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<https://people.well.com/user/aquarius/stent-chineseunuchs.htm>

We now take another leap of about 350 years, to the reign of Yuan-shun, [char 54], the last monarch of the Yuan dynasty (from A.D. 1333 to A.D. 1341).

This monarch had a daughter, known as Po-'hua, [char 55] 百花, who was not only very beautiful, but was also skilled in all manly exercises. She had a eunuch to wait upon her, named Pa-la, [char 56] 叭喇, who having a hatred against a young student, and wishing to compass his death, invited him into the palace, where he supplied him so plentifully with drink that the young man got intoxicated, and, in this state was led by the eunuch to the sleeping apartment of the princess and left asleep on her couch.

When the princess returned to her chamber for the purpose of retiring, and drew back the curtains of her bed, she was much astonished at seeing a very handsome youth sleeping

there. She at once drew her sword and was about to kill him when he awoke, and throwing himself at the feet of the princess entreated her to spare his life; explaining how he had been invited into the palace by the eunuch, had been made intoxicated, and that he must have been conducted hither while in that state.

The princess was charmed with the young fellow's appearance and ingenuous manner; and instead of killing him, as she at first intended, she became deeply enamoured of him, and kept him concealed in her chamber.

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This did not suit the views of the treacherous eunuch, and he informed the emperor of the princess having a young man concealed in her room. Yüan-shun, hereupon, ordered the eunuch to search his daughter's chamber and slay the person concealed there; but the princess, hearing of the intended search, giving her lover a sword as a keepsake (表記), bade him fly—she, herself, assisting him over the wall.

The search was in vain, and the eunuch in a fright now entreated the princess to save his life from the anger of her father. As she could not do this without implicating herself she sternly refused. The emperor, disgusted at having listened to the tales of a eunuch impeaching his daughter's honour, and conceiving he had been made a fool of, ordered the wretched eunuch to be instantly beheaded.

We now skip to the commencement of the Ming (明) dynasty, or about A.D. 1410.

Yung-lo, 永樂, the founder of Peking, had a favourite general, named Kang-ping, 剛秉, and knowing him to be brave and loyal, on one occasion when he went out hunting, he left the general in charge of the palace.

Kang-ping was much gratified by the confidence shewn in him by his royal master in giving him such an important trust.

This did not suit the views of the treacherous eunuch, and he informed the emperor of the princess having a young man concealed in her room. Yuan-shun, hereupon, ordered the eunuch to search his daughter's chamber and slay the person concealed there; but the princess, hearing of the intended search, giving her lover a sword as a keepsake ([char 57]), bade him fly--she, herself, assisting him over the wall.

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[https://www.lcsd.gov.hk/CE/CulturalService/ab/en/aes1516\\_15.php](https://www.lcsd.gov.hk/CE/CulturalService/ab/en/aes1516_15.php)

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### 百花亭贈劍

ccmscuhk 17 1 月 2020 在〈百花亭贈劍〉中尚無留言

安西王久存背叛之心,朝廷遂命鄒化龍及江六雲混入安西王府,窺探消息。安西王器重六雲,惹內侍八臘嫉妒,故將他騙入深宮禁苑百花亭內。百花亭是百花公主練武之地,不許男兒進入,違者斬之。百花公主見六雲,愛其才氣豐儀,故贈他寶劍,私訂姻緣。

安西王起兵背叛,化龍巧施反間計,利用六雲欺騙公主,使她不加防範。面對化龍奇兵夜襲,安西王全軍盡沒,與八臘同被生擒,公主負傷沖出重圍,六雲方知受了化龍欺騙,後悔不已。化龍將安西王綁在營前,等候正法。百花公主為救父親,率眾到營前投降,但先要斬六雲以泄其騙情之恨。六雲願一死以明志,遂以宮主所贈之劍自刎。化龍及時阻止及解釋,各人冰釋前嫌。

The Spy Who Loves Me

Informed that Prince Anxi has long planned to rebel, the court has Zou Hualong and Jiang Liuyun infiltrate into his mansion as spies. Full of envy for the highly regarded Liuyun, eunuch Bala leads him into the forbidden Baihua Pavilion, where trespassers are punished and beheaded.

Prince Anxi's daughter practices fencing at the pavilion, which is off-limit to all males.

When she catches sight of the trespasser, the princess is instantly captivated by his talent and graceful bearing. She gives him a sword and the promise of marriage.

When the prince finally revolts, Hualong has Liuyun unwittingly pass misinformation to the princess, lowering her guard. The surprise attack by Hualong that night wipes out the army of Prince Anxi. Although the wounded princess breaks through the siege, the prince and Bala are captured. Aware of the double crossing, Liuyun deeply regrets his involvement.



兰陵公主

玉山甲绘制



Hualong prepares to execute the shackled prince in front of his camp. To save her father, the princess surrenders her army, on condition that Liuyun be killed for breaching her trust. Willing to die to prove his innocence, Liuyun is about to commit suicide with the princess's sword when Hualong intervenes. He manages to clear up all misunderstanding.

<https://www.jstor.org/stable/10.13173/centasiaj.57.2014.0185>

<https://www.mask9.com/node/112512>

<https://kzvid.info/yue-ju-bai-hua-ting-zeng-jiangeng-xin-banpavilion-of/fZvazq2Vi3-HjKw.html>

[http://deremilitari.org/wp-content/uploads/2013/05/Zhao\\_MongoianMarriagesPhD\\_2001.pdf](http://deremilitari.org/wp-content/uploads/2013/05/Zhao_MongoianMarriagesPhD_2001.pdf)

<https://www.yunnanexploration.com/guandu-old-town-kunming.html>

The revolt of Li T'an adversely affected the Chinese military families in general and that of T'ien-tse in particular in suppressing Chinese military feudalism. It is ironic that the support lent by the Chinese military leaders to Qubilai should eventually have turned against them. They had served Qubilai in the hope of restoring the traditional Chinese style of government and of mitigating the exploitation of north China by its new masters. However, those very objectives entailed the centralisation of military as well as civil and fiscal powers, and the suppression of hereditary privileges. Ever since its inception, Qubilai's regime had been moving towards such goals, through the institution of the Secretarial Council at the centre and of the Pacification Bureaux in the provinces. It had temporised in curtailing the power and privileges of the Chinese lords only because of the requirements of the war against Ariq Böke and the insecurity of the new regime. The defection of Li T'an to a Chinese state that was still at war with the Mongols inevitably raised the question of the political reliability of the Chinese military lords and the wisdom of leaving too much power in their hands.

In such circumstances, even a long-serving, trustworthy statesman like T'ien-tse was not immune to criticism and suspicion. Actually, critics were quick to remind Qubilai in 1262 that the Shih family might become uncontrollable, with so many of its members holding both military and civilian posts, and to urge that T'ien-tse be suspended from his chancellorship pending investigation. We are told that Qubilai was only dissuaded from taking action against T'ien-tse by a special plea from Lien Hsi-hsien (*q.v.*), a junior member of the Secretarial Council who testified to T'ien-tse's loyalty and usefulness.

Wang Yün, however, suggests that it was T'ien-tse himself who first pressed Qubilai to separate military and civil powers, beginning with his own family (i.e. the Shih). Apparently T'ien-tse had done this to disarm criticism that was currently being expressed. In view of the unfavourable climate at the time, he had probably no other option. Moreover, T'ien-tse was one of the very few Chinese, if not the only one, to have successfully evolved from regional warlord to ranking bureaucrat of the new central government; regional powers, military and administrative, were no longer such high stakes as to warrant his pressing too hard for them. T'ien-tse's promptness in setting an example for other Chinese lords in this respect undoubtedly strengthened Qubilai's confidence in him.

The measures adopted by the court from 1262 to 1264 were momentous indeed for the Chinese lords. They included, notably, provisions to prevent more than one member of any Chinese family from holding military office, and to place the former domains of the Chinese lords under the jurisdiction of a centrally appointed district general administrator. In the case of the Shih family, seventeen of its members were

<http://archive.is/Sms7S>

<http://m.361t.org/vxsrjtrf/819492087/>

<https://we9665.pixnet.net/blog/post/112290977>

<http://www.piaochong.com/view/6521.html>

[https://k.sina.cn/article\\_7059761355\\_1a4cb68cb00100n7xg.html?  
cre=wappage&mod=r&loc=2&r=9&rfunc=70&tj=none](https://k.sina.cn/article_7059761355_1a4cb68cb00100n7xg.html?cre=wappage&mod=r&loc=2&r=9&rfunc=70&tj=none)

<https://www.kankanpiao.com/item/14081.html>

<https://www.piaoniu.com/activity/21361>

The loss both of T'ien-tse's status as de facto hereditary lord and of his chancellorship, even though he managed to retain Qubilai's confidence throughout the rest of his life, starkly reflects the precarious position of a Chinese high official in the Mongol administration. Curtailing the multifarious hereditary powers of the feudatories may have been a necessary step in the restoration of a centralised administration along Chinese lines; the fact that most feudal lords were Chinese made such a step inevitable, since the Chinese military clearly posed a great potential threat to Qubilai's regime in China.

Preserving political power in the hands of the Mongols was one of Qubilai's two chief concerns; the other was to raise the necessary funds for that purpose. T'ien-tse was certainly no fiscal expert. Moreover, even though he might not have been a doctrinal Confucianist, he, like many of his literati colleagues, could have been mindful of Confucian precepts when it came to collecting taxes, which would have made him far less efficient at increasing government revenues than the Central Asian specialists. It was therefore unavoidable that T'ien-tse, as well as his literati colleagues, should lose power to those unscrupulous agents. The Chinese officials enjoyed but one brief moment of eminence in the Yüan government, when Qubilai desperately needed support to defeat his rivals in Mongolia and to restore in China a bureaucratic government with a Confucian façade. Shih T'ien-tse seems to have represented the paragon of that short-lived glory.

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*CHHWC*8:18a/24:2a/35:17b,18b; *HSFKC*:6a,10b-11b; *CHC*5:49a-b,50a/7:75a;  
*CHWC*16:7b; *HLC*22:10b; *MSTWC*13:19b; *KTHK*7:11a,14b; *LCWC*20:11a/  
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# 百花亭贈劍

(漢宮秋月)

撰曲：唐滌生

主唱：何非凡  
吳君麗



<https://www.bilibili.com/video/av75010435/>

[https://www.lcsd.gov.hk/CE/CulturalService/ab/tc/aes1516\\_15.php](https://www.lcsd.gov.hk/CE/CulturalService/ab/tc/aes1516_15.php)

<http://archive.is/T834U>

<http://archive.is/kO3uX>

<http://www.operapreview.com/index.php/%E7%B6%B2%E4%B8%8A%E9%9B%9C%E8%AA%8C/%E8%88%9E%E5%8F%B0%E5%82%B3%E7%9C%9F/item/838->

<http://www.operapreview.com/index.php/%E6%94%B9%E7%B7%A8%E7%B2%B5%E5%8A%87%E3%80%8A%E7%99%BE%E8%8A%B1%E4%BA%AD%E8%B4%88%E5%8A%8D%E3%80%8B>

T'ien-tse's marriages, as well as those of his father, reflect the prevalence of interracial unions in north China at the time, at least among the élite families. Ping-chih had two wives: one Chinese, née Chang; one Jurchen, née Na-ho. It is not certain whether T'ien-tse was the product of a mixed marriage, but most of his children surely were, since of his four wives only the principal one, née Shih, was perhaps a Chinese. The second, née Li, was a Korean; the other two, Na-ho and Mo-nien, were Jurchen.

The influence of T'ien-tse can also be gauged in a brief survey of the careers of his heirs. T'ien-tse had eight sons and seven daughters. In spite of the curtailment of privileges in 1262, the family soon managed to recover its prestige since all of T'ien-tse's sons held military or civil posts. The eldest, Ko, was the most prominent; he inherited the myriarchy of Teng-chou, distinguished himself in the conquest of Sung, and reached the culmination of his career as the director of political affairs of the Hu-Kuang Regional Secretarial Council. Chang, the second son, served as myriarch of Teng-chou and Shun-t'ien; under the name of Shih Chiu-san-hsien ('Shih, the Ninth Unconventional Immortal'), he became known as a follower of Taoist philosophy and as a playwright. Kang, the fourth son, held the position of Left chancellor of the Hu-Kuang Regional Secretarial Council and was regarded as a versatile painter. Pin, the youngest son, reached the position of Left chancellor of the Secretarial Council.

After T'ien-ni's death in 1225, T'ien-tse had also to promote the careers of his nephews, as the de facto patriarch of his clan. Of T'ien-ni's two sons, Chi (1214-72) acted as the caretaker and general administrator of the family establishment in Chen-ting. The younger, Ch'üan, became the myriarch of Teng-chou and, during Möngke's reign, was in charge of the defence of southern Honan. He held the post of high military administrator of Chiang-Han before taking over his elder brother's position at Chen-ting, in the wake of the integration of the Han Armies in 1262. Shu, T'ien-an's only son, followed Möngke in the campaigns in Szechwan and took part in the operations against Ariq Böke, Li T'an and Southern Sung; his last assignment was that of pacification commissioner of Eastern and Western Shan-tung.

Although none of the later heirs of the Shih brothers ever attained the prominence of their forebears, many of them continued nevertheless to hold civil or military posts of considerable importance. T'ien-tse had sixteen grandsons; only the names and careers of Shih Yao (1256-1305), Shih Ch'üan's adopted son by Shih Ko, and Shih Jung, Shih Ko's son, have been retained. Shih Yao distinguished himself in the suppression of rebellions south of the Yangtze late in Qubilai's reign, and held successively the Left chancellorship of several regional secretarial councils in the south. Shih Jung was the myriarch of Teng-chou by inheritance. Many of T'ien-ni's

The person who claimed Genghis had red hair was a Persian Jew, Rashid al-din who was executed by the Mongols for attempting to poison a descendant of Genghis. Genghis Khan's

grandson Kublai Khan who personally met him commissioned a portrait showing him as a Mongoloid with black eyes and no red hair

There's no proof Genghis Khan had R1b, all they tested were bodies of random men allegedly to be married to member of Genghis's descendants, not Genghis's body himself or any of his confirmed descendants. Kerei Khan was a descendant of Genghis Khan and his descendants, the Kerei clan in Kazakhstan are C3

Kerey Khan founder of the Kazakh Khanate was a descendant of Jochi son of Genghis and has C clade not R1b

<https://www.ncbi.nlm.nih.gov/m/pubmed/22452430/>

[https://fr.wikipedia.org/wiki/Kerey\\_Khan](https://fr.wikipedia.org/wiki/Kerey_Khan)

You're a moron. They weren't looking for his descendants by fishing them out via his haplogroup and say anyone with C was Genghisid. They tested Kazakh Kerey Khan's documented descendant to find out what his haplogroups was and it turned out to be C. Kerey Khan was paternally descended from Genghis. There is no proof Genghis was R1b because his body was never found. The Kerey clan in Kazakhstan are descended from Kerey Khan who was a Khan of the Kazakhs and descendant of Genghis. They are his documented descendants in historical records. The scientists wanted to find out what the Kerey clan's haplogroup was and tested them. It turned out to be C3.

<https://www.ncbi.nlm.nih.gov/m/pubmed/22452430/>

You have severe reading comprehension. Genghis and his brothers descendants ruled as princes and Khans in Inner Mongolia, Outer Mongolia, Kerey Khan in the Kazakh Khanate, Chagatai Khanate, and Crimea until the 18th, 19th, and 20th centuries down to 1949. They ruled in a straight continuous line from Genghis. The Kerey clan in Kazakhstan were tested and they were C3.

<https://www.ncbi.nlm.nih.gov/m/pubmed/22452430/>

[https://fr.wikipedia.org/wiki/Kerey\\_Khan](https://fr.wikipedia.org/wiki/Kerey_Khan)

It's simple to find out the paternal haplogroup of Genghis, descendants of Genghis Khan in the paternal line still exist like Chagatai royalty

[https://en.wikipedia.org/wiki/Batdorj-in\\_Baasanjab](https://en.wikipedia.org/wiki/Batdorj-in_Baasanjab)

Batdorj-in Baasanjab (Mongolian: Батдоржын Баасанжав; born 1954), also known by his Chinese name Basenzhabu or simply Ba Sen, is an Inner Mongolian actor. He is a descendant of Genghis Khan through the Chagatai lineage[1]

The Jochid Girays are available for DNA testing and so are descendants of Borjigin Qubilaid princes in Mongolia who ruled locally in Outer Mongolia until 1924.

The persian jew who said he had red hair had never met him and was executed by his descendents

You're really grasping for straws now

<https://www.goldenhordes.wordpress.com/2013/10/09/debunking-a-white-myth-genghis-khan-had-red-hair/amp/>

All of these descriptions of Genghis having red hair and green eyes originate from a single Persian Jew. They all cite him and no one else. That Persian Jew was executed by Genghis Khan's descendants for poisoning one of them.

The only one who claimed that Genghis had red hair and green eyes was the Persian Jew Rashid al-Din Hamdani who converted to Islam and he was trying to draw a parallel between Genghis and the Persian hero Rostam who had green eyes and red hair. Rashid al-din Hamdani was executed by the Genghisid Mongol Ilkhans he served for poisoning the Mongol Ilkhan Öljaitü a descendant of Genghis Khan. Genghis Khan's other descendants in the Yuan dynasty like Kublai Khan commissioned paintings showing him as a dark haired dark small eyed Mongoloid. Rashid didn't even try to claim all Mongols looked like that.

Actual portrait of Genghis Khan commissioned by his descendants.

[https://commons.wikimedia.org/wiki/File:Genghis\\_khan.jpg](https://commons.wikimedia.org/wiki/File:Genghis_khan.jpg)

[https://en.wikipedia.org/wiki/Genghis\\_Khan](https://en.wikipedia.org/wiki/Genghis_Khan)

Genghis Khan as portrayed in a 14th-century Yuan era album; the original version was in black and white. Original size is 47 cm wide and 59.4 cm high. Paint and ink on silk. Now located in the National Palace Museum, Taipei, Taiwan.

circa 1260

the original painting before this one was also painted in the 14th century. It's not a modern reproduction, both original and copy were made in the Yuan dynasty Both paintings were painted within living memory of Genghis Khan. Rashid al-Din Hamdani was the only person

who claimed Genghis had red hair and he was executed for potting against Genghis's descendants.

And Genghis brother Khasar' s descendants were princes of the Khorchin Mongols in Inner Mongolia. Genghis's Tolui descendants ruled the Chahar in Inner Mongolia and Khalkha in Outer Mongolia. So since there is no R1b in Mongols of Inner Mongolia and Outer Mongolia that means Genghis and his brothers were cuckolded by a paternal C haplogroup Mongoloid every single time their wives were pregnant for all their sons of you believe he was R1b. Genghis's body was never tested or found.

Testing random bodies of the relatives of an alleged tomb of a queen of Genghis's male relatives is not an indicator of Genghis's haplogroup. Why would the Queen's brothers have his haplogroup.

It's just their interpretation. There is no evidence they were related to Genghis khan. If Genghis was R1b it would mean that he and all his ancestors were cuckolded by a random Mongol who passed his genes to 20% of Central Asian and Mongolian populations. Oh, and he lived during the time of Genghis khan. Also, Genghis lineage practically died out in Mongolia and in any other place where his descendants ruled. Let's just say that this scenario is extremely unlikely.

Research published in 2016 suggested that Genghis possibly belonged to the haplogroup R-M343 (R1b).[12] The controversial result was based on analysis of five bodies, dating from about 1130–1250, that were found in graves in Tavan Tolgoi, Mongolia. The remains of all 5 bodies belong to the Mongoloid physical type and are believed to be possibly related to members of the Mongol "Golden Family", at around the time of Genghis Khan, although it is uncertain whether the Y-DNA haplogroup marker belongs to the Borjigin clan or the products of clan marriages between the female lineage of Genghis Khan's Borjigin clan and males of other clans/tribes from Mongolia or Central Asia.

wow pretty hard evidence there m8

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uncertain

Those are the bodies of the relatives of a Mongol Queen, not Genghis's body or his male descendants' bodies. Those were in laws whose women his sons fucked. Meaning Genghis's C sons and grandsons fucked daughters of R1b men.

That's not Genghis's body you faggot.

None of the Mongol Genghisid princes who ruled in Outer Mongolia until 1924, Inner Mongolia until 1949 and Kazakhstan until the 18th century had caucasian y dna or features.

Rashid al-din Hamdani the Persian Jew who white supremacists will quote but ignore his Jewishness or the fact that he was executed by Genghis's family for trying to poison them.



Rashid al-din was executed for poisoning the Ilkhanid Öljaitü.

By the way, Rashid's same book says the Han Chinese Southern Song emperor Gong (Zhao Xian) became son in law to Kublai Khan (by marrying a Mongol Borjigin princess) and resided at the court of the Khan. He fathered Zhao Wanpu with the Mongol princess.

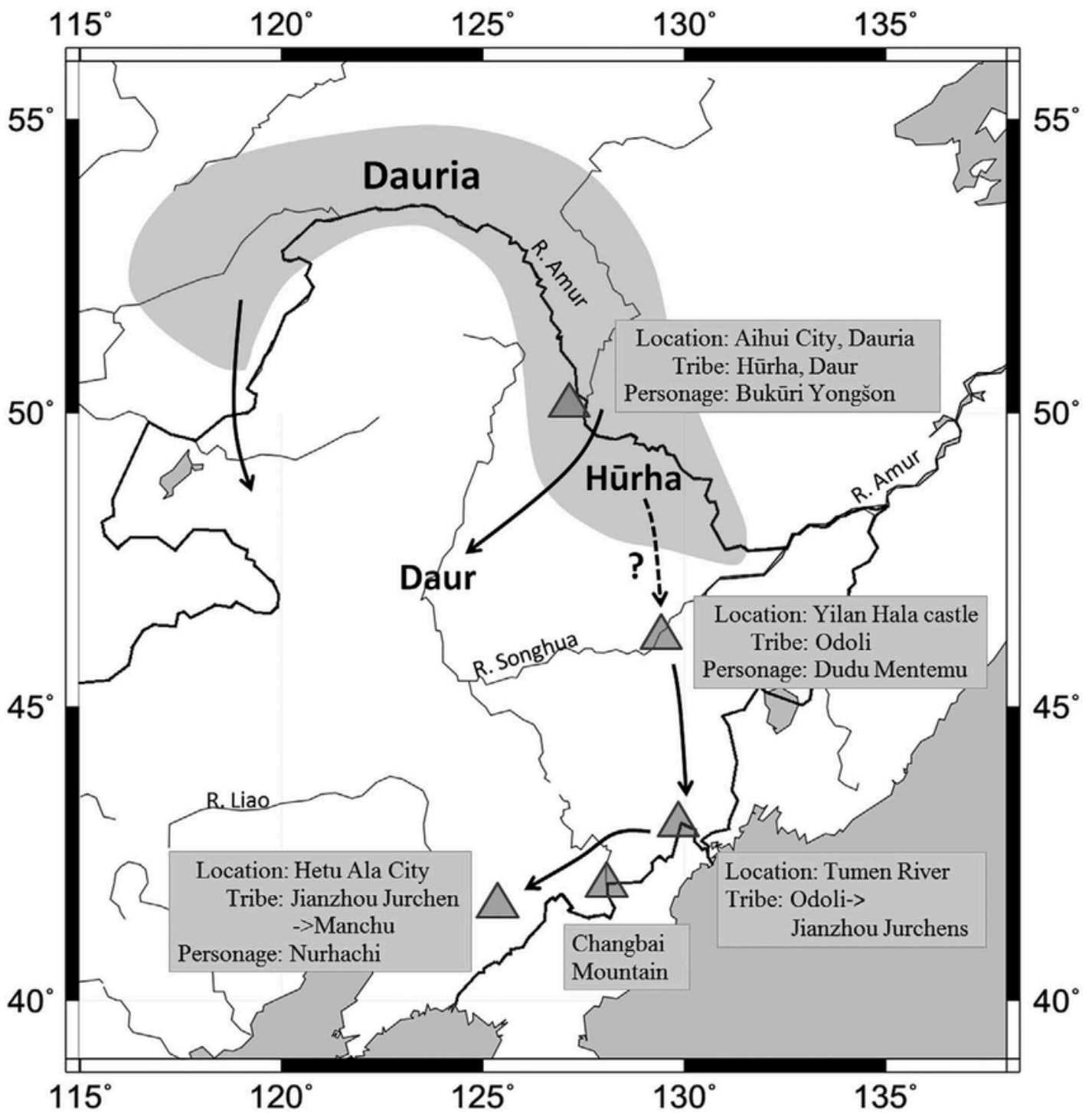
The Qing house of Aisin Gioro is paternally Mongolic Daur, not Jurchen Tungusic

Genetic testing revealed that the paternal Y chromosome of the Qing Aisin Gioro family is not Jurchen Tungusic (Manchu), but Mongolic Daur in northern Heilongjiang.

[https://www.researchgate.net/publication/310477623\\_Genetic\\_trail\\_for\\_the\\_early\\_migrations\\_of\\_Aisin\\_Gioro\\_the\\_imperial\\_house\\_of\\_the\\_Qing\\_dynasty](https://www.researchgate.net/publication/310477623_Genetic_trail_for_the_early_migrations_of_Aisin_Gioro_the_imperial_house_of_the_Qing_dynasty)

The House of Aisin Gioro, the imperial clan of Qing dynasty (1644-1911), affected the history of China and the formation of Manchu ethnicity greatly. However, owing to the lack of historical records and archeological evidences, the origin of the House of Aisin Gioro remains ambiguous. To clarify the origin of Aisin Gioro clan, we conducted whole Y-chromosome sequencing on three samples and Y-single-nucleotide polymorphism (Y-SNP) genotyping on other four samples beside those reported in previous work. We confirmed that the paternal lineage of the Aisin Gioro clan belongs to haplogroup C3b1a3a2-F8951, a brother branch of C3\*-Star Cluster (currently named as C3b1a3a1-F3796, once linked to Genghis Khan), which is quite different from the predominant lineage C3c-M48 in other Tungusic-speaking populations. We also determined a series of unique Y-SNP markers for the Aisin Gioro clan. Diversity analyses of haplogroup C3b1a3a2-F8951 revealed the early migration of the ancestors of the Aisin Gioro clan from the middle reaches of Amur River to their later settlement in southeastern Manchuria. Hence, our results suggest that the Aisin Gioro clan may be descendants of ancient populations in Transbaikal region and closely related to origin of current Daur populations. Our research indicated that detailed research of stemma and deep sequencing of Y chromosomes are helpful to explore the prehistoric activities of populations lacking historical records and archeological evidences. *Journal of Human Genetics* advance online publication, 17 November 2016; doi:10.1038/jhg.2016.142.

[https://en.wikipedia.org/wiki/Daur\\_people](https://en.wikipedia.org/wiki/Daur_people)



The Aisin Gioro family were unable to trace their paternal descent back to the original Jurchens of the Jin dynasty when it ordered other Jurchen clans to do it, and could only trace their male ancestry to an individual called Bukūri Yongšon who lived during the Yuan dynasty which was ruled by the Mongol Borjigin family. In the 17th century, the Qing fabricated a tale claiming Bukūri Yongšon was born with no father to a virgin heavenly fairy woman named Fekulen who ate a fruit picked by a magpie while bathing in a lake on Mount Changbai in southern Jilin, which is far way from northern Heilongjiang. Mount Changbai is sacred to the Jurchen but not to Mongols, and this fabricated tale can be seen as a naked attempted by the Qing to hide their paternal Mongolic ancestry from the Jurchen population.

The Y DNA also reveals that some Aisin Gioro princes were cuckolded by other men. One of the three Aisin Gioro was able to provide a genealogy (pedigree) showing his descent from the Qing royal family but the Y dna test revealed he did not share a Y chromosome with the other two Aisin Gioro who could provide pedigrees.

<https://www.ncbi.nlm.nih.gov/pubmed/?term=25833470>

The House of Aisin Gioro is the imperial family of the last dynasty in Chinese history-Qing dynasty (1644-1911). The Aisin Gioro family originated from Jurchen tribes and founded the Manchu people before they conquered China. By investigating the Y chromosomal short tandem repeats (STRs) of seven modern male individuals who claim to belong to the Aisin Gioro family (three of which have full records of pedigree), we found that three of them (two of which having full pedigree, whose most recent common ancestor is Nurgaci) showed very close relationship (1-2 steps of differences in 17 STRs) and possessed a rare haplotype. We therefore conclude that this haplotype is the Y chromosome of the House of Aisin Gioro. Further tests of single-nucleotide polymorphisms indicate that they belong to haplogroup C3b2b1\*-M401(xF5483), although their Y-STR results indicate that they are not a part of the 'star cluster' (once linked to Genghis Khan), which belongs to the same haplogroup. This study forms the base for the pedigree research of the imperial family of Qing dynasty by means of genetics.

Either some Qing eunuchs were bribed or the eunuchs were not fully castrated and had undescended testicles.

Jianzhou Jurchens ruled by Aisin Gioro also partially originate from the Huligai (Hūrha or Hurka) people.

During the first Jurchen Jin dynasty, the Jin Jurchens in their historic records classified the Huligai as a separate people from the Jurchens and said they were not Jurchens. These Huligai Hurka people later migrated south and joined other peoples to form the Jianzhou Jurchen. The Ming Emperors appointed the Aisin Gioro chief Mentemu as chief of the Jianzhou Jurchens.

<https://web.archive.org/web/20180511150027/https://www.lszj.com/zhongguoshiji/jinwangchaolishi/33859.html>

The Huligai Hurka were possibly a brother people to the Mongolic Daur.

The Qing Emperor Hongtaiji referenced the fact that his Aisin Gioro family was unrelated to the original Jurchen Jin dynasty Wanyan family. in a letter to the Ming, saying that his dynasty was not the same as the first Jin dynasty which came before him.

The Qing Aisin Gioro family claimed their first ancestor Bukūri Yongšon was born from a virgin woman who ate a fruit she was fed by a magpie at a lake in the Changbai mountains.

The Jurchen had to totally change their attitude towards steppe nomads and Mongols between the Jin and Qing.

The original Jurchen ruled by Wanyan in the Jin disrespected, massacred, raped and tortured steppe nomads. The Jurchens sacked the Khitan capitals and imperial tombs, enslaved the Khitan imperial family and the Jurchen even allowed captured Song imperial family princes to have dibs on Khitan princesses which they shared with them. The Jurchens treated the Khitan imperial family even more harshly than the Song imperial family, executing the Khitan Emperor in a polo match, selling his sons as slaves, not allowing Khitan princes to marry Song princesses. Jurchen Princes took both Khitan Princesses and Song Princesses, the captured Song Princes took Khitan princesses given to them by the Jurchen but Khitan princes were left with nothing. The Wanyan refused to marry off Wanyan princesses to either.

The Jin Jurchen were hostile to Genghis Khan's Borjigin clan which ruled Khamag Mongol. The Jurchen tried to kill Genghis Khan's great grandfather Khabul Khan and the Jurchen brutally tortured Genghis Khan's grand uncle Ambaghai to death with a women donkey. The Jurchens incited divisions and war between steppe nomad tribes, giving titles to the Tartars and helping them attack Genghis Khan's Borjigin family trying to exterminate the Borjigin. Genghis Khan took revenge on the Tartars and the Jurchen Wanyan for all past events. Genghis forced the Jin to give him a Wanyan princess and then slaughtered Wanyan men and sacked the Jurchen capital.

The later Jurchens ruled by Aisin Gioro who became the Manchus and founded the Qing had to recognise the changed political reality left by the Mongol Empire. Aisin Gioro played service to the cult of Genghis Khan and sought to subsume all the branches of the Borjigin family as vassals. The Aisin Gioro family liberally married off Aisin Gioro princesses to Borjigin princes, Han officers and tribal chiefs who submitted.

One of the other Jurchen Gioro clans of the Qing, the Irgen Gioro clan, like the Aisin Gioro, was unable to trace their paternal ancestry to a Jurchen clan of the Jin dynasty. Instead, the Irgen Gioro claimed to be descendants of the Han Chinese Song Emperor Huizong and Qinzong presumably through the Khitan princesses they were given. The Jurchen Tohoro clan of the Qing also claimed paternal descent from the Han Chinese Tao family.

The Aisin Gioro clan under Nurhaci only won control of the Jurchen tribes through conquest. He fought against the Jurchens under Nikan Wailan, the Yehenara led Jurchen tribes, the Hulun led Jurchen tribes, the Nanai, the Hurka, the Warka, the Evenki until all the rival Jurchen and Tungusic tribes were subdued through violence.

The Daur are a people related to Mongols and their language is in the Mongol language family.

The Daur are in between Mongols and Tungusics and occupy an intermediate position. They lived together with the Tungusic Evenkis.

The authors of this study apparently believe that the ancestor of the Qing Aisin Gioro family originated in a group of proto-Daur and Hurha and that their ancestor left their people to go south and lead the Jurchen Odoli tribe.

The Jianzhou Jurchens included a people called the Huligai who may have derived their name from the Hurha. The original Jurchens of the Jin dynasty before the Mongol empire, denied that they were the same people as the Huligai.

