THE CONSTITUTIVE EXPRESSION BEHIND THE SILENCE ABOUT THE MEANING OF "TAISHAN"

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Abstract: Maxine Kingston's award-winning books written in the 1970s provide more insight on why Chinese immigrants have always tended to have a higher volume of social capital, enabling generations of Chinese immigrants and their children tending to exceed expectations in socio-economic achievements. Maxine Kingston's books, along with historical and cultural evidence, provide more texture to the notion that early Chinese immigrants had some idea that Taishan was the epicenter of Yuan empire power infrastructure at the more southern half of south China. The name "Taishan" was preferred in 1914 because it carries more prestige than the name "Xinning". However, because of the Yuan empire's bad record in inter-ethnic relation, there was a public silence about the "High Office Mountain" meaning as an expression of valuing ethnic harmony. This investigation further enforces the notion in the primary article The Reverberations of the Yuehuahu Anti-subordination Voices that the judiciary is not competent at resolving cultural conflicts.

Keywords: Constitutional Jurisprudence; Cultural Experience; Chinese American Constitutional Experiences; Constitutional Law; Law and Society; Dissenting Opinions in Obergefell v. Hodges

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INTRODUCTION

"[W]e can choose to bend our ears toward silence, and we can learn how to make silences speak. This is one way of laying claim to the future."

Karen Tani[1]

Based on social science research insights, the reported sociological conditions of Chinese immigrant communities in America over the years indicate that Chinese immigrants to America have always enjoyed high volumes of social capital.[2] The apparent high volumes despite vast majority of Chinese immigrants have faced a language-based structural disadvantage[3] indicate that there have been some extra fountains of social capital available to Chinese immigrants, likely with an uniquely Chinese cultural grounding, as social science research made a correlation between ethnic backgrounds and volumes of social capital at least 7 decades ago.[4] *The*

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[1] Foreword: *Curation, Narration, Erasure: Power and Possibility at The U.S. Supreme Court,* 138 Harvard Law Review 1, 95 (2024).

[2] "[S]ocial capital refers to connections among individuals—social networks and the norms of reciprocity and trustworthiness that arise among them [that has effects similar to physical capital and human capital]." Robert D. Putnam, *Bowling Alone 19 (Simon & Schuster, 2000)*. To avoid unnecessary verbiage, an abbreviation will be used after identifying the abbreviation with (" ") hereinafter. Good sociological outcomes are associated with high volumes of social capital. *See, e.g.,* an Italian American community's experience of positive indicator of heart attack incident being attributed to dense social networks within it, Putnam, supra note 1, at 329. A very good indicator of the fact that Chinese Americans today enjoy high volume of social capital is the fact that Chinese Americans enjoy the highest life expectancy in America, despite of the fact that Chinese Americans, as a demographic classification, do not having the highest level of education. *See* Darwin A. Baluran & Evelyn J. Patterson, *Examining Ethnic Variation in Life Expectancy Among Asians in the United States, 2012-2016*, 58 Demography 1613, 1643 tbl 2 (2021). A good indicator that at the very beginning of Chinese immigration to America, Chinese immigrants enjoyed high volumes of social capital is the fact that *Yick Wo v. Hopkins*, 118 U.S. 356, 369 (1886), happened within 4 decades after the first large group of Chinese migration, when all Chinese immigrants faced structural race-based discrimination on top of the apparent language handicap, *see* citation in the next footnote. *See* Sucheng Chan, *Asian Americans: An Interpretive History* 25, 95 (Twayne, 1991) ("Chan").

[3] *Cf.* Peter Kwong & Dusanka Miscevic, *Chinese America* 144-45(The New Press, 2005) (early Chinese immigrants relying entirely on self-help on finance and dispute resolution).

[4] *See* Putnam, at 294, 329 (relating to Scandinavian-Americans and Italian-Americans, respectively, both associated with high scores in social science index developed by social scientists).

Reverberations of Yuehuahu Anti-subordination Voices ("*The Reverberations*") [5] argues that some of the extra fountains of social capital have come from the downstream recycling beneficial sociological, cultural and behavioral effects of the cultural experiences of hearing circulating folklores (and their more entertaining echoes) in relation to aspects of the Yuan empire's[6] apparent honorable ending in Guangdong because those cultural experiences, even experienced occasionally, tend to steer the experiencing individuals toward healthy, family-conscious, community-conscious choices, even for individuals cynical about what they have heard because of the effects of the schemas primed through evaluating the information, resulting in normative messages to people affected by those choices, even for people who have never heard any part of the circulating folklores.[7]

The Reverberations argues that because the structural disadvantage arising from English not being a first language has been so palpably felt, Chinese immigrants have been able to grasp without the need for any formal education the connection between their ability to overcome disadvantages and availability of relatives with ability to help them to tap into available resources.[8] Both the experiences with the availability of

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[5] Forthcoming at a Catholic university law review [an assumption based on Catholic communities' known opposition to same-sex marriage]. It is apparently the first article to introduce the topic, i.e., Chinese immigrants from Guangdong to America having enjoyed a unique set of cultural experiences tending to facilitate social capital production. *See The Reverberations*, Part II, B., C. As such, it contains empirical claims supportable only through deduction of other fields of knowledge, such as known aspects of Chinese cultural history and research findings in mind science, behavioral science and sociological research. *See id.*, Part II, A.B. Unfortunately, much empirical evidence was screened out to meet the space limitation for a law review article. *See, e.g.*, https://www.uclalawreview.org/ucla-law-review-submission-guidelines-for-scholars/ (UCLA Law Review preferring a 25,000-word limit on articles). A copy of the original article with the same title and over 50,000 words is on file at [a Catholic university law review]. This article addresses further a point about a piece of empirical evidence of popular folklore circulating presented in the initial published article. More future spin-off articles will address more screened-out evidence.
The word "Yuehuahu" is a coined word for the purpose of facilitating discourse of a set of cultural experiences unfamiliar to American academia. *See The Reverberations*, Part II, A.2.c. The word signifies the blending of three ethnic groups giving rise to the historical developments which were the underlying force for the cultural experiences. "Yue" in the past, about 2000 years ago, referred generally to people south of Yangzi River. *See* Patricia Buckley Ebrey, *The Cambridge History of China 40* (Cambridge University Press, 2006) ("Ebrey", in the text, "*Cambridge China*"). "Hua" means "Chinese". *See* English-Chinese Chinese-English Dictionary ("E-C-C-E-D"), 711 (Szechwan Language Publishing, 2021). "Hua" generally referred to people living between the Yellow River and the Yangzi River, and had apparently been adopted as the ethnic identity for a majority of people in the Pearl River delta region. *Cf.* Xiaojian Zhang, Remaking Chinese America: Immigration, Family, and Community, 1940-1965 101 (Rutgers University Press, 2002) (Chinese Americans using the word "Hua" to express ethnic identify in the 1930s). "Hu" generally referred to people living north of the Yellow River. Professor Wang's article, *Ming foreign relations: Southeast Asia*, provides, an example of how the "Hu" was used 600 years ago, the first Ming emperor's use of the word "hu" to describe people in the north of his empire, certainly referring mostly to Mongolians. The Cambridge History of China, Vol. 8, 312 (Cambridge University Press 1988) ("CHOC"). "Yuehua" was the name of a high school, apparently coined to refer to the blending of ethnic "Yue" group and ethnic "Hua" group. *See* the text accompanying footnotes 89 below. The word "Yuehuahu" was coined through attaching "hu" to reflect the notion of ethnic blending, culturally and genealogically. *See The Reverberations*, Part II, A.2.c.

