

Namafan Nationality in Hezhou Area in Ming and Qing Dynasties

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Abstract: Hezhou is now Linxia Hui Autonomous Prefecture in Gansu Province, located in the southeast of Gansu Province. Historically, Hezhou and its surrounding Hehuang and Taomin areas have an important strategic position. The Central Plains Dynasty regarded them as "Northwest Pingfan", while the Tubo people regarded them as a bridge to the Central Plains. The ethnic relations here are complex and there are many Fan tribes, which make it extremely difficult to govern. This paper systematically expounds the integration of the Namafan nationality and its nationalities in Hezhou during the Ming and Qing Dynasties, as well as the policies of improving the land and returning to the mainland, governing the Tibetans by the land, and recruiting tea and horses. These ruling strategies began to successfully maintain effective rule over Hezhou and cut off the Mongolian-Tibetan ties. However, because the Namapan people were oppressed too heavily, which led to their escape, the gains and losses of these policies still have reference significance for us to rule minority areas today.

1. Introduction

During the Ming and Qing Dynasties, due to the special geographical position of Hezhou, the Ming and Qing Dynasties paid great attention to appeasing and drawing up the leaders of Hezhou, and enclosed many heads of ministries as chiefs. Because of the strong enemy in the north and the eagerness to look at it, the Ming Dynasty used troops year after year, which consumed a lot of warhorses and drastically reduced the number. In order to collect the warhorses of strategic significance at that time, the Ming Dynasty inherited the policy of dealing with other tribes since the Yuan Dynasty and the effective horse administration means since the Tang and Song Dynasties to control the various ethnic groups in the West. According to the records of Hezhou in Ming Dynasty, there were 57 tribes of Fan nationality in Hezhou in Ming Dynasty, and only 19 tribes remained in Kangxi period in Qing Dynasty.

2. The Namafan people in Hezhou during the Ming and Qing Dynasties

The History of Ming Dynasty, Records of Food Loans, contains 26 ethnic groups in Hezhou, and 29 ethnic groups in volumes 37 of Ming Huidian and 115 of Jingshiwen Bian. In the records of Hezhou Chronicle in Qing Dynasty, there are 19 Ma Fan people who can be tested, namely: "Pearl Nationality (hereditary national teacher I, Zen Master I, Tushe), Honghua Nationality (hereditary national teacher), Lingzang Nationality (hereditary Zen Master), Guzang Nationality (hereditary hundred households), Shama Nationality (hereditary commander and knowledgeable), Ongtan Nationality, Lao Crow Nationality, Sala Nationality, Yatang Nationality, Sichuan Sa Nationality, Ta Nationality, Xianghua Nationality, Gudu Nationality, Bazan Duanyuan, Huihui, Diegu and Yanghua". [1] Apart from the Salar people living in Jishiguan, Hezhou, the rest of them are in the 24 customs, ranging from 45 Li to more than 100 li away from the prefecture. "These tribes' state teachers, Zen masters and Tushe were selected by Hezhou Wei as leaders of all ethnic groups. They were subjected to the joint management of Hezhou by the supervisory, supervisory and government detailed commissions. Thousands and hundreds of families were subjected to the jurisdiction of Hezhou Wei, and they were to be declared. Most of the names of the Zhongma Fan ethnic group may be translated from Tibetan phonetics. Because of the different translations, and because of the

need of season, life and so on, many of the Chinese Mafan people migrate, divide and merge constantly. At the same time, after the mid-Ming Dynasty, the court asked for more and more Nama, but fewer and fewer tea, which led to the Namafan people fleeing or hiding, which is also one of the reasons for the reduction of the number of the Namafan people". [2]

In Hongwu 26 years (1394), Emperor Taizu sent Cao Gong Li Jinglong to Gansu, Qinghai and Tibetan areas to issue gold medals. Hezhou Biliwei Xifan 26 nationalities, with 21 gold medals, shouldered the important task of the court. They carry out the trade activities of tea horse exchange through Hezhou Tea Mass. Because of the gold medal credentials and considerable independence, the Namafan people have formed a management system of "self-monarchy" and inheritance from generation to generation. In the early Qing Dynasty, the system of "recruiting horses in tea" was followed in the Ming Dynasty, and many Nama people were converted into Tusi. During the reign of Kangxi, Wang Quanshen of Hezhou Zhizhou said that there were 19 Nama nationalities in Hezhou, including Zhang Laobu, national teacher of Honghua Temple, Zhao Luozang, Zen master of Lingzang Ma Ying Temple, and Han Dan Lingzao of Yongchang Temple of Pearl Nationality. Others, such as Su Chengwei of Shama nationality and Wang Zhenhai of Hung Tibetan nationality, have a number of notebooks, which are handed down from generation to generation. The rest of Lihezhou tea horses are divided into ethnic groups, self-reliant leaders, each has its own Yamen, each set up torture tools, tiger side, prestigious. In Yongzheng Period, with the consolidation of centralization and the increasing expansion of territory, especially after the rebellion of Luobu Zangdanjin, the policy of "recruiting horses in tea" was abolished, and the governing body was established directly in Tibetan area. In the process of "land reform and returning to Tibet", most of the 19 tribes of "recruiting horses in tea" were assimilated successively by the surrounding nationalities.