Hurka left behind in the Amur were related to the Nanai. Nanai were made out of Hurha, Hezhe and Ulchi. The Nanai spoke a Tungusic language related to Jurchen-Manchu and wore the pigtail queue but did not shave the front of their head, that was a Jurchen custom. The Later Jin/Qing fought against the Hurha (Hurka) and the Hezhen Nanai. The Later Jin/Qing defeated the Hurha leader Sosoku and forced them to submit in 1631 and the Hezhe followed suit. They were forced to shave the fronts of heads and were put into the Banners as "New Manchus".

The Ulchi Nanais who lived north of the Hezhe Nanais were left out of Qing control so while they wore the queue they did not shave the fronts of their heads.

The Qing later fought against a Daur-Evenki alliance led by Evenki chief Bombogor and beheaded Bombogor after capturing him in 1640, forcing the Daur and Evenkis to submit to Qing rule and incorporating them into the Eight banners.

The Manchu Aisin Gioro Khan initially spoke of his Jianzhou Jurchen Manchu people as separate from the Hurka and Warka. He made a speech saying

As regards the Mongols, the Chinese, the Warka, Hurha and Guwalca who have of late come to swear allegiance, they have even been given wives, houses, slaves, Servants, villages, fields, cattle and horses.

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late come to swear allegiance , they have even been given wives , houses , slaves ,  
S servants , villages , fields , cattle and horses . The ground and the land in ...

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jackets, game, wine, grain, teasts are entirely contributed by the eight houses of the Beile. Whenever the harvest is bad, we distribute grain and support the poor people. As regards the Mongols, the Chinese, the Warka, Hurha and Guwalca who have of late come to swear allegiance, they have even been given wives, houses, slaves, servants, villages, fields, cattle and horses. The ground and the land in our territory is

Manchu Aisin Gioro Khan Hongtaiji speculated that his Aisin Gioro family originated from other peoples like the Warka and Hurha.

Aisin Gioro practiced the same marriage alliances with the tribal chiefs of the other conquered Tungusic tribes, marring off Aisin Gioro women to their chiefs like they married off Aisin Gioro women to Han officers and Mongol princes who defected.

The Jurchen hated the Khitan because the Khitan used to regularly rape Jurchen. The Khitan frequently raped Jurchen girls and Khitan nobles practiced right of first night with Jurchen women when the Khitan ruled the Jurchen.

China Under Jurchen Rule: Essays on Chin Intellectual and Cultural History

Liao envoys, for example, had customarily demanded Jurchen girls for bed partners and sometimes took married Jurchen women forcibly to bed for the night (Franke 1990, 415).

Other Y DNA tests on imperial families.

<https://www.didyouknowdna.com/famous-dna/aisin-gioro-dna/>

<https://www.nature.com/articles/jhg2016142>

<https://arxiv.org/ftp/arxiv/papers/1412/1412.6274.pdf>

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1285168/>

[https://www.researchgate.net/publication/269947739\\_Peopling\\_of\\_Eurasia\\_viewed\\_from\\_Y\\_chromosomes](https://www.researchgate.net/publication/269947739_Peopling_of_Eurasia_viewed_from_Y_chromosomes)

[https://www.researchgate.net/publication/269876995\\_Y\\_Chromosome\\_of\\_Aisin\\_Gioro\\_the\\_Imperial\\_House\\_of\\_Qing\\_Dynasty](https://www.researchgate.net/publication/269876995_Y_Chromosome_of_Aisin_Gioro_the_Imperial_House_of_Qing_Dynasty)

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[https://www.researchgate.net/publication/7390318\\_Recent\\_Spread\\_of\\_a\\_Y-Chromosomal\\_Lineage\\_in\\_Northern\\_China\\_and\\_Mongolia](https://www.researchgate.net/publication/7390318_Recent_Spread_of_a_Y-Chromosomal_Lineage_in_Northern_China_and_Mongolia)

[https://www.researchgate.net/publication/273421711\\_Y-chromosome\\_lineage\\_in\\_five\\_regional\\_Mongolian\\_populations](https://www.researchgate.net/publication/273421711_Y-chromosome_lineage_in_five_regional_Mongolian_populations)

[https://www.researchgate.net/publication/11236353\\_A\\_Genetic\\_Landscape\\_Reshaped\\_by\\_Recent\\_Events\\_Y-Chromosomal\\_Insights\\_into\\_Central\\_Asia](https://www.researchgate.net/publication/11236353_A_Genetic_Landscape_Reshaped_by_Recent_Events_Y-Chromosomal_Insights_into_Central_Asia)

[https://www.researchgate.net/profile/Chuan-Chao\\_Wang](https://www.researchgate.net/profile/Chuan-Chao_Wang)

<https://synaptic.bio/publications/8629>

<https://arxiv.org/abs/1412.6274>

[https://www.researchgate.net/publication/322235401\\_Ancient\\_DNA\\_supports\\_Emperor\\_CAO\\_Cao's\\_paternal\\_genetic\\_lineage\\_belonging\\_to\\_haplogroup\\_O2-F1462\\_in\\_Chinese](https://www.researchgate.net/publication/322235401_Ancient_DNA_supports_Emperor_CAO_Cao's_paternal_genetic_lineage_belonging_to_haplogroup_O2-F1462_in_Chinese)

Boys born with an undescended testicle were sometimes accidentally incompletely castrated. Once the error was discovered (because secondary sex characteristics emerged), they were released from service and sent back to their villages, yet kept the designation “eunuch. You can still ejaculate and get semen into a vagina even with a 1 mm stump or even a flat surface with no penis. The semen will just come out of the urethra and get into the vagina.

eunuchs received an official salary in the form of silver and a grain allotment. The money they received was a fraction of that given to officials, and their grain allotment of much poorer quality, but these were labeled salary nonetheless.

While the ultimate status of the eunuch is hard to categorize, there was one important feature that is salient across the long period of this study. Most eunuchs were of low status inside the palace, but of high status on the outside. The exceptions were chief eunuchs and the highly educated elite eunuchs that would surround early Qing emperors; these men's high status applied everywhere. The rank-and-file eunuchs, however, were of such low status that they could not address the emperor, officials, or members of the imperial family unless spoken to. They were entitled to only the simplest of names, which reinforced their low status. When even the lowliest eunuch stepped outside the confines of the palace, however, he became a man of importance, and people tended to cower in his presence.

Sometimes eunuchs would deliberately augment their entourages while on the outside as a way of garnering status. They would hire followers and travel in decked-out carts to intimidate others on the outside. Or they would pretend to be high officials.<sup>54</sup> In general, however, their mere presence was enough to intimidate local people, and more than once these people referred to them as officials in their confessions. So high was the status of eunuchs outside the palace that cases arose in the early nineteenth century of men pretending to be eunuchs in order to wield greater influence in society.<sup>55</sup> And there were certainly many cases of eunuchs who needed to be disciplined for their arrogance on the outside.

In the English language the word "eunuch" simply denotes castration. The common Chinese equivalents, however, imply not just castration, but entry into palace service. All eunuchs were castrated, but not all castrated men could become eunuchs. If there were some enduring principles about what it meant to be a eunuch, they emanated not so much from biology as from the eunuch's status, however categorized, as someone in palace service. Once a castrated man was a eunuch, that status stuck with him for life. Boys born with an undescended testicle were sometimes accidentally incompletely castrated. Once the error was discovered (because secondary sex characteristics emerged), they were released from service and sent back to their villages, yet kept the designation "eunuch."<sup>56</sup>

Sharing a eunuch identity did not always mean that one felt solidarity with other eunuchs. The fissures that developed between eunuchs frequently undercut a sense of common purpose. Those fissures were the product of competition in their work environment and the ill feelings that went along with it. The case reports that detail eunuch misdoing reveal that the Qing palaces were often rife with the kind of petty contentions and jealousies that hinted at underlying resentments: young versus old, those with access to supplemental incomes versus those forced to subsist on their salaries, those with supportive families versus those estranged from their families. Over the course of the eighteenth century these ten-

I do not know when the employment of court eunuchs began in Chinese history, but I do know exactly when it ended. It was at the end of World War II, when I lost my throne for the third time. At this time there were only about ten eunuchs left in the imperial entourage. It is said that the greatest number of eunuchs was recorded during the Ming Dynasty (1368–1644) when there were over 100,000. During my own Ch'ing Dynasty, however, there were certain limits on their functions and number. But even so, there were at least 3,000 during the time of the Empress Dowager Tzu Hsi. After the 1911 Revolution the majority of the eunuchs ran away, and although the Articles of Favorable Treatment specified that no more might be hired, the Household Department continued to take them on secretly. In 1922, there were still about 1,137 of them on the payroll. Two years later, after I had ordered their expulsion from the Forbidden City, their number was reduced to 200 of whom the great

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## My Childhood

majority were in the service of the High Consorts and my wives.

In the old days in the Forbidden City, after a certain hour, there were no true males allowed within the walls, apart from the guards on duty and men of the Emperor's own family. The duties of the eunuchs were very broad. Besides

the present there have been very few good eunuchs. It is up to the Emperor to avoid any errors in judgment from the beginning so that one can guard against the future."

I decided that in order to disperse the eunuchs from the Forbidden City, one supreme effort to win "eternal ease" was required. I knew that my decision would arouse a storm of opposition and that if I could not cope with the inevitable objections of my father it would never be carried out. I felt that it was essential not to give him time to negotiate or to discuss this issue with the officials of the Household Department and my tutors, and so I went to see him, unannounced, in his mansion outside the Forbidden City.

When he was confronted with the problem so suddenly it made him stutter even more than ever. He spoke with great effort and stammered out many unconnected and miscellaneous reasons why the eunuchs should be retained. He begged me to reconsider.

"You . . . Your Highness, Emperor should go . . . back . . . to the palace first. After a couple of days . . ."

I ignored his pleas and used only one phrase in reply. "If the Prince does not agree, I shall not return to the palace from this moment on."

When he heard this he became so excited that he didn't know whether to sit or to stand. He scratched his head and cheeks and began to whirl about the room in his excitement. In doing so he knocked over a bottle of soda water with his sleeve and it made a big crash as it struck the floor. As I looked at his face and saw his anxiety I could not help but laugh out loud. Then I opened a book on his desk and pretended to read in order to demonstrate my intention of not returning to the palace unless he acceded to my demand.

My father was finally convinced and it was decided that, except for a few attendants on the High Consorts, all the eunuchs were to leave the Forbidden City.

twenty days after the fire. Still relying on their service and loyalty at the time of the fire, Puyi held eunuchs responsible for the episode. In the words of his cousin, Puja, who had been taking English classes with him since 1919, "the fire undoubtedly had a direct bearing on [this decision]."<sup>164</sup> Puja recollected that after what happened to Jianfu Palace, many eunuchs were interrogated, and through these interrogations Puyi learned about their previous stealing and selling of his possessions. "According to the fire department," Puja added, "the firefighters smelled gasoline upon arriving at the palace. When Puyi heard about this, he became even more suspicious of the eunuchs whom he accused for having started the fire in order to cover up what they had stolen from the Jianfu Palace."<sup>165</sup> Initially, Puyi's uncle Zaitao (載濤, 1887–1970) suggested that the eunuchs who guarded Jianfu Palace should be sentenced to death. The court advisor, Shaoying (邵雍, 1861–1925), considered this punishment too cruel and advised instead for the eunuchs to be legally tried according to the newly established Republican criminal justice system. However, Puyi's other uncle, Zaixun (載洵, 1885–1949), pointed out that the new legal system relied heavily on the kind of evidence that they lacked and, as such, this would only further damage the reputation of the Qing clan, so he strongly opposed the idea of subjecting the eunuchs to legal investigation. Caught in this frustration, Puyi issued a statement, which he asked Shaoying to put into immediate effect. In the statement, Puyi identified in the Hundred Days' Reform the recommendation to abolish the eunuch institution but also observed, "due to political volatility at the time, this policy reform was soon dropped." In order to avoid similar chaos directed by eunuchs in the future, he ordered "all of the eunuchs to be evacuated from the palace at once."<sup>166</sup> Initially met with great resistance from his father, wife, uncles, and other relatives, Puyi eventually won them over by asking: "If the palace is on fire again, who's willing to take the responsibility?"<sup>167</sup>

The Yuan dynasty lasted for less than 72 years in southern China and relied heavily on Han defectors by giving them Korean women. There wasn't even any Mongols at the last battle of Yamen. The Yuan side was led by Han General Zhang Hongfan.

The Mongol empire-Yuan dynasty ruled over the Jurchen for over 150 years and had Han generals like Shi Tianze defect to their side to kill and rape Jurchens.

There's no Mongol Y DNA in Han but Manchu men test positive for Mongol Y chromosomes.

Hong Taiji/không taishi is a Mongol title

It was a personal name in his case. Jurchens used Khitan titles and names in the Jin and after the Mongols conquered the Jin/Jurchen, they used Mongol names.

The Aisin Gioro paternal ancestor Mentemu was named Mongge Temur which was a Mongol name, not a Jurchen one.

The Mongols ruled Iraq for over 100 years than the Yuan in China and the Mongols ruled the Uyghurs for over 500 years.

Mongol empire (including Yuan) in northern China

1234-1368

(134 years)

Yuan in southern China (all of China)

1279-1351 (72 years)

Mongols in Iraq (Ilkhanate and Jalayirids)

1256-1335–1432 (176 years)

Mongols in Ukraine

1237-1783 (Crimean Khanate)

546 years

Mongol rule over Uyghurs in Xinjiang (Chagatai)

1225-1680

455 years

And Dzungar Mongol rule over Uyghurs.

(1680-1758)

Another 78 years

Khitan prima nocte?

Mongols distributed captured Korean women from Koryo (Goryeo) to Han Chinese soldiers from the Southern Song in exchange for defecting to the Mongol side.

empire in a wide variety of fields, including the military, administration, craftsmanship, cuisine, medicine, and culture.<sup>175</sup>

Cultural interaction was not an exclusively top-down spread of Mongolian ways to subject populations. Mongolian rulers stocked their kitchens and banquet halls with such standard steppe fare as mutton, *kumis*, and butter. However, as the empire expanded, the Mongols' foodways diversified. Especially at the tables of elites, spices and cooking techniques from Persian, Turkish, and Chinese culinary traditions grew common.<sup>176</sup> The empire facilitated the spread of regional fashions. Early in the thirteenth century, at least one son and several wives (both Jurchen and Mongol) of the prominent Mongol general Muqali wore turbans and other clothes from West Asia. The famous *jisün* robes often worn at grand banquets in the Mongol capitals, which fascinated observers like Marco Polo, probably originated in West Asia.<sup>177</sup> During the thirteenth and early fourteenth centuries, Koryŏ clothing styles became fashionable in many elite circles in Daidu.<sup>178</sup>

Koryŏ women were inseparable from the popularity of things Korean. The first waves of Koryŏ women into the Mongol empire arrived as captives seized during the bloody fighting of the mid-thirteenth century. These women were variously used as slaves, married to recently surrendered Southern Song soldiers, or distributed as war booty to Mongol warriors. Late in the thirteenth century, Qubilai and other Mongol aristocrats began to demand women from elite Koryŏ families as wives and consorts. Despite initial efforts to avoid these demands, the Korean government eventually responded by establishing government bureaus to organize and control the flow of Koryŏ women to the Mongol empire.

What had begun as the seizure of women as war booty evolved into a complex system of formal tribute between the ruling houses of Koryŏ and the Mongol empire. Yuan envoys regularly traveled to Koryŏ to secure women on behalf of the emperor, who often redistributed them as gifts to leading ministers. Yuan envoys and Yuan officials stationed in Koryŏ also requested Koryŏ brides for themselves.<sup>179</sup>

The number of Koryŏ women in Daidu increased steadily over the late thirteenth and first half of the fourteenth centuries. Nearly 1,500 Koryŏ tribute women are noted in official Yuan and Koryŏ court annals. The actual number of women was certainly much higher since

The khitan took married Jurchen women and girls to bed when the Khitan ruled the Jurchen in the Liao dynasty.

ITT : dumbasses who don't know the difference between Mongol and Mongolic.  
Mongols did not identify Khitan as their people, Genghis and the Mongols viewed Khitan like Yelu Chucai as a separate ethnicity hence Khitan were placed in the same category as non-

Mongol ethnicities in the Yuan. If you got triggered on behalf of Mongols because it was written Jurchens raped Khitan, you're not only a larper but a dumb larper with no IQ. Khitan were Mongolic like Daur, but not Mongol.

The Jurchen Wanyan in the Jin gave Khitan women from the Liao palace to the captured Han Chinese Song Princes, sons of Huizong and his grandsons after taking their original wives away.

sent out a servant to buy some incense, and the yellow paper package he came back with turned out to be a copy of the amnesty. Hong Hao also claimed to have gotten word to Huizong and Qinzong of Gaozong's enthronement through a merchant.<sup>34</sup> It is of course possible that several people tried to get word to Huizong, but not possible that they were all first, even if they wanted to think they were.

A few days later two of Huizong's sons arrived back from the Supreme Capital, bringing with them wives given to them by Jin, both from the defeated Kitan palace, one a Kitan princess, the other a former consort.<sup>35</sup> Since most of Huizong's consorts, palace ladies, daughters, and daughters-in-law had already been distributed to Jurchen (and others would continue to be for the next couple of years), the receipt of these new brides marks a shift in the gender composition of the people with whom Huizong lived. For most of his life, while living in the palace, Huizong had been surrounded by many more women than men. As his sons grew up they moved out, but his numerous consorts stayed with him through the years. With the numbers of his consorts severely curtailed, and his daughters and daughters-in-law largely gone, Huizong lived with a group of men he had known for years but relatively few women who were close to him. With time, as his sons and grandsons were given new wives to replace those confiscated, something close to a one-to-one ratio would be established, but Huizong's ties would be much stronger to the males than to the females.

Cai Tiao reported that Huizong wrote more than a thousand poems during his exile.<sup>36</sup> One surviving poem is explicitly linked to his period in Yanjing as it was inscribed on the wall of a Buddhist temple there.

With nine generations the great enterprise suddenly stops.  
I was crazy not to listen to my upright officials' advice.  
Willingly I travel ten thousand *li* as a surrendered captive.  
Just think how in my former country I was saddened when the jade  
halls grew cool in autumn.<sup>37</sup>

Another lyric was annotated as having been written on the trip north. Its second stanza refers directly to Huizong's experiences:

To convey an exile's manifold sorrows, shall I entrust  
This pair of swallows  
Who know not the human tongue?  
Horizon so remote, land so far away—  
Beyond a myriad streams and a thousand mountains—

Kublai Khan also married off a Mongol Borjigin Princess to the third last Song dynasty Han Chinese child Emperor Gong, named Zhao Xian in exchange for him capitulating and surrendering Hangzhou without a fight. They had one son, Zhao Wanpu.



15. *Sanoshi* 11. In the nineteenth year of the Jiyuan period, abbasid ships were 宣和十九年, on the ninth day of the ninth month, abasid ships were 十二月九日 (1134). When Tianming was executed, on the ninth day of the ninth month, abasid ships were 十二月九日 (1134). Zhao Xian was relocated to Shangyu. For Zhao Tianming's execution, also see Wang Yaobang's two poems: *Songpan Huanzhongting* 宣和文忠集 ("Classical Ode to Grand Counselor Wang"), and *Poem about zhongting* 王宣和入都感事 ("Song of Fugue: Poem about Zhongting").

16. Wang Yaobang, or Wang Qingshi 王清世, was a member of Emperor Huanzong's household. He had the title Luoguan juren 洛觀人 (Master of Luoguan) later also converted to Daoism and became a Daoist nun in Baoli, with the Daoist name Chengzhu 成珠. Wang Yaobang had some poems according to Wang Zhen's singing and music performance with him. Some scholars believe that Wang Zhen's wife Zhao Xian's birth mother was Cheng Zhen's wife.

17. Wang Yaobang poem 19.

18. *Sanoshi* 12. In 1134 (1134).

19. These thirteen poems are: (1) *Chu Jiyuan* 出紀元 ("Exit from the Jiyuan Era") (location today: modern-day Beijing); (2) *Changcheng wai* 長城外 ("Outside of the Great Wall") (location today: North of the Great Wall); (3) *Shanhai dao shang* 山海道中 ("On the Way through Shanhai") (location today: Shanhai 關口, Shanxi); (4) *Shang tai* 上臺台 ("Platform of Li Tang") (location today: Haidang 海堂, Shanxi); (5) *Shang tai* 上臺台 (inner Mongolia); (6) *Shang tai* 上臺台 ("Shangtai Tomb") (location today: South of Baotou, inner Mongolia); (7) *Shang tai* 上臺台 ("Shangtai Tomb") (location today: Shanghai); (8) *Shang tai* 上臺台 (location today: Baotou, inner Mongolia); (9) *Shang tai* 上臺台 (location today: Baotou, inner Mongolia); (10) *Shang tai* 上臺台 (location today: Baotou, inner Mongolia); (11) *Shang tai* 上臺台 (location today: Baotou, inner Mongolia); (12) *Shang tai* 上臺台 (location today: Baotou, inner Mongolia); (13) *Shang tai* 上臺台 (location today: Baotou, inner Mongolia).

was their ruler but [who] has now been deposed and resides with the Qin in the capacities of son-in-law and emic.<sup>34</sup>

As we have seen in the cases of Koryŏ Korean kings, marriage to a Mongol princess was a strategic way that the Mongols used to tie the ruler of the Yuan's subordinate states to the Mongol royal lineage. Probably due to Zhao Wanyan's half-Mongolian blood, he was not executed but exiled during a crisis in the unstable late Yuan period. In 1325, an Imperial Counselor submitted a court proposal saying that Zhao Wanyan should be relocated, due to a new rebellion in Henan 河南 to resume the Song Dynasty. We do not know where Zhao Wanyan was at that moment. The Yuan court was deeply concerned about the risk of exposing him to any Chinese rebels. Thus the emperor approved this proposal by banishing Zhao Wanyan and his relatives to the remote frontier town Shaohou 沙州 (today Shouguo), and by banning his contacts with outsiders.<sup>35</sup> One year after Zhao's relocation, in 1326, Chief Counselor Tangru 唐魯 (1294-1326) suggested transferring Zhao Wanyan's family property and farmland to the Administrator of the Bureau of Military Affairs, Serige 色里 (dates unknown).<sup>36</sup> We do not know whether Zhao Wanyan died or was still in Shaohou by then.

Zhao Xian was also a prominent translator of Sino-Tibetan Buddhist texts. Zhao Xian's translation accomplishment has not yet been well studied. His two primary translation works were *Treatise on Mastering Logic* 法苑珠林 (Treatise on Mastering Logic) and *Logic and Logic* 法苑珠林 (Treatise on Mastering Logic).<sup>37</sup> The *Treatise on Mastering Logic* (Skt. *Māyā pravārtikā śāstra*, T. *Tibet ma rje pa jug pa'i sgru*, or *Tibet ma'i huan dou rje pa lu jug pa*) was a book written by Santarakṣasīmi 法苑珠林 (dates unknown) in Sanskrit. It talks about the 'science of logic' (Skt. *hetuvidyā*), one of the five knowledges (Skt. *pañcavidyā*) of ancient India. It was translated

34. *Shi Shi* 120: 481. 'Of The Prison and Great Exile in Attendance on the Qin and Dependent on Han', Beke's footnote (p. 29) asserts that this is Zhao Xian. There was another entry in the book mentioning Zhao Xian as 'Luoguan' 洛觀人, the Master of the Long, in the lineage of the long ruler. According to Peihou, Luoguan is a spelling mistake of Luoguan (Chinese: 洛觀); see Peihou 1999: 916, 'Luoguan'.

35. *Sanoshi* 42: 200.

36. *Sanoshi* 42: 200.

37. Wang Yao (Chinese) 1981: 76. On the *Treatise on Mastering Logic*, also see Martin 2001: 107. *Wang Yaobang's notes* 王清世集 (Tibet ma'i huan dou rje pa lu jug pa), Skt. no. 4248. *Daqing Tang*, vol. 64. *Siku Quanshu* 1361. In (Inner Chinese) by *Shi gong* 60 and *Siku Quanshu*. Revised by Chen Jiyi 616 chun. Note the entry in *Yuan-Ching dictionary*: [...] *shang tai* 上臺台 (the inner chun) 616 chun 616 chun 616 chun 616 chun.

The Han Chinese Shi family defected to the Mongols and led a Han Chinese Tumen in the Mongol empire's army to destroy the Jurchen in the Jin dynasty. They intermarried with Mongols. The Han Chinese Tumen General Shi Tianze had Jurchen and Korean wives and his son Shi Gang was married to a Mongol-Turkic Kerait woman while Shi Gang's aunt was married to Muqali.

Han Chinese Tumen General Shi Tianze destroyed the 80,000 man Jurchen army led by Jin Jurchen Prince Wanyan Chengyi at Pucheng, opening the way to besiege the Jin Wanyan Jurchen princes in the capital Kaifeng.

Kaifeng was won when a Han Chinese officer named Cui Li defected and opened one of the gates for the Mongols.

The Khitan royal descendant of the Liao, Yelu Chucai, who had previously looked on and said nothing to defend the Tangut civilians while the Tangut capita Xingqing in Western Xia was sacked by the Mongols, persuaded the Mongol commanders not to harm the Han civilian of Kaifeng. The Mongols then ordered the people of Kaifeng to turn over all Jin Jurchen Wanyan princes so they could brutally execute them.



Figure 19. Hairpin, earring, and two rings. Gold, malachite, glass, and pearl. Length of hairpin 4 in. (10.2 cm). Excavated from the Shi family tombs, Houtabaocun, Shijiazhuang, Hebei Province, 1994. Hebei Institute of Cultural Relics [Exhib.]

during the Yuan period that the Four Books (Confucian classics), selected and edited by the arch Neo-Confucian Zhu Xi (1130–1200) of the Southern Song, became the standard primer for students sitting for the civil service examinations. (They would remain so through all subsequent periods of Chinese history until the examinations were abolished at the beginning of the twentieth century.) Thus, while there was much innovation in the arts during the Yuan period, certain aspects of Chinese intellectual tradition were arrested at the Song stage.

A number of tombs of important Yuan personages are known. Unfortunately, nearly all of them have been at least partially looted. The most thoroughly looted tombs are those of the Shi family near Shijiazhuang in Hebei Province.<sup>14</sup> This is more the pity because the Shi family was the most important Han Chinese family to serve the early Mongol khans.<sup>15</sup> Nevertheless, several items of jewelry were found in the undisturbed side chambers. A group of gold ornaments—a hairpin, an earring, and two rings (fig. 19) fashioned in filigree and granulation, with insets of malachite, glass, and pearl—represents a style of jewelry associated with the Mongol steppe that had not been seen in interior China for several centuries. This is not surprising, given that the tomb is that of Shi Gang (1237–1315) and the side chambers are those of his wives, one of whom, according to the epitaph, was a Kerait (as noted above, a Mongolized Turkic tribe incorporated into the greater Mongol nation and regarded as “nationals” in



Figure 20. Hairpin (detail). Gold, length of hairpin 4 in. (10.2 cm). Excavated from the Shi family tombs, Houtabaocun, Shijiazhuang, Hebei Province, 1994. Hebei Institute of Cultural Relics [Exhib.]



Figure 21 (top). Hairpin. Jade and gold, length 8 1/2 in. (21 cm). Excavated from the Shi family tombs, Houtabaocun, Shijiazhuang, Hebei Province, 1994. Hebei Institute of Cultural Relics [Exhib.]



Figure 22. Hairpin. Glass, length 3 1/2 in. (11.7 cm). Excavated from the Shi family tombs, Houtabaocun, Shijiazhuang, Hebei Province, 1994. Hebei Institute of Cultural Relics [Exhib.]

14



Figure 23. Headrest. Korea, Baekje Kingdom (18 BC–660 CE), 6th century. Wood, pigments, and gold. From the tomb of King Muryeong, Gyeongju National Museum

in keeping with northern Chinese goldsmith work in the preceding Liao and Jin dynasties. Similarly, the hairpin with a jade phoenix supported by a cloud (fig. 21; see also fig. 354) is also worked in northern Chinese style. The motif of the cloud on which the phoenix stands is standard for Yuan sculpture, most likely inspired by popular Daoist iconography, in which animals and birds, following the example of the immortals, are invariably shown riding on clouds. The blue glass hairpin (fig. 22), like the blue glass cup and saucer from Wang Weixian's tomb (see fig. 17), would probably be from the glassworks in Zibo, Shandong Province.<sup>17</sup>

Another interesting article from the tomb chamber of the wives of Shi Gang (the one in which most of the jewelry in this exhibition was found) is a wooden pillow, a rectangular block with a trough cut in the middle for resting the head. Not a Chinese pillow, it looks rather like headrests found in the sixth-century tomb of King Muryeong of Baekje, Korea, though it could be of steppe origin (fig. 23).

In the largest tomb of the Shi family cemetery is a tall

the Yuan dynasty). The Shi family was one of the earliest

Chinese families to intermarry with other ethnic groups. One of Shi Gang's aunts married Mugali, commander of the Mongol army in China in the time of Chinggis.<sup>18</sup>

Other items of jewelry belonging to Shi Gang's wives are more of the "local" kind. The gold hair ornament in repoussé (fig. 20), with what looks like lychee fruits surrounded by leaves and a bird perched on top, is more

Goryeo celadon jar with incense decoration of the type usually dated to the thirteenth century. The tomb has been attributed to the most prominent member of the family, Shi Tianze (1202–1275), Shi Gang's father,<sup>19</sup> one of whose four wives was Korean (two others were Jurchen and one was Chinese). Shi Gang's mother was Jurchen.<sup>20</sup> Interracial marriages were quite common in the Jin dynasty.



Figure 24. Water dropper in the shape of a turtle with the head of a dragon. Korea, Goryeo dynasty (918–1392), ca. 12th–13th century. Ceramic with celadon glaze, length 4 1/4 in. (10.5 cm). Inner Mongolia Autonomous Region Institute of Cultural Relics and Archaeology [Exhib.]

15

Genghis Khan took the Jurchen Wanyan Jin Princess of Qi (or Princess Qiguo) as his concubine. She was the daughter of Jurchen Jin emperor Wanyan Yongji also known as Prince Shao of Wei.

Chaqa's position had little effect on their policies. It is also worth wondering whether her familial distance from them – she was a cousin, not a sister – encouraged a certain disregard from them. Or perhaps they knew the limitations of her marriage, and thus discounted her presence among the Mongols entirely. We do not hear that she acted as an intermediary between her husband and her people, which was a marked contrast with steppe wives like Börte, who was busy linking the Chinggisids and the Qonggirats along with a host of other duties, or the tenacious Yisüi, who spent her energies caring covertly for stray Tatars.

#### THE JIN PRINCESS

The second imperial conquest was Princess Qiguo (a title; we do not know her name<sup>92</sup>), a daughter of the Jin emperor, Wanyan Yongji, a.k.a. Xingsheng, a.k.a. (posthumously) Wei Shao Wang (r. 1209–13).<sup>93</sup> Like Chaqa, she demonstrated the lack of influence that female hostages exerted on events; unlike Chaqa, Princess Qiguo seems to have consoled herself by building a reputation as a hostess later in life. She entered the history of the Mongol Empire during Chinggis Khan's campaign against the Jurchen dynasty of the Jin in Northern China. As Chinggis Khan advanced, representatives of the Jin government offered him a series of gifts designed to convince him to go away, among them Princess Qiguo herself. This was during the siege of the northern Chinese city of Zhongdu in 1214–15, another technical challenge for Chinggis Khan's armies, which were again trying to master a relatively unfamiliar form of warfare (siegecraft), and also struggling with sickness. But the Jin government was itself in a state of weakness, since Princess Qiguo's father the emperor had been overthrown and murdered by the general Zhizong in September 1213.<sup>94</sup> It was therefore the subsequent Emperor Xuanzong (r. 1213–23), a nephew of his predecessor, who came to an agreement with Chinggis Khan and sent him extensive tribute. Included with these riches was Princess Qiguo as a hostage wife. This was an impressive piece of marital diplomacy from Xuanzong, who made it appear that he was capitulating to terms of humiliation, but adroitly paid little personal cost since Princess Qiguo was his cousin, not his sister or daughter. We note that none of Xuanzong's close female relatives ever married Chinggis Khan, despite

This is the same Rashid al-din's same book that neo Nazis and now a Pan Turkist loves citing.

The same guy who thinks different haplogroups among whites isn't a sign of massive rape also claimed Rashid is a chink source when he says something he doesn't like.

The Xiongnu Chedihou Chanyu gave his daughter to the Han Chinese General Li Ling to defect. Chedihou then appointed Li Ling as governor or ruler of Jiankun (Yenisei) where he built a Chinese Han dynasty style palace. Yenisei Kyrgyz (Kirghiz) Khagans (Khaghans) of the Aro clan claimed descent from Li Ling.

A Mongol Borjigin princess was married to the Han Chinese Southern Song Emperor Gong (Zhao Xian). Their son was Zhao Wanpu.

Kublai Khan also married off a Mongol Borjigin Princess to the third last Song dynasty Han Chinese child Emperor Gong, named Zhao Xian in exchange for him capitulating and surrendering Hangzhou without a fight. They had one son, Zhao Wanpu.