[6] Ebrey, 172, 190 (The Yuan dynasty lasting from A.D. 1271 to A.D. 1368). In this article, "empire" refers to a geographic region under effective direct rule.

[7] *See The Reverberations*, Part II, B. See the table at footnote 14 below on the more specific mechanism.

[8] *See The Reverberations*, Part III, A.2.

willing relatives and the experiences with available resources might have been enhanced by the recycling beneficial effects of the circulating folklores and their more entertaining echoes.[9] Because relatives had almost always come[10] about through hetero-sexual marriages, there was a strong empirical basis for Chinese immigrants to fear that deprivileging hetero-normality would undermine quality of life because much of the intangible capital available to them and individuals in the community appeared to have arisen from the culture of honoring one's ancestors which tends to steer one to making healthy choices and be available to help ones' relatives who face challenges.[11] As a result, Chinese immigrant communities found the concept of same-sex marriage very troubling, to the extent that they would openly protest against it, even being fully aware of the potential negative publicity.[12] *The Reverberations* argues that hearing the circulating folklores about aspects of the Yuan empire's apparent honorable ending in Guangdong[13] has contributed to the empirical basis.[14]

While modern mind science and behavioral science researches have provided significant purchase to the idea that exposure to cultural and sociological information affects behavioral choices,[15] the foundational empirical sub-claim of circulating folklores still requires significant leaps of faith about informed speculation.[16] A second article, *Some Plausible Printed Echoes of the Cultural Reverberations of the Yuehuahu*

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[9] *See id*.

[10] The past tens is used here because same-sex marriage has been legal since *Obergefell v. Hodges*, 576 U.S. 644 (2015), there has likely been significant change in this particular aspect of sociological experiences.

[11] *See The Reverberations*, Part III, A.2.

[12] *See id.*

[13] *The Reverberations* argues that such folklores existed through the undisputed historical finding that a vibrant strand of Chinese literary culture of creating details to known skeletal historical information existed at least by Ming dynasty, most vividly demonstrated by the novel *The Romance of Three Kingdoms* and its subsequent and ongoing popularity. *See id.,* Part II, A.3.b.(2).

[14] *The Reverberations* argues that the process occurs through the following mechanism,

1.	Trying to be smart about the folklores tending to trigger the ideas of ethnic-mixing/ancestor-honoring, ethnic harmony, and collective action synergy. *Id.*, Part II, B.1.
2.	The ideas triggered tending to steer individuals to make healthy, family-conscious, community-conscious behavioral choices. *Id.*, Part II, B.2., first paragraph.
3.	Observers or benefiters of the behavioral choices receiving normative messages from the choices tending to make similar behavioral choices. *Id.*, Part II, B.2., first paragraph. *Id.*, Part II, B.2., first paragraph.
4.	Healthy, family-conscious, community-conscious behavioral choices tending to facilitate social capital production. *Id.*, Part II, B.2., second paragraph.
5.	Seeing connection between ancestor-honoring acts and higher qualities of life resulting from high volumes of social capital. *Id.*, Part II, B.2., third paragraph.

[15] *See e.g*., behavioral science insight in *Nudge*, by Richard H. Thaler and Cass R. Sunstein (Penguin Books, 2009) ("Nudge"); Jerry Kang, *Trojan Horses of Race*, 118 HARV. L. REV. 1489, 1514-1516 (2005) ("*Trojan*") (what is primed in mental processing affects behavioral choices).

[16] In order to meet the 25,000 word limitation for most law review, *see, e.g*., UCLA Law Review word limit mention in footnote 5 above, only the most significant and least controversial empirical evidence on different aspects was included in the mosaic of widespread circulation in *The Reverberations*. Unlike visual mosaics which can be seen at various public places, such as mosaic of a flower on ground tiles in a park, a conceptual mosaic could require much background information about available pieces of information to recognize. Every piece of background information in turn requires a leap of faith in its accuracy.

Anti-subordination Voices in an American Literary Classic ("*Some Echoes*"),[17] makes the leaps smaller by pointing out that the modern American literary classic *The Woman Warrior*[18] contains echoes of two aspects of the Yuan empire's apparent honorable ending in Guangdong, the peaceful dynastic transition—irrefutably happened because of known historical account—and winning popular support while ruling over Guangdong—inferable from known historical facts.[19] Because *The Woman Warrior* provides one instance of a Chinese immigrant, Mrs. Kingston's mother, telling stories about aspects of the apparent honorable ending, the notion of robust circulation of the stories affecting many individuals still requires significant--though smaller than that from the initial article—leap of faith on informed speculation. This article hopes to make the leap still smaller by further textualizing an important—though not an indispensable--piece of circumstantial evidence of community circulation over 100 years ago, under the limiting condition of not being able to identify an erstwhile exiting book designed for popular public consumption based on those aspects.[20]

The Reverberations argues that the choice of the name "Taishan" in 1914 indicates a vibrant cultural memory by the people of the western Pearl River delta region[21] around that time that Taishan, the Chinese county providing more Chinese immigrants to America than another other county,[22] had been an important place to the Yuan empire and developments in Taishan contributed to the Yuan empire's apparent honorable ending in Guangdong.[23] The readers were implicitly asked to take an empirical leap of faith on the basis of informed speculation on the ground of little cultural evidence that people in Taishan more than a hundred years ago had the awareness that the word "Tai" had high status connotation.[24] *Some Echoes* made the leap smaller by presenting a satellite photo of Taishan showing its coast has features similar to Singapore, a place known to be important to sea trade and the British empire.[25]

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[17] Forthcoming in [a likely Asian-American journal, a mere assumption on the basis a journal's usual scope of coverage].

[18] Maxine Hong Kingston, *The Woman Warrior, Memoirs of a Girlhood among Ghosts*, (Alfred A Knopf, 1976) ("Warrior" for footnote reference; in the text, "*The Woman Warrior*").

[19] *See Some Echoes*, Part II, B.

[20] Passage of time, war, and social upheavals tended to destroy physical proofs of past cultural experiences. For example, a mention about a movie based on the popular Vietnamese poem-novel *The Tales of Kieu* in list about movies proves past popularity, even though the movie has not been found. *See* Nguyen Du, *The Song of Kieu, A New Lament* (Timothy Allen trans., Penguin Classics, 2019) ("Allen"), x, footnote.

[21] It is the sub-region, comprising the counties of Taishan, Kaiping, Xinhui, and Enping, providing vast majority of early Chinese immigrants. *See* Chan, 6.

[22] *See* Kwong, 19-20.

[23] *See The Reverberations*, Part II, A.3.a.

