Ming Dynasty), **Thousand Family Clans Text** (千家姓文: written during Qing Dynasty), and **Historical Clan Compilation** (史姓韵编: written after Qing Dynasty).

The first book Shi Ben (世本) was argued by some to be written during Han Dynasty; but others claimed that it was originally written during the Warring States. Likewise, the third book **Yuan he Xing Zuan** (元和姓纂: Ancestors and Clans Inheritance) was no longer obtainable and it was believed to be lost.

Out of all the available literatures mentioned above, the book Bai Jia Xin (百家姓) became the most popular among academic teaching. It presents legendary views as well as explanations to the evolution of ancient clan names in China. Since related Mong literatures and history of China were destroyed in the past, these are the only available literatures that can be observed for signs of Mong clan name history.

*Based on legend and historical records, clan names began to form deriving from different means. Most two common factors were from regional names and ancestral names. Some names were believed to start as early as Mong Guo of Xia Dynasty. Other names were formed by*

other events resulting from the “*Fong Culture*” (封文化 Foom Waaj Huam; pinyin: Feng Wen Hua). It was an ancient way for giving names by the Kings to regional areas awarded to relatives [royals] or court officials. Under such practice, kings sometimes blessed that regional people with a name. The blessed names given by the King then transformed people into clan names in the past.

## Origin and Discussion of Mong Clan Names

This section will not cover all of Mong family names, but present some examples on how family names under Chinese philosophy and writings are similar to the Mong stories on the origination of Mong family names. Each specific example presented herein may not apply to all Mong under that one clan and their history. They are taken directly from *Bai Jia Xing* (百家姓 by Fan Shi [范氏别苑]) and other sources such as *China Evolution of Clan Origin* (中华姓氏起源).

### Zhang

According to the Mong Zhang (盟张 “Moob Tsaab”) family history view point, Ji clan (“Ntsig”) was the main clan in which the majority first converted to Zhang (“Tsaab”). The clan Ji appeared after the name Mong as a people had already existed. In Chapter 3, Zhuianxu’s people (descendants of Faajtim) referenced themselves as Mong or Mong Shi. They immigrated into the northwest and developed into the Ji people based on the regional name *Ji Water*. From there they re-entered the lower Yellow River Basin and formed Zhou Empire as covered in Chapter 3. Ji people then converted to other names after they develop into different regions.

The New Book of Tang (“新唐书: 宰相世系表”) recorded that one of the Yellow Emperor’s grandson, fifth son of Qing Yang Shi (青阳氏) invented the weapon of bows and arrows. Once the invention became important and popular among the people, the name **Zhang** was assigned to them as the Zhang clan. That originally established the Hebei [Province] Zhang family.

Mong still use the term zhang (张) to describe bow, arrows, and any hand tools. For example, “yi zhang ning” (一张弓 one bow), “er zhang jae” (二张刀 two knives), “blou zhang dao” (西张斧 four axes), etc. The term zhang (张 tsaab) under Mong also means “to become” as “to make into”. For examples, *zhang rong* (“Tsaab zoo”) and *zhang ran* (“Tsaab zaam”) means to become good and to become well-dressed respectively.

The book “Tong Zhi, Clan Documentary” (通志: 氏族略) recorded that Zhang family largely lived in Jin country (晋国) during Spring and Autumn period. For example, Jin Guo had Jie Zhang, the great leader Zi Zhang Hou (“Txwv Tsaab Hau”: meaning princes (dukes), marquis, nobles and high officials under the Emperor); his children and grandchildren were known as Zi Ming Shi (“Txwv Meej Shib” [fame people]), and also known as the Zhang family. (“晋国有大夫解张，字张侯，其子孙以字命氏，也称张氏。”)

There was one incident during ancient times that two groups of Mong brothers met for the first time after their ancestors were separated for a long period. During their

acquaintance, the leader of one group asked the other group “Which Mong are you? [尔是什么盟?] A member of the second group replied, “*Wu yoh Mong Ji!*” [吾是盟姬! ]<sup>415</sup>

The first man understood as “*We are Mong fists [我们是盟击!]*” and got offended. He then replied “*Oh! Wu yoh Mong ncaus ntau!*” (哦! 吾是盟踢脚!), which means “*we are Mong kick [ass]!*” Ji (擊 “ntsig”) in Mong also means to strike with a fist.

The two men became furious, and started to fight. Others stepped in and explained that there was really a Mong Ji clan (盟姬). That story was passed down from generation to generations and is still a popular narrative among Mong elders about the ancient Mong Ji (“Mong Ntsig”) and how Mong clan names can be confused. This story still exists among Mong Guizhou, Mong Yunnan, Mong Southeast Asia, and Mong in the west.

Other names are believed to have started during the Zhou Dynasty of both Spring and Autumn and Warring States, and other newer clans were descendants from Ji families as well. To reiterated from Chapter 3, the Spring and Autumn Annals stated that *Zhou were Mong people who became many clans*. For example, Zhang (张), Wang (王), Li (李), Sun (孙), Yang (杨), Xiong (熊), Lin (林), Guo (郭), Tang (唐), Chen (沈), Jiang (蒋), Wei (魏), Yan (阎), Ren (任), Fang (方), Shi (石), Kang (康), Mong (孟), Wan (万), Lai (赖), and more.

Ji clan was considered one of the earliest clan names and direct people from “Huanjtim” the Yellow Emperor. They were Zhuaxu’s people, the Mong Shi (蒙氏). Ji regional clan people formed into several clans, and it will be covered shortly.

### Han (Xiang)

Based on past literatures, there are existing country names and regional names which could be linked to the Mong older clan names. For example, the name Tang was not just used for Tang Dynasty or country name. It also existed under the regional name of Western Xia known as Tang or Tangut. It was known to be transliterated into Dang (“Taag”) or “Dang Xiang” as covered in Chapter 4. The Mong living at regional Tang (Western Xia) had to do with the name Xiang (像; 项) which is present-day “Mong Haam” families.

Tang regional name also existed during Spring and Autumn period which was covered in Chapter 3. The Mong term “Dang” was transliterated for the character 唐 and had become Tang under pinyin writing system. It explained why Tang of Tangut was known under Dang as well. Since Dang has to do with Xiang, “Mong Tang” are going by “Xiang” in China makes sense. Under Mong language, they self-referenced as Mong Han (盟汉 “Moob Haam”). That correlates with Chapter 5 which Tujue (Xianbei) of Dang Xiang found a Han country. Therefore, “Mong Han” was referring to the sovereignty name that eventually became a clan name.