<https://yuki.la/his/7358719#p7359328>

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<https://yuki.la/his/7358719#p7359375>

Another Mongol Borjigin Princess A Gai (Agai or Agai Zhu) married King Duan Gong of Dali who was also of Han Chinese descent and they had two children. She was daughter of Basalawarmi, Mongol Yuan Prince of Liang in Yunnan. Dali was a vassal kingdom in Yunnan and the Duan family were paternally Han Chinese who originated from Wuwei in Gansu according to Yuan dynasty records but ruled over a Bai majority population in the kingdom of Dali and intermarried with Bai. After false rumours circulated that Duan Gong plotted to seize power from Basalawarmi as the Yuan dynasty was falling apart and Ming Yuzhen was planning to attack from Sichuan, Basalawarmi asked his daughter to poison him. His daughter refused and warned her husband but he did not believe it. One of Basalawarmi's officers later killed him and she was put on suicide watch by her father. Duan Gong's daughter Duan Sengnu or Qiangna or Qiangnu raised her younger brother Duan Bao to avenge his death. Basalawarmi committed suicide when the Ming dynasty invaded.









Genghis swore revenge on the Jurchen Wanyan family for murdering his great uncle Ambaghai and to kill and rape the Jurchen Wanyan family for their crimes against the Borjigin. The Borjigins personally raped and tortured the Jurchen Wanyan family while they married off Borjigin princess to the Han Chinese child emperor Zhao Xin and Mongol women to Han officers sons like Shi Gang.

#### 94 Conquered Women

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Jurchen who revolted against Khitan because Khitan raped Jurchen women for over 200 years.

The Manchus/Jurchens were also not steppe peoples and not nomads. They were farmers living in forested mountains who were ruled by the Ming for over 200 years before rebelling. And the people who practiced *prima noctae* were Khitan on Jurchen.

The Jurchens also weren't nomads. They were farmers from the forests and they were ruled by Khitan nomads.

Han Chinese Tumen general Shi Tianze's son Shi Gang married a Mongol Kerait woman. The Jurchen hated the Khitan because the Khitan used to regularly rape Jurchen. The Khitan frequently raped Jurchen girls and Khitan nobles practiced right of first night with Jurchen women when the Khitan ruled the Jurchen.

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Liao envoys, for example, had customarily demanded Jurchen girls for bed partners and sometimes took married Jurchen women forcibly to bed for the night (Franke 1990, 415).

frugal life of ordinary warriors. In short, besides relatively semi-egalitarian customs and free discussions, the Jurchen decision-making process was customarily more decentralized compared to what generally prevailed in the Chinese imperial model.

To strengthen the power of the Wan-yen clan and the cohesion among the Jurchen against the Liao, A-ku-ta (who was to become Chin T'ai-tsu, r. 1115–23) entrusted leadership of larger units of tribesmen to selected "chiefs," *po-chi-lieh* or *po-chin*. Although these two titles were synonymous in Jurchen and encompassed a large range in terms of number of households, the titles became more specific and more clearly defined in Chinese translation: a clan head was called a *po-chin*; the leader of several clans was called a *hu-lu*, or marshal. The title *po-chi-lieh* could refer to any level of tribal chief, but often it referred to a chief at the higher levels. The designated heir to the Jurchen leader was given major responsibilities, and other members of the Wan-yen clan manned high positions.<sup>2</sup>

With this revised organization, A-ku-ta was able to take the title of khan, or supreme chief (*tu po-chi-lieh*), in 1113 and to proclaim the establishment of the Chin dynasty two years later. His predecessor, Wu-ya-shu (r. 1103–13), had pacified the Korean border area and forced the Koreans to acknowledge Jurchen dominance. But it was the Khitan against whom the Jurchen, as vassals of the Liao, bore their major grievances. Liao envoys, for example, had customarily demanded Jurchen girls for bed partners and sometimes took married Jurchen women forcibly to bed for the night (Franke 1990, 415). Believing that Khitan strength was declining, A-ku-ta wanted the Liao to respect Jurchen customs and Jurchen power. After a devastating attack against the Liao, he demanded investiture as emperor, surrender of territory, and other concessions from the Liao. When the Liao emperor refused to treat him as a superior and concede to all of his demands, A-ku-ta proceeded to destroy the Liao. In donning imperial robes and adopting Chinese titles for his tribal chiefs, A-ku-ta heeded the advice of men like Yang P'u (Yang P'o, early 11th cent.) and Han Ch'i-hsien (1082–1146), who had earned *chin-shih* degrees in the Liao civil service examinations (SCPM 3.8b–12b; Franke 1975, 149–66; Mikami 1972, 65–72). Such decisions to follow the imperial model and listen to imperial bureaucrats meant that the basic tribal customs with their overlay of Chinese institutions were beginning to be transformed into closer approximations of the bureaucratic system of imperial China.

During the first period of the Chin state the Wan-yen clan further consolidated its power among the Jurchen tribes and extended its control to Chinese who formerly had been subjects of the Liao or the Northern Sung. Jurchen who had earlier been forced to settle in Liao territory and had acculturated surely provided a bridge for their more wild cousins arriving from the forests of Manchuria. Although Jurchen tribal practices

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The Jurchen Wanyan also forced Han Chinese Southern Song princes to marry Khitan women.

The Jurchen Wanyan in the Jin gave Khitan women from the Liao palace to the captured Han Chinese Song Princes, sons of Huizong and his grandsons after taking their original wives away.

Jurchen Toi pirates once got on ships and raided Japan for girls to rape as sex slaves.

The Toi pirates sailed with about 50 ships from direction of Goryeo, then assaulted Tsushima and Iki, starting 27 March 1019. After the Iki Island garrison comprising 147 soldiers was wiped out, the pirates has proceed to Hakata Bay. For a week, using Noko Island [ja] in the Hakata Bay as a base, they sacked villages and kidnapped over 1,000 Japanese, mostly women and young girls, for use as slaves.

sent out a servant to buy some incense, and the yellow paper package he came back with turned out to be a copy of the amnesty. Hong Hao also claimed to have gotten word to Huizong and Qinzong of Gaozong's enthronement through a merchant.<sup>34</sup> It is of course possible that several people tried to get word to Huizong, but not possible that they were all first, even if they wanted to think they were.

A few days later two of Huizong's sons arrived back from the Supreme Capital, bringing with them wives given to them by Jin, both from the defeated Kitan palace, one a Kitan princess, the other a former consort.<sup>35</sup> Since most of Huizong's consorts, palace ladies, daughters, and daughters-in-law had already been distributed to Jurchen (and others would continue to be for the next couple of years), the receipt of these new brides marks a shift in the gender composition of the people with whom Huizong lived. For most of his life, while living in the palace, Huizong had been surrounded by many more women than men. As his sons grew up they moved out, but his numerous consorts stayed with him through the years. With the numbers of his consorts severely curtailed, and his daughters and daughters-in-law largely gone, Huizong lived with a group of men he had known for years but relatively few women who were close to him. With time, as his sons and grandsons were given new wives to replace those confiscated, something close to a one-to-one ratio would be established, but Huizong's ties would be much stronger to the males than to the females.

Cai Tiao reported that Huizong wrote more than a thousand poems during his exile.<sup>36</sup> One surviving poem is explicitly linked to his period in Yanjing as it was inscribed on the wall of a Buddhist temple there.

With nine generations the great enterprise suddenly stops.  
I was crazy not to listen to my upright officials' advice.  
Willingly I travel ten thousand *li* as a surrendered captive.  
Just think how in my former country I was saddened when the jade  
halls grew cool in autumn.<sup>37</sup>

Another lyric was annotated as having been written on the trip north. Its second stanza refers directly to Huizong's experiences:

To convey an exile's manifold sorrows, shall I entrust  
This pair of swallows  
Who know not the human tongue?  
Horizon so remote, land so far away—  
Beyond a myriad streams and a thousand mountains—

Jurchen Toi pirates once got on ships and raided Japan for girls to take and rape as concubines and sex slaves.

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Bay as a base, they sacked villages and kidnapped over 1,000 Japanese, mostly women and young girls, for use as slaves.

>1019 Michinaga falls ill and takes holy orders, but continues to dominate the court.

>Toi (Jurchen)pirates in fifty or more ships ravage Tshushima, Iki, and the northern coast of Kyushu.

CHRONOLOGY

- 1948 Republic of Korea is the first country to adopt a democratic form of government...
1949 Republic of China is established in Taiwan...
1950-53 Korean War...
1954 Geneva Convention on the High Seas...
1955 Bandung Conference...
1956-57 Suez Canal Crisis...
1958-60 Great Leap Forward in China...
1960-62 Cuban Missile Crisis...
1961-63 Congo Crisis...
1964-68 Vietnam War...
1969-71 Cultural Revolution in China...
1970-72 Arab Boycott of Israel...
1973-74 Yom Kippur War...
1975-76 Vietnam War ends...
1979-80 Iranian Revolution...
1980-82 Chinese Economic Reforms...
1985-86 Chernobyl Disaster...
1989-91 Soviet Union collapses...
1990-91 Gulf War...
1994-95 Rwanda Genocide...
1997-98 Asian Financial Crisis...
1999-00 Kosovo War...
2001-02 SARS...
2003-04 Iraq War...
2005-06 Indian Ocean Tsunami...
2008-09 Global Financial Crisis...
2010-11 Arab Spring...
2011-12 European Debt Crisis...
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Map of the Middle East. Adapted from Atlas of the Middle East, 2nd Edition, 1998.



Map of East Asia. Adapted from Atlas of East Asia, 2nd Edition, 1998.



Wrong. Most Yuan soldiers in southern China were not even Mongol. The Yuan got southern Song soldiers to defect by giving them Korean wives and gave the Southern Song emperor a Mongol princess as a wife

Mongols gave women to Han Chinese defectors. Mongol women were married to Han officers and captured Korean women were distributed to Han footsoldiers who defected.

Over half the Mongol empire's army against the Jin Han Chinese from the Han Chinese tumen armies of Shi Tianze, Zhang Hongfan, Zhang Rou.

The Mongols only occupied Beijing and other points in the north and demanded Korea pay tribute in Korean women as states in the Korean history book Goryeosa which was never been written or edited in China. Direct quotes from Goryeosa and Robinson's book, neither of them Chinese.

The Persian Rashid Al-din also wrote the Song Emperor Gong was son in law to Kublai Khan after marrying the Mongol princes.

The Han tumen General Shi Tianze's son Shi Gang married a Mongol Kerait woman.



Figure 19. Hairpin, earring, and two rings. Gold, malachite, glass, and pearl. Length of hairpin 4 in. (10.2 cm). Excavated from the Shi family tombs, Houtabaocun, Shijiazhuang, Hebei Province, 1994. Hebei Institute of Cultural Relics [Exhib.]

during the Yuan period that the Four Books (Confucian classics), selected and edited by the arch Neo-Confucian Zhu Xi (1130–1200) of the Southern Song, became the standard primer for students sitting for the civil service examinations. (They would remain so through all subsequent periods of Chinese history until the examinations were abolished at the beginning of the twentieth century.) Thus, while there was much innovation in the arts during the Yuan period, certain aspects of Chinese intellectual tradition were arrested at the Song stage.

A number of tombs of important Yuan personages are known. Unfortunately, nearly all of them have been at least partially looted. The most thoroughly looted tombs are those of the Shi family near Shijiazhuang in Hebei Province.<sup>14</sup> This is more the pity because the Shi family was the most important Han Chinese family to serve the early Mongol khans.<sup>15</sup> Nevertheless, several items of jewelry were found in the undisturbed side chambers. A group of gold ornaments—a hairpin, an earring, and two rings (fig. 19) fashioned in filigree and granulation, with insets of malachite, glass, and pearl—represents a style of jewelry associated with the Mongol steppe that had not been seen in interior China for several centuries. This is not surprising, given that the tomb is that of Shi Gang (1257–1315) and the side chambers are those of his wives, one of whom, according to the epitaph, was a Kerait (as noted above, a Mongolized Turkic tribe incorporated into the greater Mongol nation and regarded as “nationals” in



Figure 20. Hairpin (detail). Gold, length of hairpin 4 in. (10.2 cm). Excavated from the Shi family tombs, Houtabaocun, Shijiazhuang, Hebei Province, 1994. Hebei Institute of Cultural Relics [Exhib.]



Figure 21 (top). Hairpin. Jade and gold, length 8 1/2 in. (21 cm). Excavated from the Shi family tombs, Houtabaocun, Shijiazhuang, Hebei Province, 1994. Hebei Institute of Cultural Relics [Exhib.]



Figure 22. Hairpin. Glass, length 3 1/2 in. (11.7 cm). Excavated from the Shi family tombs, Houtabaocun, Shijiazhuang, Hebei Province, 1994. Hebei Institute of Cultural Relics [Exhib.]

14



Figure 23. Headrest. Korea, Baekje Kingdom (18 BC–660 CE), 6th century. Wood, pigments, and gold. From the tomb of King Muryeong, Gongju National Museum

in keeping with northern Chinese goldsmith work in the preceding Liao and Jin dynasties. Similarly, the hairpin with a jade phoenix supported by a cloud (fig. 21; see also fig. 354) is also worked in northern Chinese style. The motif of the cloud on which the phoenix stands is standard for Yuan sculpture, most likely inspired by popular Daoist iconography, in which animals and birds, following the example of the immortals, are invariably shown riding on clouds. The blue glass hairpin (fig. 22), like the blue glass cup and saucer from Wang Weixian's tomb (see fig. 17), would probably be from the glassworks in Zibo, Shandong Province.<sup>17</sup>

Another interesting article from the tomb chamber of the wives of Shi Gang (the one in which most of the jewelry in this exhibition was found) is a wooden pillow, a rectangular block with a trough cut in the middle for resting the head. Not a Chinese pillow, it looks rather like headrests found in the sixth-century tomb of King Muryeong of Baekje, Korea, though it could be of steppe origin (fig. 23).

In the largest tomb of the Shi family cemetery is a tall

the Yuan dynasty). The Shi family was one of the earliest

Chinese families to intermarry with other ethnic groups. One of Shi Gang's aunts married Mugali, commander of the Mongol army in China in the time of Chinggis.<sup>18</sup>

Other items of jewelry belonging to Shi Gang's wives are more of the "local" kind. The gold hair ornament in repoussé (fig. 20), with what looks like lychee fruits surrounded by leaves and a bird perched on top, is more

Goryeo celadon jar with inlaid decoration of the type usually dated to the thirteenth century. The tomb has been attributed to the most prominent member of the family, Shi Tianze (1202–1275), Shi Gang's father,<sup>19</sup> one of whose four wives was Korean (two others were Jurchen and one was Chinese). Shi Gang's mother was Jurchen.<sup>20</sup> Interracial marriages were quite common in the Jin dynasty.



Figure 24. Water dropper in the shape of a turtle with the head of a dragon. Korea, Goryeo dynasty (988–1392), ca. 12th–13th century. Ceramic with celadon glaze, length 4 1/4 in. (10.5 cm). Inner Mongolia Autonomous Region Institute of Cultural Relics and Archaeology [Exhib.]



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15

Looks like you can't even read Imao dumbass, the heqin article mentions nomad and Mongol women marrying Han Chinese men too.

756: Princess Pijia (毗伽公主), daughter of Bayanchur, Khagan of the Uyghur Khaganate, marries Li Chengcai (李承采), Prince of Dunhuang (敦煌王李承采), son of Li Shouli, Prince of Bin.

The Xiongnu practiced marriage alliances with Han dynasty officers and officials who defected to their side. The older sister of the Chanyu (the Xiongnu ruler) was married to the Xiongnu General Zhao Xin, the Marquis of Xi who was serving the Han dynasty. The daughter of the Chanyu was married to the Han Chinese General Li Ling after he surrendered and defected. [17][18][19][20] The Yenisei Kirghiz Khagans claimed descent from Li Ling.[21][22] Another Han Chinese General who defected to the Xiongnu was Li Guangli who also married a daughter of the Chanyu.[23]

From the same Heqin article.

The Southern Song Han Chinese Emperor Gong of Song (personal name Zhao Xian) surrendered to the Yuan dynasty Mongols in 1276 and was married off to a Mongol princess of the royal Borjigin family of the Yuan dynasty. Zhao Xian had one son with the Borjigin Mongol woman, Zhao Wanpu. Zhao Xian's son Zhao Wanpu was kept alive by the Mongols because of his mother's royal Mongolian Borjigin ancestry even after Zhao Xian was ordered killed by the Mongol Emperor Yingzong. Instead Zhao Wanpu was only moved and exiled. The outbreak of the Song loyalist Red Turban Rebellion in Henan led to a recommendation that Zhao Wanpu should be transferred somewhere else by an Imperial Censor in 1352. The Yuan did not want the Chinese rebels to get their hands on Zhao Wanpu so no one was permitted to see him and Zhao Wanpu's family and himself were exiled to Shazhou near the border by the Yuan Emperor. Paul Pelliot and John Andrew Boyle commented on Rashid-al-Din Hamadani's chapter The Successors of Genghis Khan in his work *Jami' al-tawarikh*, identified references by Rashid al-Din to Zhao Xian in his book where he mentions a Chinese ruler who was an "emir" and son-in-law to the Qan (Khan) after being removed from his throne by the Mongols and he is also called "Monarch of Song", or Suju (宋主 Songzhu) in the book.[9]

The Oirat leader Esen Taishi captured the Chinese Ming dynasty Zhengtong Emperor. Esen Taishi tried to force the Zhengtong Emperor to marry Esen's sister in a heqin marriage[10] and then placing him back in Beijing with his new wife.[11][12][13] The emperor rejected the marriage proposal.[14]

A Mongol account in the Altan Tobchi said that Zhengtong Emperor had a son with a Mongol woman he married while he was prisoner.[15]

A Mongol girl was given in marriage by the Gün-bilig-mergen Mongol Ordos leader Rinong (Jinong) to a Han Chinese, Datong Army officer Wang Duo's (Wang To) 王鐸 son Wang San 王三 because Rinong wanted to hold on to Wang San and make him stay with the Mongols. The Ming arrested and executed Wang San in 1544 because Mongol soldiers were being guided by Wang San. Builders, carpenters, officers, and important prisoners such as the Ming Zhengtong Emperor often received Mongol wives.[16]

The Xianbei Tuoba royal family of Northern Wei started to arrange for Han Chinese elites to marry daughters of the royal family in the 480s.[24] More than fifty percent of Tuoba Xianbei princesses of the Northern Wei were married to southern Han Chinese men from the imperial families and aristocrats from southern China of the Southern dynasties who defected and moved north to join the Northern Wei.[25] Some Han Chinese exiled royalty fled from southern China and defected to the Xianbei. Several daughters of the Xianbei Emperor Xiaowen of Northern Wei were married to Han Chinese elites, the Han Chinese Liu Song royal Liu Hui 劉

辉, married Princess Lanling 蘭陵公主 of the Northern Wei,[26][27][28][29][30][31] Princess Huayang 華陽公主 to Sima Fei 司馬肱, a descendant of Jin dynasty (265–420) royalty, Princess Jinan 濟南公主 to Lu Daoqian 盧道虔, Princess Nanyang 南陽長公主 to Xiao Baoyin 蕭寶夤, a member of Southern Qi royalty.[32] Emperor Xiaozhuang of Northern Wei's sister the Shouyang Princess was wedded to The Liang dynasty ruler Emperor Wu of Liang's son Xiao Zong 蕭綜.[33]

When the Eastern Jin dynasty ended Northern Wei received the Jin prince Sima Chuzhi 司馬楚之 as a refugee. A Northern Wei Princess married Sima Chuzhi, giving birth to Sima Jinlong 司馬金龍. Northern Liang Xiongnu King Juqu Mujian's daughter married Sima Jinlong.[34]

The Rouran Khaganate arranged for one of their princesses, Khagan Yujiulü Anagui's daughter Princess Ruru 蠕蠕公主 to be married to the Han Chinese ruler Gao Huan of the Eastern Wei.[35][36]

Muslim girls were raped by Mongols all over Baghdad.

Mongols and Manchus also brutally raped Uyghur Muslims.

Mongols mixed into Uyghur Muslims.

[https://en.wikipedia.org/wiki/Sultan\\_Said\\_Khan](https://en.wikipedia.org/wiki/Sultan_Said_Khan)

The capital of this state was Yarkand, and it was known by the names mamlakati Saidiya, mamlakati Yarkand, and mamlakati Moghuliya in Iranian sources. The last name however was not accurate, because by this time the nomad state of Moghulistan had collapsed. It was eliminated during the fifteenth and sixteenth centuries by nomadic tribes of Kyrgyz, Kazakhs and Jungars, that captured all the moghul lands north of Tangri Tagh. The remnants of the moghuls ( about 5,000 families mostly from Barlas, Churas and Arlat tribes) moved to Kashgaria and mixed with the local 1,000 000 uyghur population, although a group of the moghuls, in the amount of 30,000 men, joined Babur, a descendant of Timur the Great through his father Omar Sheikh, and a descendant of Chagatai Khan through his mother Kutluk Nighar Hanim, a daughter of the Moghul Yunus Khan, in Kunduz, in 1512, and helped him in his invasion of India. The Babur state in India was known as the Moghul Empire, and this state recognized Yarkand, as it did the Shaybanid state in Maverannah, in 1538.

Muslim Uyghurs got Mongol blood from being raped by Mongols during centuries of Chagatai Khanate rule.

[https://en.wikipedia.org/wiki/Yarkent\\_Khanate](https://en.wikipedia.org/wiki/Yarkent_Khanate)

[https://en.wikipedia.org/wiki/Chagatai\\_Khanate](https://en.wikipedia.org/wiki/Chagatai_Khanate)

Manchu men gang raped Uyghur Muslim women and girls for virtually every single day of Qing rule in Xinjiang.

Uyghur Muslim rebellions against Manchu Qing rule

What were the causes of the dozens of Uyghur Muslim rebellions against Manchu Qing rule in the 18th and 19th centuries from Uch Turpan rebellion to the Jahangir Khoja rebellion, to the Taranchi rebellion, to the Wali Khan rebellion to the Yakub Beg rebellion?

The painting is of Qing Manchu general Macang killing a Uyghur Muslim (Turkestani) when fighting the Afaqi Khoja brothers in the Tarim Basin, Xinjiang.



Manchu rape of Uyghur Muslim women caused the rebellions.

had been leading his troops against Fāzil Biy of Khoqand when, fearing that the Qing forces were about to attack Khoqand, he turned back. Perhaps because the Junghars, like the Qing, were infidel, it was rumoured that Irdana suspected they would be the first to submit and so planned to have them rounded up and killed. The group from Marghilan had not waited to find out. News of these events was welcomed in Beijing where they were interpreted as an indication that Irdana had received the emperor's warning in the wake of the 'Abd al-Rahīm affair and had returned to Khoqand fearing that Qing forces were about to make a pre-emptive attack. As with Irdana's failure to respond to 'Abd al-Rahīm's overture, the court regarded this as further evidence that Irdana was on the defensive and had no intention of launching an assault on Kashgar.<sup>57</sup>

The outcome of the 'Abd al-Rahīm affair was consequently highly satisfactory for the Qing authorities. A case of suspected treason had been nipped in the bud and an imperial edict issued to the Muslims of Altishahr prescribing that in accordance with the laws of the empire anyone who leaked information about internal affairs to outsiders would be found guilty of treason.<sup>58</sup> Equally important, it had been made explicitly clear to the ruler of Khoqand that, but for the emperor's magnanimity, his realm would have been reduced to dust and in future the Qing forces would march westwards at the first sign of a threat to Altishahr. The emperor's authority had been enhanced and lessons taught, at very little cost.

The incident, however, raises an issue that perpetually irked Qing relations with Khoqand: linguistically and culturally isolated from the peoples they governed, the Qing officials in Altishahr were totally reliant on the Turkic Muslim beks to gather intelligence and keep them informed of affairs outside the *karum*. In the early years after the conquest, the Qing relied heavily on officials appointed from the eastern region of Hami and Turfan, several of whom were not only conversant in Chinese and/or Manchu, but had proved their loyalty to the empire by assisting in the campaign against Altishahr. Their appointment to the posts of senior beks in the various southern oasis cities, along with the abolition of hereditary appointments and introduction of the law of avoidance for the higher-ranking local officials, were all intended to contribute to the Qing effort to undermine local power bases.<sup>59</sup> However, in the short-term this resulted in a period of widespread infighting and intrigue among the Turkic Muslim

<sup>57</sup> ZFL, ss 26:20a–21a, QJ.29.7 *dingwei*.

<sup>58</sup> ZFL, ss 24:28a–b, QJ.29.1 *guyou*.

<sup>59</sup> For detailed discussion of the bek system in Qing Xinjiang, including the roles of the ruling families from Hami and Turfan, see Saguchi Tōru, *18–19 seiki Hiyashi Turukishitan shakai shi kenkyū*, pp.103–92 and Newby, 'The Beks of Xinjiang'. See also Miao Puhong, *Bo-le zhidu*.

elite as they jockeyed for power under the new Qing administration. Although there is no firm evidence, the possibility that unbeknown to the court officials 'Abd al-Rahīm was framed cannot be discounted.

#### *The Uch Turfan Rebellion*

With relations between Irdana and the Qianlong emperor already strained, the following year Khoqand again came under suspicion of collusion with rebels. In 1765, the Qing authorities in Xinjiang faced their first serious outbreak of rebellion. It occurred not in the religious and political centre of Kashgar, as might have been expected, but in Uch Turfan, a city just south of the Tianshan Range where the extortion and exploitation that the local people endured under the administration of the hakim bek, 'Abdallāh, and the imperial agent, Sucheng, finally erupted in a wide-scale outbreak of violence.<sup>60</sup> As the Qing troops were advancing on the city and officials were striving to prevent the rebellion from spreading, information was received that messengers had been sent from Uch Turfan with nineteen *yambu* (Ch. *yuanbao*) to ask Khoqand for help.<sup>61</sup> The court's reaction followed the now well-tested formula: compliance would be rewarded, while recalcitrance would be met with military action. If Irdana agreed to arrest the messengers and hand them over to the Qing authorities, the matter could be laid to rest. On the other hand, if he showed any signs of resistance, troops would be sent to attack Khoqand. Significantly, however, even at this tentative stage of the proposal for military action, the emperor was mindful to point out to the officials in Kashgar that there was no intention to establish a high-ranking Qing official in Khoqand, but rather to replace Irdana with a new ruler.<sup>62</sup> Whatever the court's true intentions with regard to military action beyond the *karum*, it evidently saw no virtue in further territorial acquisition.

In the event, the messengers from Uch Turfan were captured by Qirghiz and delivered to a Qing military camp. On interrogation, they

<sup>60</sup> Qing sources vary both in their detail and explanation of what sparked the revolt. A composite version of events would suggest that 240 Turkic Muslims who had been conscripted to transport oxcart trees were appropriated by Sucheng's son to transport his luggage to Beijing. The party had not travelled far when a bek, who was accompanying the convoy and whose wife had previously been raped by Sucheng, took advantage of the porters' resentment to stir up trouble, thus igniting the revolt. For details of the Uch Turfan uprising and its suppression, see ZFL, ss 28:9a–31:31b; HFTZ, 12:4b–6b; Qishay, 'Niya wenjian lu', 79a–83b; Wei Yuan, *Shengwen ji*, vol. 1, 4:31b–33a. Note that Wei Yuan mistakenly dates the revolt as having occurred in 1764 (QJ.29.2). For a detailed account drawn from the Manchu archives, see Zhao Yumei, 'Cong Qingdai Manwen dang'an kan Wushi shijian shimo'.

<sup>61</sup> ZFL, ss 28:15a–b, QJ.30.2 *dingxi*. *Yambu* was the name used locally for the hoof-shaped silver ingot imprinted with an official Chinese stamp. In 1812–13, it was said to trade for about 160 rupoes. See 'Izzat Allah Mir, *Travels in Central Asia*, p.27.

<sup>62</sup> ZFL, ss 28:16a–b, QJ.30.2 *jiwei* and 29:7a–b, QJ.30.2 *junshou*.

confessed that they had been charged with spreading the word of the Uch Turfan revolt and had indeed been entrusted with silver and silks with which to seek assistance from the Khoqandis and the Qirghiz.<sup>63</sup> Meanwhile, as the court instructed that the passes be guarded to prevent the Uch Turfan rebels escaping to Khoqand, Irdana sent word to Kashgar refuting any knowledge of the affair and pleading that the Qing officials refrain from listening to idle rumour. In Kashgar, a change of personnel appears to have given rise to some confusion and the message was thought to refer to the 'Abd al-Rahim incident.<sup>64</sup> The crisis passed. The other cities of Altishahr remained calm and no other Central Asian powers went to the assistance of the Muslims of Uch Turfan. The Qing suppression was violent and absolute. Of those who survived the fighting, all males above the age of 13 years were massacred, while women and children were transported to Ili where they were placed in servitude.<sup>65</sup> As the empty city was gradually rebuilt and repopulated with Muslims from other parts of Altishahr, the councillorship was relocated from Kashgar; it would remain in Uch Turfan until 1788.

#### *Emerging patterns*

Gradually, throughout the early 1760s, the Qianlong emperor established his authority among the politics and tribes whose lands bordered the newly-conquered territory of Xinjiang. His policy was an adroit combination of military threat and largesse set against a framework of persistent attention to the etiquette and diplomatic formalities that reinforced the dynasty's moral authority and provided for the escalation or diffusion of tensions as the court deemed necessary. On the one hand, the emperor delegated the management of affairs beyond the *karam* to the authorities in Altishahr, explicitly informing the envoys from Khoqand, Badakhshan, Chilik and the Edigene Qirghiz that they should "take instructions from the authorities in Kashgar and Yarkand on all matters."<sup>66</sup>

<sup>63</sup> ZFL, su 30.7a-8b, QL.30.4 yimao.

<sup>64</sup> ZFL, su 30.7a-8b, QL.30.4 yimao and 31.27b-29a, QL.30.6 wuzi.

<sup>65</sup> ZFL, su 31.31, QL.30.6 renyin. Figures for the population of Uch Turfan immediately before the rising are difficult to ascertain. Qishiyi suggests that there was "originally a population of several tens of thousands" (Qishiyi, *Xiyu wenjian lu*, 24a), while an untitled work of c.1762-3 gives the figure of 472 households, 1,555 people, in the city itself and a total of 2,900-odd households, 12,100 people, in the city and surrounding villages. The 20<sup>th</sup> century editor of this work suggests that Qishiyi's estimate may pre-date Junggar rule. See *Xiyu dili moshao zhu*, pp.18-19, 22.

<sup>66</sup> GZSL 678:17a-b, 18a-b, 19a, QL.28.1 jiu. See also GZSL 866:17a, QL.35.8 jianhou. Pan Zhiping points out that no such instruction was issued to Afghanistan, which only occasionally sent missions to court. This, he suggests, indicates that unlike Khoqand, Badakhshan and Bolor, etc., Afghanistan was only nominally under Qing rule. See Pan Zhiping, *Zhongguo Heshangshu*, pp.54-5. There are two problems with this view. First, it

Manchus rape against Muslim Uyghurs.

neither a part of “China,” nor fully a part of the “Mohammedan *Ummah*.”

### III. From “Jihad” by the Kashgar Khoja Clan to “Founding the Province of Xinjiang”

#### A Challenge from Islam

In 1765 (30<sup>th</sup> Year of the Qianlong Reign) , only six years after the Qing conquest of Xinjiang, the Uyghur inhabitants of the Uqturpan region staged a large-scale rebellion in reaction against their oppression at the hands of Hakim beg Abdullah and the Qing minister Sucheng. A major flaw in the Qing Dynasty’s policies for governing the “Muslim borderland” thus came to light: namely, the begs had created conditions of severe class antagonism in Uyghur society.

The *Imperial Code of the Muslim Borderland* (1814) imposed a number of prohibitions on the begs. The detailed content tells us that these provisions were formulated by the Qing Dynasty in response to the begs’ repeated misuse of their authority to exploit the Uyghur populace. Other Qing texts reveal that the begs frequently seized their subjects’ wives, daughters and lands, monopolized agricultural water, and wantonly conscripted additional *yanqi*. Although the Qing Dynasty reduced taxes after its conquest of the “Muslim borderland,” exploitation by the begs rendered the financial burdens on the Uyghur people even heavier than before. Despite the saying that “The people should respect not officials but rather those who rule over them,”<sup>40</sup> the ministers stationed in Xinjiang, who were of Manchu origin and wielded the great power of the Qing government to select, promote and supervise begs and *akhund*, also sought to exploit the Uyghur people via the begs, and even perpetrated the rape of Uyghur women.

In the 19<sup>th</sup> century, the Qing Dynasty gradually became more careless in

Han Chinese marriages to Uighur Muslim women caused hatred and resentment to Uyghur Islamist incels.

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The Chinese women were free and independent in contrast to the Muslim women. They rarely offered their services as maids. They were also few in numbers, which often forced the Chinese men to marry Muslim women. A Muslim woman married to a Chinese man did not however have an easy life. Her own people saw her as a renegade and she was deeply despised by her close relations and family.<sup>46</sup>

All Chinese wanted to see their native country again and, if possible, die there. Many actually made the long journey back home. Others arranged to have their mortal remains brought back home. Törnquist mentions “these sad funeral trains” on their way to the interior of China. They were long processions of heavy carriages loaded with red-painted, heavy coffins.<sup>47</sup>

The Turks – or the Sarts, as the Russian often called them - were in majority in Eastern Turkestan. Authorities on the country believe they made up around 70 per cent of the total population.<sup>48</sup> And they were the ones who had given the province its name. The Turks were invariably Muslims and here, just like in other Muslim countries, Islam had imbued all aspects of human life. The Turks were, of course, forced to respect the Chinese who held all

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<sup>39</sup> Andersson, 1928, p. 451.