[24] *See id.,* footnote 38 (citing a position during the Qing dynasty (1644-1912), Ebrey, 220, 266, with the authority similar to a regional government department, carrying the word "Tai" as a part of the official title). The readers were implicitly invited to assume that people outside of the official or educated circles knew about the "high office" shade of the meaning of the word "Tai". *The Reverberations* makes the point that "Tai" was a part of the official name of a branch of the central government during the Yuan dynasty, thus in earlier time having officialdom meaning higher than just at the regional level. *See id.,* Part I, 3rd paragraph, sentences 2-4.

[25] *See Some Echoes*, Part I, A.2.b.

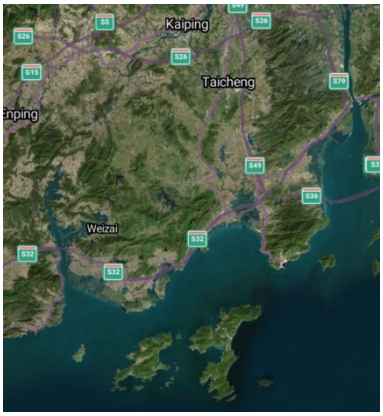


Image A, satellite photo of Taishan.



Image B, a satellite photo of Singapore.

This article hopes to make the leap smaller still through, on the basis of more historical and cultural information, making the case why the name "Taishan" had a higher level of positive constitutive information[26] than the name "Xinning" and why being silent about it was a community-conscious choice consistent with the cultural values[27] enabling the Guangdong exceptionalism during the Yuan dynasty, a dark time in inter-ethnic relation for most of the time for most people in China[28]. This article proceeds on that project in three parts. Part I identifies the value to the project of better understanding Chinese American sociological experiences at a satisfactory explanation of why there has been pervasive silence at places expected to provide a reliable explanation for the preference for the name "Taishan" over one hundred years ago. The second part makes the case that the silence was in fact a constitutive expression by the Taishan elite for embracing the value of ethnic harmony and that constitutive expression was widely approved. The third part evaluates on implications for the notion that Chinese immigrants have always enjoyed high volumes of social capital and the implication about judicial competence at resolving cultural conflicts.

I. A NAGGING ISSUE IN THE TAISHAN-HU-GUANG MOSAIC

A significant empirical issue with the "Taishan" component of the Taishan-Hu-Guang mosaic[29] arises from the fact that while an English-language website dedicated to promote tourism to Taishan and/or enable people of Chinese descent living in

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[26] *See* Kenneth Burke, *Philosophy of Literary Form* vii-xi (Vintage Books, 1957) ("Burke") (verbal expression often informs about the expresser's value).

[27] *See* Burke, vii (non-verbal expression often also informs about the actor's value).

[28] There is significant historical and cultural evidence that overtime, there had been significant progress, with an imperial faction substantially aligned with Guangdong exceptionalism being in complete control of the national government by 1341. *See The Reverberations*, Part II, A.2.b.(1).; *see also* CHOC, Vol.7, 58.

[29] *See* Part I, A.3. below for the constitutive value of the coined word "Taishan-Hu-Guang".

different parts of the world to have a better understanding of Taishan[30] does not provide an explanation for the plausible origin or cultural meaning of the phrase "Taishan",[31] a Chinese national television program on county-level Chinese geography asserted that the name came about on the basis of Taishan being surrounded by mountains and the Chinese idiom for expressing a quantity of mountain.[32] In order to achieve the dual purpose of identifying the nagging empirical issue this article intends to address and familiarizing the readers unfamiliar with the topic, this part proceeds first with a review of the Taishan-Hu-Guang mosaic and why it is significant for insights about Chinese American sociological experiences, especially about those of early Chinese immigrants to America, followed by a description of how the modern American literary classic *The Woman Warrior* significantly enhances the mosaic, and then followed by a description of the frustration with finding a website or a book about Taishan able to directly support the epistemic and constitutive value attributed to the "Taishan" component of the Taishan-Hu-Guang mosaic.

A. The Taishan-Hu-Guang Mosaic of Robust Circulation of Folklores about Aspects of Yuan Empire's Apparent Honorable Ending in Guangdong

The Taishan-Hu-Guang mosaic is a coined expression to represent the idea of a century-old sociological experience formed through looking at 6 reported events in the early half of last century through culturally-inflected lenses.[33] The idea is that the Yuan empire's presence in Guangdong was an exceptional one for the Yuan empire, resulting in favorable cultural memory of it by the people in the Pearl River delta region, such that people would talk about aspects of the Yuan-era Guangdong imperial faction favorably in gatherings of individuals, similar to Americans occasionally talking about English history during the era giving rise to the Magna Carta.[34] To enable the reader a better understanding of this article's contribution to a better understanding of Chinese American experiences with American constitutional law, the sub-part begins by describing the Yuan empire's apparent honorable ending in Guangdong and five apparent aspects in connection with it, then explore the path through which those aspects might have inspired the name "Taishan", then how the adoption of that name in 1914 informs people in the 21st century about the cultural information people in southwestern Pearl River delta region at the beginning of the 20th century were exposed to in relation to the idea of Guangdong exceptionalism during the Yuan dynasty, and concludes by discussing an economic force facilitating the name "Taishan" and its original cultural meaning to pass down for centuries.

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[30] It is the ancestry home county of former Washington State governor, Gary Locke, and former Governor General (apparently an honorable title) of Canada. *See* english.taishan.com, opening page.

[31] *See* english.taishan.com*/history/index.htm*,

[32] *See Chinese Locations through the Camera, Episode 81 - Guangdong, Taishan, at* 3:48, https://www.youtube.com/watch?v=OCFf0dt1TU8.

[33] *See* Part I, A.3. below for the 6 events.

[34] *See, e.g.,* Jill Lepore, *THESE TRUTHS, a History of the United States* 83-84 (W.W. Norton & Company, Inc., 2018) ("Lepore") (Benjamin Franklin alluding to the Magna Carta and English history in response to questions in British parliament).

1. Five Apparent Aspects of the Yuan Empire's Apparent Honorable Ending in Guangdong

The Yuan empire was an offshoot of the Mongol empire, and it was an empire ruling a region covering the entire present-day China.[35] Although it was an expansive empire with the capital based in present day Beijing,[36] it lasted less than 100 years before it was overthrown by peasant revolts.[37] That violent ending came about because during its time, the inter-ethnic relation was a dark one, though becoming less dark over time, with the Han ethnic group, the majority of the population in the empire, and people of all ethnicities in China south of the Yangzi River officially classified as people with the lowest social status.[38] Guangdong was apparently an exceptional region in the Yuan empire in both political influence in the empire and inter-ethnic policy as a result of being far away from the politics and power struggle in the central government in the Beijing region and being isolated from other parts of China by a large mountain range.[39] As a result, the Yuan empire apparently ended peacefully and with honor in Guangdong,[40] as the Guangdong officialdom was apparently entirely absorbed by the new dynasty,[41] entrusted with many critical tasks in connection to national rebuilding after the dynastic changing war,[42] contributing to the first Ming emperor's remarkable success.[43] Five aspects of the Yuan empire in Guangdong relevant to this article's thesis are discussed below for a richer texture of historical background information. To state succinctly, because of Guangdong was strategically important to the Yuan empire, it became increasingly influential within the Yuan empire, in large part as a result of sustained enlightened ethnic policies, motivated in part by the need to provide a safe environment for a big part of the central imperial governing structure being hosted in the land area known today as City of Taishan,[44] and also in large part of being influenced by a strand of the neo-Confucian ethics that valued practical achievements.