On the other hand, some Mong Han were found to use the clan name Han (汉). This suggests that not all Mong Han have the same history.

<sup>415</sup> Reference you (有) and shi (是) under Chapter 11 for a better understanding of Mong and Mandarin languages.

## Xiong and Song

Many Mong Xiong (盟熊) claimed that their original clan name was **Ke Mao** (“Qhua Mob”; “Qhua Mauv”; “Qhua Maub”). Mao first appeared at the Yellow River Basin during Spring and Autumn period as claimed by the writing of Bai Gui Xing (白贵姓). Mao included various similar names that first appeared at Hebei, Beijing, Shandong, Henan, Shanxi, and Gansu after the Five Dynasty period. Due to the unrest situation caused by the wars, many fled to Jiangsu region, ShoCho. The similar names were rewritten into Mao (髦) during Song Dynasty which is presently transliterated into 毛. Mao (髦) has the connotation for “gross” or a “stash of hair” under Mong language. For example, a stash of hair left on a boy’s forehead (result from shaving) or a beard on one’s chin is known to be called mao (“mauv hwjtxwv”). Others articulated it as moa (“Mob”) which means gross for being sick. Mandarin also interprets it as a stash of hair such as horse mane.

The name *Mao* started to appear in Jiangxi and Hunan after Northerners migrated southward. It was a well-known name during the time Mong rebelled against the Ming government in Hunan. That period could be the time when many people with the family name Mao converted to Xiong to avoid being killed by the Ming government as they fled westward. Mao clan people also fled the central east into Taiwan due to the wars during the Qing Dynasty.

Later, there were two groups of Mong Xiong living among one another. The Xiong group who spoke the Black-White Mong dialect in the early days allowed marriages among their own Xiong relatives. Living among the Mong majority, they later abided by Mong marriage law. This supports that present-day Mong Xiong do not have the same Xiong history even though they shared the name Xiong (熊).

To add more confusion to the Mong Xiong root, there are some Mong Xiong (“Moob Xyooj”) who go by the transliteration 宋 rather 熊. Others who are going by 宋 self-referenced as Song (“Xoom”) in Mong phonetic language rather than Xiong (“Xyooj”). This is an example of the complexity of Mong family names.

According to legend of the name **Xiong** (熊), there was a medicine man during Xia dynasty and he went by the name Xiong. Xiong was also believed to be descendants from the Yellow Emperor. Yet, according to existing writing records based on the character 熊, the Xiong family first appeared at (ancient) Jiangxi of the Yangtze River. Many migrated north into Shandong region during Northern and Southern Dynasties. Bai Gui Xing (白贵姓) stated that they flourished at Nan Chang, Jiangxi, and Hubei Jiangling during Yuan and Ming Dynasties. By Qing Dynasty, the name Xiong (熊) was known to exist in Guangdong, Guangxi, Guizhou, and Yunnan where they began to mix with other ethnic minorities.

**Song** (宋) known in both “Xoom” and “Xyooj” was mostly known for “Xoom” under Mong. According to legend, Song (“Xoom”) first appeared during the Zhou Dynasty. The clan name was derived from Song Guo (宋国 Song region) during that time.

## Ke Wu and Wang Clan

Going back to the Mong rebellion against the Ming in Hunan, the Mong leaders during that time were the Wu clan who assisted Ming Government to suppress the Mong Rebellion. Wu clan became high officials to Ming Imperial and Wu Sangui was an example. After the Wu Sangui led rebellion in the southwest against Qing government, the majority of Wu clan was believed to have converted to Wang clan due to their kingship status. This is one explanation to the “Qhua Wug (Vwg)” name conversion to Wang. That also supports older speculations among the Mong people in Laos that the newcomers of the Wu clan (“Vwj”) were not being hu (“tsis huv”) meaning they were not pure genetic Mong. “Vwg” is the older Mong phonetic term for Wu and it is still used. “Vwj” is the newer phonetic term which is transliterated into “Vue” in the western writings. The new immigrants of the Wu clan who migrated into Vietnam and then Laos after the “Last Mong Rebellions” against Qing could be people from the Jiangsu Nanjing, Hunan and Guizhou border who followed the Mong into Southeast Asia. The Mong Wu clan is one of the largest still living in Western Hunan and Eastern Guizhou.

**The minority of the Ke Wu** (Qhua Vwg) was known to have converted into Yang (Yaj) and Fang (Huang, Faaj) as well. That explains the story that some Mong Fang (盟黃) and Mong Vang (Wang 盟王) were originally the same clan. Vang and Fang are also transliterated under White Mong dialect into Fa and Va.

Mong Fang clan in China are mostly go by Huang (黃 Faaj). Therefore, not all Fang and Vang are originally from the same clan.

Under field studies, some Mong Ya (盟亞) who are White Mong speakers (living in Qiubei) claimed that their forefront father was known as “Wu” (Yawm Wuj) who led their family from Beijing to Nanjing and then to the southwest. Based on their claims that they settled into the southwest from Beijing and Jiangsu for five to seven full generations, the time falls into the early Qing dynasty. That was during the time Wu Sangui and Mong soldiers fought Qing soldiers. This supports that Wu also converted to Ya (Yang) during that episode.

Some Mong who are going by **Wu** (Vwg) in Yunnan say that they belong to the Ke Dluh (“Qhua Dlug”). That says Ke Dluh took on both the family name Wu and Tao (Thao) as well. The version that the majority Ke Dluh became Tao (Thao) is more popular among the Mong.

**Wang** name according to legend existed very early as well. One version says it was Zhou Ling, Wang Tai Zi of Ji Jin (姬晋 “Ntsig Ceem”) offended the higher king. He and his family were exiled and they moved into Langya (琅琊), present-day Shandong Jiaonan region (今山东省胶南一带). They later named themselves as Wang due to their royal blood line (王子) of the Ji clan (“Ntsig”). Another view says that they took on the Wang name simply because they wanted to have the fame for being kingship. For examples, Wang Yu Shun (王虞舜) descendants self-referenced themselves as Wang; after Quan Jian Zhou (劝谏纣) of Cheng Tang’s descendant (成汤 “Tsheel Nthaab”) was killed, the descendants who looked after the grave tomb took on the name Wang; or the king families (“Tsev Waaj” 王家) that were destroyed by Qin empire during the Warring States began to called themselves Wang because of their royal blood line.