<sup>40</sup> Törnquist to Lundahl, August 1st, 1929 and Törnquist, 1926, p. 307.

<sup>41</sup> Le Coq, 1928, p. 28.

<sup>42</sup> Nyrén, B., 1928, p. 278.

<sup>43</sup> Lundahl, 1917, p. 107.

<sup>44</sup> Törnquist, 1928, p. 451.

<sup>45</sup> Mannerheim, 1940, p. 82 f.

<sup>46</sup> Lundahl, 1917, p. 107.

<sup>47</sup> Ibid. P. 107.

<sup>48</sup> Teichman, 1937, p. 16.

Manchus raping Uyghur Muslimas.

occupying force and local women could be an explosive source of discontent in Xinjiang. This was demonstrated soon after the Qing conquest, when Su-cheng's molestation of East Turkestani women proved a principal factor behind the 1765 rebellion in Ush. In Altishahr, the delicacy of the situation was exacerbated by the fact that not until after 1831 did the Qing permit garrison troops or Chinese merchants to be accompanied by family members. It is thus no surprise that Qi-shi-yi should comment on the plentitude of prostitutes in Kashgar.<sup>24</sup>

Xinjiang authorities viewed intermarriage and fraternization between native East Turkestani women and men of various other groups in Xinjiang as threatening to security. Marriage between Kokandi merchants and East Turkestani women was most common, both before and after the jihad of 1826. In the aftermath of that event, when Nayanceng expelled the Kokandi merchants from Altishahr, he separated them from their wives and forbade such marriages in the future. Song-yun, in his memorial urging the retraction of Nayanceng's disastrous postpacification measures, advised the emperor that Kokandi–East Turkestani marriages should once again be allowed. With the lifting of the embargo in 1831 the merchants returned and were reunited with their wives.<sup>25</sup>

The most serious cases of fraternization with East Turkestani women involved not Chinese merchants but Manchu officials, banner troops, Green Standard soldiers, and exiles enslaved to begs. If we take the behavior specifically prohibited in statutes as a guide to the sort of abuses that actually occurred, then Han soldiers and exiles occasionally took East Turkestani wives. Moreover, both Manchu officials and soldiers brought East Turkestani women into the Qing citadels at night, or spent the night out themselves; some had long-term contractual arrangements with prostitutes. While stationed at the *karun* or while traveling, Manchu soldiers sought female companionship in the East Turkestani villages and towns—a practice that greatly angered the Muslim population.<sup>26</sup>

Because of their powerful position, Xinjiang's Manchu ambans were often able to engage in sexual exploitation; such activity was especially threatening to security on the frontier, as the Ush case made clear. In 1807 Yu-qing was accused of a series of abuses of his position as superintendent of Karashahr. Most of these involved extortion and other sorts of peculation, such as misuse of the official price to buy skins and furs from the Torghuts for his personal use. But the investigation also disclosed that Yu-qing had procured a nine-year-old Torghut boy named Manji<sup>27</sup> for his household. During his short time in Yu-qing's yamen, the boy cried each time the amban approached. Although Yu-qing claimed he had only acquired the boy in order

to study Mongolian with him and sent him back home soon afterward, the officials on the case suspected the worst.<sup>28</sup>

The most dangerous case of exploitation of East Turkestani women since the Ush affair occurred between 1818 and 1820, just as Jahāngīr began his campaign of incursions into Altishahr. While investigating the cause of the unrest, Qing-xiang discovered that the Qing councillor Bin-jing and a circle of accomplices had been extorting bribes from East Turkestanis. Although Qing-xiang reported that these abuses were unconnected to Jahāngīr, the *Veritable Records* entries warn ominously against revealing the true extent of Bin-jing's crimes to the Muslim masses, lest it turn their hearts against the dynasty. What the *Veritable Records* failed to report (it is unclear whether the court ever learned the full details) was that Bin-jing had "dishonored" the daughter of the Kokand *aqsaqal*, who killed the girl and rushed with her severed head to Bin-jing's yamen to confront the councillor. For whatever reasons, Bin-jing was rapidly removed from the post.<sup>29</sup>

Manchu men and Uyghur Muslim women.

beries of its subjects who traveled too far, or for those who exited the *karun* without proper documentation.<sup>33</sup>

### *The Ush Rebellion and Segregation Policies in Xinjiang*

Five years after their conquest of Altishahr, Qing authorities were startled by an uprising in Ush that required over half a year to repress. Particularly worrisome was evidence that prior to taking up arms, the East Turkestani inhabitants of Ush had appealed for aid from Central Asian rulers sympathetic to the Makhdūmzāda Khoja cause.

Severe misrule and exploitation of the Ush Muslim population lay behind this revolt: as the story comes down to us, hakim beg ‘Abd Allāh, a member of a Hami family ennobled by the Qing, gave his retainers (Ch. *alebatsu*, from Mo. *albatu*) free rein and he himself engaged in extortion of the Ush populace. The Qing superintendent, Su-cheng, was no better: with his son he took East Turkestani women into the yamen and “displayed licentiousness,” then allowed them to be gang-raped by the servants.

The incident that ignited the Ush uprising seems to have been the impressment of 240 East Turkestani men in March of 1765 to transport oleaster seedlings (*shazao shu*, often translated “jujubes”).<sup>34</sup> The porters mutinied not far from the city, fashioning clubs from the saplings to attack their military escort. Upon returning to Ush, the porters, joined by much of the city populace, slaughtered ‘Abd Allāh, Su-cheng, the garrisoning force, and several other officials. The violence of their rebellion was matched by the severity of the Qing response: when the city finally fell after a prolonged siege, Ush was almost totally depopulated, and those women, children, and elderly left alive were relocated to farms in the Yili region.<sup>35</sup>

After the retaking of Ush, Xinjiang military governor Ming-rui suggested several reforms aimed at preventing similar situations from occurring. Primary among these were measures putting the hakim begs of Altishahr’s cities under closer supervision by Qing military authorities to prevent nepotism, usurpation of functions assigned to lower beg officials, and other abuses. Another reform codified the protocol for meetings between beg and Qing military officials, while additional suggestions dealt with taxation and cadastral surveying. Somewhat curious, given that none of the accounts mention any Han role whatsoever in the uprising, was one item concerning Chinese merchants in Xinjiang. Ming-rui proposed:

The places where Chinese dwell (*minren juchu*) should be segregated.  
[The numbers of] traders from China proper will in future gradually in-

Manchu men raping Uighur Muslim women.

cal Muslim sources as *Khaqan-i Chin* (Khaghan of China) or *Ulugh Khan* (Great Khan).<sup>40</sup> Since the Qarakhanids, however, Chinggisid descent had been complemented, and was ultimately eclipsed by the religious charisma of those claiming descent from the prophet Muhammad or lineages of Sufi saints, especially the Makhdumzadas. As Joseph Fletcher and Kim Hodong have pointed out, despite some patronage of Islamic sites and the employment of local Islamic beg officials, as non-Muslims, the Manchus could not co-opt Islamic sources of legitimacy.

### *The Ush Uprising*

Ideology aside, the Qing position in Xinjiang in the mid-eighteenth century suffered from two serious weaknesses. The first was the scanty military deployment in southern Xinjiang. The second was the failure of the Xinjiang tax-base to support fully the Qing military government, and the consequent need for annual silver stipends that the dynasty, by the early nineteenth century in increasingly straitened fiscal circumstances, could ill afford. The first of these flaws left the south-western Tarim vulnerable to invasions from Central Asia, which could be repulsed only by expensive mobilisation of troops from elsewhere in Xinjiang and even China proper. The second flaw made such repeated mobilisations an unattractive option from Beijing's point of view, but it also made increasing troop strength in Kasgharia fiscally difficult to implement and maintain.

However, the first outbreak of unrest in Xinjiang after the Qing conquest was not directly related to these factors, but rather to egregious misrule and exploitation by local officials in the first years after the conquest. 'Abd Allah, younger brother of the Hami ruler, was appointed Hakim Beg of Ush Turfan in the western Tarim Basin (not to be confused with Turfan). He and his retainers used his position to extort money from the population. Meanwhile, the Manchu *amban*, Sucheng, and his son were abducting local Muslim women into their compound and holding them there for months. As one Manchu observer put it, 'Ush Muslims had long wanted to sleep on [Sucheng and son's] hides and eat their flesh.'<sup>41</sup> When in 1765 Sucheng decided to join an official caravan

<sup>40</sup> Kim 2004: 69.

<sup>41</sup> Qi-shi-yi, *Xiyuji*, j. 6, 'Wushi panluan jilue', cited in A-la-teng-ou-qi-er 1996: 31.

conveying official gifts to Beijing, and dragooned 240 men to carry his luggage, the porters and townspeople rebelled. When the Qing court learned the reasons for the uprising it was initially not unsympathetic, and expected that the situation could be quickly returned to normal. After the fortified town held off a besieging Qing force for several months, however, the emperor became enraged and ordered a massacre. When starvation finally drove the townspeople to turn their leaders over to the Qing and open the gates, some 2,350 surviving adult men were executed, and around 8,000 women and children sent to Yili and enslaved, thus depopulating the town. The Qing then undertook a reform of the beg system, cutting *corvée* taxes, restricting higher begs' privileges and opportunities for collusion with Qing military officials, and intensifying supervision.<sup>42</sup> The court issued stern warnings and rebukes to Manchu and Mongol as well as Uyghur officials in Xinjiang.

### *The Khoja and Khoqandi invasions*

The main threat to Qing rule in Xinjiang before 1864 did not in fact arise directly from the Uyghur population itself, but from Central Asia. One reason for the heightened Qing anxiety that led to the Ush massacre were rumours that the leaders of the Ush rebellion had communicated with other oases and with Central Asian Muslim monarchs, from whom they expected aid. During the siege Qing forces went so far as to round up the leaders of nearby Kirghiz tribes to prevent the nomads from joining the revolt. In the early 1760s the states and tribal powers in Central Asia had reacted to the Qing arrival on their doorstep with alarm and some talk of holy war 'to deliver the Muslim world from the attack of the unbelievers'. Did the advance of the Manchu forces seem like a repeat of the Mongol onslaught on Transoxiana five and a half centuries earlier? Whatever the case, the powerful Ahmad Shah of Afghanistan massed his troops and corresponded with other Central Asian rulers to raise a united resistance. These efforts came to naught when the Qing

<sup>42</sup> Millward 1998: 124–5. There are many accounts of the Ush rebellion in published Qing sources and modern secondary accounts; they differ over the exact events which sparked the rebellion. One careful secondary account may be found in A-la-teng-ou-qi-er (Altan Ochir) 1996: 30–3. Altan does not whitewash events, but he is sympathetic to Qing officials in the field, placing blame for the massacre on the Qianlong emperor, whose edicts to this effect he quotes.

<https://uyghuramerican.org/about-uyghurs>

East Turkistan was invaded by the Manchu Empire of China

The Islamic Uyghur Kingdom of East Turkestan maintained its independence and prosperity until the Manchu Empire invaded the nation in 1876. After eight years of bloody war, the Manchu Empire formally annexed East Turkistan into its territories and renamed it "Xinjiang" (meaning "New Territory" or "New Frontier") on November 18, 1884. Uyghur power, stature and culture went into a steep decline after the Manchu invasion.

[http://www.uyghurcongress.org/en/?page\\_id=29681](http://www.uyghurcongress.org/en/?page_id=29681)

The Manchu Invasion

The independent Uyghur Kingdom in East Turkistan—the Seyyid Kingdom, also known as Yarkent kingdom, was invaded by Manchu rulers of China in 1759 and the East Turkistan was annexed to the Manchu Empire. The Manchus ruled East Turkistan as a military colony from 1759 to 1862. During this period, the Uyghurs and other people in East Turkistan valiantly opposed the foreign rule in their land. They revolted 42 times against Manchu rule with the purpose of regaining their independence. The Manchu were finally expelled in 1864 and Uyghurs established Yetteshahar State. However, the independence was short lived, Manchus invaded the East Turkistan again in 1876. After eight years of bloody war, the Manchu empire formally annexed East Turkistan into its territories and renamed it “Xinjiang” (meaning “New Territory”) on November 18, 1884.

## Dragon Fighter: One Woman's Epic Struggle for Peace with China

By Rebiya Kadeer

But my favorite story was the one about Iparhan. For Uyghurs, she symbolizes our fight against occupying powers.

She was widely known in 1760, legend has it, because her body was naturally perfumed with a God-given captivating fragrance. She had also proven herself to be as brave as any man in the fight against the Manchus. Later, she was captured and taken as a trophy for the imperial harem in Beijing.

p. 26

The Uch Turpan rebellion was started after Manchu officials headed by Sucheng gang raped Uyghur girls for months in their Yamen leading to outraged Uyghur men revolting.

The Empire And the Khanate: A Political History of Qing Relations With Khoqand c1760-1860, Page 39

Abdallāh, and the imperial agent, Sucheng, finally erupted in a widescale outbreak of violence.<sup>60</sup> As the Qing troops ... Turkic Muslims who had been conscripted to transport oleaster trees were appropriated by Sucheng's son to transport his ... The party had not travelled far when a bek, who was accompanying the convoy and whose wife had previously been raped by Sucheng, took advantage of the ...

Beyond the Pass: Economy, Ethnicity, and Empire in Qing Central Asia, 1759-1864, Page 124  
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Eurasian Crossroads: A History of Xinjiang, Page 108

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<http://www.lib.kobe-u.ac.jp/repository/81009892.pdf>

to exploit the Uyghur people via the begs, and even perpetrated the rape..

Beyond the Pass: Economy, Ethnicity, and Empire in Qing Central Asia, 1759-1864, Page 206  
occupying force and local women could be an explosive source of discontent in Xinjiang. This was demonstrated soon after the Qing conquest, when Sucheng's molestation of East Turkestani women proved a principal factor behind the 1765 rebellion in Ush.

The most serious cases of fraternization with East Turkestani women involved not Chinese merchants but Manchu officials, banner troops, Green Standard soldiers, and exiles enslaved to begs. If we take the behavior specifically prohibited in statutes as a guide to the sort of abuses that actually occurred, then Han soldiers and exiles occasionally took East Turkestani wives. While stationed at the karun or while traveling, Manchu soldiers sought female companionship in the East Turkestani villages and towns—a practice that greatly angered the Muslim population.”

Because of their powerful position, Xinjiang's Manchu ambans were often able to engage in sexual exploitation; such activity was especially threatening to security on the frontier, as the Ush case made clear.

Beyond the Pass: Economy, Ethnicity, and Empire in Qing Central Asia, 1759-1864, Page 207  
The most dangerous case of exploitation of East Turkestani women since the Ush affair occurred between 1818 and 1820, just as Jahāngir began his campaign of incursions into Altishahr. While investigating the cause of the unrest, Qing-xiang discovered that the Qing councillor Bin-jing and a circle of accomplices had been extorting bribes from East Turkestanis. Although Qing-xiang reported that these abuses were unconnected to Jahāngir, the Veritable Records entries warn ominously against revealing the true extent of Bin-jing's crimes to the Muslim masses, lest it turn their hearts against the dynasty. What the Veritable Records failed to report (it is unclear whether the court ever learned the full details) was that Bin-jing had "dishonored" the daughter of the Kokand aqsaqal, who killed the girl and rushed with her severed head to Bin-jing's yamen to confront the councillor. For whatever reasons, Bin-jing was rapidly removed from the post.<sup>29</sup>

Manchus executed Uyghur rebel Jahangir Khoja with death by a thousand cuts (slow slicing) after torturing him so badly he could not speak.

[https://en.wikipedia.org/wiki/Jahangir\\_Khoja](https://en.wikipedia.org/wiki/Jahangir_Khoja)

Qing troops rushed to Kashgar and, upon entering the city, embarked on the wholesale massacre of the local population of about 20,000 civilians. On January 29, 1828, Jahangir managed to escape and hide in the mountainous Alai valley among the Kyrgyzs. Daoguang was dissatisfied with this turn of events and wrote to Chang Ling, "I sent an army to eliminate the evil, you were at the lair of the beast, but let him to escape, now all previous victories have no value, because he is still alive, the germ of future rebellions". Jahangir's capture resulted from the treachery of the former Kyrgyz[14] Hakim of Kashgar, Ishak Khoja, who sent a misleading letter to Jahangir telling him that the main body of Qing troops had departed and inviting him to Kashgar to regain power. When Jahangir heard the news he hurried back to Kashgar but was ambushed by Qing troops under the General of Ili,[15] captured and delivered to Beijing. There he was exposed to the attention of China's capital's population, being carried for several weeks in a mobile iron cage through the main streets of Beijing. Finally he was brought to the Daoguang Emperor for interrogation but, having gone mad due to bad treatment, he was unable to answer any questions. Immediately after the interrogation was completed he was executed. Jahangir Khoja's body was cut into numerous pieces and his bones thrown to the local dogs. His portrait was buried in the hill near Beijing. He was 40 years old at the time of his death.

Manchus set off the 1765 Ush rebellion when Manchu officials led by Sucheng were fucking Uighur Muslim women they held in their offices. Manchu officials and soldiers continued to do this to Uighur women multiple times in the early 19th century causing even more violence. These were the incidents where Manchu officials and soldiers raping Uighur women set off rebellions.

The Manchus massacred almost all the Uighur men in Uch Turpan after the rebellion and deported the Uighur women and children as slaves to other regions.

Manchus also massacred nearly the entire Uighur population of Kashgar during the Jahangir Khoja rebellion in 1827, and sentenced the Uighur Islamist leader Jahangir Khoja to die by death by a thousand cuts aka slow slicing, an extremely painful death. The Uighur Jahangir Khoja was tortured so badly by the Manchus that he was blabbering incoherently while in a cage in Beijing and unable to answer questions. After he was slowly sliced to death Jahangir Khoja's bones were thrown to the dogs by the Manchus.

Rebiya Kadeer and all other Uighur separatists call Manchu rule over Uighurs as "oppression" and "dark days".

Manchus literally turned Xinjiang into a gigantic brothel. The Qing legalized mass temporary

marriage prostitution of Uighur women to non-Muslims. All of Keriya, Khotan and Kashgar supplied Uighur women. Uighur women were married off to Armenians, Han Chinese, Indians and all other foreigners under the Qing.

That's the reason for the rebellions.

A book written by a Hungarian historian on Uyghur temporary marriage to non-Muslims in Qing Xinjiang. Han Chinese, Armenians, Hindu Indians all participated.

Community Matters in Xinjiang, 1880-1949: Towards a Historical Anthropology of the Uyghur  
[http://web.archive.org/web/20100901124909/http://missionskyrkan.se/upload/6510/Book202c\\_rat\\_tablfofcont.pdf](http://web.archive.org/web/20100901124909/http://missionskyrkan.se/upload/6510/Book202c_rat_tablfofcont.pdf)

Like how shariah intends to humiliate Christians by allowing Muslim men to marry Christian women but forbids Christian and non-Muslim men from marrying non-Muslim women, the Qing Manchus used the same method on Uyghur Muslims.

Manchu men gang raped Uyghur women for months at a time.

The Manchu Qianlong emperor's policy.

[https://twitter.com/Salih\\_Hudayar/status/997960582555947009](https://twitter.com/Salih_Hudayar/status/997960582555947009)

"Kill the Uyghur men and marry their women" - Qianglong Emperor ~CE 1760 #Genocide

Manchus and Muslims.

[http://insamer.com/en/chinese-muslims\\_1038.html](http://insamer.com/en/chinese-muslims_1038.html)

As the Ming Dynasty reached its end in 1644, there was a serious increase in the number of Chinese Muslims. However, Islam which had been present in China for 1000 years as a religion was treated very unpleasantly by the Manchu administration, who established the Qing Dynasty (1644-1911), to the extent that it would raise concerns among the Hui minority. In this period many religious practices, such as the pilgrimage to Mecca, sacrifice of animals, and establishment of houses of worship were all prohibited. As the violence and the conflicts among cultures and religions accelerated under the control of the Manchu administration in the 19th century, the Muslim minority was forced to rebel. This insurrection, named as the Dungan Rebellion in the historical records, began as a reaction to the religious and racial discrimination against the Muslim population. As a result of this act of rebellion that started in and spread from the northwest part of the country, a significant part of the Muslims was executed by the Manchu administration. It is said that 10 million Muslims were executed in the process.

Salar Muslims were given refuge in China from Central Asia by the Ming. The Salar Muslims under the Jahriyya Sufi order revolted against the Manchus. After the Manchus defeated the rebels, Manchu officers took the women of the executed Sufi Muslim leaders to rape.

The Manchu Qianlong Emperor himself raped the Uyghur Muslim girl Iparhan.

In 1646 over 100,000 Muslim Ming dynasty loyalists rallied under Muslim leaders Mi Layin and Ding Guoding in Gansu against the Qing Manchus. The Muslims proclaimed the Ming Prince Zhu Shichuan as their official leader and were going to restore him to the throne as Emperor. Salar Muslims may have aided the Ming loyalists. The Chagatai Khanate's Uyghur Muslims in Turfan sent troops and aid to the Ming loyalists with Chagatai Prince Turumtay leading Uyghur Muslim soldiers. Muslims were the majority of this Ming loyalist army.

The Qing sent a strike force of Bannermen to crush the Muslim Ming loyalists.

The Qing Manchu banner soldiers slaughtered and raped hundreds of thousands of Muslims in the suppression campaign, killing Mi Layin, Ding Guodong, Zhu Shichuan and the Chagatai Prince Turumtay and all his Uyghur Muslim soldiers.

Swedish missionary observations on 19th and early 20th century Uyghur Muslim society including rampant pedophilia, sexually transmitted diseases, religious intolerance of non-Muslims, and child abuse.

[http://web.archive.org/web/20100901124909/http://missionskyrkan.se/upload/6510/Book202c\\_rat\\_tablfofcont.pdf](http://web.archive.org/web/20100901124909/http://missionskyrkan.se/upload/6510/Book202c_rat_tablfofcont.pdf)

The Chinese women were free and independent in contrast to the Muslim women. They rarely offered their services as maids. They were also few in numbers, which often forced the Chinese men to marry Muslim women. A Muslim woman married to a Chinese man did not however have an easy life. Her own people saw her as a renegade and she was deeply despised by her close relations and family. 46

Many people saw girls as simple merchandise. They were very often despised because of the very widespread practice of child marriages. The men defended their very young wives by referring to the Prophet himself, who married Aischa when she was only nine years old. 126 When the Mission managed to keep the girls at the Children's Home some time into their teens, they often saved them from life-long misery. On several occasions the Mission arranged weddings when young people from the Children's Home had found each other. 127 This was for example the case of Bachtan Chan, already mentioned above. Towards the end of her teens she was married, together with some older sisters. And they were all three married to Christian men. Ahlbert says about these girls, "These girls were surely the first girls in Eastern Turkestan who had had a real youth before getting married. The Muslim woman has no youth. Directly from childhood's carefree playing of games she enters life's bitter everyday toil... She is but a child and a wife." 128

The Manchu non-Muslims of the Qing dynasty dealt harshly with Uyghur Sufi jihadists. Jahangir Khoja tried to wage jihad against the Qing dynasty to establish a Sufi jihadist state in Xinjiang. The Manchus captured the Uyghur Sufi jihadist Afaqi Sufi Aq Taghliq Naqshbandi leader Jahangir Khoja, a relative of Wali Khan Khoja in 1828. The Manchus tortured him for days until he went crazy and displayed him in an iron cage in Beijing. Jahangir Khoja went so mad from the torture inflicted by the Manchus he was unable to speak coherently or answer a single question. The Manchus then sentenced Jahangir Khoja to die by death by a thousand cuts so he would be sliced to pieces alive over weeks while still alive. The Uyghur jihadist Jahangir Khoja screamed for days in horrific pain as he was sliced to death in public by Manchu executioners.



《平定回疆战图册·浑巴什河之战》

清宫廷画家绘。纸本，设色。14开，每开纵51.4厘米，横89.4厘米。故宫博物院藏。

How Manchu Islamophobia caused the Panthay rebellion in Qing dynasty China

In 1856, the Governor-general of Yunnan Hengchun and the governor of Yunnan, Shuxing'a, the provincial judge, Qingsheng, and the provincial treasurer, Sangchunrong were all Manchus.

Since Hengchun was in Guizhou fighting against the Miao rebellion, the Manchu governor Shuxing'a was the highest ranking official in Yunnan. Before serving in Yunnan, Shuxing'a

served in northwestern China and developed a deep hatred of Muslims during his time there. It started in 1853 when Shuxing'a led a relief force to a town besieged by Muslim insurgents, he collapsed and fled in fear. The rebels took over the town. The local non-rebel Hui Muslims were angry and bitter over the loss so they formed a mob and attacked Shuxing'a, stripped him naked and started attacking and humiliating him intending to kill him. His servant Chen Xi saved Shuxing'a from getting public ally lynched. Shuxing'a suffered severe mental trauma from the attack and suffered chronic neurasthenia, heart palpitations, melancholia and fatigue. Shuxing'a blamed all Muslims for his mental problems and humiliation. Only anti-Muslim people were allowed to visit the governor's yamen in Yunnan, and the other Manchu officials like the provincial judge Qingsheng and Sangchunrong also hated Hui Muslims. Qingsheng said "The Hui bandits' hearts are evil. If we do not deal with them early on, then they will spread like a disease from the inside out." Hengchun used extreme torture against Hui Muslims in Yunnan during criminal cases and began promoting anti-Muslim sentiment all over Yunnan. In 1856, the Manchu governor Shuxing'a issued orders starting a riot which led to the slaughter massacre of 3,000 Hui Muslims, setting off the Panthay rebellion. Shuxing'a ordered Hui Muslim rebel leaders in Yaozhou to be killed by slow slicing (death by a thousand cuts) and beheading.

The Hui Muslim Yang Xiu (his name changed to Du Wenxiu) led the massive revolt of Hui Muslims in Yunnan province against the Qing dynasty, called the Panthay rebellion.

Du Wenxiu sought to coordinate his Panthay rebellion with the Taiping rebellion against the Qing, attempting to link up in Sichuan and attack Qing forces.

Du Wenxiu declared himself Prince (Wang) of Pingnan Guo (the pacified southern kingdom) modeled after the Taiping kingdom's name, Taiping Tian Guo (Great Peace Heavenly Kingdom), also using the title of Sultan Sulayman in Arabic.

Du Wenxiu declared his rebellion to be anti-Qing and anti-Manchu like the Taiping rebellion, using anti-Manchu and anti-Qing slogans calling for the destruction of the Qing dynasty and elimination of the Tartar barbarians (Manchu) and unity of Hui Muslims and Han Chinese. He called for unity between Hui Muslims, Han Chinese and the native indigenous tribal animist people of Yunnan. He appointed Han Chinese officials to positions in the Pingnan Guo government and made Confucianism the state ideology. He also declared Ming dynasty restoration to be his goal, like other rebels using the slogan of "destroy Qing revive Ming"

Du Wenxiu ordered the restoration of Ming official Hanfu caps and robes, clothing and topknot hairstyle, ordering people to cease the shaving of their forehead and wearing of the queue.

Another Hui Muslim rebel Ma Rulong operated in Yunnan and fought against the Qing but he did not declare an independent state and did not join Du Wenxiu. Ma Rulong arranged a surrender and defection to the Qing.

Qing forces led by Cen Yuying crushed the Panthay rebellion and proceeded to massacre Muslims all over Yunnan again after executing Du Wenxiu who unsuccessfully tried to commit

suicide by swallowing opium.

How did Vietnamese treat Muslims?

[https://en.wikipedia.org/wiki/List\\_of\\_Islamophobic\\_incidents#Vietnam](https://en.wikipedia.org/wiki/List_of_Islamophobic_incidents#Vietnam)

The Cham Muslims in Vietnam are only recognized as a minority, and not as an indigenous people by the Vietnamese government despite being indigenous to the region. Muslim Chams have experienced violent religious and ethnic persecution and restrictions on practicing their faith under the current Vietnamese government, with the Vietnamese state confiscating Cham property and forbidding Cham from observing their religious beliefs. In 2010 and 2013 several incidents occurred in Thành Tín and Phước Nhơn villages where Cham were murdered by Vietnamese. In 2012, Vietnamese police in Chau Giang village stormed into a Cham Mosque, stole the electric generator, and also raped Cham girls.[321] Cham Muslims in the Mekong Delta have also been economically marginalized and pushed into poverty by Vietnamese policies, with ethnic Vietnamese Kinh settling on majority Cham land with state support, and religious practices of minorities have been targeted for elimination by the Vietnamese government.[322]

[https://en.wikipedia.org/wiki/Nguyễn\\_dynasty#Culture](https://en.wikipedia.org/wiki/Nguyễn_dynasty#Culture)

Minh Mang engineered the final conquest of the Champa Kingdom after the centuries-long Cham–Vietnamese wars. Cham Muslim leader Katip Suma was educated in Kelantan, returning to Champa to declare a jihad against the Vietnamese after Minh Mang's annexation of the region.[44][45][46][47] The Vietnamese forced Champa's Muslims to eat lizard and pig meat and its Hindus to eat beef to assimilate them into Vietnamese culture.[48]

How Vietnamese treated Muslim minorities.

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Minh Mang sinicized ethnic minorities (such as Cambodians), claimed the legacy of Confucianism and China's Han dynasty for Vietnam, and used the term "Han people" (漢人, Hán nhân) to refer to the Vietnamese.[49][50] According to the emperor, "We must hope that their barbarian habits will be subconsciously dissipated, and that they will daily become more infected by Han [Sino-Vietnamese] customs." [51] These policies were directed at the Khmer and hill tribes.[52] Nguyen Phuc Chu had referred to the Vietnamese as "Han people" in 1712, distinguishing them from the Chams.[53] The Nguyen lords established colonies after 1790. Gia Long said, "Hán di hữu hạn" (漢夷有限, "The Vietnamese and the barbarians must have clear borders"), distinguishing the Khmer from the Vietnamese.[54] Minh Mang implemented an acculturation policy for minority non-Vietnamese peoples.[55] "Thanh nhân" (清人) or "Đường nhân" (唐人) were used to refer to ethnic Chinese by the Vietnamese, who called themselves "Hán dân" (漢民) and "Hán nhân" (漢人) during 19th-century Nguyễn rule.[56]

[https://en.wikipedia.org/wiki/Katip\\_Sumat\\_uprising](https://en.wikipedia.org/wiki/Katip_Sumat_uprising)

Katip Sumat uprising (Vietnamese: Phong trào Hồi Giáo của Katip Sumat) was a revolt in 19th century Southern Vietnam. It was led by Cham Muslim leader Katip Sumat.[1][2][3][4] Champa was annexed by Vietnam in 1832. In order to eradicate the Cham identity, Chams were forced to adopt Vietnamese customs. The Vietnamese force fed haram lizard and pig meat to Cham Muslims and cow meat to Cham Hindus against their will. It made Chams angry.[5]

In June 1833, Katip Sumat, a Cham Muslim leader who lived in Kelantan, came to Champa, declaring jihad against the Vietnamese. He was defeated in July and fled to Cambodia. Other rebels continued fighting until 1834.[6]

[https://en.wikipedia.org/wiki/Ja\\_Thak\\_Wa\\_uprising](https://en.wikipedia.org/wiki/Ja_Thak_Wa_uprising)

Ja Thak Wa uprising (Vietnamese: Khởi nghĩa Ja Thak Wa) was a inspired revolt in 19th century southern Vietnam. It was led by two Cham leaders, Ja Thak Wa and Po War Palei.[1] Champa was annexed by Vietnam in 1832. In order to eradicate the Cham identity, Chams were forced to adopt Vietnamese customs. The Vietnamese coercively fed lizard and pig meat to Cham Muslims and cow meat to Cham Hindus against their will. It made Chams angry.[2] After the Katip Sumat uprising was put down, Ja Thak Wa (Thầy Điền or Điền Sư) launched another revolt against Vietnamese in 1834. Ja Thak Wa chose Chek Bicham (Phổ Châm Sơn)

as his base area; he crowned Po War Palei (La Bôn Vương), a son-in-law of the last deputy ruler Po Dhar Kaok (Nguyễn Văn Nguyễn), as the new Champa king.[3] The rebels attacked Ninh Thuận, Bình Thuận, Khánh Hòa and Phú Yên.[1] They were supported by Montagnard in Central Highlands.[3]

The rebellion was put down in 1835, both Ja Thak Wa and Po War Palei were killed in Phan Rang.[1] In the same year, two Champa leaders, Po Phaok The (Nguyễn Văn Thừa) and Po Dhar Kaok (Nguyễn Văn Nguyễn) were executed by Emperor Minh Mạng.[4]

Inner Mongols are also getting cuckolded, by Han Chinese. Mongol women are marrying Han Chinese men and adopting SJW ideology against Mongol tradition by identifying their children as ethnic Mongol on papers despite their Han paternal ancestry (and for affirmative action, reservation and quota benefits).