2.1 Pearl (assassin)

Pearl "the ancestor of Han Duan Yuejian Tibetan Mountainous Waichuan Bo monks, Ming Hongwu six years (1373) Fengkan, compatriot Han Hama led the Pan attachment." [3] Yongle Nian asked, in order to recruit Chinese tea horses, give Han Hama a job of comfort, allowing its "succession from generation to generation". [4] During the Wanli period, the fire of Mongolia in Qinghai fell to the red and attacked. The seventh Sun Han Wanbu, together with his uncle Pugang and Yongchang Monastery State Teacher Han Luohan, guided the officers and soldiers with meritorious results, and gave hereditary command envoys. At the end of the Ming Dynasty, war broke out and stamps were lost. Han Qianguan, the son of Han Wanbu, had no basis for inheritance. He gave the Chieftain of the Foreign Affairs Commission to supervise the tribes and people with the State Teachers of Pugang and Yongchang Temple. He managed the affairs of recruiting tea and horses among the 19 tribes under Hezhou Wei's subordinate. In the first year of Yongzheng (1723), Tibetan Danjin rebelled in Luobo, Mongolia, Qinghai Province. The 10th Sun Han Shigong, together with Han Shigong, the national teacher, led the people to guard Lao Ya Shan Pass. In the sixth year of Emperor Qianlong (1741), the commander and envoy were allowed to be attacked. By February 1782, in the forty-seventh year of Qianlong reign, Han Chengzhang had attacked the commanding envoy for twelve generations, and then was unknown. During the 20 years of the Republic of China, the Han Tusi and his subordinates were compiled as nationals, and their descendants lived in Hanjiaji for generations, hence their place of residence was named. The distribution of the stabbing tribes is unknown. They were always managed by Han Tusi, a Pearl tribe, and merged into the Pearl tribe in the early Qing Dynasty.

2.2 Honghua and Lingzang

During the Ming Dynasty, Honghua Temple was built in Honghua area and Maying Temple was built in Lingzang area. The two nationalities are divided into two temples. Honghua Temple has a "national master" conferred by the court, and Maying Temple has a "Zen master". Both ethnic groups have the seal of "Imperial edict" and "Du Gang" issued by the emperor, which is used to govern the people of the two ethnic groups, responsible for "sending horses to the middle" and

allow them to "inherit from generation to generation". [5] After the Qing government calmed down the rebellion in Luobo, Tibet and Danjin, it ordered that the seal of the master and Zen master issued by the Ming Dynasty by Qinghai monasteries should be retrieved, and its name should be removed, including Honghua and Ma Ying temples. Despite the removal of the name, the people of his clan still call the temple Abbot as "Master of State" and "Master of Zen". After the horse stopped recruiting tea, "all nationalities should pay for food, just like the Han people", "the people under their control are gentle and elegant, and they are no longer the old ones, so they need not be bound by them". [6]The Ximaying (present Ma Ying Ji) where the two nationalities were located was under the jurisdiction of Hezhou before the twenty-seventh year of the Qianlong reign of the Qing Dynasty (1762), and then under the jurisdiction of Xunhua Fufanting and Xunhua County. In the nineteenth year of the Republic of China, Minjian County was subjected to the jurisdiction of Minhe County until now.