a. Guangdong Being Strategically Important to the Yuan Empire

Two developments after the founding of the Yuan empire made Guangdong strategically important to the Yuan empire. The first was the Yuan empire's failure to conquer the kingdoms of Annam and Champa, located roughly corresponding to present northern part and central part of present-day Vietnam, though both kingdoms accepted tributary status to the Yuan empire.[45] That development would make Guangdong strategically important because the Pearl River delta and Annam and

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[35] Ebrey, 169-173.
[36] Ebrey, 172.
[37] Ebrey, 190-91.
[38] *See The Reverberations*, Part II, A.2.b.(2).(a)., 3rd paragraph.
[39] *See Some Echoes*, Part I, A.2.b., first paragraph.
[40] *See id.*, Part I, A.2.b.(1).(b)., 2nd paragraph.
[41] *See id.*, Part I, A.2.b.(1).(b)., third and fourth paragraphs.
[42] *See id.*, Part I, A.2.b.(1).(b)., fifth paragraph.
[43] *See id.*, Part II, A.2.b.
[44] In Chinese American history books, it is described as Taishan County, the official name known to Chinese immigrants to America from 1914 to at least 1949. *See, e.g.*, Kwong, 19.
[45] *See* CHOC, Vol. 6, 485, 487. Annam was the old name for a state roughly modern northern Vietnam, *see* Christopher Goscha, Vietnam, a New History xxi (Basic Books, 2016) ("Goscha") (map of Annam); Champa, an old state at roughly modern central Vietnam, *see id.*, 28 (describing Cham states as south to Annam coast).

Champa had been connected to each other for centuries by existing sea technology,[46] and control of Guangdong meant the empire to project influence, even power, into the kingdoms.[47] In addition to features similar to Singapore, Taishan coast also resembles Pearl Harbor in having a sea turbulence-resistant bay.

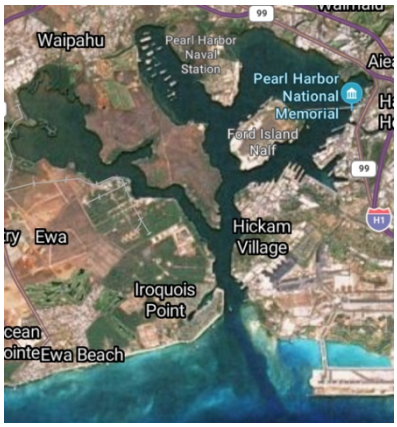


Image C, a satellite photo of Pearl Harbor; *compare with* image A above.

The second was that the relation between the Yuan empire and Chaghadai khanate in central Asia deteriorated, resulting in the traditional trade route with the Arab world being cult off.[48] As a result, the Yuan empire would need to rely on sea routes to trade with the Arab world, and all trade routes would have to pass a large body of water with the Guangdong coast being the closest mainland area.[49] A map of an important trade route is shown below,



Image D[50]

[46] *See* Goscha, 16-17; John King Fairbank, *China, A New History* 191-192 (The Belknap Press of Harvard University Press, 1992) ("Fairbank").
[47] *See Some Echoes*, Part II, A.2.b., third paragraph.
[48] *See* CHOC, Vol. 6, 424-425, 442-443.
[49] *See Some Echoes*, Part II, A.2.b., third paragraph.
[50] It is from a screenshot based on *China History, Episode 73 ("CH E73")*, at 7:24, https://www.youtube.com/watch?v=oWLKZXBA-L4&list=PLOrf2h5ONlwUTW9etWK4b3xQiz8LdgkKS&index=7[3]. The trade route map depicts route between the Pearl River delta region, typically symbolized by the biggest city in the region, Guangzhou, and Vietnam, with destination to other parts of the world. It is highly likely that the port at Taishan was more important to Sino-Vietnamese trade because the port at Guangzhou was at the inside tip of the Pearl River delta.

Along with strategic importance, comes political influence, enhanced further by taxing sea trade as a stable and significant source of revenue for governing[51] and weakening of the central government as a result of factional struggles and repeated succession crises.

b. The Guangdong Imperial Faction Being Increasingly Influential in the Yuan Empire

Perhaps, the greatest contribution the Yuan empire made to the world was a dramatically increased global trade as a result of its policies encouraging international trade and gaining revenue through taxing the international trade.[52] As trading by sea was the most cost-effective, and much of the sea trade would have to either stop at Guangdong seaports for supplies and loading up or down cargoes or pass the water effectively under Guangdong's naval force's control, *see, e.g.*, image D above, Guangdong would likely channel revenue to the central government several times as much as any landlocked region of similar size.[53] That kind of financial contribution to the central government would naturally increase its influence.

Moreover, during the mid-third of the Yuan dynasty, the central government would suffer from a series of succession crises, along with fractional struggles coming with them.[54] That development tended to enable Guangdong to be more administratively independent from the central government and become more influential in relative terms. Furthermore, the Yuan dynasty after Khubilai Khan coincided with the beginning of Little Ice Age,[55] which outlasted the Yuan dynasty by almost 500 years.[56] That meant the Guangdong imperial faction had opportunities to host winter vacations for important individuals from the central government, developing personal relations with important individuals from the central government and further increasing its influence over the central government in the process.[57] Conditions for influence in central government would be meaningful if the regional government itself had support of the governed and was not dragged down by regional problems resulting from bad policies.

c. The Ethnic Policies in Guangdong Being Significantly More Enlightened

Perhaps the most important aspect of Guangdong exceptionalism was that the Guangdong imperial faction apparently quickly evolved over the conquest mentality and began to adopt significantly more enlightened ethnic policy in order to ensure its long-term survival. As Guangdong was isolated from the rest of Yuan empire by a large mountain range, far away from Mongolia, the Guangdong imperial faction had to

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[51] *Cf.* CH E73, at 26:45 (2% of tax revenue for the Yuan empire comes from taxing trade at Chuanzhou, a port in nearby Fukien province, alone).

[52] China History devotes an entire episode about sea trade expansion under the Yuan dynasty. *See* CH E73.

[53] Note about the 2 % of tax revenue for the Yuan empire coming from the port Chuanzhou alone in footnote 50 above.

[54] *See Some Echoes*, Part I, A.2.b., first paragraph, 9th sentence and accompanying footnote.

[55] *See The Effects of the Little Ice Age (c. 1300-1850)*, https://www.science.smith.edu/climatelit/the-effects-of-the-little-ice-age/#:~:text=Evidence%20of%20cooling%20[c] ("*Ice Age Effects*").

[56] *See* Ebrey, 190 (The Yuan dynasty lasting 1368).