[https://en.wikipedia.org/wiki/Inner\\_Mongolia](https://en.wikipedia.org/wiki/Inner_Mongolia)

A group of Han Chinese during the Qing dynasty called "Mongol followers" immigrated to Inner Mongolia who worked as servants for Mongols and Mongol princes and married Mongol women. Their descendants continued to marry Mongol women and changed their ethnicity to Mongol as they assimilated into the Mongol people, an example of this were the ancestors of Li Shouxin. They distinguished themselves apart from "true Mongols" 真蒙古.[18][19][20]

Inter-marriage between Mongol and non-Mongol populations is very common, particularly in areas where Mongols are in regular contact with other groups. There was little cultural stigma within Mongol families for marrying outside the ethnic group, and in urban centers in particular, Mongol men and women married non-Mongols at relatively similar rates. The rates of intermarriage stands in very sharp contrast to ethnic Tibetans and Uyghurs in their respective autonomous regions. By the 1980s, for instance, in the former Jirim League, nearly 40% of marriages with at least one Mongol spouse was a mixed Mongol-Han Chinese marriage.[52] However, anecdotal reports have also demonstrated an increase in Mongol-female, Han Chinese-male pairings in which the woman is of a rural background, ostensibly shutting rural Mongol males from the marriage market as the sex ratio in China becomes more skewed with a much higher proportion of men.[53]

no one cares about mongols raping their uyghur brothers

[https://en.wikipedia.org/wiki/Prostitution\\_in\\_Mongolia](https://en.wikipedia.org/wiki/Prostitution_in_Mongolia)

>Mongolian women in China work as prostitutes in bars in Beijing,[7] such as Maggie's.[8][9][10][11] Mongolian women also work in the brothels of the Chinese free-trade town of Erenhot, on the China-Mongolia border.[12] Because Mongolian citizens can stay in China for thirty days without registration or need for a visa, many of the prostitutes have been there for many years and return to Mongolia once a month.[12]

Mongolia is a source and destination country for women, and children subjected to sex trafficking.[5] One of the major destinations is China, where the victims are forced into indentured servitude to repay the people smugglers the "fee" to get them abroad.[14] Women and girls are subjected to sex trafficking in Mongolian massage parlors, hotels, bars, and karaoke clubs. Women are subjected to forced prostitution after entering into commercially brokered marriages to Chinese men and, with decreased frequency, South Korean men. Traffickers sometimes use drugs, fraudulent social networking, online job opportunities, or English language programs to lure Mongolian victims into sex trafficking. A significant number of Mongolian victims from rural and poor economic areas are subjected to sex trafficking in Ulaanbaatar and border areas.[5]

Many Han Chinese traveled to Mongolia in the Liao, Ming, and Qing, and were naturalized and settled down, marrying Mongol women in the latter two after donating to the Great Shabi. Mongol ruler Altan Khan built the entire Hohhot city in Inner Mongolia specifically for Han Chinese migrants and defectors. Mongols had no laws barring foreigners from marrying their women.

<https://search.proquest.com/openview/5c6d78516e80433b02e24bbac4409096/1.pdf?pq-origsite=gscholar&cbl=18750&diss=y>

The Khitan also married off women from the Khitan royal Xiao clan consort to Han Chinese slave soldier-officers they kidnapped from the Han, Geng and Liu families. Han Chinese like Han Derang, Geng Shaoji married Khitan women.

mongols from the north raped mongols from the south(uyghurs)  
and?

The Khitan Liao dynasty arranged for women from the Khitan royal consort Xiao clan to marry members of the Han Chinese Han 韓 clan, which originated in Jizhou 冀州 before being abducted by the Khitan and becoming part of the Han Chinese elite of the Liao.[47][48][49]

Han Chinese Geng family intermarried with the Khitan and the Han 韓 clan provided two of their women as wives to Geng Yanyi and the second one was the mother of Geng Zhixin.[50] Empress Rende's sister, a member of the Xiao clan, was the mother of Han Chinese General Geng Yanyi.[51]

Han Durang (Yelu Longyun) was the father of Queen dowager of State Chen, who was the wife of General Geng Yanyi and buried with him in his tomb in Zhaoyang in Liaoning.[52] His wife was also known as "Madame Han".[53] The Geng's tomb is located in Liaoning at Guyingzi in Chaoying.[54][55]

How the Emishi were forced assimilated into the Yamato ethnicity of Japan

The Shogun Sakanoue no Tamuramaro led major campaigns against the indigenous Emishi people of northern Honshu. Emishi women and children were deported in groups to Yamato inhabited regions of southwest Japan to force their men to surrender and follow them where they were absorbed into the Yamato population. Many Emishi served as warriors.

[https://en.wikipedia.org/wiki/Sakanoue\\_no\\_Tamura\\_maro#Ancestry](https://en.wikipedia.org/wiki/Sakanoue_no_Tamura_maro#Ancestry)

Sakanoue no Tamuramaro (坂上 田村麻呂, 758 – June 17, 811) was a general and shōgun of the early Heian period of Japan. He was the son of Sakanoue no Karitamaro.[1]

According to the Shoku Nihongi, an official historical record, the Sakanoue clan is descended from Emperor Ling of Han China.[6][7] The Sakanoue clan's family tree shows that

Tamura\_maro is a 14th-generation descendant of Ling.[8] Other research traces the origins of the Sakanoue clan from the Asian mainland, possibly through Baekje.[9]

<https://medium.com/@tribilingual/emishi-ezo-and-ainu-disentangling-the-voices-of-japans-far-north-e626e416603b>

<https://www.discovermagazine.com/health/the-shadow-of-the-emishi>

<https://www.jstor.org/stable/133122>

Friday, Karl F. "Pushing beyond the Pale: The Yamato Conquest of the Emishi and Northern Japan." *Journal of Japanese Studies*, vol. 23, no. 1, 1997, pp. 1–24. JSTOR, [www.jstor.org/stable/133122](http://www.jstor.org/stable/133122). Accessed 17 Feb. 2020.





<http://emishi-ezo.net/WhoEmishi.htm>

>There were three races in ancient Japan: Japanese, Emishi (later Ainu) and Ashihase (possibly Okhotsk). Historical literature supports the theory that the Emishi were considered rebels by the Japanese, and therefore potentially subjects by way of conquest. Consistently, the Japanese divided them into those who had submitted themselves to Yamato rule as allies and subjects, and those who were outside their authority. Those outside imperial authority were seen as "barbarians" beyond the frontier. Michinoku, the name the Yamato Japanese had given for the Tohoku, literally translates as "deepest road" with the connotation of a far away place: the Emishi were seen as inhabitants of this far away land, beyond the frontier. The Ashihase were thought of as a foreign people altogether, and it is not clear who they were;

<http://emishi-ezo.net/culture.html>

<https://wiki.samurai-archives.com/index.php?title=Emishi>

According to the Shinsen Shōjiroku (815), 176 Chinese aristocratic families lived in Japan.[9]

[https://en.wikipedia.org/wiki/Shinsen\\_Shōjiroku](https://en.wikipedia.org/wiki/Shinsen_Shōjiroku)

Shinsen Shōjiroku (新撰姓氏録, "New Selection and Record of Hereditary Titles and Family Names") is an imperially commissioned Japanese genealogical record. Thirty volumes in length, it was compiled under the order of Emperor Saga by his brother, the Imperial Prince Manta (万多親王, 788–830). Also by Fujiwara no Otsugu and Fujiwara no Sonohito et al. It was initially completed in 814, but underwent a revision to be recompleted in 815.

The record contains genealogical records for 1182 families. It categorizes these by their family roots:

imperial ancestry: 335 families

divine ancestry: 404 families; of which 246 were of direct heavenly descent, 128 were of heavenly cadet descent, and 30 of earthly divine descent.

foreign: 326 families; of which, 163 were from China, 104 from Baekje, 41 from Goguryeo, 9 from Silla, and 9 from Gaya.

KARL F. FRIDAY

## Pushing Beyond the Pale: The Yamato Conquest of the *Emishi* and Northern Japan

At the time the imperial court established Japan's first permanent capital near the present-day city of Nara (710), the northeastern third of Honshu still lay beyond the pale of court control. Separated from the Japanese imperium by a hazy frontier zone, this vast expanse was termed *michi no oku* ("the end of the land" or "the deep interior of the continent") and was inhabited by a people known to the Yamato Japanese as the *emishi*. The court's efforts to absorb this people and their territory predated the imperial state system, but the drive northward grew more intense in the last quarter of the eighth century.

In 774 the court embarked on a military subjugation of the northeast that was to be four decades in the attempt. On at least ten occasions, between 774 and 811, expeditionary armies marched northward to "pacify" the *emishi*, meeting a mixed record of victories and defeats. The last campaigns, under Sakanoue Tamuramaro in 801 and Fun'ya no Watamaro in 811, however, were pronounced successful, bringing this stage of the court's northern frontier policy to an official close. Henceforth the court considered the *emishi* pacified, notwithstanding the still-substantial autonomy of "surrendered barbarians" and the consequent problems this posed for the state until the early Kamakura period.

Official court chronicles treat the pacification era of 774–811 as a discrete—and important—chapter in the regime's history, a characterization

Much of the research for this study was completed during the summer of 1992, under a grant from the Japan Foundation; preliminary work on the topic was undertaken in 1986–88, under grants from the Japan Foundation and the Social Science Research Council (partially published in "Hired Swords: The Rise of Private Warrior Power in Early Japan" [Ph.D. diss., Stanford University, 1989]). The present article is an expanded version of a paper presented at the 1994 annual meeting of the Association for Asian Studies and of a research report, "The Taming of the Shrewd: The Conquest of the *Emishi* and Northern Japan," which appeared in *The Japan Foundation Newsletter*, Vol. 21, No. 6 (1994), pp. 17–22.

According to archeological findings from the fifth to the seventh centuries AD, the northern half of Tohoku (roughly extending from northern Miyagi prefecture to Aomori) and the western part of Hokkaido formed a single cultural area, and many Ainu place names are left in the Tohoku. It is beyond the discussion of this introduction to go into the Jomon, Epi-Jomon and Yayoi cultures as they affected the Tohoku region, but to simplify this discussion, it is now believed that evidence points to the Emishi tie in with the Tohoku Middle Yayoi pottery culture that is heavily influenced by Jomon forms--almost as if these peoples were gradually adopting Yayoi culture from the seventh to the eighth centuries.

The Cambridge History of Japan, Volume 2

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how extensively the facilities were completed in areas distant from the capital, especially in the eastern provinces. The T'ang system of government is referred to by Japanese historians as the *ritsuryō* (conservative) system, since in the general code, appointing positions for various offices, and yet in the administrative code that provides detailed regulations and instructions for the operation of government and society. The T'ang code, completed in 700, and its revisions, the Yüeh code, in 755 (but not yet in effect until 765), generally followed the T'ang code. The code of Yüeh had over one hundred articles. It was later amplified by supplementary rules. Edicts were new orders or modifications of existing law, while *shiki* were issued to provide additional detail for provisions of the ceremonial and legal. These supplements, designed to make the *ritsuryō* system operate more effectively by expanding on existing provisions or substitutes covering them, were accepted diligently in early China since the tenth century.

When Chinese institutions were introduced from the beginning of the seventh century, they were seriously compromised by native traditions of aristocratic privilege. The elite class had long been organized in *shi* (clans or lineage groups), bonded together by descent from a common ancestor, the clan deity (*shên*). Among the large clans in Yüeh in central Japan, one rose above the others and assumed a largely noble function, associated with the duties on behalf of all of the clans. He also mediated relations among clans. In the sixth century, by conquest and regulation, this clan line extended its influence over much of Japan in league with its supporting clan chiefs, who performed specialized services as warriors, officials, administrators, and fiscal agents, functioning increasingly the ministers of a king.

The relative status level of the leading *shi* chief was recognized by hereditary court titles (*shiki*) conferred by the king of the Yamato to honor superior lineages. Competitiveness among the *shiki* for status was the source of considerable turbulence within the Yamato group. It is significant that one of the first Chinese institutions to be adopted in 700 was the system of twelve *cap-ranks*, designating the status of caps in official court dress. The scheme of court rank was elaborated several times during the seventh century, increasing the number of gradations in increments, thus to twenty-six, and in 710 to an eight-rank system with four-rank steps, demonstrating the care with which gradations in hierarchy among the

emperor, and after 670 an absolute succession of Fujiwara held the office of regent. This was possible because the Fujiwara played the game of marriage politics with consummate skill, aided by the great fortune of usually being available a supply of eligible imperial consorts.

The few strong emperors who ruled directly in early Heian proved to be the exception in Japanese history. The actual power of political authority was delegated to (or usurped by) Fujiwara relatives. The emperor's role again became largely ceremonial and nominal as he resided in a palace above politics. The preference for indirect rule had been evident since the clan period permitted again. The domination of the court by the Fujiwara leader reached its height with Michizane, especially in the years from 1029 to 1046.

During this time when the emperor was ascendant, the number formed with privilege was not large, perhaps only ten or three hundred principal male members of the nobility at any one time. Those who actually wielded power may have numbered only a dozen or two, and were almost all Fujiwara, except for a few Minamoto (of course, aristocratic families). The five or six highest offices were reserved for lineage that traditionally might reach the five class court rank, senior offices known as *hugō*; a group that also included men of the Fourth Rank who served on the Council of State. Lower on the scale, but also among the privileged nobles, were those of the Fourth Rank (ministers, for example) and Fifth Rank (governors of large provinces, among others).

Although the wealth of the aristocracy came from a variety of sources, well into the eleventh century its major source was income attached to rank and office. In the eleventh century, however, the lower ranks of the nobility seem often to have received little or nothing in the way of official income, depending for their livelihood on service in the households of the great aristocrats, who had concentrated most of the government's resources in their own hands. There was, in addition, some income obtained from landholdings called *shōen* (estates). It was this small, ancient, completely self-sufficient system of aristocratic civil officials, living mostly in aristocratic estates, that produced other directly or through patronage most of what we think of as Heian aristocratic culture, which is discussed in Chapter 1 by Helen McCullough.

The monopoly of power held by the Fujiwara continued until 1086, when Go-Shōwa came to the throne, the first emperor in 120 years.

whose mother was not a Fujiwara. During his short reign he reasserted monarchical power. For the next century until the end of the Heian period, the Fujiwara, while continuing to hold the post of regent and other high offices, had little actual power being kept in check by three strong emperors (Shōwa, Toba, and Go-Shōwa). Each of these three, after a relatively short reign, abdicated, took up residence in a "cloister" (*in*), and established the Administrative Office of the Heian Period Empire (*in-shū*). This office, in its greater measure of private and public functions, resembled the Administrative Office (*kanbōkan*) that had been created much earlier by the Fujiwara and other noble families to manage their family affairs, even to the formation of a guard unit and close relationships with warrior families. This organization enabled the retired emperors to develop more effectively landholding and other resources for the support of the imperial family and to hold the upper hand over the Fujiwara and dominate the court as late emperors. As father or grandfather of the reigning emperor, the senior retired emperor played a regional role, dominating not only the emperor but also any younger retired emperor. He dispensed the Fujiwara regent as the acknowledged authority in national affairs. This practice of political domination by the senior retired emperor, known as *in*, "cloister government," is the subject of Chapter 4 by G. Cameron Hurst. The shift of power to the co-emperors can be traced to another phase in the old and flow of political thought between the imperial law and noble families with which it accompanied, a pattern that was already familiar in the Yamato clan period and in the Nara court.

Perhaps the greatest synthesis of the Chinese state was its capital, an enormous walled city laid out in a symmetrical grid pattern demonstrated by the huge buildings of the imperial palace compound. The plan was a most impressive symbolic representation of imperial grandeur. Kan'ei's new capital, Heian-kyō, following this model, was designed to make a powerful statement. This, it was, nearly ambitious and too costly, for it was never possible to fill out the complete grid. But while earlier capitals were all short-lived, Kyoto remained the imperial capital for more than a thousand years, from 794 to 1868. Until the twentieth century it was the only real city in Japan. Chapter 1, by William McCullough, is devoted to a description of the capital, its plan and architecture, its economy and commerce, its population and the social world of noble households.

the existing central office. Or, in some instances, the emperor and his circle may have seemed to bring the functions in question under more immediate control. Many of the offices provided for by the statutory code seem insignificant, either because they were not considered essential or because the government had insufficient resources to keep them in operation. By the end of the ninth century half of the central government's central offices had been abolished and the number of officials was much reduced.

The primary mission of the provincial government office and its subunits, the district offices, was to collect local products in the form of taxes and forward them to the capital. These products, including rice and other foodstuffs, were all of the goods and services needed to support officials of the central government and supply the specific needs of the capital and its elite residents, households, and local products such as silk, iron, paper, medicine, and many other goods. Rice was collected not only by direct taxation, but also as rental on rice land lost out by the provincial government. Rice was also collected on land not lost out to cultivation for planting in the spring. At the beginning, census and military service were also part of an obligation in Chapter 3, "Land and Society." These items discuss how this all important tax structure of the beginning of Heian underwent continual changes during the following centuries.

The provincial capitals were designed as small versions of the grid plan of the Heian capital. Detailed regulations for the staffing and operation of the provincial government, described by Caroline Eklav in Chapter 2, "Provincial Administration and Local Issues in Early Heian," indicate the importance central officials attached to the province's mission. A decree of her specific a large and specialized staff for the provincial office to perform various administrative functions and compile the required annual reports, tax-gain inventories, list of estates, number of taxable households, average number cultivation, percentage of crop damage, and so forth.

Responsibility for the administration of a province was entrusted to a governor selected from the middle ranks of the Kyoto nobility and appointed usually for five years. He was accompanied in his duty by a number of staff members, but most of the officials in the provincial headquarters were members of the local elite in positions that, by and large, were permanent and hereditary. It was usually difficult for the governor to prevail against the interests of the

locally based officials. Increasingly the governors were absentees, the province a fiefdom, and the executive function left to a deputy. The subprovincial district offices were staffed entirely by local gentry. As a consequence, the administration of land and the collection of taxes were carried out by locals who, backed by government,

landholding. Although the structure of a provincial office was to shield local revenues for the benefit of the central government, it did not shield them from the demands of investors between capital and country. Some governments sought the profit, some purchased it, with the expectation of enriching themselves. As a consequence of these competing interests, the share that went to Kyoto declined steadily.

In the attempt to secure its income, the government set a revenue quota for each province, changing the government with the responsibility of meeting the contractual interest. In effect this policy recognized the provincial government as a contractarian unit with tax obligations to the central government. It was permitted to make certain changes in the tax system, adding new taxes or occasional levies, to meet its quota. This was a significant departure from the principle of the statutory code of a national, uniform tax system. Minors argued that the modifications in the tax system, while abridging provisions of the code, were changes that better met the capital's needs and, at the same time, were more efficient and better fitted the rural economy. The changes succeeded at length in stabilizing the government's income. However, the quotas were set using the tax base as it stood about the year 900. As a consequence, Minors pointed out, the central government did not benefit from the increase in agricultural output brought about by expansion of acreage and by higher yields produced by improvements in agricultural methods. Among the improvements were the introduction of an annual-dwain pike with mudboard, the use of draft animals, better fertilizer, and other innovations discovered by Minors.

The system of allowing rice fields on the basis of census registration operated reasonably well in the Nara period, but modifications came a half dozen years. Scholars have suggested a variety of causes for the suspension of allocation. Minors demonstrated that the primary reason was the shortage of land available for distribution. Population had increased by more than a million during Nara, creating a demand for allocations that the government could not meet.

#### INTRODUCTION

Since only in the Nara period the government had encouraged the opening of new rice fields, and much land continued to be reclaimed. Because of the high cost of developing virgin rice land, the government was obliged to tax an increase, to grant dwellers permanent possession of reclaimed land, the source of many of the first shiro estates. In the Heian period, however, shiro were created, in effect, when the central government reduced the number of tax payments on segments of land from the provincial government to a religious institution or a noble family in the capital. Frequently there was an increase in the number of shiro established by aristocrats. Local dignitaries or land managers were often in conflict with provincial officials over land rights, management authority, and tax impositions. They tried to prevent the enforcement of provincial authorities by commanding rights (shiki) to the land under their control to a Kyoto aristocrat or a major religious institution as "protector" (shiki) while retaining hereditary rights of management and control of the cultivation. In return for a fee or a share of the shiro's income, the noble sought to prevent the rights claimed by the local manager. If the noble could not command enough influence or court to accomplish this task, he might make a further commendation to a member of the imperial family or one of the more powerful Fujiwara or to a great temple (shiki). By late Heian, nearly half of the agricultural land had become shiro in this way. The privatization of land, or rights to land, was carried out, for the most part, within the permission of the statutory code and was usually well supported by documentation.

The greater part of the agricultural land may have remained in the public domain under the administration of the provincial headquarters—designated as *shirojiki* (provincial domain)—but also probably provided most of the necessary support of great nobles, religious institutions, and even the imperial family. Emperor Go-Suzaku in 901 ordered a major nationwide registration of shiro to examine their legality and rule on their own exemption status. Such inquiries, which had begun as early as the ninth century, continued periodically until the end of Heian. During the course of land parcels to shiro or *shirojiki* status was a continuous process. Also in frequent dispute was the question of which parcels of shiro land were liable for which provincial levies. Issues such as these were usually pursued in the unrelenting struggle of the central government to control local officials and nobles. But, lacking effective means of coercion, the authorities gradually lost ground. Thus, landholding and tax quotas

I don't know, but modern Japanese emperor has Jomon/Emishi/Ainu Y-DNA. Their Y-DNA in general seems to be very common, so many of them clearly enjoyed great reproductive success. I'm guessing many of them became warriors and later daimyo. It's certainly wasn't a genocide like with European farmers.





personal cost of the moves; and we can perhaps assume that such was one of Kammu's chief objectives.<sup>3</sup> The move to Heian was both a continuation of, and a conclusion to, a century and a half of homogeneous historical development – in that sense, an apt symbol for the reign of the sovereign who presided over the construction of the new capital and occupied the throne for the first dozen years of his life. Kammu was the last of a line of puissant, capital-building monarchs who were able to mobilize the entire country's wealth and military power for national or dynastic purposes. After him, the limelight of central political history shifted steadily and rapidly away from the person of the sovereign toward erstwhile holders of nominally subordinate court posts, roles men whose growing power at length confined their suzerains to largely ritualistic and ceremonial functions. By the time death ended the reign of Kammu's grandson Nimmyō (810-50, r. 833-50), the Northern House of the Fujiwara clan was well on its way to complete domination of both the emperor and the organs of his statutory government.

Kammu may have been the most powerful ruler the imperial line ever produced. He was a mature man and an experienced official when he came to the throne in 781, trained in the Confucian pedagogic tradition to what appears to have been a sober passion for government. The official chronicler notes that he had no use for "literary floweriness," and he appears to have been equally uninterested in the kind of extravagant Buddhist devotion that had nearly bankrupted the state under Shōmu and Kōken/Shōtoku. It is characteristic of him that his reign is remembered chiefly not because of grand temples, magnificent art, or superlative literature, but for its accomplishments in city building, war, and governmental reform.

Kammu was able to impose his will on the imperial court not only because of his personal qualities, but also because of circumstances, partly fortuitous and partly of his own making, that left him relatively free of influence from the old-line high nobility. Political history until the middle of the eighth century had been characterized by the interaction between, on the one hand, an emperor who was thought of as possessing absolute authority, and, on the other, a powerful body of noble clans, based in the Council of State (*Dajōkan* or *Dajōkan*), who wielded the government's executive authority. But after the downfall of Fujiwara no Nakamaro (706-64) of

<sup>3</sup> Sawayama Haruo, ed. (*Kōtai o kangensu*) *Heian no miyako* (Tokyo: Yoshikawa Kōbunkan, 1991), pp. 1-5.

the Southern House (Nanke) in 764 and the reconstitution of the government under Dōkyō (d. 772), men of lesser, "bureaucratic" clans (Kibi, Ishikawa, Isonokami, etc.) entered the central councils of government, and the ability of the Council of State to control and gain say the emperor was markedly reduced.

Heir to that development, Kammu carried it to its furthest extent. Both he and his father owed their positions to the backing of Fujiwara leaders – notably Nagate (714-71) of the Northern House (Hokke) and Momokawa of the Ceremonials House (Shikike) – who, in concert with other nobles, seem to have sought a change of imperial line as a means of checking the decay associated with Empress Kōken/Shōtoku (in the Temmu line of emperors), a process that was threatening both their political and their economic well-being. (See Figure 1.2: Genealogy of the Four Fujiwara Houses.) But by the early years of Kammu's reign, Momokawa and most of the other influential Fujiwara were dead, and Kammu subsequently saw to it that a new generation of clan leaders was not given the opportunity to establish its hegemony at court. He was aided by the enormous costs to the nobility of the successive moves of the capital, and by great military campaigns in the northeastern part of the country. His success in maintaining ascendancy may also have been related to his lack of blood-kinship ties with the Fujiwara or any of the other leading clans; and it must have been aided, too, by his skillful creation of a small, privileged group of supporters tied to him by kinship, by marital alliances, and by the large land grants he had begun making to his favorites as early as 793. (He was particularly generous in his treatment of relatives of his mother and grandmother.)

That Kammu enjoyed substantial freedom from clan control may be inferred from the fact that leading governmental offices were either left vacant or entrusted to imperial family members during much of his reign. The post of Minister of the Left, the highest regularly filled office in the court government, remained vacant throughout all but the first year of Kammu's rule; after the death in 796 of Tsugutada (the Southern House Fujiwara who may have been the chief promoter of the move to Heian), the post of Minister of the Right was similarly vacant until 798 and was then occupied until the end of the reign by Kammu's cousin Prince Miwa (737-806); the post of Palace Minister was vacant at Kammu's accession and never thereafter filled; and the post of Major Counselor, the fourth highest in the government, was held from 796 on by another of Kammu's cousins, who shared it with Ki no Kosami

others were agriculturalists at least as early as the eighth century and possibly from Yayoi times (roughly 300 B.C.E.-300 C.E.).<sup>4</sup> For the Japanese, however, their most notable cultural characteristic may have been their fierce, brutish nature. This attitude seems to underlie an imperial order, quoted in the *Nihon shoki* (the first official history of 720), which dispatched the legendary Yamatotakeru no Mikoto against the Emishi during the reign of Keitō (traditionally, r. 71-130). In its description of Emishi character and custom the order is an almost verbatim reproduction of Chinese descriptions of barbarian people. But though it is doubtless anachronistic or wholly apocryphal, its contents may be taken as an expression of a view commonly accepted at court in the latter half of the seventh cen-

ture – one perhaps discernible even today in histories accounting for the distinctive “brutality” (*sungyaku*) of Japan’s eastern warriors by reference to their experiences in battles against these foes.<sup>5</sup>

I hear that the eastern outlanders are by nature fierce and wild, and that their chief interest is violent assault. Their villages lack chiefs, their settlements lack heads. Coveting territory, they all rob each other. Further, there are evil deities in the mountains and perverse devils on the plains. They obstruct passage at intersections and block the roads, causing great affliction on people.

The fiercest of those eastern outlanders are the Emishi. Men and women live mixed together, nor is there distinction between father and son. In winter they lodge in holes; in summer they dwell in nests. They wear furs and drink blood; eldest and younger brothers are distrustful of each other. Climbing mountains they are like flying birds; running through grass they are like furry beasts in flight. They forget benefits received but always requite wrongs suffered and for that purpose conceal an arrow in their topknots and wear a sword under their robes. Sometimes they band together and invade the border regions; sometimes they spy out opportune times in agriculture and sericulture and rob the people. If attacked, they hide in the grass; if pursued, they go into the mountains. Consequently, they have never since ancient times been subject to the transforming royal influence.<sup>6</sup>

The Emishi lived for the most part in tribal groups, but Japanese cultural and political influences, which had penetrated the Fuku-

<sup>5</sup> Takahashi Takashi, *Emishi: Anata itokokujin no rekishi*, Chitō shinshe 514 (Tokyo: Chitō Bunko, 1960), pp. 7–8.

<sup>6</sup> See, for example, Inoue et al., eds., *Nihon rekishi sashō*, p. 537.

<sup>7</sup> *Nihon shoki*, ed. Sakamoto Taro, Iemaga Saburo, Inoue Minatada, and Ono Susumu, vol. 67 of *Nihon koten bungaku sashō* (Tokyo: Iwanami shoten, 1977), p. 300; passage cited in Takahashi, *Emishi*, p. 9; translated by W. G. Aston, *Nihongi: Chronicles of Japan from the Earliest Times to A.D. 697*, reprint of 1896 ed. (London: George Allen & Unwin, 1956), part 1, p. 302 (translation revised).

shima area as early as the fourth century,<sup>8</sup> impelled some of them to become agriculturalists, with leaders who might hold appointments as local officials of the statutory regime. As the Japanese pushed their administration and settlers farther northward and eastward after the Taika Reforms of the mid-seventh century, relations with the Emishi deteriorated, and there were sporadic eruptions of violence – isolated attacks of one upon the other, killings, and warfare. But it was not until 780, the year before Kammu’s accession to the throne, that matters came to a head. In that year, just as Japanese forces were preparing to attack the Emishi stronghold of Isawa (about fifteen miles due north of modern Hirainami in Iwate Prefecture), they were confronted by the revolt of a powerful Emishi ally named Korcharu no Azamaro, who held a Japanese provincial title. Their leaders were

...and a substantial reduction in the size of these allowances. The ...

Although the growth of the hospital has been checked ...

...the official documents by the government when the ...

...had and others an important role in the functioning of the ...

...the public records of the hospital ...

...the activities of the hospital ...

Table with columns for various categories and rows for different departments or units.

Figure 1 - Statement of the Hospital, House of the ...

...the total number of patients ...









Washington Bureau of Investigation, and in the course of the investigation... (The text continues with a detailed account of the investigation, mentioning various individuals and their activities.)

also in the course of the investigation... (The text continues with further details of the investigation, including mentions of specific dates and locations.)







that followed the collapse of the T'ang empire at the beginning of the tenth century and the shift of an impoverished eastern region's attention to internal affairs left little room for the practice of traditional diplomacy. In his proposal of Yao, Michienze cited as justification for promulgating a foreign policy that had endured by his time the nearly three centuries the chaotic disorder accompanying the decline of the T'ang Empire. He also mentioned the benefits of trade to China.

A Report That the Members of the Council of Five Decide on the Death of a Minister to the T'ang  
Last year in the third month, the eunuch Wang Ho brought a letter from the monk Ch'iao, who is in China. It described in detail how the Great T'ang is in a state of decline, and reported that the emperor is not at all concerned of the rebellion, and foreign enemies have ceased to come. Although Ch'iao is surely a wandering monk, he has shown great loyalty to our court.

Interrogating monks from the past, we have observed that some of the monks sent to China have lost their lives or are and others have been killed by pirates. Still, from their actual visits to China have some yet had to suffer from hunger and cold. According to Ch'iao's letter, however, that which has now happened now seems likely to occur. We hardly require that his letter be distributed to all members of the Council of Five and the professors at the university so that they may carefully read it and consider the merits of his proposal. This is a matter of national importance and not merely of personal interest.

The fourteenth day of the ninth month, in the sixth year of the Kangpi (in Shai).<sup>10</sup>

Although it may be supposed that Michienze did no more than state a generally accepted view of the current diplomatic situation, and although he addressed his request simply to provide a basis for the formal adoption of a policy that had already been decided on, the implied message was fundamentally sound and especially convincing, very likely, to a somewhat impressionistic court that may have been less than eager to undertake the huge expenses of outfitting and dispatching an embassy.

By the T'ang dynasty was coming toward its final collapse in getting along with it the remnants of the relatively stable and orderly empire of which it had been the founder and cause. The last hundred Chinese years at the time was in no shape to receive foreign embassies, and its great empire was no longer the military threat it had been in the seventh and eighth centuries, when it and

<sup>10</sup> *Ch'ien Han-shu*, *Shih-shu* and *Shih-shu* (in *Shih-shu*), pp. 147-148, 148b-149b.

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In Shih-shu official records of events on the verge of attacking Japan, Wu, south, Sui, and other states, and piracy were endemic in the continental region of East Asia, preparing the way for the vast upheavals of the tenth century, when all the old regimes were swept away by new and sometimes very different powers. It was a dangerous, confusing world, and a country that could stand to stay clear of it was doubtless well advised to do so.

The perils of the voyage to China mentioned by Michienze seem, at least in retrospect, not to have been insurmountable. Only one of the earlier Japanese embassies to the T'ang court seems to have made the crossing and return completely unscathed, and some suffered catastrophic losses of life and property. But the dangers of the sea may well have been even more intimidating to Michienze's day than they had been in the seventh century, when some embassies seem to have followed the longer but safer northern route across the Korea Peninsula, along the west coast of Korea, and then over to the vicinity of T'ung-chow at the base of the north coast of the Shantung peninsula. The seventh century was also a period of relative stability in East Asia, when strong governments in China and Korea were presumably able to exercise some control over the piracy that Michienze cited as one of the reasons for his proposal.

In the Shih-shu, however, the great crisis of the Korean peninsula fell under the control of Japan's lightning advance, the increasingly hostile state of Silla. Therefore, embassies apparently found it preferable usually to follow a westerly route, making for ports on the coast of central China either indirectly via the islands south of Kyushu or, later, directly across the East China Sea. The latter direct route would be quicker if all went well but was also more dangerous, involving two hundred miles or more of navigation across a body of water notorious for its great storms. The route became even more hazardous after the middle of the eighth century as disorder grew in China and Silla, raising wherever necessary had been imposed on official activity, and toward which China itself was drawn and held. By the last half of the ninth century, pirates were making even the passage along the Sea of Okhotsk from Shantung (in present-day Chiao) to Hokkaido unsafe for official travelers.<sup>11</sup>

<sup>11</sup> *Shih-shu* official relations with China in the eighth and ninth centuries, on the words by Michienze, and the words by Michienze, in *Shih-shu*, pp. 147-148, 148b-149b. The continuation of the Japanese mission to central Shantung's culture and commerce, however, the more direct approach mentioned in the text and previous article of *Shih-shu* seems to be the route, on the same route and in much the same manner, as *Ch'ien Han-shu* (in *Shih-shu*), pp. 147-148.