From the ethnic minority views and from the book “Tong Zhi, Clan Documentary” (通志: 氏族略), it claims that “Wang” clan name first appeared at Henan by the “Ke Pin” family. It also claimed that it was first used at “Feng Xu” region by “Qian Er” people. One view was that the name Wang was used at Jing Zhou started from Korea. Lastly, it was used at Andong by Ke Shibu people. All of the above began to use the name Wang due to their kingship history, and then became Wang families. (“出河南者, 为可频氏; 出冯诩者, 为钳耳族; 出营州者, 本高丽; 出安东者, 本柯史布. 此皆虏姓之王, 大抵子以王者之后, 号曰王氏.”)

Feng Xu was at present-day Dali County of Shaanxi Province (陕西省), south of Han Cheng from east of White Water which is north area of Wei Water. According to one interpretation, Qian Er brothers from Sui and Tang eras are part of present-day Qiang people.

Andong Ke Shibu people used to live at present-day Liaoning Province. The Andong regional name was changed to Dong Gou County (东沟县) in 1965.

Part of Mong Xiongnu also took on the name Wang when they lived in the northern regions of Yan, Zhao, and Qin during the near end of Warring States period. During the Eastern Han Dynasty, they began to migrate southward which SMX played an important part of the Sixteen Kingdoms and following societies where they promoted the name Han as they assimilated with people of the Yellow River and Central regions.

Southern and Northern [Mong] Xianbei were also known to take on the name Wang. During Northern and Southern Dynasty, Mong Xianbei as well as other groups (Five Hu) had already entered western and southern regions. Mong were known to migrate as far as Yunnan by that time. Liangjiang's *Wang Sheng Bian* (王僧辩), a [Mong] Xianbei, at the western region first took on the family name Wang during Southern Dynasty. During Sui Dynasty, the Hu (referring to the Mong) supported the name Wang and permanently converted to Wang clan. Many of them left the western region (Shaanxi-Gansu-Sichuan) into the central plain. Some Wan Yan (完颜“Waaj Yaaj”) from Mo Gal as well as some ancient Mong Ye Lu clan (“Yawg Luj”) were known to have converted to Wang clan name as well. (“出于自改姓为王氏的. 举如南朝梁将王僧辩, 本为鲜卑族, 姓乌丸氏, 后自改姓王; 隋代有个王世充, 本为西域胡支姓, 入中原后, 也自改姓王; 五代时人刘去非, 自己改名换姓叫王保义, 其子孙延袭姓王; 满族完颜氏, 有的改为王姓; 蒙古族耶律氏, 也改为王姓.”)

One version says that Mo Jealut Qidan and their royal families were known to go by the clan name **Yelu** (耶律 “Yawg Luj”). Those people were known to have converted to Wang clan name as well, and were part of the Blue Mong Ge Empire.

The term “*Yawg Luj*” (Yelu; Ye Lu) under Mong history is a general term referring to the leader(s). It was known to be used among Mong communities when they took refuge into the South. This could be an explanation to why the characters 耶律 (Yelu) was used to document them which later writers referred to it as a clan.

## Tao and Tang

The name **Tao** (陶) appeared to be used very early, but rather as a people. For example, under the explanation to the clan name Du (杜 “Tug”), it states that the people under King Yao (尧) started to go by *Tao Tang* (“Thoj Taag” 陶唐). Later the Tao and Tang people who were left behind at the city of Du (杜城) took the name Du as their clan name. This is similar to the Mong version that says the people at the region “Dlu” took on the name Tao (陶 “Thoj”).

The **Tao Tang people** (陶唐氏) during King Yao reign (of the Five Emperors Era) resided in two wide regions. The ancient tribes of Tao and Tang regions were united into a united nation. Tang was in the north believed to be at southern Hebei, north of the Yellow River and along the northern banks of the river of present-day northern Henan. Tao region was the south which is present-day Northern Shandong. Like the name Tao, Tang regional people were believed to have taken on the name Tang. For example, the regional northern Henan Fang Cheng County (河南省方城县) used to be known as Tang Guo (Tang region), and those people took on the name Tang.

Mong who claimed to come from Ke Dlu took place after they settled into the Mong Dlu region of Chongqing, Sichuan, and Black Man Mountains. That wide area from Eastern Chongqing to Northeast Yunnan used to be known as the Black [Man] region. Dlu (dlug or dluh) is now used as wu (乌 “wub”) in Mandarin, and they both mean “black”.

During Yuan, Ming, and Qing Dynasties, many Mong resettled into the Black Man Mountain that became Black Mong Mountain. The leaders during the Mong rebellion at Black Mong Mountain against Qing were the Tao families. Under that historical discourse, wu (“dluh” in Mong; dlug) was perceived and associated with the Tao family. This is just one view that Tao was from the Ke Dluh [region]; yet, it supported another claim by present-day Tao family who used to be known as Zi Ke. It was covered in Chapter 6 that the Black Mong region was known as Ke under Kuo Zhou regional area.

## Li

**Li** (李 “Lis”) did not exist during ancient history based on ancient writing records of Zhou Dynasty. There are several theories on how the name Li came about. One popular version according to the writing “Clan Family Development” (姓氏考略) says that because the long term of official duties [of a family or people], known as *li guan* (理官) in Mandarin, they decided to take on the family name Li and was written into 李 which sounds the same as 理. This version matches the Mong version of the Mong Li clan (盟李). *Ke Jai* (“Qhua Cai”) in present-day Mong language means those who were officials working for the court or enforcing the law (judicial people). They were the ones that took on the Li clan name since the very beginning.

Other ethnic minorities were known to have taken on the Li family name as well. For example, part of the [Mong] Xianbei had a similar “Lee” name which was transliterated into the 李 character during the time they took control of the Yellow River Basin. They became the Luoyang Li clan of Northern Henan.



Another popular version about the Li clan was related to the royal Li family of Tang Dynasty. That legendary version says that Li Shude's ancestor did something to offend the Emperor, and was hiding. His ancestor survived by eating the fruits called li (李). They were thankful to the fruits; therefore, took on the name Li.

Due to the popularity of the Li family during Tang Dynasty, it was said that sixteen family names of Tang people converted to Li (e.g. Xu, An, Du, Guo, Ma, Xianyu, etc. [徐, 安, 杜, 郭, 麻, 鲜于]). Since then, Li had become one of the main clan names. This shows that people during ancient time converted their family names just for political gains.

### Liu and Luo

The name **Liu** (刘 "Lauj") was believed to have been formed by Yao's descendants according to one legend that ties back to the Tao and Tang regions. Yao went by the clan **Qi** (祁) as Qi Guo (祁国). One of his descendants known as Lei (累) was sent by God to Henan, to look after dragon. The King KongJia (孔甲) named them the Long family or Long people (龙氏 "Zaag people"). Dragons during that time could be any type of animal such as rhinoceros, snakes, or alligators. Yet, the term dragon normally refers to royal people such as a leaders or warlords. That is also an explanation to the clan name Long (龙 "Zaag"). Ran (Zaag) is a transliteration for Long under Mandarin.