2.3 Hangya Tibetan (Hongya, Duanyuan, Diegu, Hui and Yanghua)

Three years of Hongwu Ming Dynasty (1370). Royal historian Deng Yu recruited Wang's surname and other six ministries to "install Hezhou Tibetan Place, and compile it into Hezhou Yinchuan Ten First Class to lose, and take Lu as the head of Fufan". In the thirty years of Jiajing (1552), the court issued "one side of the gold medal, one side of the reconnaissance, to open up the Tibetan clan and recruit Panama"; at the same time, its descendants, Wang Guan Boyaga, were ordered to "govern the Tibetan, Wuneng, Hongya, Huo Jiaoling Pass, and control the six clans of the Tibetan and Hongya clans". [7]Up to now, the five ethnic groups, Hongya, Duanyan, Diegu, Huihui and Yanghua, belong to the management of the Tong Tibetan people. During the Ming and Qing dynasties, the six tribes belonging to the Tusi of the King of Tibet and the local Han people "lived in a miscellaneous way, married and cooperated". In addition to the Chieftain's Yamen in Tongzang, the Chieftain of the Kingdom also has stockades in Zhangba, Dunping, Blowing Ma Tan and other places under his jurisdiction. In the twenty-seventh year of Qianlong reign (1762), Xunhua Hall was built, and the six tribes of Huozhai, Hongya, Duanyan, Diegu, Huihui and Yanghua were assigned to Xunhua Fufanting Hall by Hezhou Prefecture. In the 20 years of the Republic of China, the Tusi Wang was incorporated into the civil code, and his industry was annexed by the Mabufang family.

As for Hui nationality, Hezhou is one of its birthplaces. In the Tang Dynasty, messengers and business travelers came to China through the Silk Road, and many big cannibals stayed in Hezhou. In the Song Dynasty, messengers of food flocked to Shaanxi along the Silk Road River and Huangdao. They were scattered in various roads of Shaanxi Province and remained there for a long time. Tribute envoys, businessmen and missionaries from the Western Regions traded tea, horse-buying farms and tea horses in Xihe and other places to spread Islam. Some of them stayed in Hezhou and became ancestors of the Hui people in Hezhou. At the beginning of the thirteenth century, Genghis Khan fought in various countries in the Western Regions, bringing along Muslim soldiers, craftsmen and civilians in Huashazimo and other places, and placed them under the jurisdiction of the pro-military forces in the Western Regions, the pro-returnees and the local Red Army. By the 10th year of the Yuan Dynasty (1273), Kublai Khan ordered "garrisons to join the community everywhere" and soldiers to fall into the civil register, becoming a part of the Hui people in Linxia this year. In the Yuan Dynasty, many official Muslim caravans known as "good offices" were active in Hezhou, and many missionaries flocked to Hezhou to settle down and multiply. There were many wasteland in Hezhou in Ming Dynasty. Muying, the Hui general, led the army to guard Lintan, Hezhou and other places. Some Muslim soldiers garrisoned the border to Tunliuhe Prefecture and recruited people to settle the border. The Records of Hezhou in Jiajing contain the records of "returning to farming", "returning to farming under the cultivation of Hui people" and "100 households of Fanke". In the Qing Dynasty, a Hui Tusi was also enclosed in Dongxiang, Hezhou, in order to govern the Muslim people there.

2.4 Shama (onion beach, ancient capital, Bazan and Yatang)

In the early years of Hongwu, the leader of the Shama Nationality came down and was planted in Shamali, Hezhou (now and the south of Hexian County), one of the nineteen ethnic groups of "recruiting horses in tea", holding the title of Hezhou Wei, recruiting horses in tea for Hezhou Wei, and paying tribute to Yin 502 a year. In the thirty-seventh year of Kangxi (1698), Taomindao changed its tribute silver into diding silver, which should be paid for by the Tusi. In the fifty-seventh year of Kangxi (1718), local soldiers were ordered to enter Tibet. In February of the first year of Yongzheng (1723), the Bureaucracy Secretary assigned the Shama nationality to Minzhou Wei. Su Chengwei, the Tusi, and Hezhou Wei all had different words and argued with Minzhou Hall. The result was that Su Chengwei garrisoned and removed the name of the Shama nationality, because the court thought that he was only an official and did not accept food, and took the opportunity to abolish the Tusi of the Shama nationality. The three nationalities of onion beach, ancient capital and Bazan are roughly distributed in the area of Basong Township in Kangle County. In the early Qing Dynasty, although these three nationalities were in Hezhou Weizhong Horse, all of them were under Minzhou Weizhong jurisdiction. Yatang ethnic group is generally distributed in Buyer Collection Township of Jinhe County, which should be related to Yatangguan in Qing Dynasty (Ninghe Pass in Ming Dynasty). At the beginning of Qing Dynasty, it replaced Hezhou Tea Masnama with Didaozhou for grain transportation. In Yongzheng four years, the five nationalities were removed from the list by Hezhou Wei.