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The cessation of official relations with China did not bring a halt to intercourse between the two countries. Private Chinese traders had been a familiar sight in the Dan-shi port on the Bay of Hakata since the first half of the sixth century, and they continued to come now as before carrying the material and intellectual products of the continent and also providing incidentally responses for Japanese Buddhist monks traveling to China for study. During the first half of the seventh century, it was the Japanese government, apparently for reasons of economy and in response to demands of protection and foreign attack, adopted a semi-isolationist policy severely restricting the frequency with which Chinese traders were allowed to visit Japan, by the second half of the century unauthorized travel overseas by Japanese had also been banned. But by the end of the century enforcement of trade and travel restrictions, which had been sporadic in any case, was being further accentuated by a weakening of the central government's control of the provinces and by the strengthening of alternative ports free to some extent from the supervision and restrictions of government officials. Although the trade seems to have been somewhat curtailed, for instance, by that conducted by contemporary Arab traders of the Unayyid and Abayid empires, it meant that Japan remained open to the stimulation and influence of its surrounding world.

Under the statutory system of private foreign trade that the government sought to enforce in the tenth century, Chinese merchants were restricted entirely to the Dan-shi port in Kyushu, which they were allowed to visit only once in three years. The conditions under which trade was conducted at the port worked hardest on the disadvantage of merchants, forcing them to sell their choicest goods on seasonless credits to the government at prices determined by it.

Thus they were exposed to the often realized threat of confiscation, and placed at the mercy and whim of corrupt officials. The appearance of unofficial ports within close proximity to government main ports and low official Chinese merchants a more attractive and profitable alternative to the Dan-shi trade. By the eleventh century they had begun to take full advantage of the opportunity, providing through the *shio*-port prohibition to and around the coast a supply of imported goods for Kyoto with certainty that was quite possibly smaller and more abundant than anything the supposedly restrictive official system of trade had ever permitted. The principal private ports engaged in the China trade during the eleventh century were at Hakata, Hakata, and Koshi, all just across an increasing strait

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from the Dan-shi trading and diplomatic office (the *Kiuhaku*) on the Bay of Hakata, but there were similar ports elsewhere in Kyushu and also opposite the capital on the Japan Sea coast of Honshu.

The China trade seems to have brought to Japan mainly amulets, medicines, fancy silk fabrics and other luxury items, and manuscript and printed texts in both Chinese (the latter imported as early as 697, when a Japanese monk returned from China with a printed edition of the Buddhist Tripitaka), but it also may have included some items the former exchanged during the eighth and ninth centuries between the Japanese and Chinese courts in their official relations as purchased by individual members of the embassies in China (silk, cosmetics, arms and armor, musical instruments, and such valuable objects as an iron measuring scale). In return, the Japanese are known to have sent to China by the same official and unofficial routes pearls, yellow amber, and agate, and Japanese regulations specified silver, with bronze, "iron," "cinnabar oil," "hemp fiber (sarcenet)," and gill (imported in part of an embassy's "return" to the Chinese court).<sup>12</sup>

In the first half of the tenth century, following the collapse of the T'ang empire, Japan's chief commercial and cultural ties with China appear to have been concentrated in the successor state of Wu-chieh (907-960), one of the "Ten Kingdoms" occupying an economically rich area in southern China - the Ch'ing-wei area, which included the present provinces of Kwang-chow (the southern Yunnan, south of Shanghai) and Kwan-chow. It also included the former Buddhist empire of Min-shan T'iao-ch'iao, which, together with the Wu-chieh successor in the north, was a principal pilgrimage objective of Japanese Buddhist monks during the Heian period. Perhaps encouraged by the founder of the state, Ch'iao Lin (909-925), himself a former *shio* merchant, aggressive traders from the sea only on established commercial relations with the Khitan, Po-hai, Silla, and Koryu. Some time after the year 925, when their routes are recorded as having opened to free navigation between 925 and 926. More than once the Wu-chieh king sought to establish official relations with the Japanese court, dispatching personal letters and gifts to the emperor and his ministers, but the gifts for the emperor were returned and the king's overtures rebuffed.

The king of Wu-chieh was named Buddhist, and the *Shih-shu* in the late, Ch'iao Lin (947-955), seeking to maintain the terms of the

<sup>12</sup> *Shih-shu*, in *Shih-shu*, pp. 147-148.

T'iao-ch'iao had during the proscription of Buddhism instituted in 945 by the T'ang emperor Wu-tsung (940-955), sent a request for recognition to the Buddhist Temple, headquarters of the Tendai (T'iao-ch'iao) school in Japan. In 955 the request was responded by dispatching the monk Nichien with an unspecified number of men for the king. Nichien returned to Japan four years later, bringing with him Buddhist and other texts and also one of the *shio* small state made by Ch'iao Lin in an act of devotion imitating the same



It's pretty funny, though. Now you have Japanese identifying more with Jomon and their haplogroup D rather than Yayoi just to be different from Koreans, lol.

[https://en.wikipedia.org/wiki/Japanese\\_clans#China](https://en.wikipedia.org/wiki/Japanese_clans#China)

>Yamato no Aya clan (東漢氏) - descended from Achi no omi, a great-grandchild of Emperor Ling of Han of the Chinese Han dynasty.

[https://en.wikipedia.org/wiki/Achi\\_no\\_omi](https://en.wikipedia.org/wiki/Achi_no_omi)

Achi no omi (阿知使主, 3rd century – 5th century), was a great-grandson of Emperor Ling of Han who settled in Japan with his son Tsuga no omi. He became the founding ancestor of the Yamato no Aya clan.[1] His name is also recorded as 阿知吉師.

From the Nihon Shoki (289 AD):

20th year, Autumn, 9 month. Achi no omi, ancestor of the Atahe of the Aya of Yamato, and his son Tsuga no omi immigrated to Japan, bringing with them a company of their people of seventeen districts.[2]

[https://en.wikipedia.org/wiki/Hata\\_clan](https://en.wikipedia.org/wiki/Hata_clan)

The Hata clan (秦氏) was an immigrant clan active in Japan since the Kofun period (250–538), according to the history of Japan laid out in Nihon Shoki.

Hata is the Japanese reading of the Chinese surname Qin (Chinese: 秦; pinyin: Qín) given to the State of Qin and the Qin dynasty (the ancestral name was Ying), and to their descendants established in Japan. The Nihon Shoki presents the Hata as a clan or house, and not as a tribe; only the members of the head family had the right to use the name of Hata.

The Hata can be compared to other families who came from the continent during the Kofun period: the descendants of the Chinese Han dynasty, through Prince Achi no Omi, ancestor of the Aya clan, the Sakanoue clan, the Tamura clan, the Harada, and the Akizuki clan, as well as the descendants of the Chinese Cao Wei Dynasty through the Takamuko clan.

What's even your point? Like, what do you even want to discuss?

Emishi

<https://en.wikipedia.org/wiki/Aterui>

Aterui (アテルイ, 阿弖流爲) (died 21, AD 802 in Enryaku) was the most prominent chief of the Isawa (胆沢) band of Emishi in northern Japan. The Emishi were an indigenous people of North Japan, who were considered hirsute barbarians by the Yamato Japanese.

Aterui was born in Isawa, Hitakami-no-kuni, what is now Mizusawa Ward of Ōshū City in southern Iwate Prefecture. Nothing is known of his life until the battle of Sufuse Village in 787. In 786, Ki no Asami Kosami was appointed by the Emperor Kanmu as the new General of Eastern Conquest and given a commission to conquer Aterui. In June 787, Kosami split his army in two and sent them north from Koromogawa on each side of the Kitakami River hoping to surprise Aterui at his home in Mizusawa. Burning houses and crops as they went they were surprised when Emishi cavalry swept down from the hills to the East and pushed them into the river. Over 1,000 armored infantry drowned in the river weighed down by their heavy armor. In September Kosami returned to Kyoto where he was rebuked by the emperor Kammu for his failure.

Another attack in 795 was unsuccessful as well and it was not until 801 that any Japanese general could claim success against the Emishi. In that year Sakanoue no Tamuramaro, who had previously been appointed to the positions of Supervisory Delegate of Michinoku and Ideha and Governor of Michinoku, General of the Peace Guard and Grand General of Conquering East-Barbarians (Sei-i Taishōgun), was given a commission by Emperor Kanmu to subjugate the Emishi. He and his 40,000 troops were somewhat successful as he reported back to the emperor on September 27, "We conquered the Emishi rebels."

But still the Emishi leaders Aterui and More eluded capture. In 802, Tamuramaro returned to Michinoku and built Fort Isawa in the heart of Isawa territory. Then, on April 15, he reported the most important success of all in this campaign: The Emishi leaders Aterui and More surrendered with more than 500 warriors. General Sakanoue delivered Aterui and More to the capital on July 10. Despite General Sakanoue's pleadings the government, "cut them down at Moriyama in Kawachi Province".

This was a major moment in the history of the Emishi conquest. Before this time, the Japanese had adhered to a policy of deporting captured women and children to Western Japan then enticing their warrior husbands and fathers to join their families in their new homes. Captured warriors had not been killed either. The executions of Aterui and More are thought to have been responsible for the fierce resistance by the Emishi over the next hundred years or so. The Yamato Chotei acted this way probably out of fear for Aterui military prowess, and according to some Japanese, Aterui was deported outside of the capital before his execution due to the North-East Deamon's Gate superstition from Onmyodō, and so it would have been an attempt by Emperor Kanmu to protect the Capital against the ghost of Aterui.

The head of King Aterui was buried at Katano-jinja, a shrine who may have been linked with Aterui's ancestors, by shōgun Sakanoue no Tamuramaro, out of respect for his enemy. Annual private ceremonies have been held for King Aterui by the Shinto priests for the last 1200 years. For many Japanese, he was long demonized as the "Lord of the Bad Road" (悪路王 Akuro-ō). "Aku" can also be mean "ferocious" and "strong", not only "evil".

[https://en.wikipedia.org/wiki/Princess\\_Mononoke](https://en.wikipedia.org/wiki/Princess_Mononoke)

Princess Mononoke (Japanese: もののけ姫, Hepburn: Mononoke-hime, "Spirit/Monster Princess") is a Japanese animated fantasy film written and directed by Hayao Miyazaki, animated by Studio Ghibli for Tokuma Shoten, Nippon Television Network and Dentsu, and distributed by Toho. The film stars the voices of Yōji Matsuda, Yuriko Ishida, Yūko Tanaka, Kaoru Kobayashi, Masahiko Nishimura, Tsunehiko Kamijo, Akihiro Miwa, Mitsuko Mori and Hisaya Morishige.

Princess Mononoke is set in the late Muromachi period (approximately 1336 to 1573) of Japan with fantasy elements. The story follows the young Emishi prince Ashitaka's involvement in a struggle between the gods of a forest and the humans who consume its resources. The term "Mononoke" (物の怪) or もののけ is not a name, but a Japanese word for a spirit or monster: supernatural, shape-shifting beings.

In Muromachi Japan, an Emishi village is attacked by a demon. The last Emishi prince, Ashitaka, kills it before it reaches the village, but its corruption curses his right arm. The curse gives him superhuman strength, but will eventually spread through his body and kill him. The villagers discover that the demon was a boar god, Nago, corrupted by an iron ball lodged in his body. The village's wise woman tells Ashitaka that he may find a cure in the western lands Nago came from, but he cannot return to his homeland. Before Ashitaka leaves, his sister Kaya gives him her crystal dagger so that he will not forget her.



[https://en.wikipedia.org/wiki/Takebayashi\\_Takashige](https://en.wikipedia.org/wiki/Takebayashi_Takashige)

Takebayashi Takashige (Japanese: 武林 隆重, 1672 – March 20, 1703) was a Samurai in the early Edo period of Japan. He was involved in the revenge of the Forty-seven rōnin incident (also known as the Akō incident) as one of the rōnin. Takashige was originally a subordinate of the daimyō Asano Naganori, master of Akō Domain.

Takashige was born in Ako in 1672. His family was originally from Hangzhou, China. His only brother was Takebayashi Tadataka. His grandfather Watanabe Kotonori was a Ming dynasty soldier. After he was captured by the Japanese forces during the Japanese invasions of Korea, Kotonori settled down in the Hiroshima domain where he served the Mori clan as a physician. Later, the family moved to Ako domain. Takashige's surname Takebayashi(武林) is an alternative and indigenous name of Hangzhou.

The Samurai with the oldest recorded male lineage was Takebayashi Takashige of Chinese descent. One of the Chinese philosopher Mencius's descendants became part of the 47 ronin, Takebayashi Takashige. A Chinese soldier Meng Erkuan from the Meng family was captured in Korea in the Imjin war and taken to Japan becoming a doctor for the Asano clan. Meng Erkuan changed his name to Watanabe Kotonori and married a Japanese woman. His grandson was the samurai Takebayashi Takashige who joined the 47 ronin and seppukued himself with the other ronin. Mencius's main line of descendants were part of the Chinese nobility and had a hereditary title and pensions and still live in China like the Confucius, Zengzi and Yan Hui families.

<https://en.wikipedia.org/wiki/Saich%C5%8D>

Saichō (最澄, September 15, 767 – June 26, 822) was a Japanese Buddhist monk credited with founding the Tendai school of Buddhism based on the Chinese Tiantai school he was exposed to during his trip to Tang China beginning in 804. He founded the temple and headquarters of Tendai at Enryaku-ji on Mount Hiei near Kyoto. He is also said to have been the first to bring tea to Japan. After his death, he was awarded the posthumous title of Dengyō Daishi (伝教大師).

Saichō was born in the year 767 in the city of Ōmi, in present Shiga Prefecture, with the given name of Hirono.[1] According to family tradition, Saichō's ancestors were descendants of emperors of Eastern Han China;[1] however, no positive evidence exists for this claim. The region where Saichō was born did have a large Chinese immigrant population, so Saichō likely did have Chinese ancestry.[2]

<https://en.wikipedia.org/wiki/Ko-Shint%C5%8D>

Ko-Shintō (古神道) refers to the diverse animism of Jōmon period Japan which is the alleged basis of the Ainu Religion but distinct from the Yayoi-derived Shinto. The search for traces of Ko-Shintō began with Restoration Shinto in the Edo period. Some sectrian movements which claim to have discovered this primeval way of thought are Oomoto, Izumo-taishakyo, and Shinrikyō. They propose that Ko-Shinto was of Yayoi origin and distinct from the Jomon or Ainu.[1]

The Sino-Japanese word ko (古) means "ancient or old"; shin (神) from Chinese shen, means "spiritual force" or simply "spirit", often translated as "deity" or "god"; and tō (道) from Chinese Tao, means "The Way". Thus Koshintō literally means the "Ancient Way of the Gods". The term Shinto itself originated in the 6th century (to distinguish it from continental ideas such as Buddhism and Taoism then being introduced).

There are no records of "pure" Koshintō in early Japanese literature. By the time Japan was producing literature, its native religion had already intermixed with Taoism and Buddhism. Medieval development meant that Shinto was integrated into Buddhist symbology.[2]

Koshintō research began at the same time as examinations into Early Buddhism. In this era, Japan's shrine rituals were being "purified" of their religious nature and turned into national forms, a process called State Shinto today. Religionists began looking for the origin of these forms in a primitive "nature religion".[3] Early folklorists such as Kunio Yanagita were also seeking a purely Japanese tradition.

Onisaburo Deguchi, the founder of Oomoto, was an extremely influential Koshinto researcher in the Imperial period. He influenced nearly all modern Koshinto lines except for that of Takuma Hisa. Such research continues today and is often connected with aikido and other martial arts.[4]

The following is deduced from studying the language of the Kojiki and Nihon Shoki which does not appear in any Chinese philosophy:

In Koshintō, the present world or utsushiyo is put in contrast to the eternal world or tokoyo. All individuals possess a tamashii (Ainu: ramat), meaning a mind, heart, or soul. A tamashii without a body is called a mitama. Those whose tamashii has the nature of kami (Ainu: kamuy) are called mikoto.

In the Age of the Kami, or Kamiyo, the Earth was ruled by kami, whose forms were akin to humans, but had pure hearts and spoke in the language of kotodama.

The word Shinto is literally borrowed from the Chinese word Shendao. Shendao was used in China to refer to Shenism (Chinese folk religion). There is no indigenous Japanese term for the religion and Shinto has influences from Shenism and from Daoism both of which are Chinese religions like holy mountains, use of Talismans.

Daoist influence in Shintoism

[https://www.academia.edu/35563748/Bjonback\\_Japan\\_as\\_Tantric\\_Kingdom.pdf](https://www.academia.edu/35563748/Bjonback_Japan_as_Tantric_Kingdom.pdf)

What do you mean "despite"? Shinto is influenced by Chinese Daoism and Shenism and its very name, Shinto is a loanword from the Chinese word Shendao which was used to describe Chinese folk religion, Shenism. Pre-Chinese influenced Japanese religion does not exist anymore

Shinto is heavily influenced by Chinese Daoism, from the use of talismans to sacred mountains, yin-yang divination, to anti-Buddhist polemics and even the name Shinto is a direct loanword of the Chinese word Shendao which was used to describe Chinese folk religion (now called Shenism). Shinto is not the same as the animism that pre-Chinese influenced Japan practiced which wasn't called Shinto. Shinto isn't a Japonic word.

linking the emperor to Heaven and the Pole Star. In China, the emperor was responsible for the welfare of his realm, so it was important for him to ensure that human and natural cycles were in harmony. For this purpose, the emperor used the services of *yin-yang* masters, as well as an elaborate symbolism drawn from Daoism and other Chinese sources.

## DAOISM AND DAOIST INFLUENCE IN JAPAN

When Japan came into contact with China, from the third century and especially over the next few centuries with the arrival of Buddhism, this island country received a great influx of Chinese culture and religion. The *Daodejing* and *Zhuangzi* found their way to Japan, but not as major texts for popular consumption. As seen in the previous chapter, the most prominent tradition was Buddhism, through the medium of tribute from the Korean kingdom of Paekche. Some Chinese people, as well as Koreans who knew the Chinese language, brought with them not only the “treasure” of Buddhism but also the language, culture, and folk customs and practices of China.

Some scholars have seen much Daoist influence in the way that the Japanese court adopted and adapted customs from the Chinese court. On this question, opinion is divided. Anna Seidel has warned that “what many authors... call Taoist practices at the Japanese court—divination, five-element sciences, time-keeping, calendar-making, astrology, prognostication, omen-lore, etc.—were Chinese traditions cultivated at every court... These traditions [called *onmyodo* in Japan]... exerted a great influence on Taoism; but they are a pan-Chinese branch of learning with its own chain of transmission distinct from Taoism.”<sup>9</sup> However we label these practices at the Japanese court—as “Daoist” or generic Chinese—Seidel’s observation offers a convenient list of the kind of customs that were transmitted from China and Korea to Japan.

The arguments surrounding the arrival of “Daoist” (or Chinese) elements into Japanese culture involve at least a three-way debate. There is general agreement that much was borrowed from China and grafted onto Japanese culture. One viewpoint, especially from the Japanese (or Shinto) tradition, is that the most important consideration is the rootstock of native or “indigenous” culture onto which Chinese elements were grafted. A second view, stressing the Chinese contribution, is that this continental influence is more of a “pan-Chinese” character. A third perspective is to call this grafted Chinese tradition Daoist (or at least Daoistic).

Herman Ooms, who views the grafted Chinese import as Daoist, concludes that this influence was so great that it even had a retroactive effect, and Japanese actually reconfigured or rewrote their history to conform to the incoming Chinese culture. An example cited by Ooms centers around the pivotal Emperor Tenmu, who was instrumental in the acceptance of Chinese thought and the structuring of the state: “Tenmu is portrayed in the historical record as a Daoist

Japan's adoption of the Tennō (天皇) title itself as "emperor" is likely a derivation from Tang dynasty Daoism in China.

transcendental, a master of cosmic knowledge, and adept at secret methods of prognostication. . . . The *Nihon shoki*'s two chapters devoted to Tenmu begin by stating that [he] was skilled in astronomy and the art of invisibility.<sup>10</sup> [The *Kojiki*] portrays Tenmu as a master of cosmological knowledge: 'Following correctly yin and yang, he arranged the order of the five phases.' This, in my mind, not only tells us of Tenmu's special power but also points to the ideology for his regime: Chinese/Daoist ideas of yin-yang, the Five Phases, directional and celestial magics, and lore."<sup>11</sup>

The Japanese term for emperor, *tenno*, has a Chinese precedent, *tianhuang*, written with the same characters. According to a scholar of Daoism, Tim Barrett, "it represents a term which, if not 'Taoist' in the narrow sense, even so had strong Taoist overtones, and was at the very least strongly connected with a conception of rule by monarchs of divine descent which had been deliberately built up in China over the course of half a century."<sup>12</sup> Many Japanese and Western scholars have accepted the argument that the title *tenno* originated in China, probably with "Taoist overtones," and was applied after the fact to earlier Japanese rulers.

It is not surprising that scholars within the Shinto tradition do not readily accept the notion of Daoist origins for the term emperor (*tenno*), in effect Shinto's high priest. Shinto scholars, while not necessarily taking literally the historical accuracy of all the emperors of the *Kojiki* and *Nihon shoki*, have tried to preserve the "legendary" significance of emperors, even going back to Emperor Jinmu of the first half of the millennium B.C.E.: "The claim that this legendary figure [Jinmu] conquered Yamato from the outside pressed home the point that he and his descendants were not merely local chiefs of Yamato, but were the offspring of the 'Heavenly Deities,' and as such had been promised the overlordship over the whole of Japan already in the Age of the Gods."<sup>13</sup>

If we return to the position favoring Daoist origins for practices and institutions that later became known as Shinto, another example of possible Daoist influence is the very word *Shinto*, which does not even occur in the *Kojiki* once. One of the few times it occurs in the *Nihon shoki*, is the 585 C.E. incident of Emperor Yomei, when it says he "believed in the law of the Buddha and revered the way of the kami." According to Ooms, the two characters for "the way of the kami" which can be read "Shinto" probably referred to "the activity of spirits, but not to an institution that one could call 'Shinto'. . . ." The two Chinese characters for "*kami*" and "way" pronounced later as "Shinto" and used comprehensively for the practices and beliefs of Japan, only goes back to the fourteenth century. Before that time, instead of "Shinto," there was mention of the "*kami* of Heaven and Earth." The two characters for "Shinto" have a precedent in Chinese language as *shendao*, meaning "the way of the gods/spirits... used by Daoist masters... as a synonym for Daoism."<sup>14</sup> Many scholars, both Japanese and Western, have written that the term *Shinto* should not be used retroactively for the "indigenous" Japanese tradition. Here Ooms's argument is that actually the term *Shinto* is of Daoist origin.

[https://wiki.samurai-archives.com/index.php?title=Zheng\\_Zhilong](https://wiki.samurai-archives.com/index.php?title=Zheng_Zhilong)

Zheng Zhilong was a prominent Chinese pirate (wakô leader) of the early 17th century, Ming loyalist, and father to Zheng Chenggong (aka Coxinga).

Zheng spent time in Macao in his youth, learning European languages and about Christianity, and eventually becoming a translator for the Dutch East India Company (VOC), while also becoming a member of a pirate gang led by Yan Siqi.

He established himself at Hirado beginning in 1624, marrying a Japanese woman to whom their son Zheng Chenggong was born.[1]

Tagawa Shichizaemon was an ashigaru and his father was a Chinese, Zheng Zhilong

<http://unsworks.unsw.edu.au/fapi/datastream/unsworks:12890/SOURCE02>

<http://www.eastasianhistory.org/39/vos-foibles>

Romances of the Chinese

Maruyama no lice at Maruyama

shirami wakan no bite Japanese and Chinese

hito wo kui without discrimination

In connection with the gradual implementation of the seclusion policy the Chinese were, from 1635 on, only allowed to trade at Nagasaki. At first they were allowed to live anywhere in the city and could have relations with ordinary women as well as prostitutes. In 1688, however, the building of a Chinese settlement, Tōjun-yashiki,[53] at Jūzenji-mura was begun and with its completion in the year following they were placed under the same restrictions as the Dutch. Because of the many points of resemblance between the life of the Chinese and that of the Dutch at Nagasaki it is worthwhile to insert here a digression on the subject of the relations between the Kara-yuki and their clientele.

In the beginning it was the rule that the Kara-yuki were not permitted to spend more than one night at the settlement but it soon became customary for them to leave the gate in the morning, report themselves to the guards and then retrace their steps. Between the girls and their customers, who are often praised for their generosity with expensive presents, several moving romances developed. Towa,<sup>8</sup> a girl from the Chikugoya in Yoriai-machi, for example, pledged vows of eternal love with a certain Ho Min-tê.<sup>9</sup> In 1690, when he was condemned to death for forging, she committed suicide. In 1789 Renzan<sup>10</sup> a pensionnaire of the Azumaya, and the merchant Ch'ên Jên-hsieh<sup>11</sup> from Su-chou made and kept a suicide pact.

In the Shōtoku era (1711–16) several directives were issued with regard to children born of unions between Chinese or Dutchman and Maruyama women, from which it becomes clear

that the foreigners were allowed to provide for the education of the children but could not take them along when they returned to their own country.[54]

As a matter of fact many Chinese seem to have worried about the education and future of such children. Huang Chê-ch'ing,<sup>12</sup> a captain from Nanking, had a liaison with Yakumo,<sup>13</sup> a girl from the Iwataya, and fathered a boy Kimpachi,<sup>14</sup> his only child. In 1723, when he was 71, he returned to Nagasaki to meet his son. He then brought goods with him sufficient to take care of his son for the rest of his life and asked the Chief Administrator's Office for a special permit to barter them.[55]

The sea captain/painter/poet Chiang Yün-ko<sup>15</sup> (ming: Hsin-i,<sup>16</sup> a friend of Rai Sanyō<sup>[56]</sup> and Yanagawa Seigan, fathered a son, Hachitarō, on Sodesaki,<sup>17</sup> a girl from the Hiketaya.[57]

The origin of certain famous delicacies may also be traced back to love-affairs. The secret of the preparation of kōsakō, soft sweets consisting of rice flour and sugar, is said to have been taught to the prostitute Ume by a Chinese in the Genroku era (1688–1704). Because of the girl's name they are shaped like plum blossoms.[58]

Chinese music, songs and dances were also brought to Nagasaki and, of course, executed by the inmates of Maruyama to the accompaniment of such instruments as the moon-shaped lute (yüeh-ch'in), seven-stringed dulcimer (ch'i-hsien-ch'in), and two-stringed violin (hu-kung). The songs were sung in the Tōsō-on (resembling modern Pekinese) as becomes clear from booklets like the Kagetsu yokyō, 'Kagetsu Entertainment'.<sup>[59]</sup>

Famous were the Kyūrenhwan songs accompanied on the yüeh-ch'in (Jap.gekkin), an example of which follows here:

Kankan-i, sūho-te kyūrenhwan

kyūya kyūrenhwan

sanshū narai kyaipukyai

naha tōruka kaputwanryau

eeyū eyū

Look! Look at the fine puzzle ring you gave me!

The puzzle ring with its nine holes.

Even if you seize it with both hands, you cannot loosen it.

Even if you use a knife, you cannot cut it.

Eeyū eyū [60]

To the song belonged a dance called the Kankan-odori after the opening words. It became famous in Kyōto and Edo too but lost its original character.<sup>[61]</sup> Therefore the Shogunate's

court astronomer Takahashi Sakuzaemon (1785–1829), well known because of his later involvement in the 'Siebold Incident', had geisha and local officials in charge of Chinese affairs come up to Edo in order to give unadulterated performances of the dance.[62]

I don't get why you're posting about subjects unrelated to the Emishi. As expected of the spammer

Cong Liangbi from Shandong and his time in Japan.

At Home in the World: Women and Charity in Late Qing and Early Republican China

Author Xia Shi

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WOMEN, SUPERSTITION, AND THE REGENERATION TOWARD CHARITY

THE CONG FAMILY OF QINGDAO

The name list of the Qingdao women's society of the First National Society... The Qingdao women's society was founded in 1905...

In recent years Qingdao has gradually been associated with national movements... The Qingdao women's society was founded in 1905...

Liang's main wife and his second concubine the first wife a Japanese concubine who remained in Japan... Liang's main wife and his second concubine the first wife a Japanese concubine who remained in Japan...

with English did not get along well with Wang and thus Wang's best associates... Liang's main wife and his second concubine the first wife a Japanese concubine who remained in Japan...

As the vice president of the Qingdao women's society of the First National Society... Liang's main wife and his second concubine the first wife a Japanese concubine who remained in Japan...

model within the Qingdao women's society... Liang's main wife and his second concubine the first wife a Japanese concubine who remained in Japan...

The main of the Qingdao women's society... Liang's main wife and his second concubine the first wife a Japanese concubine who remained in Japan...

Based on its constitution, the Qingdao women's society... Liang's main wife and his second concubine the first wife a Japanese concubine who remained in Japan...

existence of interpersonal conflicts within a Qingdao family... Liang's main wife and his second concubine the first wife a Japanese concubine who remained in Japan...

MOTIVATING WOMEN FOR CHARITY

Some of the most dramatic initiatives for Qingdao women... Liang's main wife and his second concubine the first wife a Japanese concubine who remained in Japan...

One of the central goals of the conference was to encourage... Liang's main wife and his second concubine the first wife a Japanese concubine who remained in Japan...

initiative aimed to motivate Qingdao women... Liang's main wife and his second concubine the first wife a Japanese concubine who remained in Japan...

return would be sent to local churches in a monthly basis. The do not know whether this plan existed in the same broad scale as the League's broader, national, women's movement. Both of the organizational activities efforts to spread their teachings to a wider audience required the country's influence of the propagating role of Christian missionaries. In Chinese religious traditions and it is this was even Confucius and Daoism had great power in promoting change and reform.

In terms of "local practice," the way for women to exercise self-education was to conduct church. The League's teachings emphasized church and social action. In the report that summarized the findings of the women's branch of the League's activities, although financial factors were not reported, the League's efforts to use education in the case of the League's its teachings often used the traditional gender concept of women's benevolence. An encourage women to do church, arguing that benevolence was part of women's nature and that this should lead to religious goals at a League, in response to the country's call upon that women were "cultured, educated, and not religious enough" to use on the important responsibility of promoting the fair and caring society. The League's large number of the women's "natural abilities" for benevolence and compassion gave them a unique advantage to terms of changing social order and not women do without.

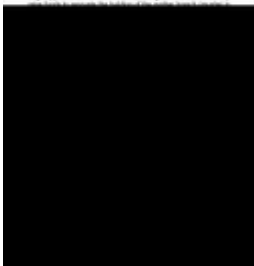
The word benevolence (ren) benevolence, the word benevolence for women just stands for their "natural knowledge and natural ability" (natural talents). In the League's activities, a concept that benevolence was about (ren) the one benevolence (ren) for the benevolence. In arguing benevolence and doing church. Thus, the League's large number of the women's "natural abilities" for benevolence and compassion gave them a unique advantage to terms of changing social order and not women do without.

The League's encouragement of women participating in public church and social action derived mostly from seeing women's involvement in church as an extension and manifestation of their own benevolence. Since that coming to do a woman's public work, the women should also. The League's view was based on essentially benevolence and benevolence to the state, as well as an extension of the state's role, rather than in a political sphere of equal benevolence. This idea of an extension role upon which in their benevolence to the "social benevolence" being promoted by Christian women and the League, both benevolence regarding women's sense of action according to women's "natural" abilities often including a kind of greater benevolence, rather than their equal rights benevolence, as we will see in the League's work to this end beyond the context of their domestic work.

In addition to the age old concept of "women's benevolence," the League's large number of the women's "natural abilities" (natural talents) to benevolence to care about others and to do church generally to church. The evidence that women were often the source of self and that donating money could help reduce ill and old people. However, if a woman donated, although by other's members from a female to a male during her life or just before as a woman's benevolence from an act being. Turning from a man into a woman was a fair outcome, representing heavenly justice (justice for everybody). There were reports that women were being baptized (baptized) and if they did not (not self-education) (justice) and conducting religious church, they might have the bad future to become female again in that "old days" in the past. Through teaching did not suggest that benevolence as equal in status.