After seven years, Lei [and his family] got tired of looking after the dragons. They took the flesh of a dead "mother dragon", and processed it into food for KongJia to eat. Lei and his family members were afraid of punishment by King KongJia of Xia. They fled Henan into the south and the descendants later took on the name Liu ("Lauj"). ("死了一条母龙，他怕夏帝惩罚，就偷偷逃到河南，他的子孙就以刘为姓") Many centuries later (thousand plus years), the Liu clan name was well known under Jiangsu, Anhui, Hubei, and nearby regions of Chu Man Country. Recent writers believed that the Liu clan under Chu Man could have ties to Lei, and then wrote Lei into "Liu Lei". This could be one argument that past writers defined the royal Liu family under Chu Man to be part of Xia people. According to historical accounts and records, Liu was originally the Chu Man people.

Based on a slave society during that time, the story of Lei could be a slave family who was sent to work for a royal family. The flesh of a dead royal woman (mother dragon) was processed into food for the King to eat due to the slaves' resentment against the King and their people.

The Mong term "Txhwb" could be Qi (祁) under present-day Mandarin. "Txhwb" is also very close to Tshwb (Chu) which the Liu family name originated from.

Mong "Lauj" are split among the characters 罗 and 刘; and the majority goes by 罗. They are presently considered to be the same, but their origins may not be the same. And like any other Mong clan, most "Lauj" people speak the Mong Leng language.

The name Luo transliteration 罗 is believed to be derived from the family name Yun (妘) which according to legend were descendants from Zhuanxu people [the Mong]. Part of them migrated into the south of present-day Hubei and founded the regional name Luo Guo (罗国) which was destroyed by Chu Man people. Some of their descendants fled to Changsha Hunan region and they began to use the name Luo ("Lauj"). During Spring and

Autumn, there was a Lai clan (赖氏) who were destroyed by the Chu Man people. They were also believed to have converted to Luo (罗).

According to the Mong history, Southern Mong Xiong Nu (SMX) took on the Liu clan (刘) name very early. Later Mong immigrants took on the name **Luo** (罗). For examples, the people under [Mong] Xianbei during the time of Xiao Wendi (孝文帝) came to rule the Luoyang and nearby regions. They became accustomed to those local culture and language (considered as Han). Local culture is likely refers to the SMX who formed the newer Han country. Mong Xianbei took on many of Mong Han's transliterated names which 罗 ("Lauj") was one of them. During Tang Dynasty, the northwesterners (GorTurks and nomadic tribes from Xinjiang) came to live in Chang'An region because of their close ties to the Tang government. Their descendants, especially the "Hu Se Luo" (斛瑟罗) took on the Luo family name. Mong Liu and Mong Luo clan ("Moob Lauj") are likely being the direct descendants from these sectors.

### Kang (Khan)

The name **Kang** ("Mong Khaab" 盟康) was believed to be used in the north at Henan during Western Zhou Dynasty of Zhou Wu Wang reign (周武王). It first appeared in the book "Ancestors and Clan Compilation" (元和姓纂) by Linbao Xiuzhuan (林宝修撰 812 AD). The name Kang was also known to be used since the Northern Mong expeditions into the South, and was said to have derived from KagHan (K'Han) or Ke Han (K'Han).

\* \* \* \* \*

The above examples are history of Mong family names, and they show the complexity of tracing those names. Some are more concise than others. Those examples show that Mong family names are also present-day family names of China and they correlate with Mong history. Some were original names from the beginning and others were conversion names during later eras.

In Mong history, the terms *Jia* (家 Tsev), *Xing* (姓 Xeem), and *Mong* (盟) were known to be used in distinguishing family names. *Ke* (客 Qhua), on the other hand, was used in identifying regional [society] members who joined [or rejoined] the Mong Society.

The term "Mong" is used by Mong to distinguished Mong people from other ethnicities because they share clan names. "Mong Wang", "Mong Zhang", "Mong Li", "Mong Yang", "Mong Xiong", "Mong Tao", "Mong Wu", "Mong Chen", "Mong Tao" mean that they are Mong clans and not Miao, Han, or other ethnics. (盟王, 盟张, 盟李, 盟杨, 盟熊、盟宋, 盟陶, 盟吴, 盟成, 盟陶, 等.)

Mong clan culture and clan names also correlate with clan population of China. It ties back to the Wang Zhang Li Xing that was covered in Chapter 2. **Wang Zhang Li Xing** are the original clans derived from the four leaders [brothers] who ruled very early on. They were the original Mong clans. Later, Mong from these four clans went by other clan names. Therefore, during blessing rituals, elders from these clans were sought out to perform the rituals.

Wang Zhang Li Xing (“Waaaj Tsaab Lis Xeem”) was also a political and legal term used among the Mong court system which existed very early in referring to the majority. That shows that Mong laws were associated with the majority views during ancient time, and not based on dictatorship. That supports that Zhou Dynasty was found based on a clan society of the Mong where national decisions were based on the outcome of the meetings between the Mong princes. That law is still used during litigations involving domestic, family, and marriage laws among the Mong. The term is currently used in China (ranging from Western Guizhou, Yunnan, and Western Guangxi), Southeast Asia, and western countries. In most cases, it implies the majority. It also implies “the law” or the “officials” because they were the majority during the Mong kingdoms.

In the past, the Ya, Yang, and Yuan (Yawg) clans were consolidated into Yang. For that reason, the clan name Mong Yang (盟杨) has become one of the larger Mong clans in Southeast Asia and in the west. Yang became very popular among Mong in Guizhou during the peasant rebellion against Ming government as covered in Chapter 7. The leaders were the Yang brothers known as Yang Ying Long of the “Mong Yawg”.

Most of the mentioned names above were descendants from the Mong Shi people. Mong Shi in this literature has three meanings; first, Mong vow (Mong uniting); second, Mong family [people]; and third, Mong clan [people]. Based on the first meaning, clans who took vows in becoming the Mong nation formed Mong Shi or Mong (the Alliance).

The Mong descendants lived through many labeled names and national names from Zhou Dynasty to the People’s Republic of China. The long history of labeling Mong into different names made it hard to precisely pin point Mong family names. Despite what others called them in the past, Mong continued to maintain their Mong name.