[57] *See Ther Reverberations*, Part II, A.2.b.(2).(b).

embrace inter-ethnic marriages in order to maintain an ethnic-Mongolian-identity minority significantly enough to maintain ethnic minority rule for a region with both ethnic diversity and economic diversity.[58] As neither the Chinese nor Mongolian notion of ancestor-honoring culture had much of patrilineal bias, it would not make sense for Guangdong Mongolians with ethnically-mixed children—and more compellingly for the later ethnically-mixed Guangdong Mongolians—to continue or accept gratuitous ethnic oppression policies, customs and practices.[59] Once evolving over the conquest mentality, it would adopt enlightened policies that would translate into support for the regional population, especially in light of the certainty that expanded sea trades would expand the regional economy.

d. Taishan Hosting a Part of a Very Important Part of the Central Imperial Governing Infrastructure for the Yuan Empire

While Guangdong was strategically important to the Yuan empire, Taishan was a particularly important location because it was strategically located between the Pearl River delta region and the Red River delta region, two population centers populated by ethnically and culturally close peoples.[60] Significantly for its strategic value, it has natural barriers all around it,[61] with a coast line having features similar to the Singapore coast,[62] with the added advantage of a bay with a large fresh water river flowing into it.[63] Taishan's strategic value meant that there was a large military installation in Taishan.[64] Since the two large islands off the coast of Taishan provided a ready exit strategy in case of uncontrollable rebellion, and that value was complemented by safety for ships staying provided by halfmoon shape bay with two islands providing significant breakage against sea turbulence, it would also make sense for Taishan to host a supra-regional imperial structure.[65] A big branch of the Yuan empire's central government, Yushitai, [66] literally meaning The High Office of Imperial Representative,[67] had a branch for southern China named Giang-nan Hsing Yushitai.[68] The name and Taishan's unique strategic geography indicate that Taishan would host at least a sub-office if not the main office of the Giang-nan Hsing Yushitai.[69] While enlightened ethnic policies laid down an important foundation for success, practical approaches to meet the challenges of governing were also critical to success. In the process of evolving over the conquest mentality, the Guangdong imperial faction

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[58] *See Some Echoes*, Part I, A.2.b., first paragraph, 5th-8th sentences and accompanying footnotes.
[59] *See Some Echoes*, Part I, A.2.b.,(2)., 2nd-4th sentences and accompanying footnotes.
[60] *See Some Echoes*, Part I, A.2.b., first paragraph, 3rd-6th sentences and accompanying footnotes.
[61] *See* Image A in connection with the text accompanying footnote 25 above.
[62] *See* Image B in connection with the text accompanying footnote 25 above.
[63] *See* Images E and F in Part I, A.2. below.
[64] *See Some Echoes*, Part I, A.2.b., first paragraph, first four sentences and accompanying footnotes.
[65] *See Some Echoes*, Part I, A.2.b., first paragraph, 5th sentence and accompanying footnote.
[66] *See* CHOC, Vol. 6, 427.
[67] "The High Office of Imperial Representatives" is the more literal translation of "Yushihtai" if one looks beyond the entries in E-C-C-E-D, 1056, 904, 929, respectively referring to the more common meanings of "drive", "scholar", "platform". An example of "Yu" meaning "connecting to the emperor" can be seen at the description of a young Song emperor's portrait, *available at* https://zh.wikipedia.org/wiki/%E8%B5%B5%E6%98%BA#/media/File:Song_Modi.jpg.
[68] CHOC, Vol. 6, 603. The largest one, located in the capital, was staffed with 31 imperial representatives. *Id.* The Chiang-nan branch was staffed with 28 imperial representatives. *Id.* "Hsing" literally means "execute", see, E-C-C-E-D, 179, idiomatically translated as "branch" in *CHOC*. *Id.*, Vol. 6, 592.
[69] *See The Reverberations*, Part II, A.3.a., A.3.b.(1).

apparently also embraced a strand of neo-Confucian ethics that valued practical achievements.

e. The Embrace of a Strand of Neo-Confucian Ethics of Valuing Practical Achievements

Before Khubilai's conquest of southern China, the Sung empire had had to cope with repeated failures at stopping invasions by nomadic tribes on its north.[70] In the process of coping with those failures, a new school of Confucianism, now known as neo-Confucianism, became the dominant cultural force for the elite.[71] In the hope of reversing the trend of failures at the military front, a strand of neo-Confucianism ethics of valuing practical achievements gained prominence especially in the southern Yangzi River delta region after the Sung empire was downsized to the point of relying on the Yangzi River for protection against further incursion against an empire formed by a nomadic tribe.[72] A philosophy of valuing practical achievement would likely result in actual significant achievements before gaining prominence. As a big achievement of the Sung empire was developing the sea trade to contribute to funding the costly wars with nomadic tribes,[73] that strand of neo-Confucian ethics would likely also gain prominence along China's southeast coast and the coast of Annam, a natural trading partner for the Pearl River delta region.[74] The Guangdong imperial faction, with its epicenter in the Pearl River delta region,[75] would certainly be exposed to that strand of neo-Confucian ethics. The Yuan empire's Guangdong imperial faction apparently embraced it and practiced it so well that the rebellious force that overthrew the Yuan empire apparently adopted the strategy of increasing the chance of winning the peace by winning Guangdong peacefully.[76]

As the Yuan empire's Guangdong imperial faction succeeded through sea trade and practical applications of all advantages associated with the available sea travel technologies at the time, a utilitarian value associated with giving a region hosting a high office a name facilitating sea travel and sea trade arose.

2. The Plausible Utilitarian Origin of the Name Taishan

The origin of the name "Taishan" likely had come from sailors' needs for landmarks for navigation.[77] The two large islands of the coast of Taishan, *see* image E. below, are named "Shangchuan" and "Xiachuan",[78] meaning "upper river" and "lower river", respectively.[79] Those two names likely came about as sailors frequently needing

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[70] *See* Ebrey, 164, 166-173.
[71] *See China history Episode 61*, https://www.youtube.com/watch?v=uB9EI5XCLFQ&list=PLOrf2h5ONlwUTW9etWK4b3xQiz8LdgkKS&index=61 ("CH E61") *generally*.
[72] *See* Ebrey, 137 (maps of the Song empire); *See* CH E61, 38:59-39:41.
[73] *See* Ebrey, 142-43 (the compass was also invented).
[74] *See* Goscha, 16-17; Ebrey, 144 (Sinicization—meaning acculturalization to cultural of the Yangzi River region—of Fukian happening rapidly during Song era).
[75] *See* Ebrey, 171 (map showing Yuan empire's attempts to conquest Southeast Asia by sea beginning the trips from Guangzhou, the widely believed political and economic center of the Pearl River delta region).
[76] *See Some Echoes*, Part I, A.2.b.(1).(b)., first paragraph.
[77] *See* Image G below for a picture of a rod of rock erected for purpose of facilitating navigation.
[78] *See* english.taishan.com/history/index.htm.
[79] "Shang" means "up"; "chuan", "river"; "Xia", "low". *See* E-C-C-E-D, 886, 630, 980, respectively.

fresh water, thus making sense to name the largest islands near the river with easy access to replenish water, *see* image F. below, "upper river" and "low river". They likewise wished to facilitate navigation by naming mountains next to important destinations. Because the site of an office of The High Office of Imperial Representatives would be an important destination,[80] it would make sense to name the mountains next to path toward the high office "High Office Mountain".