2.5 Salar

At the end of Yuan Dynasty and the beginning of Ming Dynasty, the Salar people moved from Samarkand in Central Asia to Jishiguan in Hezhou. Han Bao, the ancestor, was appointed "hereditary Dalu Huachi" (Palm Print Officer) in Jishizhou by the Yuan Dynasty. Han Bao was attached to the Ming Dynasty in Hongwu for three years, and Hongwu was appointed as a hereditary hundred households in Jishizhou for six years. Han Baosui led the tribe to tea in Tina Mayi every year. During the Jiajing period, Han Shaban, the descendant of Han Bao's second house, was also appointed by the court as a hereditary hundred households to "co-organize tea horses". In the Ming Dynasty, soldiers belonging to the Han clan of the Salar nationality were sent by the court 17 times to take part in the conquest and garrison. Many of them fought against the harassment of the Qinghai-Mongolian border and played the role of "Baosai'anbian". In the early years of the Qing Dynasty, the system of Ming Dynasty was still followed, and the long house and the second house were appointed at the same time for inheritance. Both Salar chiefs were abolished by the Qing government in Guangxu 22 (1896).

2.6 Lao Ravens

This clan is named after Lao Rao Guan, and they live sporadically. Not all of them live near the Guan, but all of them live in Yinchuan, Hezhou. Food is accepted and transported. It is now distributed in Manisigou Township, Linxia County.

2.7 Xianghua

In the last hundred years of Ming and early Qing Dynasty, Xianghua nationality was one of the main Fan nationality in recruiting tea horses. In the twenty-seventh year of the Qianlong reign of the Qing Dynasty, Hezhou Tongzhi moved to Xunhua camp and set up 21 villages in Xianghua nationality area. So far, the Xianghua clan name has been "south" Pan 21 Zhai is replaced by Pan 21 Zhai. According to the Records of Xunhua Office, "the 21 villages in Nanfan are Ganjiazhai and Firepower Reservoir. Zhai, Shangnan Lazhai, Heicao Zhai, Xiahajiazhai, Xiazaigai Zhai, Zayou Zhai, Duoerti Zhai, Changgang Zhai, MuDuo Zhai, Qi Yin Zhai, Xilining Ba Zhai, Nali Gong Zhai, Si Ji Zhai, Shuo Hu Dong Zhai, Zhangyuan Zhai, Bohe Zhai, Guomang Village, Pola Village, Hacha Quntuo Village and Shanghajiazhai Village". [8] Summer in Xiahe County, Gannan Province River, Taohe River Basin.

2.8 Chuansha Nationality

In Jiaping's Records of Hezhou, there is no name of his clan, nor is there any record of the inheritance of the chieftain and his descendants. Roughly divided today it is located in Xinying Township, Hexian County.

3. Conclusions

The above nationalities made positive contributions to the development of animal husbandry in Hezhou during the Ming and Qing Dynasties. However, due to the large amount of horses handed over to the court in the Ming and Qing Dynasties, the government dispatched a large number of people, fishing exhaustively, and even a large number of people migrated and fled. According to the records of Hezhou Chronicle in Jiaping, from the early Ming Dynasty to Zhengde in Ming Dynasty, more than 200,000 horses were sent to the court in Hezhou alone. Such a large number of expropriations made the animal husbandry in Hezhou suffer a heavy blow and have been depressed ever since. According to Kangxi's "Hezhou Chronicle of Tusi", Tusi and Guoshi forcibly apportioned horses to the local people in charge in order to pay horses. They ordered Zhongma to take the land they planted as Nama land, which was slightly disobedient, i.e. torture in a bundled temple, and its punishment was 100 times higher than that of the officials. As a result of excessive dispatch, Fan people were overburdened and fled in succession. For example, "the leader of the Xipan Aji ethnic group, Guo Ruofan 800 accounts, used to live in Yemachuan, 300 horses old, fled to Baicheng Mountain in Ganzhou in Yongle years". "Orthodox eleven years (1446), the collection of tea horse, its Kazakhstan and other ethnic tribes fled to other places, negative horses two hundred and forty-nine, so far no way to attract and chase." "Xunhua Chronicles" rolls four clouds: "over the years scattered tea signs, the border is extremely poor." From these records, we can see that some of the Ming Dynasty Fans fled and migrated because they could not bear the pressure, some moved to the western Tibetan area, some moved to other areas, so they were never recorded in the history books of Hezhou. Of course, some Fan ethnic groups have been gradually integrated due to long-term contacts with the Han ethnic group, such as the Pearl ethnic group, the Lingzang ethnic group and so on. According to the Republican Records of the Second Volume of the National Gate of the Daohe County, "The old records of the Fan Nationality record 55 ethnic groups, which are full of evidence. Since the Ming Dynasty (the beginning of the Republic of China), they have gradually melted and turned into Chinese". [9] Today, only the three ethnic groups of Tusi He, Han and Wang exist, but they also exist in name. There is no difference in dress etiquette between Han nationality and Han nationality. Now, these Tibetan chiefs and their tribes have been sinicized, and many people do not know that their ancestors were Tibetans.

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