Table 12.3 presents most known Mong groups or subgroups who admit to the related Mong names in Southwest China. Present-day Mong self-referenced based on the majority that they lived among. For instance, Han Mong who speaks the “White Mong” dialect says they speak the “Han Mong” language but were categorized under both Flower Miao and Han Miao; and Black Mong was categorized into White Mong due to their white clothing. This shows that Mong people were separated between clan members and into different groups can cause confusions.

The information in Table 12.3 shows how complex the Mong names and language have become due to past definitions and segregations. Those who entered Southeast Asia were mostly classified into Mong Admittance (aka Blue Mong) and White Mong. To go beyond those past definitions, they are all admitting to the related Mong names and are Mong people.

Defining and classifying Mong into different groups had created several layers of confusions among the Mong people. First, the Mong was grouped into color groups according to their clothing appearances under the term Miao by past writers. That divided the Mong into different groups even though they are the same people. On the other hand,

Table 12.3 Mong classifications as of late 20 <sup>th</sup> century			
Mong Color-terms	Known Under Language Dialects	Known Self-references	Known Miao & Other Classifications
Flower Mong; Blue Mong (Mong Sa, blue or flowery), Mong Nzhuo [green], Mong La (red), Mong Huang (yellow).	Mong; Guor Mong; Mong Shi MongLeng ( <i>Guizhou, Sichuan, Guangxi, Yunnan</i> )  MongBor and MongBei ( <i>mainly Yunnan</i> )	Mong Admittance; Mong Shi; MongShi MongLeng; Mong Sa; Mo (A'Mo; A'Mong; Mao); Mu (A'Mu); Guor Mong; Guor Xiong; MongBor and MongBei; MongDlawb (Neeg Dlawb based on the white complexion). ( <i>Guizhou, Sichuan, Guangxi, Yunnan, Hunan</i> )	Hua Miao (Flowery Miao); Sa Miao (Blue/flowery Miao); Qin Miao (Blue Miao); Chang Jiu Niu Miao; Short Skirt Miao; Medium Skirt Miao; Hong Miao; Hong Tou Miao; Huang Miao; Hua Miao of Eastern Guizhou and speak the MongLeng variation; Hong Miao (Red Mong); Qing Shui Miao; Zhai Jiang Miao; Han Miao (Mong Sa)
Black Mong [Mong Du]	Mong Dlu [Black Mong]; MongDlaw [White Mong]; mixed of MongDlaw & MongLeng; Many MongDlaw speakers still claim ancestry to the Black Mong.  ( <i>Use mostly in western Guizhou and western Guangxi</i> )	1. MongDu – based on mixed blood with Mán (dark skin Asians). 2. MongDu; Mao – based on black clothing. 3. Guor Mu (dress in black clothing) 4. Dien Po (Hua Miao & Hei Miao based on their clothing)  ( <i>Guizhou, Guangxi, Yunnan</i> )	1. Hei Miao (label term for those who wore black clothing mainly in Guizhou province and Guangxi-Yunnan border. (Most Guangxi-Yunnan border who dressed in black clothing self-referenced as “White Mong” due to their speaking of the White Mong dialect); 2. Bai Miao (referring to MongDu and non MongDu who wear white clothing)
Black Mu	Mu	Mu; Black Mu; White Mu.	Flower Miao [Nayong-Wu Mong Shan] Hei Miao in SE Guizhou (based on the black clothing).
White Mong [Mong Daw]	MongDlaw [White Mong]; Guor Mong  ( <i>Use in W. Guizhou, W. Guangxi, SE Yunnan border Guangxi-Vietnam corner</i> )	1. MongDaw – White Mong based on the easier language dialect. 2. MongDaw – White Mong based on lighter skin. 3. MongDaw – White Mong based on white clothing. 4. MongDu – Black Mong who speak the	Bai Miao (Mong who wear white clothing); Hei Miao (Black-White Mong speakers who wear black clothing)  White Mong who practiced cliff burial was also known as Mong Khang (“Moob Qhaa”).

		“Black Mong dialect” who had a history of living among Black Man. 5. Guor Mong who wear white clothing	(W. Guizhou, W. Guangxi, SE Yunnan border Guangxi and YueNan (Vietnam))
Yellow Mong (Mong Huang)	Mong Shuo [Han Miao]; MongDaw; MongLeng (Use in W. Guangxi & SE Yunnan region borders)	Mong Shuo; Mong Dlang; Mong Dang	Han Miao; Huang Miao; Pian Miao  (W. Guizhou, W. Guangxi, SE Yunnan)
Stripe Mong	Mong Daw (White Mong)	Mong Zai (Strip Mong)	Hei Miao [Black Miao]
Flower Mong	Mong Bei [Mong Bor] (Use in W. Guizhou and Yunnan. Mong Yunnan agrees that Mong Bei and Mong Bor are the same root.)	MongBei; Mong Bor [Northern Mong] They are ethnically assimilated with MongShi MongLeng	Hua Miao [Flowery Miao]  (Far west Guizhou and Yunnan)
Flower Mong	Mong Sao (Moob Xauv) (Use in SE Yunnan mainly Wenshan area)	MongSao	Hua Miao [Flowery Miao]  (Yunnan)
Flower Mong	Mong Ran (a sub Guor Mong local language]	Mong Ran	Flower Miao (Central Guizhou)
Flower & White	Mong Bia (a mixed of MongLeng [Guor Mong], MongDaw, and local languages)	1. Mong Bia (“Moob Nbiab”) 2. Mong Khang (“Moob Qhaa”) deriving from placing their deace coffins on cliffs.	Flower Miao; White Miao (Central & Central South Guizhou)
Flower [Miao]	Guor Mong	Guor Mong; Guor Mo; Guor Ma; Guor Merh	Flower Miao; Han Miao (Guor Mong); Gejia nationality
Green [Miao]	Guor Ne (Noa) [Guor Mong variation]	Guor Ne (“Qos Nom”)	Qin Miao (Green Miao) (E. Guizhou)
Blue [Miao]	Guor Xiong [Guor Mong variation]	Guor Xiong (“Qos Xyoob”)	Qin Miao (Blue Miao) W. Hunan
Others	Others	Others	Others

Mong from different regions were categorized into the same group. For example, Mong identification under “White Mong” has five sectors of people. First, White Mong is based on those whose women were known to wear white skirts and not necessary speak the “White Mong” language dialect. Second, Black Mong who wear black clothing or who were mixed with Black Man were classified into “White Mong” because they speak the easier Mong dialect known as “White Mong Dialect”. Third, Stripe Mong (Mong Zai), Han Mong (Mong Shuo), and others who speak the easier Mong language dialect in Southeast Asia and western countries claim to be White Mong. Fourth, others such Mong Shi or Guor Mong who lived among the Black Mong did not considered themselves to be black but White complexion and proclaimed that they are “White Mong”. Fifth, the new Mong who immigrated into the southwest after the fall of Ming Dynasty were known to go by White Mong.