Image E



Image F

A river emptying into the bay at upper tip

3. The "Taishan" Component of the Taishan-Hu-Guang Mosaic of Robust Circulation of Folklores about Aspects of the Yuan Empire's Apparent Honorable Ending in Guangdong

The Reverberations presents four reported occurrences in the second and fourth decades of last century and Mrs. Kingston's remembrance of what she had heard from her mother in the 1940 as incorporated in the modern American literary classic *The Woman Warrior* as a mosaic of robust circulation of folklores about aspects of the Yuan empire's apparent honorable ending in Guangdong in the early half of last century.[81] *The Reverberations* argues the name of the Chinese county providing more early Chinese immigrants to America than any other county[82] was changed from "Xinning" to "Taishan" in 1914 suggests the possibility people at the region and Chinese immigrants in America were largely aware that the name "Taishan" carries with it prestige that "Xinning" did not, plausibly as a result of robust circulation in the region that Taishan hosted an important office of the powerful Yuan empire governing institution, Yushitai, the High Office of Imperial Representatives, as the word "Tai" in the past had a common shade of meaning, "High Office".[83] Three events happening in about the course of a year in 1938 and 1939 when viewed triangulated-ly indicate a robust cultural memory of ending Yuan empire's dark time in inter-ethnic relation in the Pearl River delta region.[84] The first event, the Guangdong-an troops successfully blocked Japanese armed forces' main attack on Chinese positions in the strategically important Battle of Wuhan between June and November, 1938, enabling a vast majority of the Chinese army to escape being encircled by Japanese armed forces, thus defeating

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[80] *See* footnotes 66 to 69 above and the companying texts for the point that Taishan plausibly hosted an office of the Giang-nan Hsing Yushitai.
[81] *See The Reverberations,* Part I, A.3.a., A.3.b.(3)., A.2.b.(3).
[82] Kwong, 19-20.
[83] *See The Reverberations,* Part I, A.3.a., A.3.b.(1).
[84] *See id.,* Part I, A.3.b.(3).(a)., A.2.b.(3).

the Japanese strategic objective of forcing China into a quick surrender.[85] That suggests the possibility that the Guangdong-an soldiers had been inspired by cultural memories of their ancestors' successful armed struggle to end ethnic minority dominance during the Yuan dynasty.[86] The second was that the famous Vietnamese leader Ho Chi Minh adopted the name "Hu-Guang", literally meaning "Mongolian Light" after apparent access to inside information about the completely unexpected high performance of Guangdong-an troops, indicating his ability to make the historical connection between enlightened Yuan empire rule in Guangdong and the remarkable success of the first Ming emperor in rebuilding China's economy and social order after the successful armed struggle to end the Yuan empire.[87] The third part of the triangulation was the establishment of a high school by the exiled Guangdong Chinese government in area still under its control after Japanese troops occupied the most important Guangdong-an city, Guangzhou, as an act of defiance, and naming the high school "Yuehua".[88] *The Reverberations* argues that the local leaders had a perception that evoking the Pearl River delta's bi-ethnicity past would have the effect of rallying the local population to continuing resistance against Japanese occupation because Guangdong people's resistance to Khubilai Khan's gratuitous ethnic oppression policy contributed to forcing the Yuan empire's Guangdong imperial faction to evolve over the conquest mentality, a different path of changing the ultimate outcome of an imperial conquest.[89] As support for the particular significance of the adopting the name "Taishan" and the particular interpretation of the triangulation of three reported events in 1938 and 1939, *The Reverberation* points out that Mrs. Kingston's mother, an immigrant from the Pearl River delta region, had apparently told her an important aspect of the Yuan empire's apparent honorable ending in Guangdong while Mrs. Kingston was a child in the 1940s.[90] The "Taishan" component is potentially the most important component of this limited mosaic because name change affected many people and provides a basis to speculate that many people knew about the "High Office" shade of the meaning of the word "Tai".[91] However, it is not an indispensable component because other remaining components, when viewed under selected historical and cultural lenses,[92] also present a robust mosaic of circulation. Examining a cultural basis for increasing the likelihood of many people knowing that the "Tai" part of name had a possible meaning of "High Office" does contribute to the value of the component, making the mosaic much more

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[85] *See id.,* Part I, A.3.b.(3).(a).

[86] *The Reverberations* argues that although the dynastic transition from Yuan dynasty to the Mingy dynasty was a peaceful one in Guangdong, it would make sense for Emperor Zhu to send his most loyal and battle-hardened troops to occupy Guangdong because Guangdong's strategic importance and the infant dynasty needed Guangdong imperial faction's talents to loyally serve the new dynasty. The result was that the people of Guangdong would have cultural memory of both the successful armed struggle to end the Yuan empire and the Yuan empire's apparent honorable ending in Guangdong. *See id.*

[87] *See id.*

[88] *See id.,* Part I, A.2.b.(3).

[89] *See id.*

[90] *See id.,* Part I, A.3.b.(3).(c). *Some Echoes* developed the point further. See Part I, B. below.

[91] *See The Reverberations,* Part I, A.3.a.

[92] *The Reverberations,* Part I, A.1.-2. developed more historical contexts; Part I, A.3.-4. developed more cultural contexts.

robust through enabling the leaps on informed speculation smaller.[93] Fortunately, Chinese people are notorious for choosing propitious names.

People often select names for constitutive significance.[94] For example, when the U.S. base Fort Braggs was changed to Fort Liberty in 2023, it was motivated by the desire to express disapproval of a name viewed as associated with the ideology of enslaving black people.[95] When it was changed to Fort Braggs, it was intended as a message for the 2nd Trump administration.[96] Chinese people are not exceptional to that. In fact, from the known longstanding Chinese custom of selecting propitious names for their children,[97] it can be inferred that Chinese people also have preference for selecting names for places that convey some significant meaning. As an example, they chose the words meaning "2nd City" to refer to Sacramento[98] because in their view, Sacramento had a lower number of people with Chinese origin.[99] As another example, the two big islands off the coast of Taishan were named "Upper River Island" and "Lower River Island,"[100] apparently in relation to informing sailors new to the sea in that region that there was a river near those two large islands. They also like to give uplifting names to business and associations. For example, Yick Wo, the laundry business[101] whose name is a part of the case name for a U.S. Supreme Court case literally means "Benefitting Harmony".[102] Thus, if an opportunity to change the name of a place arose, it would be logical for them to choose something uplifting.[103]

If real estate covered under the administrative unit known as Taishan was an important place, the name "Taishan" had originally arisen in connection with the place known as being important, as an office of the Chiang-nan Hsing Yushitai, literally meaning "The High Office of Imperial Representatives, Chiang-nan Branch,"[104] would

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[93] It is big leap to assert that because Mrs. Kingston's mother knew about a different ending to the Yuan empire's imperial faction, many others would also know it. Ho Chi Minh might know through choosing the name Hu Guang would not help much because at most it demonstrates at most two people knew.