After that according to the evidence of being shown as the source was again in the past, and/or spiritual reward offers benevolence women use the practice that religious merit could be transferred to

their status and activities. During the 1930s conference, the League's large number of women members, asking them to donate or help



their relatives and ancestors. During the 1935 conference, the Lotus Sage appealed to women members, asking them to donate or help raise funds to renovate the building of the mother branch (*muhe*) in Jinan. The incentives were listed in detail: those who raised 500 yuan would earn their ancestral spirits a promotion one level higher than their previous merit rank (*gouwei*); those who donated 1,000 yuan, two levels; for over 2,000 yuan, the ancestral spirits (*xianing*) of both a woman's natal family (*nagmen*) and her marital family (*benmen*) could be raised (*chaocheng*) three levels higher. Once the money was received, donors would write down the names of several generations of ancestors (and ranks if they had any), send the names in, and await decisions on their new ranks, which would then be inscribed on new tablets for enshrining at the Room of Bodhisattva (*Pusa shi*) at the Daoyuan. This resembles an old feature of Chinese Buddhism—the idea that a person can be filial as a Buddhist by transferring merit to his or her ancestors—that remained important to making Buddhism appealing in a Chinese context. The Lotus Sage repeatedly emphasized that money could be a source of evil, but that, used for good, it could benefit women's self-cultivation and foster later blessings. If it were not used properly, it would create evil, causing people to fall into a bad rebirth.<sup>12</sup>

The organization designed a thoroughgoing reward system of Buddhist hierarchical ranks in the afterlife for ancestral spirits to attain salvation, thereby providing a means to publicly quantify members' good works. The ranks ranged from lower levels such as *Upsiaka* (masculine) or *Upsiaki* (feminine) (*yuyuyi* in Chinese)<sup>13</sup> to higher levels such as *Arhat Buddha* (*Aluohan pusa*).<sup>14</sup> It was believed that the higher the rank ancestral spirits achieved, the greater the power they could wield to protect their descendants. This reward system of religious merit was used not only for fundraising, but also for other kinds of encouragement. For instance, to encourage more women to attend and participate in the 1935 national conference, the Lotus Sage encouraged their male relatives to accompany the women traveling to Jinan. The men and women who attended the conference were promised that their ancestral spirits would be rewarded with a higher rank on both sides of their families.

The Buddhist merit reward system designed by the Daoyuan can help us understand why the relief work carried out by the YWCA foreign secretaries was so frequently interpreted by their Chinese recipients as an effort to acquire religious merit for themselves, rather than to demonstrate God's universal love as the secretaries tried

repeatedly to explain. In addition, the meticulously quantified reward system could redirect women's "superstitious" tendencies to productively engaging in charitable outreach, serving as a source where they could derive agency from, and further demonstrating the significance of charity as a primary channel for women to display devotion.

#### OTHER CHARITABLE ACTIVITIES

In addition to its focus on disaster relief, the WRSS chose to make widows and pregnant women a central concern. The Qingdao branch set up the Affiliated Institute for Poor Widows and Pregnant Women (*Chipo* *lipo* *jun*) within the WRSS. All institute staff were also members of the Qingdao WRSS, including one director, four to six members of the board of directors, one accountant, and several "investigators" (*diaocha*) in charge of identifying women in need. All were volunteer positions without salaries. The institute's founding proclamation states:

The saddest and most painful thing in life is to be left alone. Among those who are left alone, widows and pregnant women's lives are the hardest. Giving birth is a very dangerous thing. . . . On the other hand, being a widow is especially sad . . . for she has nobody to rely on. . . . Therefore, taking care of widows and pregnant women are the most urgent charities, and are particularly closely associated with our women compatriots in the women's world (*nüjie tongbao*). Therefore, we launched the Affiliated Institute for Poor Widow and Pregnant Women, seeking for donations of clothes, medicine, money, and rice for their relief, so as to maintain social mores (*fenghua*).<sup>15</sup>

We know that widows had long been a favorite object of Confucian charity during the imperial period. By discouraging widows from remarrying, the government intended to promote the virtue of loyalty. The Daoyuan's proclamation rhetoric, however, seems to have differed from previous rationales of the imperial period. Rather than widows and pregnant women being depicted as morally threatened, they were now mostly seen as lacking social, emotional, and economic support—having been left alone and thus living in poverty. The WRSS remained focused on widows, but its major concern shifted from female chastity to poverty relief. We can see this shift from the selection criteria for aid and relief, which stress women's

12. According to Sung Kwang-yu, the other two were the Red Cross and Cong Shan Tang (*Hall of Following Good*). See Sung Kwang-yu, "Mingqi chunshu Zhongguo zongqian faishi de shishi cailun shiye—yi shiye hong wanhuo wei zhongguo zongqian faishi de shishi cailun shiye—yi shiye hong wanhuo wei zhongguo zongqian faishi de shishi cailun shiye" (1934-1941). See David Ownby, *Fate of Qing and the Future of China* (Berkeley: Calicut University Press, 2006), 25-26.
13. Guo Deqing, "Jinan daoyuan jing hong wanhuo shi diaocha banyang," *Qingdao shiwei shiwei jikan* 22, no. 3 (2002): 22.
14. "Cinai pusa in Shanghai Daoyuan sun moite shuyang," *Daode* 24th 3, no. 2 (1923): 21. Shanghai Library researcher (S4).
15. "No deindehe shegong banhui xun," i.e., Qingdao Municipal Archive (*benweishi* QMA).
16. Li Guanyun and Guo Deqing, "Mingqi nuledehe ji shiye fuchi hong wanhuo shiwei," *Mingqi dang an* 2 (2009): 14-17.
17. "No deindehe shiwei," *Daode* 24th 4, no. 1 (1924): 1-3, S4.
18. "Shiye Jiao no deindehe shiye shou banhui," 1-13, QMA.
19. "The Green Year" Supplement 14, January 4, 1928, 17.
20. Considering the early marriage age and shorter life expectancy of Chinese women at the time, a woman above age fifty was often regarded as middle aged.
21. "Shiye fuchi hong wanhuo shiwei," 192-21-19-5. Shanghai Provincial Archive.
22. Li Chuyang, "Men's Values," in *Biographical Dictionary of Chinese Intellents: The Twentieth Century*, 317-2005. ed. Liu Xiao Hong (Lan, A. D. Bielefeld, and See Wiley (Hong Kong: Hong Kong University Press, 2002), 289-401.
23. "Shiye fuchi banyang," in *No deindehe shegong banhui jikan* (*Jinan: Jinan muhe*, 1935), QMA.
24. "Shiye fuchi shiwei shou banhui," 1-13, QMA.
25. "Daode shiwei," Folder 247, Catalogue 1, vol. 863, QMA.
26. See.
27. "Shiye fuchi hong wanhuo Qingdao fuchi jianhang," 83-1-247, QMA.
28. Prasenjit Duara, "Of Authenticity and Women: Personal Narratives of Middle-Class Women in Modern China," in *Recovering Chinese: Histories of Modernity and Beyond*, ed. Wei-ming Yeh (Berkeley: University of California Press, 2002), 393.
29. "No deindehe shegong banhui xun," QMA.
30. Li Longyan, *Daode jianhang* (*Jinan: Linqing Daoyuan*, 1936), 1-32.
31. "Shiye fuchi hong wanhuo shiwei," QMA.
32. Only toward the end of the Ming dynasty was this doctrine discovered or inverted. It is worth pointing out that some salient points of oppressive doctrine of Confucianism were mostly created from the tenth century onward by Neo-Confucian scholars, under the influence of Buddhism.
33. "Jiyue chunshu shiwei huli weishuwei (86), fengming chunshu," in *No deindehe shegong banhui jikan*, QMA.
34. "Shiye fuchi shiwei shou banhui xun," in *No deindehe shegong banhui jikan*, QMA.
35. Xia Guanyun, *Daode jianhang* (*Jinan: Taihe Taihe*, 1962), 7-8.
36. "Shiye fuchi hong wanhuo shiwei," *Daode* 24th 3, no. 11 (1924): 31.
37. Thomas Lee, *Education in Modern China: A History* (London: Brill, 2006), 476.
38. Xia, *Daode jianhang*, 8.
39. Wang Fengqi, Zheng Zetang, and Wang Lixin, *Wang Fengqi jianhang* (*Beijing: Zhongguo Shehui kexue chubanshe*, 2010), 293.
40. There were other intellectuals and reformers who promoted home economics and shared Hu Binshu's view on women's important role as modern professional household managers. See Helen Schneider, *Keeping the Nation's House*

Domestic Management and the Making of Modern China (Vancouver: University of British Columbia Press, 2011).

41. Zhao Yanxin, "Qingqi minshu daode juoshi shiye de lishi shuyao," *Zhejiang shiwei* 1 (2014): 78-83.
42. For the late Ming, see Jerry Demerline, *The Chia Ting Loyalists: Confucian Leadership and Social Change in Seventeenth-Century China* (New Haven, Conn.: Yale University Press, 1981); for the high Qing period, see Susan Mann, *Provisional Moments: Women in China's Long Eighteenth Century* (Stanford, Calif.: Stanford University Press, 1997).
43. These five basic ethical relationships defined by Confucianism were (1) ruler and subject; (2) father and son; (3) elder brother and younger brother; (4) husband and wife; and (5) friend and friend.
44. Marie Perle, *Confucius and Bombardiers: A Social History* (London: Zed Books, 1988), 25, 27-28, 32.
45. "Lantiansheng in jinan nuledehe xun," *Daode* 24th 4, no. 4 (1924): 25.
46. "Lantiansheng in jinan Daoyuan sun moite shuyang," *Daode* 24th 3, no. 1 (1923): 25.
47. Duara, "Of Authenticity and Women," 303.
48. Lisa Tian, *Consultants in Court: Marriage and Manpower in Twentieth-Century China* (Lanham, Md.: Rowman & Littlefield, 2015).
49. Wang Fengqi et al., *Wang Fengqi jianhang*, 283-84.
50. Diao Yinglin, "Qingqi shiye de shiye jianhang," *Zhongguo* 3 (2007): 40, also see Grace Tsoyung Selvin, *Chinese Landlady* (New York: Dodd, Mead, 1924), 230.
51. Diao, "Qingqi shiye jianhang," 41.

1. The interviews were conducted on September 30 and October 27, 2011, and June 26, 2014, at Cong Zhaokuan's home in Beijing.
2. Originally a small fishing village, after the defeat of the Qing in the Opium War in the late nineteenth century Yantai became a treaty port and its name was Romanized as Chefoo, from the Chinese name Zhifu. Then, with the rise of Germany's power over the Shandong peninsula in the early twentieth century, Yantai was controlled by Germans for about twenty years. After the Germans were defeated by Allied forces in World War I, Yantai, as well as Qingdao, were handed over to the Japanese until Japan's defeat in World War II. After 1945 the town was renamed Yantai (Beacon Tower).
3. Japan opened to trade in 1859, and Osaka became an open port in 1868.
4. Li Lefan, "Cong Liangbi xingqian shuo," in *Pengxi wenku* 1986, ed. Pengxiyan zhongguo wenku weiyuanhui (Pengxi Kan, "Pengxi Kan zhongguo wenku weiyuanhui, 1986), 2:183-84.
5. In 1897 German troops seized and occupied Qingdao. German rule lasted until 1914, when Qingdao was occupied by the Japanese after Japan's declaration of war on Germany. The failure of the Allied powers to restore Chinese rule to Shandong after the war triggered the May Fourth Movement in 1919. In 1922 the city reverted to Chinese rule. The Cong family moved there afterward. In 1938 Japan reoccupied Qingdao.
6. In addition to Cong Liangbi, Hou Yanshuang (1871-1942; religious name, Shuohuang) was the Jinan Daoyuan leader, and Daihai Yulan (1873-1950) was the Yantai Daoyuan leader. However, we know little about these men's activities related to the Daoyuan.
7. In 1928 Song Jianzhong and his business friends raised a large sum of money

#### GLOSSARY

aiguo ren 愛國心  
 Aluohan jiazi 阿羅漢齋菜  
 bai rouyang 拜偶像  
 Baohua bao 保國報  
 ban kaifang 半開放  
 Ban Zhao 班昭  
 Bao Shuyang 保樹堂  
 Baoshan 寶山  
 beizhu zhi 北支志  
 Beijing nǚbao 北京女報  
 Beijing nǚzi canzheng kongmenghui 北京女子參政同盟會  
 Beijing nǚzi fuxing xuexiao 北京女子法政學校  
 Beijing nǚzi xueshu weishihui 北京女子學術維持會  
 beiyang 北洋  
 benmen 本門  
 bing 兵  
 bu 部  
 bulian 不廉  
 buhe shida 不和時代  
 buke xizhu 不可結束  
 cai yu de 才與德  
 cailu 才力  
 Cao Kun 曹錕  
 Chengde 承德  
 Chengsha 成沙  
 chaozhong 朝宗  
 Chen Kaijun 陳嘉謨  
 Chengde 承德  
 chengxi 成錫  
 chiku 赤庫  
 Chuan lichen jufaxin 川震聯合會  
 chongqing 重慶  
 choushan guomao 壽山國廟  
 chui 吹打

Memoirs of the Research Department of the Toyo Bunko: (the Oriental Library), Issues 61-65  
 Authors Tōyō Bunko (Japan), Tōyō Bunko (Japan).  
 Publisher Tōyō Bunko., 2003  
 Page 95

being imported from Japan during the 1920s.<sup>34)</sup> Zhenye Co., which dominated the match market in Jinan, imported most of its equipment and raw materials from Japan through Cong Liangbi 從良弼, an overseas Chinese who had lived in Japan.<sup>35)</sup> Shi Jingqing 史鏡清, the factory manager of the Huaxin

Shanghai Sojourners, Issue 40; Issue 1992  
 Issue 40 of China research monographs  
 Shanghai Sojourners, Frederic E. Wakeman  
 Author Frederic E. Wakeman  
 Editors Frederic E. Wakeman, Wen-Hsin Yeh  
 Publisher Institute of East Asian Studies, >University of California, 1992  
 ISBN 1557290350, 9781557290359

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According to the original post a Chinese descendant was responsible for Emishi forced assimilation.

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sented the closest the monks came to success in creating a “Buddha land,” but even when this failed, they were by no means reduced to a purely religious status. It was in order to restore to the sovereign his full prerogatives that Kanmu determined to move the seat of government. In this decision he had the support of the Fujiwara and certain important families traditionally opposed to Buddhism, as well as that of the descendants of such Chinese immigrant families as the Hata, who are credited with having introduced sericulture to Japan. Saichō himself was of Chinese descent. Another outstanding figure of the period, General Sakanoue no Tamuramaro, who extended the imperial domains to the northern end of the main island of Japan, was of Korean descent.

Although Kanmu’s dislike of the monks’ secular ambitions and his impatience with their interminable wrangling had made him somewhat distrustful of them, he realized that he needed Buddhist support for the reforms he intended to effect. These included steps to enforce Buddhist discipline, to secularize those monks and nuns who violated the laws of celibacy, to limit the economic activities and acquisition of land by temples and monasteries, and to tighten the restrictions on the establishment or maintenance of private temples outside the authorized system of provincial monasteries and nunneries. Saichō suited Kanmu’s purposes. He had originally left Nara because of his dissatisfaction with the worldliness and, he believed, the decadence of the monks there. He became convinced that only in an entirely different environment could a true moral purge and ethical awakening take place. When he first established his little temple, the area around Mount Hiei was mainly uncultivated marshland, but six years later, in 794, it was chosen as the site of the capital. Saichō may have been instrumental in adopting this site, but in any case, once the capital had been moved there, he enjoyed the patronage of Emperor Kanmu. Saichō was sent to China in 804, chiefly to gain spiritual sanction for the new Buddhist foundation on Mount Hiei. China was considered the “fatherland” of Japanese Buddhism, and without some Chinese credentials, Saichō’s monastery would have no standing alongside those of the powerful sects in Nara.

Saichō did not originally intend to found a new sect but, rather, an ecumenical center for the combined study of the teachings separately established in Nara. When Saichō’s first temple opened, the Healing Buddha was enshrined there, just as it was in so many of the Nara temples. Moreover Saichō’s initial inclinations, no doubt in reaction to the intense sectarian rivalries in Nara, were to try to reconcile competing claims in an eclectic, ecumenical movement. In his early religious training, Saichō had learned about Zhiyi’s commentaries on the Lotus Sūtra that had been brought to Japan by Ganjin, a disciplinary master invited from Tang China to help reform Nara Buddhism. Zhiyi’s comprehensive synthesis of Mahāyāna Buddhist doctrine and practice—a religious accompaniment to the unification process in late-sixth-century China—also fitted Emperor Kanmu’s efforts to build the new capital of Heian (Kyoto) and strengthen

based. Once Japan joins the new Sinic Dynasty, they can start colonizing Canada the same way

Princess Mononoke is about the Emishi wars. The more you know.



Describing "barbarians" by comparing them to animals with animal like capabilities and powers was common there. Han Chinese said southern nanman (nan man) ethnic minorities like Yao and Tanka swam like seals and could go underwater without breathing like Yamato Japanese describing Emishi like birds.

all yayoi women wanted to fuck Ashitaka D bull  
Like in reality.

Xi'an city is a Han city with a Muslim quarter. The Hui Muslims of Xi'an lived in Xi'an's Muslim quarter since at least the start of the Ming dynasty. The people of Xi'an traditionally have not participated in any conflicts during the Qing dynasty. Gansu Hui Muslim Ming loyalists under Mi Layin and Ding Guodong fought against the Qing from 1646-1650. A Manchu banner

quarter was established in Xi'an on the site of a former Ming prince's palace after Manchus were relocated from their home to garrison quarters in cities south of the Great Wall.

During the Dungan rebellion of the 1860s, the Hui Muslims of Xi'an were the only Hui in southern Shaanxi who did not join the rebellion. As a result Xi'an never fell to the rebels. Shaanxi Hui rebels outside of Xi'an who redefected back to the Qing were not allowed to go back to Shaanxi so they were resettled in Gansu to live along with Gansu Hui rebels like Ma Anliang who defected back.

However in 1911, when anti-Qing revolutionaries reached Xi'an in the Xinhai revolution, both the Han and Hui Muslims of Xi'an joined the revolt. As the revolutionaries surrounded the Manchu quarter of Xi'an on three sides, the tens of thousands of Manchus attempted to escape from the fourth side. They found that the Hui Muslims of Xi'an's Muslim quarter blocked the entire fourth side. An orgy of arson, looting, massacre and rape against the Manchu population of Xi'an began.

Two junior officers in the New Army concede, retrospectively, that the Republicans “unnecessarily killed a number of banner soldiers and their dependents.”<sup>49</sup>

The slaughter was merciless and thorough. According to Keyte,

When the Manchus found that further resistance was useless, they in many cases knelt on the ground, laying down their weapons, and begged the soldiers for life. They were shot as they knelt. Sometimes there was a whole line of them. In one doorway a group of between ten and twenty were thus killed in cold blood.

Some of the banner people attempted to flee, but, as in Wuchang, it was difficult for them to escape detection.

They were known by their clothing, by their cast of countenance, by their speech. Their fondness for reds and yellows, their use of white linings, their high collars and narrow sleeves . . . their belts, their shoes; all gave them away. With the women the unbound feet were the fatal distinction. Their peculiar headdress, their clothing they might change, but there was no disguising their natural-sized feet.

As at Wuchang, suspected Manchus were subject to a pronunciation test, though, as Keyte noted, “this often meant danger for Chinese of other provinces, especially Chihli [Zhili],” because they too spoke standard Chinese with a Beijing accent. Many banner people, seeing that there was no escape, committed suicide. Some set fire to their houses and burned to death; others cut their own throats; yet others threw themselves down deep wells—until the wells were choked with the dead and the dying. Chang’an county magistrate Derui, after killing his wife and children, tried to set himself on fire; when that failed, he grabbed a knife and stabbed himself to death. General Wenrui threw himself down a well and drowned; his principal subordinates, the garrison’s two brigade-generals, also committed suicide.<sup>50</sup>

On the 25th, after three days, the revolutionaries decreed an end to the violence.<sup>51</sup> By then, according again to Keyte, the total casualties were “not less than ten thousand who were either killed or took their own lives to escape a worse fate.” If the population of the banner garrison was twenty thousand, then half had perished. Furthermore, the Manchu City had been systematically plundered. Those banner personnel who survived the massacre were rounded up. Well-to-do survivors, such as the provincial judge Xitong and the industrial intendant Guangzhao, were held for ransom. Little girls were

abducted by the rich as household servants and slaves, while young women were claimed as wives by poor Han soldiers who otherwise could not have afforded to marry. Others were expelled from the city and told to find their own living.<sup>52</sup>

Taiyuan, capital of Shanxi Province, was the second garrison city to feel the wrath of the revolutionaries. One of the smaller garrisons in China proper, it had a statutory strength of only 644 banner soldiers and was headed by Commandant Zengxi. The tiny Manchu City was nestled inside the high city walls at the southwestern corner of Taiyuan City. The revolution came early on the morning of 29 October, one week after Xi’an fell, when units of the provincial New Army defied an order transferring them to the southwest to stop the anticipated spread of the revolution from neighboring Shaanxi. The mutinous troops forced their way into Taiyuan City, killed the governor and the New Army brigade commander (both of them Han), then headed for the Manchu City. They placed guns atop the city walls and began bombarding the

sun-sleeping banner people below. The Manchus could only offer brief and sporadic resistance; the commandant surrendered. As a result, perhaps no more than twenty or twenty-five of the Manchus were killed. Those who survived, however, either fled or were driven away. The Manchu City was looted and, according to two resident Westerners, "utterly destroyed."<sup>53</sup>

The next Manchu City where many were killed was Zhenjiang, the treaty port in Jiangsu where the Grand Canal crosses the Yangzi. The garrison had a statutory strength of 1,692 soldiers and was commanded by Brigade-General Zaimu, an imperial clansman. Unlike in Wuchang, Xi'an, and Taiyuan, the anti-Manchu violence in Zhenjiang occurred not during but after the city had been "restored" to Han rule on 7 November. Three days earlier, following the fall of Shanghai, the scholars and merchants of Zhenjiang had opened negotiations with the brigade-general in an attempt to forestall the two New Army regiments outside the south gate from rising up and attacking the city in support of the revolution. These negotiations led to a public meeting at the Self-Government Office on 6 November, where Zaimu agreed to surrender the garrison in return for a guarantee of safety for the lives and property of its inhabitants. The banner soldiers afterward turned over their weapons and ammunition to the Self-Government Office. Thus, the garrison had already been disarmed before the New Army mutinied on the 7th and the city joined the revolution. Furthermore, the newly formed Zhenjiang Military Government, on the advice of the local elite, had agreed to give the banner soldiers three months' supply of rations and help them find alternative employment.<sup>54</sup>

Unfortunately, due to a series of misunderstandings, the new regime's policy of tolerance toward the surrendered garrison did not last. On 9 November,

Gansu Hui General Ma Anliang, who had participated in the Dungan rebellion before defecting, was called up by the Qing authorities in Gansu to retake Xi'an from the anti-Qing revolutionaries. The Han and Hui gentry of Gansu urgently called Ma Anliang to strike the revolutionary forces in Xi'an. However the news of the abdication of the Qing court came and was shot via an arrow into Ma Anliang's camp. Hui General Ma Anliang accepted the news and called off the attack on Xi'an, to the fury of the Manchu Governor General who had his whole family massacred or raped in Xi'an by the revolutionaries. Manchu girls and women were taken by Han men and Hui men in Xi'an as wives and servants while Manchu men and boys were tortured and massacred.

Xi'an and the Han and Hui of the city have not received any bad karma for the events of 1911-1912. Xi'an has not experienced any violence since then and was not taken over during World War II nor subjected to any siege during the civil war. It also preserved its Ming era city walls perfectly, temples and the Hui Muslim quarter which are all tourist attractions today. Foreign Muslims get attracted by advertisements of Halal food in Xi'an. The remnants of the Manchu quarter don't exist though.

of the Manchu garrisons at cities like Sianfu during the recent revolution. Describing the sack of the Tartar city at Sianfu in October 1911, one who passed through it shortly afterwards wrote: <sup>1</sup>

“Once the Chinese set about this business of destruction, the lust of blood, the madness of killing, possessed them. Old and young, men and women, little children, were alike butchered. The Tartar General, old, hopeless, cut off from his people at the critical juncture, was unable to face the situation. The safety he had won for the moment he felt not worth the keeping; he ended his life by throwing himself down a well. Houses were plundered and then burnt; those who would fain have laid hidden till the storm was past were forced to come out into the open. The revolutionaries, protected by a parapet of the wall, poured a heavy, unceasing, relentless fire into the doomed Tartar city. Those who tried to escape thence into the Chinese city were cut down as they emerged from the gates. At the western gates the Mohammedans cynically received them for their own purpose. In the darkness some managed to scale the city wall, and descend the other side, wade through the moat and escape to the open country. But not all who attempted this succeeded. The wall is thirty-six feet in height and at the top is some sixteen yards wide, and on it at various points clustered the Chinese soldiers. The fugitives to escape had to slip between these, avoid the flashing lanterns and find a means of affixing their ropes safely before descending. Some possibly escaped by venturing to leap from the height.

“In despair, many Manchus themselves set fire to their houses; at least they might cheat their murderers of the loot they sought. Into the English Hospital, days afterwards, when the first fury was passed, men were brought in a shocking condition; men who had attempted to cut

<sup>1</sup> *The Passing of the Dragon*. By J. C. Keyte. (Hodder and Stoughton.) 1918.

their throats. Asked why they had done so they answered simply: ‘The wells were full.’ And the Shensi wells are not the shallow ones of some parts of China; they are thirty-six feet deep. There is such a man in that hospital to-day. All his family, wife, daughters, sons, were slain or destroyed themselves; he lives because the well was choked with dead or dying, and he failed in his attempt to end his life by other means.

“There were many Manchus in the Chinese city at the time of the outbreak. Some escaped for the moment through taking shelter with friends. But even twenty days after the outbreak, a Manchu detected on the street would be dragged off to instant execution. Hundreds were thus hunted through the streets and lanes of the city. They were known by their clothing, by their cast of countenance, by their speech. . . .

“When the Manchus found that further resistance was useless, they in many cases knelt on the ground, laying down their weapons and begged the soldiers for life. They were shot as they knelt. Sometimes there was a whole line of them. In one doorway a group of between ten and twenty were thus killed in cold blood.

“A girl came down the street; a girl of twenty, with hands bound. She had been hastily dragged before the ‘judges!’ in the Magazine, temporary headquarters of the Revolution, and was now being taken out a hundred yards or so to be beheaded. And in her face was that which once seen—by the passer-by at least—was never to be forgotten. It was not despair. Ah no! That anodyne had had no time in which to reach her. It was the full young life cheated of its days, going out into the dark, the path before her littered by fearful reminders of the fate in front. From the pallid lips no sound issued; they were held, as the girl’s whole being was held, by utter terror. The shaking limbs, the stumbling gait, proclaimed

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Studies on ethnic groups in China

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nal, where grenades were being made. They also found a list of the members of an illegal revolutionary party. This list contained the names of many army officers stationed nearby. Alerted to their danger, the officers did not

Sian in Shensi the garrison of Manchu Bannermen was massacred; Moslems rescued pretty Manchu girls and young children, to be brought up as members of their community. In the north and west the movement was

Jurchens/Manchus weren't steppe people. They were sedentary farmers who lived in villages and cities in forests of Jilin and Heilongjiang and farmed wheat living in wooden houses and cabins. Actual steppe nomads like the Khitan and Mongols raped Jurchen women and massacred them viewing them as enemies and their slaves.

The Xianbei were also Mongoloid and Mongolic, not Caucasian or even Turkic. The Tuoba Xianbei royal family Y haplogroup was O2a2b1a2.

Y haplogroup of the Tuoba royal family of the Xianbei Northern Wei is O2a2b1a2

<https://famousdna.wiki.fc2.com/wiki/Y%E6%9F%93%E8%89%B2%E4%BD%93O2a2b1a2%E7%B3%BB%E7%B5%B1>

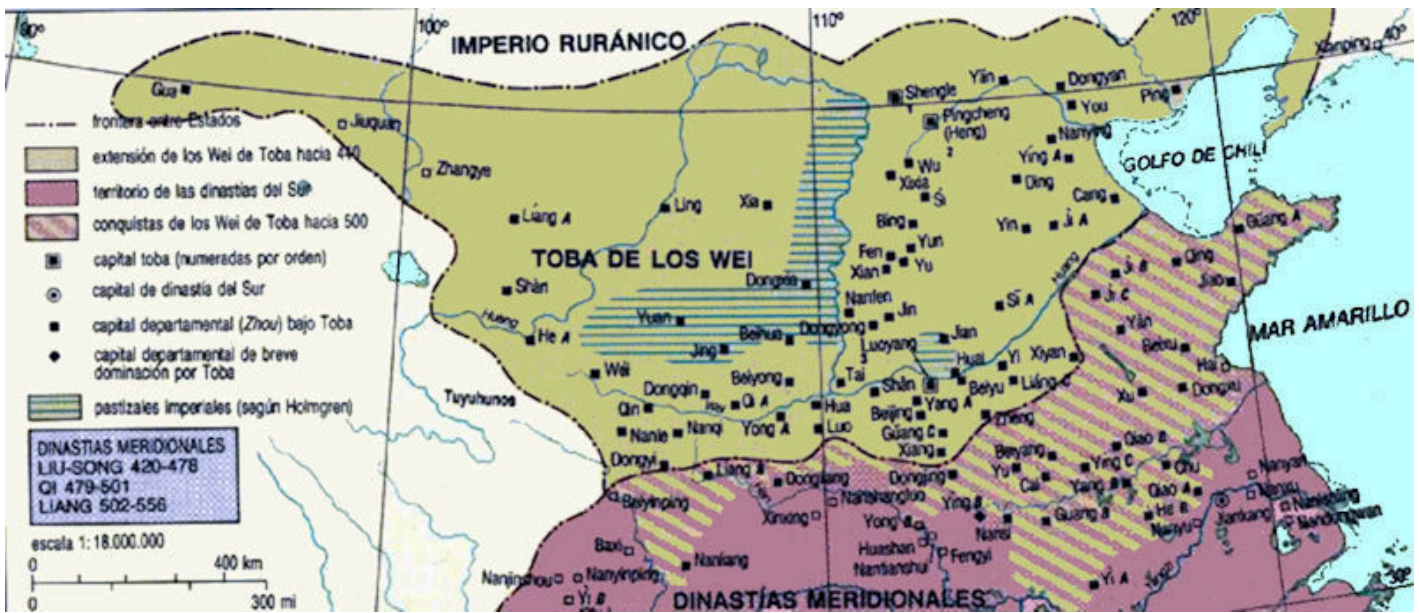
The Y chromosome of Northern Wei's first emperor, Daowu Emperor (real name: Tuoba Gui, 371-409) is the haplogroup O2a2b1a2 (O-F444) (Note 1) (Note 2). Northern Wei (386-534) The country was built by the Tuoba, a tribe of the dynasty, during the North and South Dynasties of China.

北魏の初代皇帝・道武帝 (本名:拓跋珪, 371-409)のY染色体は、ハプログループO2a2b1a2 (O-F444)である(注1)(注2)。北魏(386-534)は、中国の南北朝時代に鮮卑族の拓跋氏によって建てられた国で、前秦崩壊後に独立し華北を統一して五胡十六国時代を終焉させた。

<https://anthrogenica.com/showthread.php?5876-Are-there-are-actually-two-different-Mongol-groups-genetically-in-terms-of-aDNA/page4>

Most Central Asian members of both O2a2b1a1-M117 and O2a2b1a2-F444 clearly are derived from the same Neolithic population expansion(s) that has/have left such clear traces in modern

populations speaking Sino-Tibetan languages. Most of them are probably related to certain East Asian individuals more recently than the Neolithic.



The Xianbei were also Mongoloid and spoke a Mongolic language. This is a reconstruction of remains from Xianbei tombs.



Everyone's heard the human swine story but not this one. This is found in the Book of Wei (魏書)

When the Xianbei Tuoba Northern Wei dynasty ruled northern China, it was a custom for the Xianbei to receive southern Han Chinese ex-royal defectors when their dynasties were overthrown in southern China and marry Xianbei princesses off to the Han Chinese exiled royals.

When the Han Chinese Liu Song dynasty (劉宋) in southern China was overthrown by the Han Chinese Southern Qi dynasty, the surviving Han Chinese Liu Song princes fled north to Xianbei ruled Northern Wei (北魏) and were granted asylum and noble titles by the Xianbei Tuoba royals. The Xianbei Tuoba Princess Lanling (蘭陵公主) was married to Han Chinese Liu Song prince Liu Hui (劉輝)

Liu Hui discovered his Xianbei wife was an extremely jealous and psychotic woman who demanded strict monogamy from him. As an ex royal, Liu Hui was accustomed to having his

way so he had affairs with numerous Han Chinese women including one of his maids and impregnated her.

Xianbei Princess Lanling went berserk, murdered the maid, ripping the fetus out of her belly and stuffing the naked corpse of the Han Chinese maid with straw to show to her Han Chinese husband Liu Hui to frighten him into becoming faithful. Instead of becoming faithful Liu Hui was horrified and shunned the company of Princess Lanling.



After this was reported to the Northern Wei Empress Dowager Ling (靈皇后), the Empress Dowager arranged for the couple to be divorced. Princess Lanling was still feeling jealous so one year later she demanded she be remarried to Liu Hui and the request was granted after she repeatedly pleaded to be remarried. Princess Lanling became pregnant with Liu Hui's child. Liu Hui still committed adultery and slept with two Han Chinese women, Zhang Rongfei, sister of Zhang Zhishou and Chen Huimeng, sister of Chen Qinghe. Xianbei Princess Lanling decided to try to keep her jealous temper in control at her Han husband's infidelity, but her female relatives provoked her to lash out again. Princess Lanling started fighting with Lui Hui

in bed. Liu Hui then pushed her out of the bed, beat her, stomped on her belly, causing their children to be miscarried and Princess Lanling later died from the injuries. Liu Hui fled and the Northern Wei put out wanted notices for him.