To add confusion under another example, Han Mong was classified into Han Miao, Xia Miao, Pian Miao, and Hei Miao. They are respectively Mong Shuo, Mong Sa, Mong Dlang, and Mong Dlu. Mong Sa are split among the Mong Shi Mong Leng (Guor Mong) and Han Mong. Mong Shuo are split among the White Mong and Black Mong. Mong Sa and Mong Shuo in some regions are the same. Under such complication of the Mong groups, Mong Sa can have two different meanings which refers to two different Mong groups (Blue Mong or Han Mong).

*Mong Shuo* has two meanings. First, it means the Mong people of China; and secondly means the subgroup of Mong in China who are proclaiming to be “Han Mong.”

The examples above show that when Mong fled the central plain into the Southwest, which ever group they settled among, they eventually blended into that group. For example, Chapter 6 has covered that the Black Mong was living among the Black Sa; and that was the result of the group “Mong Sa”. Various groups of Mong later lived together. Under subsequent wars or migrations, they were reclassified. That had created a lot of confusions among the Mong groups; but under simplicity, they mostly admit to be Mong or simply “The Mong”.

Classifying Mong into Miao groups also created more confusion. For example, Mong Shi (Guor Mong), Mong Sa, Mong Shuo, etc. were mostly known to be classified under Flower Miao (Hua Miao) and other color terms. Those Mong Admittances who were labeled into Red Miao, Blue Miao, Green Miao, Flower Miao, White Miao, etc. were mistaken for being different Miao groups. They are all Mong people and not Miao.

Mong were further grouped base on other distinctive features such as Short-Skirt Miao, Medium-Skirt Miao, Long-Skirt Miao, Long Horn Miao, etc. also created another layer of confusion. Long Horn Miao called themselves Mong or Guor Mong and many also go by Flower Mong (“Moob Xav”) because they were defined into that way. Others were grouped under Mo (Amo) and Mu (Amu) based on their language pronunciation of self-referencing.

These types of classification did not just create confusion among the Mong, it also separated them. They are the same people because they speak the same language and have the same culture. Their differences resulted from their separation into different regions and people used those differences to classify the Mong people. The Mong (A’Mo) of the Long Horn was labeled that way because the women dress their hair into a large horn-like shape. That custom is not a part of the western Mong or eastern Mong. It

suggests that the Mong group who stayed behind in central west of Guizhou developed that hair fashion later in history.

The leaders in China had pushed for the name Miao to be used which has been accustomed among many Mong in China since the last few decades. Those who took on the transliteration “Hmong” also wrongfully urge Mong to accept Man history of San Miao. The term “Hmong” was recently interpreted as Miao and imbedded into translation software, dictionaries, encyclopedias, and other literatures since the last decade. The contradictions and disagreements among Miao and Mong have become a historical collision as it created confusion and disunity among the Mong people.

Another layer of confusion is on the language classification. There are many sub variations of Mong language dialects because they were developed based on who they came into contact with. Eastern Mong and Western Mong had been separated for 500 years, and their language still has a 40 to 50 percent interlink in terminologies.

One more layer of confusion was based on the different transliteration for the name Mong. For examples, other known transliterations were Mo, Monguor, Mao, Mu, Mon, Mongb, Ma, Mung, Meng, H'Mong, Hmong, Mer, and Mun. The different transliterations did not help to unite, but segregated the Mong people.

When Mong were instructed that ancient Miao (including San Miao) were Mong's main ancestors and the mix-up of Mong into Miao redefined Miao history for the Mong. That teaches that Mong history never exist, and they were Miao.

Based on the name Mong, it does not matter which group they belonged to or how they were defined in the past under different characters and writing systems, they are all originally Mong people known under ancient literatures as “Mong Shi”, “Mong Guo”, or simply Mong. That makes Mong Shi Mong Leng, Mong Daw, Mong Dlu, Han Mong, and all the other subgroups to be originally the same. Since white [complexion] Mong, black [complexion] Mong, and yellow [complexion] Mong have been mixed for a long time, the term “black and white” based on the skin has become obsolete. “White Mong” in the west has nothing to do with being “white skin” Mong people or “white clothing”; but with the easier Mong dialect.

## Chapter Summary

Mong religious terminologies about their ancestral places were incorporated into their religious faiths; and they are JingCheng (京城 Ceeb Tsheej) and Shau NDu (首都; 上都 Shau NDuj). They first appeared and re-appeared during the Mong kingdoms. Mong ancestors were the ones who established the various JingCheng cities. Two of the most popular ones are Shau Jingcheng (上京城 Shau CeebTsheej) and Bei JingCheng (北京城). Those Mong places tie with historical records, and it shows that Mong lived in those places during the time of their existences.

Mong still practice Shamanity, and worship their ancestors from YinJing YanJing (“Yeeb teb Yaaj teb” [殷地燕地] of the Yellow River Basin), Bei JingCheng, Shau Du, Mong Mountains, the desert and freezing land of the north. These are all regional names that

were imbedded into the Mong stories, religion, and ancestral places. Shamanity is a religious faith believing in God, ancestors, and divine spirits.

Mong are direct people from Mong Guo of Zhou Dynasty and are direct descendants from Zhuanxu's people of the Mong Shi. Zhuanxu replaced the witchcraft ways with Huanjtim's (黄帝 Faajtim) religion of "God and spirits". That religion and culture was continued to be practice under LMG. Such religion in fighting bad spirits and devil was the origination of Mong Shamanity in fighting Chiyou and his demonic spirits.

Mong continue to maintain the Mong culture and custom from the north of the Mountain festival, Mong Totem, having adult names (courtesy name), abide by the Mong marriage law, calling Faajtim as the ancestor, and guiding the souls to find Faajtim under the funeral rituals. Almost all married Mong men have courtesy names which were traditionally guided by Shaman leaders in choosing those names. Now, they are mostly selected by the in-laws and their leaders. Mong also greet individuals by class names which is a Confucian culture and teaching. Such practice had developed the class-term zi (子 "txwv") into father under Mong Confucianity, and it is concurrently used among Mong communities to greet elderly men. Mong still oblige to the ancient northern marriage law which prohibiting marriage between same clan names. It was known to have been enforced by Mong ancestors that Mong kept it alive under the clan culture and society.