[94] *Cf.* Lucy Williams & Mason Spedding, *The First Amendment and Constitutive Rhetoric: a Policy Proposal*, 99 New York University Law Review 1338, 1353-54 ("Williams") (citing scholarship on the point that name choice can be affected by the desire to communicate what is important to the person making the choice).

[95] *See* https://apnews.com/article/army-base-renaming-fort-bragg-liberty-dcfe8bd9eeaa8373d2338bf99a4cac69.

[96] *See https://www.army.mil/article/283622/fort_liberty_becomes_fort_bragg_renamed_for_battle_of_bulge_hero.*

[97] *For example, Judge Jamese Ho's Chinese name, Chuin-Yue, see. https://en.wikipedia.org/wiki/James_C._H[o]. literally means "beautifying the universe", see E-C-C-E-D, 751, 1053, respectively.*

[98] *Cf.* Maxine Hong Kingston, *China Men* 149 (Alfred A. Knopf, 1980) ("*China Men*").

[99] *Cf*., Kwong, 84 (the federation of district associations for Chinese immigrants formed in San Francsico). That was consistent with the perception that San Francsico had highest number of Chinese immigrants.

[100] *See* footnotes 79 and 80 above and accompanying texts.

[101] *See* Chan, 94.

[102] *See* E-C-C-E-D, 1036, 706. The same Chinese words when Romanized through mandarin translation would look like "Yi He".

[103] As an example in the context of Vietnamese cultural history, Binh Dinh, the name of a Vietnamese province, literally means "pacify". *See* Goscha, 415. That also sounds like the Taishan dialect for the same Chinese words, which are phonetized in mandarin as "ping ding", *see* E-C-C-E-D, 832, 656, respectively. Taishan and Vietnam traditionally had very close relationship. *See* Part II, A.1. below.

[104] *See* the text accompanying footnotes 67-68 as well as the footnotes above.

be. The name being passed down would also be connected with the knowledge of importance being passed down, preferring the name by the public then indicates common knowledge of a proud past—the residents of Taishan during the Yuan dynasty and the 14th century apparently had great influence on development of inter-ethnic relation to an encouraging direction and made great contribution to China's recovery in practical all areas after a ruinous dynastic war to end a dynasty with an overall bad inter-ethnic relation record.

4. The Economic Force for the Name to Survive for Centuries

Although more than 545 years had passed after the peaceful Yuan-Ming dynastic transition in Guangdong in 1368[105] and before the adoption of name "High Office Mountain" in 1914,[106] there had been a consistent economic force for the word "Taishan" to be a part of the vocabulary, referring to the Taishan coast. The trade between the Pearl River delta region and coastal Vietnam had continued, as it had for probably over hundreds of years before the Yuan dynasty, and sailors continued to need a landmark for sea travel.[107] As the name for the sailing landmark continued, that provided the cultural force for the word "Taishan" to refer to the valley between the two mountains extending inland.



Image G.

A photo of the rock rod erected by Portuguese to facilitate sailing[108]

B. The Enhancement from *The Woman Warrior*

The Taishan-Hu-Guang mosaic has been enhanced by the fact that *The Woman Warrior*, written in the 1970s,[109] had a segment about having a dream during childhood on the basis of what Mrs. Kingston had heard from her mother that indicates the mother had told Mrs. Kingston while she was a child in the 1940s something about the Yuan empire's Guangdong imperial faction winning support from the people of Guangdong and receiving a peaceful ending.[110] That indicates that Mrs. Kingston's mother had heard about aspects of the Yuan empire's apparent honorable ending in Guangdong

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[105] *See* CHOC, Vol. 7, 24-25.
[106] *See* http://english.taishan.com/history/index.htm.
[107] The Portuguese erected a rod of rock on the Upper River Island to help them navigate. *See* https://www.sohu.com/a/154189904_205753.
[108] A photo from sohu.com web page cited in the footnote above.
[109] *See* Warrior, publication information page.
[110] *See Some Echoes*, Part II, B.

before immigrating to America, and provides a specific instance of a person being affected by circulation of folklores about aspects of Yuan empire's apparent honorable ending in Guangdong.[111] That also fits well into something predicted on the basis of cultural developments and historical events discussed in reliable academic sources.[112] The readers, however, are still required to make an empirical leap of faith that what Mrs. Kingston experienced was not unusual. That leap would be shorter if the lack of objection over the name change from "Xinning" to "Taishan" could be accompanied by more concrete evidence that people over 100 years ago understood that the word "Tai" in the name "Taishan" meant "high office". Unfortunately, places expected to supply such concrete evidence are silent about what "Taishan" literally means.

C. The Issue Arising from the Silence about the Cultural Meaning of "Taishan" in Websites Motivated to Provide an Explanation

The official Taishan website is likely to provide an explanation for what "Taishan" literally means, but it does not provide one.[113] Taishan.com, a website clearly designed to interest tourists, does not provide an entry on the meaning of "Taishan", either.[114] An issue arose from those facts, is the notion that "Taishan" literally means "High Office Mountain" a mere literary fantasy driven by some ideology hoping that meaning to be true?[115] The issue needs to be responsibly addressed because a quasi-educational Chinese television program having some claim to entitling an assumption of reliability asserted that it means "a chunk of mountain".[116] That explanation is very unsatisfactory to people familiar with culture in the Pearl River Delta region because intending to mean "a chunk of mountain" would be contrary to the custom of selecting a name with a sense of soaring hope or associated with prestige[117] or practical functionality or something desired.[118] That leads to the question about why there is such a silence in places where one expects to find an explanation that carries significantly more epistemic authority than a television program with the target of keeping audience interested through reporting a new location after another,

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[111] *See* Part I, A.3. above.

[112] *See, e.g.,* Ebrey, 202-203 (popularity of novel during the Ming dynasty), and CHOC, Vol. 7, 24-25 (Yuan-era military governor being trusted with high level position after surrendering to the Ming army).

[113] In fact, in the official website, www.cnts.gov.cn. one has to go to various theme sections and read the pages in them to get the idea that at the beginning of last century, Taishan was known as Xinning. The English version of the Wikipedia page does not provide an explanation either. Neither does the Chinese version the Wikipedia page, though it acknowledges that the word "Tai" carries prestigious meaning in the past.

[114] *See* http://english.taishan.com/history/index.htm. It merely mentions the year of the name change. It also does not provide explanation about the place names, Xinning, Shanghuan, Xichuan. *See id*., and the website's main public introductory page.

[115] The notion apparently appeared first in a law review article making the point that the constitutional gay jurisprudence is a judicial overreach in addition to explaining some wholesome Chinese American statistics.

[116] *See* the text accompanying footnote 32 above.

[117] According to Wikipedia, Justice Ming Chin has a Chinese name, literally meaning "benefitting enlightenment". *See* https://en.wikipedia.org/wiki/Ming_Chi[n].