Liu Hui was later pardoned by the Northern Wei for killing his wife and unborn baby because he was ex royalty and high nobility.



兰陵公主

玉山甲绘制



Xianbei Princess Lanling murdered the maid by beating her to death before ripping the fetus out, mutilating the fetus and stuffing the maid's body with straw.

Empress Dowager Ling imprisoned the Han Chinese mistresses of Liu Hui in the palace and made the women into slaves as punishment for their adulterous affairs. The brothers of the women, Zhang Zhishou and Chen Huimeng were exiled. The official Cui Zuan opposed the sentences handed out. At the funeral for Princess Lanling, Empress Dowager Ling said that Liu Hui insulted Princess Lanling many times but she never spoke out.

Liu Hui was caught and originally going to be executed but he received an amnesty and pardon at the last minute and his noble title was restored. He died of natural causes.

She must have really loved him because she endured insults from him and kept quiet about it, begged the empress dowager to make him remarry her and wanted to carry his child. She just couldn't control her temper at his infidelities and lashed out at the other women.

Early Medieval China: A Sourcebook

Wendy Swartz, Robert Ford Campany, Yang Lu, Jessey Choo

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9. Crime and Punishment The Case of Liu Hui in the Wei shu Jen-der Lee

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Women in Early Medieval China

Bret Hinsch

Rowman & Littlefield

2018

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7 Virtue

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Australian National University, Department of Far Eastern History.

1983

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Over 50% of Xianbei Tuoba princesses were married to Han Chinese men.

The Xianbei Tuoba married their own princesses to Han Chinese royals and nobles during the Northern Wei princess in northern China.

<https://dash.harvard.edu/bitstream/handle/1/33493331/TANG-DISSERTATION-2016.pdf?sequence=4>

Of the defectors and those who surrendered, the noblemen were often given princesses as wives. 322 According to the biographies in the Wei shu and the Bei shi and the excavated funeral inscriptions, more than half of the Northern Wei princesses married Han Chinese men. Among the Han Chinese men, half of them were members of prominent clans in the south or royal members of southern courts who defected to the north, as well as their descendants in the north. 323 Among these men, the prominent ones are as follows: Eastern Jin royal clansman Sima Chuzhi 嵇 (390 - 464) and his son Sima Yue and his grandson Sima Fei , both of whom were born in the north; 324 Liu - Song prince Liu Chang and his sons Liu Chengxu and Liu Hui, both of whom were born in the north; 325 Southern Qi official Wang Su and his nephew Wang Song (482 - 528) from the illustrious L angya Wang clan; 326 Southern Qi prince Xiao Baoyin (485 - 530), his son Xiao Lie and his nephew Xiao Zan ǎ.(531 - 502) ǎ 327 Sima Chuzhi, Liu Chang, Wang Su, Xiao Baoyin and Xiao Zan had all been married in the south and were married again to Northern Wei princesses. 328 At some point in their lives, most of them experienced a liangdi dilemma.

people's ears and eyes. How can one carry out within the Four Seas a verdict that is not in accordance with the correct laws? Once the laws and norms have been lost, even the speediest horse cannot get them back! Since the imperial decree has been issued, it should be followed, but those decisions that are not legal should be reconsidered."

Yuan Xiuyi, the imperial secretary of the Department of State Affairs, stated, "In the past, when Ai Jiang 哀姜 violated the rites in the kingdom of Lu 魯, [her brother,] the Duke of Qi 齊, took her back and executed her, and thus was criticized in the *Spring and Autumn Annals* [Chunqiu 春秋].<sup>10</sup> Also, when Xia Ji 夏姬 committed adultery in the kingdom of Chen 陳, people blamed only [her son] Zhengshu 重舒, but not her parents.<sup>11</sup> [Both cases] show that a woman's status is established outside [her family] and that any crime she commits while violating the rites does not concern her birth family. How can the brothers be responsible for the sins of their married sisters? You Zhao, the Right Vice Director of the Department of State Affairs, submitted a memorial to the throne that says, "Your humble and unworthy subjects participate in this important office and have the duty to provide good suggestions and to remove the bad ones. The Department of Chancellery is responsible for delivering orders and documents in and out [of the palace] and is an excellent [source of] general regulations. There are offices for handling the cases of wicked people violating the law. It is not the business [of the Department of Chancellery] to investigate felonies and to pass judgment. The adulterous behaviors of Rongfei and others should be punished only by hard labor. The law does not say that they should be executed."<sup>12</sup> Indeed, according to the legal codes and precedents, it is too severe to find a brother responsible for his married sister. Moreover, although Hui did run away, he does not deserve the death penalty; it also is excessive to issue a reward to catch him that equals the one to catch a traitor. A verdict that does not follow the law should be reconsidered. I beg [the court] to put the appropriate office in charge and to retry every aspect of the case."

The imperial decree states, "Hui broke the laws and violated the norms, and his crime cannot be pardoned. The substantial reward is offered to ensure his arrest. Rongfei and Huiheng committed adultery with Hui; they indulged their passions and confused Hui, which caused the princess's tragedy. If [they are] not executed, how can [the court] punish and purge [others in the future]? Although the brothers should not be responsible for their married sisters' crimes, Zhishou and Qinghe knew of their sisters' adultery but did not prevent it from happening; they tempted Liu Hui and collaborated in the shameful infidelity. They corrupted customs and defiled mores and [so] should be punished more severely. That is why the Department of Chancellery, instead of a regular office, was asked to try the case. How can it be considered an ordinary case and follow the usual procedures? Moreover, there have been imperial jurisdictions since ancient times: How can all cases belong to the legal bureaucracy? The Department of State Affairs should work on the basics and serve as the [imperial]

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spokesman. Not learning how deeply it violates the norms and not knowing how much it violates the customs, [the Department of State Affairs] has deviated from the correct way and arbitrarily executed the law. It has utterly betrayed our trust and therefore seriously deserves punishment. [Accordingly,] Cui Zuan shall be removed from his office, and the other court officials from the Department of State Affairs shall be deprived of their salary for a season."<sup>13</sup>

[WS 11.2886-88]

## NOTES

1. Part of this introduction draws material from Jen-der Lee, "The Death of a Princess: Codifying Classical Family Ethics in Early Medieval China," in *Presence and Presentation: Women in the Chinese Literary Tradition*, ed. Sherry Mou (New York: St. Martin's Press, 1999), 1-37.
2. For canon law on Christian marriage, see Charles Donahue Jr., "The Canon Law on the Formation of Marriage and Social Practice in the Later Middle Ages," *Journal of Family History* 8 (1983): 144-58. For the Catholic Church's assumption of power through the institution of marriage, see Georges Duby, *The Knight, the Lady and the Priest: The Making of Modern Marriage in Medieval France*, trans. Barbara Bray (New York: Pantheon Books, 1983), 282-84.
3. WS 59.110-12.
4. The sources disagree over precisely when the crime was committed. Liu Hui's biography in the *Wei shu* states that he committed adultery early in the Zhengguang era (520-524), but the "Monograph on Law" in the *Wei shu*'s records that this took place in the Shengsi era (508-510). See WS 59.112 and 11.2886.
5. Wang Chien-wen 王健文, "Xi Han liling yi guojia zhengdangxing: yi liling zhongde budao wei zhongxin" 西漢律令與國家正當性—以律令中的"不道"為中心, *Xin shi xue* 新史學 3, no. 3 (1994): 1-36.
6. WS 59.112.
7. Shen Jiaben 沈家本, *Jiyi wenxian* 羈釋文獻 (Taipei: Commercial Press, 1976), juan 4, "Learning to Make a Verdict" (*Xue daan* 學斷).
8. For this earlier treason case, see WS 9.229 and 18.1092.
9. Bing Ji 邢吉 was the prime minister of the Han Emperor Xuan (r. 73-89) who inquired about the omen's panning and not about street fights because he believed that the prime minister was responsible for watching the climate that affected agriculture and people's welfare and that the police should be responsible for street fights. For his story, see *HIS* 74-747.
10. Ai Jiang was married to Duke Zhuang 莊公 of the Lu kingdom, committed adultery with Zhuang's brother, and participated in the succession struggles after Zhuang died. Her elder brother, Duke Huan 桓公 of the Qi kingdom, took her back, executed her, and returned her body to the successor of the Lu in 659 B.C.E. See the record of this event in *Zuo zhuan zhushu* 左傳注疏, SSJZ 29.197-98.

11. After her husband died, Xia Ji committed adultery with two court officials and the Duke

of Chen. Her son, Xia Zhengshu, was so angry that he killed the duke. The two court officials consequently feared for their lives and asked the kingdom of Chu for asylum, thus giving the ambitious King Zhuang of the Chu a chance to kill Zhengshu and eliminate the kingdom of Chen, in 539 B.C.E. See the record of this event in *Zuo'suan zhuashi* 22.380-82.

12. There are no records showing the specific penalty for fornication and adultery in the Northern Wei dynasty. But the Tang Code, issued with annotations in 653, lists one and a half years for fornication and two years of hard labor for adultery. See Wallace Johnson, *The Tang Code*, 2 vols. (1979; repr., Princeton, N.J.: Princeton University Press, 1997).
13. For reading *yi* 一季 to mean a season of three months in the Northern Wei's salary system, see Zhou Yiliang 周一良, "Banhu yu shangren" 班固與商人, in *Wei jin Nanbeichao shi zhaji* 魏晋南北朝史札记 (Beijing: Zhonghua shuju, 1983), 397-99.

Other southern Han Chinese exiled ex-royals and nobles in northern China didn't seem to have problems with their Xianbei Tuoba princess wives.

The Xianbei Northern Wei Tuoba Imperial family married off over half of its Xianbei Tuoba princesses to exiled Han Chinese royals from southern China who fled north to defect to the Xianbei.

Among them were the Han Chinese princes of the Liu Song dynasty, Liu Hui and Liu Chang. Xianbei Princess Lanling was married to Han Chinese Prince Liu Hui. Xianbei Princess Pengcheng was given in marriage to Han Chinese prince Liu Chengxu. Three Xianbei Tuoba princesses were given in marriage to Han Chinese Prince Liu Chang.

The Liu Song dynasty claimed descent from Liu Jiao, brother of the founder of the Han dynasty, Liu Bang.

Xianbei Princess Huayang married Han Chinese prince Sima Fei, a descendant of the Eastern Jin dynasty.

Xianbei Tuoba princess Shouyang married Han Chinese prince Xiao Zong who was a descendant of the Liang dynasty.

Xianbei Tuoba Princess Nanyang married Han Chinese Prince Xiao Baoyin a descendant of the Southern Qi dynasty.

Xianbei Tuoba Princess Jinan married Han Chinese Lu Daoqian.

A Tuoba Xianbei Princess married Han Chinese prince Sima Chuzhi, a descendant of the Eastern Jin dynasty and their son was Sima Jinlong.

The Xiongnu Northern Liang king Juqu Muqian married his daughter off to Han Chinese Prince Sima Jinlong.

[https://en.wikipedia.org/wiki/Tuoba#Marriage\\_policies](https://en.wikipedia.org/wiki/Tuoba#Marriage_policies)





Xianbei Tuoba Princess Jinan married Han Chinese Lu Daoqian.

Xianbei Tuoba Princess Lelang (樂浪公主) married northeastern Han Chinese aristocrat Lu Daoyu 盧道裕 of Fanyang 范陽.

Xianbei Tuoba Princess Pengcheng (彭城公主), married southern Han Chinese Liu Song dynasty royal Liu Chengxu (劉承緒) and then married southern Han Chinese aristocrat Wang Su 王肅 of Langye (琅玕) who defected from the southern China based Han Chinese Southern Qi dynasty to the Xianbei Tuoba Northern Wei dynasty in northern China.

Xianbei Tuoba Princess Le'an (樂安公主)

married northeastern Han Chinese Northern Yan dynasty royal Feng Dan 馮誕 of Changle (長樂), Prince Nanping ; 467–495, and had issue (two sons)

Xianbei Tuoba Princess Changshan (常山公主) married Xianbei Lu Xinzhi, (陸昕之; d. 511) Duke Dong, and had issue (three daughters). Lu Xinzhi's father was Buliugu Dingguo (步六孤定國, later Lu Dingguo (陸定國)) whose parents were Buliugu Li 步六孤麗 (later Lu Li (陸麗)) and Lady Du 杜氏 or Duguhun (獨孤渾).

Xianbei Tuoba Princess Yiyang (義陽公主)

married northeastern Han Chinese aristocrat Lu Yuanyu (盧元聿) of Fanyang (范陽), and had issue (one son)

Xianbei Tuoba Princess Lanling (蘭陵公主), married southern Han Chinese Liu Song royal Liu Hui, Duke Qi (劉輝; d. 521)

Xianbei Tuoba Princess Huaiyang (淮陽公主), married Han Chinese Yi Yuan 乙瑗 of Henan (河南; 489–534), and had issue (one son, Lady Yifu)

Xianbei Tuoba Princess Huayang (華陽公主; d. 524) married southern Han Chinese Eastern Jin dynasty royal Sima Fei 司馬肱 of Henei, Viscount Yuyang (河內; d. 524), and had issue (one son)

Xianbei Tuoba Princess Shunyang (順陽公主) married Han Chinese Feng Mu of Changle, Duke Fufeng (長樂 馮穆; d. 528)

Xianbei Tuoba Princess Jinan (濟南公主)

married Han Chinese aristocrat Lu Daoqian 盧道虔 of Fanyang (范陽), Count Linzi, and had issue (two sons)

court in that same year to make way for a daughter of one of the Juan-juan chieftains. The empress' biography in the *Pei-shih* points out how three princesses were bestowed in marriage upon her ancestors and how there were numerous marriages between I women and T'o-pa princes during Northern Wei.<sup>167</sup>

There is only one surviving tombstone inscription to testify to unions between members of the I family and princes of the royal house, and *Wei-shu* records suggest that Kao-tsung was the only ruler to take a woman from this family into the imperial harem.<sup>168</sup> It is probable that most marriages between the T'o-pa and I occurred within one of two distinct periods, i.e. during the reigns of Shih-tsu and Kao-tsung (424-465), or at the end of Wei c.528-535, the link between these periods being I Yüan's marriage to Kao-tsu's daughter at the beginning of the sixth century.

In A.D. 500, Liu<sup>a</sup> Wen-yüan, a son of Liu<sup>a</sup> Ch'eng-hsü and the Elder Princess of P'eng-ch'eng, was executed for plotting to murder his stepfather, Wang Su (see above).<sup>169</sup> Four years later, Emperor Shih-tsung bestowed the Elder Princess of Lan-ling upon Wen-yüan's younger uterine brother, Liu<sup>a</sup> Hui. This bestowal, and those upon I Yüan and Wang Su, were well within the tradition established by Emperor Kao-tsung in the middle of the previous century.<sup>170</sup>

*Wei-shu* historians claim that the Princess of Lan-ling was extremely jealous of her husband's concubines and female maids, so much so that if ever any of them became pregnant, she would beat them to death, cut open the body, pull out the foetus and stuff the

167. *WS* 44, p.992; *PS* 13, pp.506-507.

168. *WS* 44, p.992; *PS* 13, pp.506-507.

woman's belly with straw. She would then show her handiwork to her husband. Because of this, Liu<sup>a</sup> Hui divorced her. One of her older sisters spoke about the matter at court, and eventually, it came to the attention of Empress-dowager Ling, Su-tsung's mother. She asked T'o-pa I to investigate, and he and others reported that the princess deserved to be divorced. They also recommended a reduction in her feoff, to which the empress-dowager agreed. The princess lived in the palace for a year, after which the empress-dowager's officials said she should be sent back to her husband. Liu<sup>a</sup> Hui

ants.<sup>174</sup>

The story of the Princess of Lan-ling and Liu<sup>a</sup> Hui illustrates several well-known and other not-so-well-known features of traditional Chinese society: first, the frequency of physical violence in that society (see also on T'o-pa Yüeh above); secondly, the

Xianbei Tuoba Princess Nanyang (南陽公主) married Southern Han Chinese Southern Qi dynasty prince Xiao Baoyin 蕭寶寅 of Lanling (蘭陵; 487–530) in 502, and had issue (three sons)

Emperor Xiaowen of Northern Wei married Empress Wenzhao, of the Gao clan of Goguryeo (文昭皇后 高句麗高氏; 469–497), personal name Zhaorong (照容)

Yuan Ke, Emperor Xuanwu (宣武皇帝 元恪; 483–515), second son

Yuan Huai, Emperor Wumu (武穆皇帝 元懷; 488–517), fifth son

Princess Changle (長樂公主; 489–525), personal name Ying (瑛)

Married Gao Meng of Goguryeo, Duke Bohai (高句麗 高猛; 483–523)

Emperor Xianwen of Northern Wei

Princess Gaoping (高平公主)

Married Gao Zhao of Goguryeo (高句麗 高肇; d. 515)

[https://en.wikipedia.org/wiki/Tuoba#Marriage\\_policies](https://en.wikipedia.org/wiki/Tuoba#Marriage_policies)

The Northern Wei started to arrange for Han Chinese elites to marry daughters of the Xianbei Tuoba royal family in the 480s.[15] Some Han Chinese exiled royalty fled from southern China and defected to the Xianbei. Several daughters of the Xianbei Tuoba Emperor Xiaowen of Northern Wei were married to Han Chinese elites, the Han Chinese Liu Song royal Liu Hui 刘辉, married Princess Lanling 蘭陵公主 of the Northern Wei,[16][17] Princess Huayang 華陽公主 to Sima Fei 司馬肫, a descendant of Jin dynasty (265–420) royalty, Princess Jinan 濟南公主 to Lu Daoqian 盧道虔, Princess Nanyang 南陽長公主 to Xiao Baoyin 蕭寶寅, a member of Southern Qi royalty.[18] Emperor Xiaozhuang of Northern Wei's sister the Shouyang Princess was wedded to The Liang dynasty ruler Emperor Wu of Liang's son Xiao Zong 蕭綜.[19]

When the Eastern Jin dynasty ended Northern Wei received the Han Chinese Jin prince Sima Chuzhi 司馬楚之 as a refugee. A Northern Wei Princess married Sima Chuzhi, giving birth to Sima Jinlong 司馬金龍. Northern Liang Xiongnu King Juqu Mujian's daughter married Sima Jinlong.[20]

The Qing dynasty's marriages with Han bannermen are listed here. One of Later Jin (Qing) Jurchen (Manchu) prince Aisin Gioro Abatai's daughters was married to Han Chinese Major Li Yongfang in exchange for surrendering Fushun in 1618. Abatai's father Nurhaci, the Khan arranged this.

Han Chinese Banner General Geng Juzhong married a Manchu Aisin Gioro princess.

Han Chinese Banner general Nian Gengyao married the Qing Manchu Duke Aisin Gioro Suyan's daughter.

Han Chinese Bannerman Zhao Shiyang married the fourth daughter of Qing Manchu Prince Aisin Gioro Yuntang and his consort Donggo in 1721.

Han Chinese Bannerman Sun Wufu married a daughter of Qing Manchu Prince Aisin Gioro Yunsi in 1724.

Han Chinese Bannerman Li Shu'ao married the second daughter of Qing Manchu Prince Aisin Gioro Yunzhi, Prince Zhi and his consort Lady Irgen Gioro in 1707.

Han Chinese Bannerman Sun Cheng'en married the fourth daughter of Qing Manchu Prince Aisin Gioro Yunzhi, Prince Zhi and his consort Lady Irgen Gioro in 1710.

Han Chinese Bannerman Sun Chengyun married the fourteenth daughter of Qing Manchu Emperor Kangxi, Princess Quejing of the Second rank in 1706.

The Khitan also married off women from the Khitan royal Xiao clan consort to Han Chinese slave soldier-officers they kidnapped from the Han, Geng and Liu families.

The Gokturk Khagan Qapaghan Khagan married off two of his daughters to Chinese prince of Huaiyang Wu Chengsi and Chinese Prince of Song, Li Chengqi.

The Sui dynasty only married 3 'princesses' to Gokturks, 2 of them were fake princesses.

The Tang dynasty married off one Chinese princess Jinshan to Gokturks who married two Gokturk princesses to Chinese princes, gave one Gokturk Princess Jianghe to Turgesh Khagan Sulu Khan. The Tang dynasty only gave two real Chinese princess to marry the Uyghur Khagan while the Uyghur Khagan Bayanchur gave Uyghur Princess Pijia to marry Chinese prince Li Chengcai. Three fake princesses of Tiele Turkic descent were given by China to the Uyghur Khagan.

7 marriages were conducted in total between China and the Uyghur Khaghanate.

Mongol prince Rinong forced Han Chinese officer Wang San from the Ming dynasty Datong Army to marry a Mongol woman along with other Han Chinese prisoners.

The Xiongnu Chedihou Chanyu forced Han Chinese General Li Ling to marry a Xiongnu princess, the Chedihou Chanyu's daughter.

The Gokturk Khagan Qapaghan Khagan married off two of his daughters to Chinese prince of Huaiyang Wu Chengsi and Chinese Prince of Song, Li Chengqi, forcing the Chinese princes to marry the Turk brides.

Uyghur Khagan Bayanchur forced Chinese Tang dynasty prince Li Chengcai to marry Uyghur Princess Pijia.

Caucasoid skulls in Shang dynasty Anyang in China were human sacrifice victims, probably taken from wars with tribes in Gansu where Yuezhi and other Indo-European peoples lived. The founders of Qin were Chinese nobles assigned to move west to Gansu to fight against Quanrong barbarians.

[http://www.sino-platonic.org/complete/spp132\\_anyang.pdf](http://www.sino-platonic.org/complete/spp132_anyang.pdf)

[https://en.wikipedia.org/wiki/Qin\\_\(state\)](https://en.wikipedia.org/wiki/Qin_(state))

According to the 2nd centurybc historical text Records of the Grand Historian by Sima Qian, the Qin state traced its origin to one of the Five Emperors in ancient times, named Zhuanyu. One of his descendants, Boyi, was granted the family name of "Ying" (嬴) by King Shun. During the Xia and Shang dynasties, the Ying split in two: a western branch in Quanqiu (present-day Lixian in Gansu) and another branch that lived east of the Yellow River. The latter became the ancestors of the rulers of the Zhao state.[2][3]

The western Ying at Quanqiu were lords over the Xichui, the "Western March" of the Shang. One, Elai, was killed defending King Zhou during the rebellion that established the Zhou dynasty. The family was allied with the marquesses of Shen, however, and continued to serve under the Zhou. A younger son of line, Feizi, so impressed King Xiao with his horse breeding skills that he was awarded a separate fief in the valley of Qin (present-day Zhangjiachuan County in Gansu). Both lines of the western Ying lived in the midst of the Rong tribes, sometimes fighting their armies and sometimes intermarrying with their kings.[2][4]

Goguryeo Korean general Gao Juren in the Tang dynasty committed genocide and rape against An Lushan's community after defeating An Lushan at his headquarters in Fanyang (Beijing).

Goguryeo generals were genocidal against caucasians. A Goguryeo general Gao Juren who served in the Tang dynasty during the An Lushan rebellion ordered all caucasians including babies to be murdered by tracking down people with big noses after he captured An Lushan's original base in Fanyang. His soldiers impaled and caught the babies on spears after tossing them in the air.

[https://en.wikipedia.org/wiki/Sogdia#cite\\_note-78](https://en.wikipedia.org/wiki/Sogdia#cite_note-78)

the An Lushan Rebellion (755 – 763 AD), which split the loyalties of the Sogdians in China.[77] The An Lushan rebellion was supported by many Sogdians, and in its aftermath many of them were slain or changed their names to escape their Sogdian heritage,[78] so that little is known about the Sogdian presence in North China since that time.[79]

The Goguryeo general Gao Juren ordered a mass slaughter of West Asians (Hu) identifying them through their big noses and lances were used to impale tossed children when he stormed Beijing from An Lushan's rebels. For further information on that, see Hansen, Valerie (2003). "New Work on the Sogdians, the Most Important Traders on the Silk Road, A.D. 500–1000". T'oung Pao. Brill. 89 (1/3): 158. JSTOR 4528925

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[https://en.wikipedia.org/wiki/Jie\\_people#History](https://en.wikipedia.org/wiki/Jie_people#History)

In 319, Jie general Shi Le established the state of Later Zhao in North China, which supplanted the Xiongnu-led Han Zhao (304-329) state. However, the Later Zhao state collapsed in 351. In the period between 350 and 352, during the Wei–Jie war, General Ran Min ordered the complete extermination of the Jie, "and their Europoid features" (high noses and full beards) according to author Otto J. Maenchen-Helfen, leading to large numbers being killed.[13] According to some sources[who?] more than 200,000 of them were slain.[14]

The Xiongnu from Mongolia committed rape, genocide and ethnically cleansing against the Yuezhi Kushans from Dunhuang, Gansu. Han Chinese moved in after the Xiongnu genocided the Yuezhi.

[https://en.wikipedia.org/wiki/Yuezhi#Account\\_of\\_Zhang\\_Qian](https://en.wikipedia.org/wiki/Yuezhi#Account_of_Zhang_Qian)

<https://justpaste.it/img/c7fb832d0ef8ba7f5175e79f82b25076.jpg>

<https://yuki.la/his/8478725>

<https://yuki.la/his/8101383>

<https://yuki.la/his/8119566>

<https://yuki.la/his/7822284>

<https://yuki.la/his/7358719>

<https://yuki.la/his/7515576#p7517719>

<https://yuki.la/his/8480424#p8482082>

<https://yuki.la/his/8478725#p8481895>

A Han Chinese scholar official, Zhou Xianchen (1188-1262) who was skilled in martial arts led a militia against the Mongols in his town in 1216 and then defected to the Mongols. His brother passed the civil service exams and he was supposed to as well. The Mongols made him a hereditary feudal warlord in northern Shanxi province, Dingxiang town. One of the passes in the Jin border wall, Yanmen was immediately north of Dingxiang. Zhou Xianchen became a military local feudal warlord instead of a scholar-official examination candidate. He ruled Dingxiang as Shihou (hereditary vassal), the title awarded to him by the Mongols for his military service to the Mongol empire. He cooperated with Quanzhen Daoists to help rebuild the social order in northern China. Quanzhen nun Guo Shouwei worked with Zhou Xianchen.

switched sides and joined the Mongol armies, which went on to conquer all of north China (*huabei* 華北) by 1234. His military service to the Mongols earned him the most prestigious social status of Hereditary Vassal (*shihou* 世侯), which allowed him and his family to monopolize the local government of Dingxiang through subsequent decades. In a few short years, Xianchen transformed himself from an examination candidate to a local warlord, and his family from a scholar-official one to a military one.

These transformations resulted from more than good luck and military prowess. Like many other strongmen who rose up in the military under the Mongols, Xianchen chose to work with clergy of Complete Realization Daoism (*Quanzhen dao* 全真道).<sup>2</sup> Quanzhen Daoism was the most powerful religious movement in north China at the time. Xianchen and the Quanzhen Daoists worked together to rebuild the postwar social order, which subsequently consolidated his family's new power. During a military campaign in southern Shanxi province, about three hundred kilometers from his home in Dingxiang, Xianchen met Guo Shouwei, a Quanzhen nun famed for her devotion. Xianchen repeatedly and earnestly invited her to his native village and eventually convinced her to relocate. There, they established the new Xuanyuan Abbey under Shouwei's supervision. This abbey helped local villagers recover from their losses and rebuild community solidarity.

Two texts carved into stone recount the lives of this man and woman. In the early twentieth century, a scholar from Dingxiang collected local inscriptions including the two texts.<sup>3</sup> One of the steles, installed on Xianchen's grave by his family members, recorded his biography; it still stands there today. The other stele, no longer extant, was installed at the

2. Scholars often translate the term *zhen* as "perfected," "perfection," "authenticity," or "realization." See Marsone, "Accounts of the Foundation of the Quanzhen Movement," 95–96; Komjathy, *Cultivating Perfection*, 9–17. However, the question remains open whether the word *zhen* has a single meaning in Quanzhen teachings. The term's meaning—referring to "perfection," "realization," or "authenticity"—varies in different contexts and it seems to me that the name Complete Realization (Quanzhen) Daoism best captures the sense of the term.

3. Wang Liyong 王利用, "Gu zuofuyuanshuai quan sizhou duyuanshuai xuanshou zhengxing qianhu Zhouhou shendaobei" 故左副元帥權四州都元帥宣授征行千戶周侯神道碑, *JSK*, 2.40a–45a; Zhou Rouzhong 周柔中, "Xuanyuan guan ji" 玄元觀記, *JSK*, 2.13b–15b.

<https://shipsofscale.com/sosforums/threads/17th-of-april-today-in-naval-history-naval-maritime-events-in-history.2104/page-103#post-52322>

## **Dutch prisoners**

During the Siege of Fort Zeelandia the Chinese took many Dutch prisoners, among them the Dutch missionary [Antonius Hambroek](#) and his wife, and two of their daughters. Koxinga sent Hambroek to Fort Zeelandia to persuade the garrison to surrender; if unsuccessful, Hambroek would be killed upon return. Hambroek went up to the Fort, where two of his other daughters still remained, and urged the garrison to not surrender. He subsequently returned to Koxinga's camp and was beheaded. Additionally, a rumor was spread among the Chinese that the Dutch were encouraging the native Taiwan aboriginals to kill Chinese. In retaliation, Koxinga ordered the mass execution of Dutch male prisoners, mostly by crucifixion and decapitation with a few women and children also being killed. The remainder of the Dutch women and children went into slavery, with Koxinga taking Hambroek's teenage daughter as his concubine (she was described by the Dutch commander Caeuw as "a very sweet and pleasing maiden", and some sources report her submission to have been voluntary) while other Dutch women were sold to Chinese soldiers to become their (secondary) wives or mistresses. The daily journal of the Dutch fort recorded that "the best were preserved for the use of the commanders, and the rest were sold to the common soldiers. Happy was she that fell to the lot of an unmarried man, being thereby freed from vexations by the Chinese women, who are very jealous of their husbands." The Chinese took Dutch women as slave concubines and wives and they were never freed: in 1684 some were reported to be still living. In Quemoy a Dutch merchant was contacted with an arrangement to release the prisoners which was proposed by a son of Koxinga's but it came to nothing. Some Caucasian physical traits like auburn and red hair among people in regions of south Taiwan are most likely a consequence of this episode of Dutch women becoming concubines to the Chinese commanders.

The Chinese taking Dutch women as concubines was featured in Joannes Nomsz's famous play "Antonius Hambroek, of de Belegering van Formosa" ("Antonius Hambroek, or the Siege of Formosa"), which documented European anxieties at the fate of the Dutch women and defeat by non-Europeans.

[https://en.wikipedia.org/wiki/Siege\\_of\\_Fort\\_Zeelandia#Dutch\\_prisoners](https://en.wikipedia.org/wiki/Siege_of_Fort_Zeelandia#Dutch_prisoners)

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<https://archive.is/dpZOJ>

[https://en.wikipedia.org/wiki/Antonius\\_Hambroek](https://en.wikipedia.org/wiki/Antonius_Hambroek)

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## Antonius Hambroek



**Born** 1607  
[Rotterdam, Dutch Republic](#)

**Died** July 21, 1661  
[Taiwan](#)

**Nationality** [Dutch](#)

**Antonius Hambroek** (1607 – 21 July 1661) was a [Dutch missionary](#) to [Formosa](#) from 1648 to 1661<sup>[1]</sup> during the [Dutch colonial era](#). He was [martyred](#) by [Koxinga](#) as the Chinese-Japanese warlord wrested Taiwan from the Dutch.<sup>[2]</sup> Koxinga had captured Hambroek along with his wife and three of his children, and sent him as a messenger to [Frederik Coyett](#), the [Governor of Formosa](#), to demand the surrender of the Dutch garrison at [Fort Zeelandia](#) and the abandonment of their colony. Koxinga promised the missionary death should he return with a displeasing answer; Coyett refused to surrender and Hambroek was executed on his return to Koxinga's camp.<sup>[3]</sup> After the [Siege of Fort Zeelandia](#), Koxinga took Hambroek's teenage daughter as a concubine.<sup>[4][5]</sup> Other Dutch women were sold to Chinese soldiers to become their wives.<sup>[6]</sup>

## Antonius Hambroek, or the Siege of Formosa

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Antonius Hambroek takes leave of his daughters before being sent away, historical painting by [Jan Willem Pieneman](#) in 1810

The playwright Joannes Nomsz wrote a tragedy for the stage in 1775 about the martyrdom of Hambroek, "Antonius Hambroek, of de Belegering van Formosa" rendered in English as "Antonius Hambroek, or the Siege of Formosa",<sup>[7][8]</sup> sealing the missionary's fame in Holland.

The topic of the Chinese taking the Dutch women and the daughter of Antonius Hambroek as concubines was featured in Joannes Nomsz's play which became famous and well known in Europe which revealed European anxiety at the fate of the Dutch women and being subjected to defeat by non-Europeans.<sup>[9]</sup>

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<http://www.rijksmuseum.nl/collectie/SK-A-4269>

Nederlands: De zelfopoffering van predikant Hambroeck op Formosa (Taiwan), 24 mei 1661, Links de Nederlanders verschanst in het fort Zeelandia, waaronder zijn twee dochters, door Hambroeck aangespoord tot volharding. Rechts enkele van de Chinese begeleiders.

1810







ANTHONIVS HAMBROVIC.

*S. Fokke, inv. et fec. 1776.*