## Summary and Conclusion

The immense historical events covered herein have shown the complexity of China and Mong history. This chronicle has excluded many writings from the 20<sup>th</sup> and 21<sup>st</sup> centuries that defined Mong into San Miao and various terms. Although gaining access to the original sources had been a challenge, this text presents as much information from earliest historical records as possible. Most chronicles were translated and re-translated into present-day Mandarin posing a challenge especially on the name Mong. That is so because the ancient writings were interpreted and their original meanings may not be fully carried over under available sources. By observing the earliest historical data presented herein, Mong are the direct descendants from Mong Guo of Xia, Shang, Mong Guo of Zhou, Mong Guo under XiongNu, Mong Xianbei, Mong Jie [Mo Jie], Mong Guo under Tatar, Mong Jaelut [Mo Qidan], Mong Jursen Nuzhi [Jin], and Mong Shiwei. Mong history was mostly known as “Mong Guo”, “Mong Shi” and “Mong”. They appeared under Zhou historical literatures which also contain the historical discourse of Xia and Shang. That makes Huangdi (Faajtim) the main ancestors to the Mong, and Yandi’s people (Yaajtim) are also part of the Mong. Chiyou (“Ntxig Nyoog”) and his people were the main enemies.

Mong means uniting, alliance, and unity originated from blood brothers [vows]. Mong people were not San Miao (Man people) and they are not foreigners from the Middle East or Siberia. Historical records show that they migrated to those regions after Mong nation had already formed at the Yellow River Basin. During the time that Mong moved around between the Yellow River Basin and the northern plains into the far west and far northeast, Mong came into contact with Turkish, Siberian, and other tribes. Jie (“Ntsiam”) is a perfect example. This explains that Mong are ethnically mixed, but they maintain the Mong root.

*Guor Mong* (国盟) means “the Mong nation”, and it does not refer to San Miao or Miao, the Man people. Other identifying name such as *Han Mong* (Mong Shuo; Mong Shu), Black Mong, White Mong, Blue Mong, Mong Bor, Mong Rang, Mong Dlang, Mong Bie, Mong Guor, and Ancient Mong mean they admit to the name Mong.

All the Mong historical events as well as culture, religion, and language presented herein points out that it is inappropriate to classify Mong into Miao nationality or other Man national groups. The name Miao and Miao nationality is based on San Miao and Man history, and not on the Mong history.

Indigenous people who were previously labeled Miao (except Mong) were able to distance themselves from the names Miao and Man. While many groups of people and nationalities gained access to the “national equality” movement, Mong people had been left behind.

Past writers who were interested in researching about Mong studied “Miao history” as “Hmong history” after Mong were already categorized into Miao nationality. The name Miao does not represent Mong because San Miao and most Miao history do not belong to the Mong.

Chiyou was not the Mong’s main ancestor known as “Txiv Yawg” (子元; *Mandarin pinyin*: *Zi Yuan* or *yuanzi 元子*). Chiyou, being a ferocious beast (“Ntxig Nyoog”), was the

main enemy to Mong ancestors. Mong history and leaders as covered were part of Jiuli since the lesser of Jiuli was annexed into Mong Guo of Xia, but they were not San Miao. Mong are genetically mixed with the southern nation, but San Miao of the Man people was not their history.

All the ancient Miao history (of Man people) from San Miao time until Qing Dynasty was wrongfully assigned to the Mong as people of China redefined their history during the 20<sup>th</sup> century. Not all Miao history during the Ming and Qing Dynasties were Mong history because present-day Kejia, Buyi, Shui, Dong, Zhuang, Yi, Yao, Ge Lao, and others were labeled Miao as well simply because they were rebels. Mong was labeled into Miaozi after the Mong led rebellion in Hunan and subsequent rebellions in Guizhou.

The primary San Miao (of the Man people) formed Chu Han government of Han Dynasty. They overthrew the Mong government of Zhou Dynasty and ruled over Mong people. Chapter 3 clearly lays it out, and it is supported by ancient historical records.

Mong is a major part of China history and their ancestors established great kingdoms throughout many dynasties. There is no reason for others to separate the Mong from Mong Guo of Xia, Shang, and Zhou. Those kingdoms were recently defined to be part of present-day Han national history does not means they are not Mong history. Historical records show that they had to do with Mong and the Mong Guo.

Looking at the definition of “nationality”, it is a group of people who bonded under one nation as a country. Therefore, Mong are part of the “Zhong Guo people” which are presently people of China. However, when it is under the definition of “ethnicity”, a group of people who belong to a unique culture, language, and genetic feature, Mong does not fit into ancient Miao, Manyi, or Bai Yue mainly the San Miao people.

Present-day Mong people are northern people who flourished into the south and still maintain the Mong root. Their language originally belongs to the northern people and it is traceable to the north; their culture and religion are from the north; their food diets and customs are all traced to the north. Most importantly, their related ethnic Mong names existed in the north and they do not self-reference “Miao”. While San Miao people existed at the Huai River and Yangtze River, Mong name and people existed at the Yellow River Basin. All these distinctive historical records support the Mong version and their history of the Yellow River Basin during the time of San Miao and Chu Man kingdoms of the south. They were also at Mong Galah before they migrated into the south.

China went through many national names in the past and different names were given to the Mong people. It does not matter what others labeled them, they are known to make great history for those label names (Rong, XiongNu, Hu, Meng, etc.); and at the same time continued to maintain their Mong name. The latest derogatory name was “Miaozi” that became “Miaozu”.

Mong history, culture, religion, language, and the name Mong are ancient relics of both northern and southern China. It should be preserved and recognized not just for the genuine history but for their great history.

The name “Mong” has not been recognized under present-day Mandarin as it was never a part of Mandarin just like the ethnic Mong has not been recognized. Instead, the interrogative term “Meng” was used. If the name “Manzi”, “Miaozi”, “Manyi”, and “Yizi” (蛮子, 苗子, 蛮夷, 夷子, 等等) are to be banned from using on any people, “Meng” and “Miao” used on the Mong needs to be banned as well. The correct phonetic name

“Mong” should be acknowledged since it is the proper way in identifying Mong people. The pinyin consonant “m” does exist and the vowels “ōng”, “óng”, “ǒng”, “òng” are part of Mandarin Pinyin, but Mandarin language eliminates the term “Mong” while accepting other aspirated terminologies. “Tong”, “Zhong”, “Zong”, “Cong”, “Nong”, “Long”, and “Gong” are examples. That means the pinyin terms “Mōng, Móng, Mǒng, or simply Mong” should be included under Mandarin pinyin system.

The time that Zhu (of San Miao) despised the name Mong, the time that Chu Man of Han Dynasty called Mong people with different derogatory names, the time that Ming people under Zhu leadership prohibited the Mong name, culture, and language, or the discrimination that Qing government imposed on the Mong ethnic minority were long gone.

Discrimination against ethnic minorities is not part of present-day society of China. Or “name calling” on any ethnic should not be part of present-day society especially when it is done in a way that eliminates their heritage and ancestral history. Therefore, there is no need to mix up Man history (of San Miao) for the Mong.

\* \* \* \* \*

Since the foundation of People’s Republic of China, different nationalities began to redefine their history, which gave many ethnic minorities their rights to define and redefined their ethnic names. That process is known as “Ethnic Recognition Policy” or “national equality and development”. Under such policy, the southwestern people were originally defined into Miao and Yi. Miao and Yi nationalities were then redefined into their preferred national names based on present-day Mandarin transliterations. Mong on the other hand has not been recognized.

There are reasons why the People’s Republic of China (PRC) must recognize the ethnic minorities who wanted to maintain their roots. PRC has established their principle in doing so, and it has become a significant part of China’s history as a national equality. That was the wish of Mao Zedong and other leaders alike. Mong as an ethnicity existed from the beginning and their people retains the rights and equality of China’s policy on Ethnic Regional Autonomy System and Recognition. Like other ethnics, they deserve the right to the legal protection of their ethnic name, culture, and history. Their Mong name should be honored and recognized on both the social and political levels. That will allow Mong to preserve not just the Mong name and culture that was part of Confucianity; it will also help preserve the Mong language and religion of Shamanity and the skills of divination.

When recognizing the Mong history and roots, that will rekindle the rich history of China. In addition, the ethnics of Ba, Shu, Yue, Wu, Chu Han, Dong Yi, Qiang, Di, Kejia, as well as others will be able to link up with their roots. It will not just help to better understand but to preserve their heritage.

This book identifies the Mong people and clarifies past misconceptions about their history. It is in the hope that it will broaden the Mong knowledge to guide those who are interested in Mong history to the proper path for new developments and researches.

Mong, a united humble people with great heritage will always be Mong. From the beginning of time, their ancestors maintained the Mong name and it survived many labeled terms. Mong is not just Mong Admittance, White Mong, Black Mong, New Mong, Ancient Mong, Han Mong, H'Mong, Viet Mong, Mong China, or Mong Americans; Mong includes many more subgroups and different transliterations. Let's not use those different names to divide the Mong people. It is not about preference, it is about preserving Mong history and heritage.

## DYNASTIES & KINGDOMS

DYNASTY/KINGDOM NAME	TIME OF PERIOD	RELEVANT PAGES
Xia Dynasty (Xia Mong)	2205-1989 BC to 1766-1558 BC	73-83
Shang Dynasty (Yin)	16 <sup>th</sup> century BC to 1046 BC	83-84
Zhou Dynasty (Mong Guo)	1123-1046 BC to 256 BC	84-111
Later Mong Guo (LMG)	221 BC to near end 1 <sup>st</sup> century AD	105-140
Five Hu Alliances	End of 1 <sup>st</sup> century AD to 304 AD	133-189
N. & S. Mong Xiongnu (NMX & SMX)		
Mong Xianbei		
[Mong] Jie		
Qiang		
Di		
Qin Dynasty	221 BC to 207 BC	95-116
Han Dynasty (Chu Han)	202 BC to 220 AD	118-140
Xin Dynasty	9 AD to 23 AD	129-130
Three Kingdoms	220 AD to 280 AD	135-146
Wei (aka Cao Wei)	220 AD to 266 AD	
ShuHan	221 AD to 263 AD	
WuHan	222 AD to 280 AD	
Jin Dynasty (晋朝)	266 AD to 420 AD	145-173
16 Kingdoms	304 AD to 439 AD	146-169
[Mong] Han and Zhao	304 to 329	
[Later] Zhao	319 to 351	
Cheng Han	304 to 347	
[Former] Liang	314 to 316	
[Later] Liang	386 to 403	
[Southern] Liang	397 to 414	
[Western] Liang	400 to 421	
[Northern] Liang	401 to 439	
[Former] Yan	337 to 370	
[Later] Yan	384 to 407	
[Southern] Yan	398 to 410	
[Northern] Yan	407 to 436	
[Former] Qin	350 to 394	
[Later] Qin	384 to 417	
[Western] Qin	385 to 431	
Xia	407 to 431	
Rouran & Tujue (NMX, Tiele, Gorturks, N. Xianbei/Mu Rong)		169-193
Southern Dynasty	420 to 589	175-181
Liu Song Dynasty	420 to 479	
Southern Qi	479 to 502	
Southern Liang	502 to 557	
Southern Chen	557 to 589	

DYNASTY/KINGDOM NAME	TIME OF PERIOD	RELEVANT PAGES
Northern Dynasty	386 to 581	175-183
Northern Wei	386 to 534	
Eastern Wei	534 to 550	
Western Wei	535 to 557	
Norther Qi	550 to 577	
Northern Zhou	557 to 581	
Sui Dynasty	581 to 618	183-188
[Mong] Tataar, Mong Shiwei, Mo Jie (Independent States north of Tang)		188-219
Tang Dynasty	618 to 907	190-204
[Wu] Zhou Dynasty	690 to 705	
Da Mong Guo (Southern Zhao)	649 to 902	193-204
Five Eras Ten Kingdoms (aka Five Dynasties Ten Kingdoms)		200-201
Later Liang (后梁)	907 to 923	
Later Tang (Tangut)	923 to 936	
Later Jin (后晋)	936 to 947	
Later Han	947 to 951	
Later Zhou	951 to 960	
10 Kingdoms	891 to 979	
Southern Wu	933 to 965	
Southern Han	917 to 971	
Southern Chu	907 to 951	
Wu Yue country	907 to 978	
Min country	909 to 945	
Jing [Man] Nan	924 to 963	
Northern Han	951 to 979	
Northern Song	960 to 1127	198-216
Southern Song	1127 to 1279	217-233
Liao Dynasty (Mo Jaelut Qidan)	916 to 1125	205-216
Western Xia (Tangut, Mong Guor)	1038 to 1227	201-227
Jin Dynasty (Mong Jursen)	1115 to 1234	215-229
Blue Mong Ge Empire	1206 to 1271	224-232
Yuan Dynasty (Mong Yuan)	1271 to 1368	232-262
Later Yuan Dynasty	1368 to 1644	253-294
Ming Dynasty	1368 to 1644	258-294
Qing Dynasty	1644 to 1912	294-333
Great Zhou Dynasty	1678 to 1681	295-299
Taiping NTu Guo	1851 to 1864	305-322
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