[118] Guanghai is an example, suggesting a connection to Vietnamese coastal port of Haiphong. *See* Image N below. Hong Kong is an example because it literally "a harbor with mesmerizing scent". *See* E-C-C-E-D, 987, 685, respectively. The name Taishan actually contains an aspect making it unattractive for many adults because it sounds identical to "carrying a mountain", *see* E-C-C-E-D, 929, sounding a doing tough labor, far from propitiousness customarily desired in Chinese naming tradition.

because after all "Xinning,"[119] literally meaning "New Harmoney,"[120] sounded like having positive constitutive meaning[121] and was preferred over.

Fortunately for the Taishan-Hu-Guang mosaic, silence is often also a form of expression,[122] and, in the case of what "Taishan" literally means, could have been driven by the value of promoting ethnic harmony.[123]

II. THE PLAUSIBLE OUTCOME OF PRACTICALLY EXPRESSING APPRECIATION FOR ETHNIC HARMONY

As a name can facilitate identifying a particular person from a group of people or a place to be located in a map with many administrative sub-regions, it can also be intended to represent or communicate a constitutive identity.[124] For example, when the parents of "Chuin-Yue"[125] or himself adopted the official name "James", the name "James" indicated a more likelihood that he could speak English. The act of changing a name could indicate a desire to facilitate bonding in a community he would grow up to be a part of, even though his parents did not say it aloud at the time of choosing, if that was the parents' choice.[126] Non-verbal conduct can also communicate.[127] Likewise, just like choosing the name "Taishan" could be a constitutive expression,[128] and viewed under context, the silence about that choice could also be constitutive. In order to understand the context for the silence, this part will first discuss the historical and cultural backgrounds behind the name "Xinning" and the name's one plausible

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[119] The former name that began in 1498. *See* http://english.taishan.com/history/index.htm.
[120] *See* E-C-C-E-D, 996, 816, respectively.
[121] *See* Williams, 1353-1354.
[122] *See* Burke, vii (most communications being non-verbal).
[123] Besides Yick Wo, other names also indicate value for harmony, such as "Yeung Wo", "Hop Wo", and "Yan Wo", see Ronald Takaki Strangers from a Different Shore 119 (Back Bay Books, 1998). "Yeung Wo", "Hop Wo", and "Yan Wo", are, respectively, phonetized Taishan dialect for the Chinese words means "Raising Harmoney", "Combining for Harmony", and "Human Harmony," respectively, *see*, respectively, E-C-C-E-D, 1017, 706; 705, 706; 866, 706.
Before proceeding onto the next part, a few words about context are in order. Both the "Taishan" component and the "Hu Guang" component in the Taishan-Hu-Guang mosaic are not indispensable to convey the idea of widespread circulation. One can infer from popularity of *Romance of Three Kingdom*, *see* Ebrey, 202, vividly demonstrated by its popularity in Vietnam, Goscha, 342 (continuing popularity in 20th century), that there was a regional cultural market for stories relating to the apparent happy development of peaceful Yuan-Ming dynastic transition in Guangdong. The two components of the mosaic have become even more dispensable upon seeing specific evidence of circulation in *The Woman Warrior*. The "Taishan" component of the mosaic does, however, add more texture to the sub-empirical claim of robust circulation of folklores about aspects of the Yuan empire's apparent honorable ending in Guangdong in the Pearl River delta region in the first half of last century. The next part is based on informed speculation and adds sub-texture to texture. For that reason, the informed speculation in the next part is also dispensable. A reader may just dismiss the next part as valueless speculation. That decision may just be another way to support the point about many variations of salutary effects, *see The Reverberation*, Part II, B.2., 3rd paragraph, if that decision comes about after considering the idea of ethnic harmony.
[124] *See* Burke, vii-xi.
[125] This is apparently Judge James Ho's given birth name in Chinese. *See* https://en.wikipedia.org/wiki/James_C._H[o].
[126] *Cf.* Burke, viii-ix ("[A]n act may be placed in many contexts, and when the character of the context changes, the character of the act changes accordingly. Thus, the same book may be in a supply-and-demand context for a bookseller [and] a morality-immorality context for a censor[.]").
[127] *See* Burke, vii.
[128] *See* Willaims, 1353-54.

constitutive dimension under those contexts. It will then explore the plausibility of unforeseen consequences arising from adopting that name for purpose of expressing the constitutive dimension in order for the readers to appreciate an aspect of the cultural memory associated with the name making it desirable for people living in the County of Xinning to prefer a name that likely had been popularly circulating though not officially recognized for centuries.[129] It then concludes by evaluating the plausibility that the silence about the literal meaning of "Taishan" was motivated by the benefits of the cultural message sent through the silence, i.e., the people living in the administrative region identified by the name "Taishan" valuing ethnic harmony.

A. The Historical and Cultural Backgrounds Behind the Name "Xinning"

Part I, A.2. above makes the point that the name "Taishan" had a utilitarian origin, facilitating sailors to know about their location in the sea through naming two mountains on both sides of a bay hosting a port providing access to an important administrative office in the Guangdong coastal region, thus the name "Taishan," literally meaning "High Office Mountain".[130] The name "Xinning" was adopted in 1499.[131] That is an undisputed historiographical fact. It is also an undisputed historiographical fact that the state of Dai Viet, the former name for present north Vietnam,[132] absorbed a big part of an erstwhile existing state of Champa, located in present central Vietnam,[133] in 1471.[134] Known historical developments indicate that the name "Xinning" was likely adopted in connection to the Ming empire's[135] policy to speed up the assimilation of the Pearl River delta region as a result of disruption on the Ming empire's southern security scheme dating back to the Ming dynasty's founding upon Dai Viet's successful absorption of a big part of Champa. This subpart proceeds first with evidence that coastal Taishan had become a major hub of trade between the Pearl River delta and the Red River delta for centuries before the Yuan dynasty. It then explores the plausibility that toward the end of the 15th century, the Ming empire had the perception that the close relationship between the Pearl River delta region and the Red River delta region contributed to the perceived destabilization of the Ming empire's southern border security scheme. It then explores the possibility that the Ming administrators chose to officially name the sub-region constituting Taishan as "Xinning" as an expression of its policy to steer the Pearl River delta region toward a cultural identity closely related to the Yangzi River delta, after having developed a similar policy to cope with border insecurity arising from conflicts with nomadic tribes controlling Mongolian regions.

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129 *See* Part I, A.4. above.
130 *See* Part I, A.2. above.
131 *See* http://english.taishan.com/history/index.htm.
132 *See* Goscha, 23 ("Dai Viet" began being used to refer to an area roughly covering modern north Vietnam in about the beginning of 11th century). Incidentally, as a historiographical point of significance for this part, a polity based in the Pearl River delta region had adopted the name Dai Yue for about 1 year in 917. *See id*.
133 *See* Ebery, 171 (map of Khubilai's conquest).
134 *See* Goscha, 414-15.
135 Lasting from 1368 to 1644. *See* Ebery, 190.

1. Coastal Taishan Likely Having Become the Hub of Trade Between the Pearl River Delta and the Red River Dela for Centuries Before the Yuan Dynasty

At least 500 years before Khubilai Khan's founding of the Yuan dynasty, nautical technology had developed to enable the Pearl River delta region to transport to and from central China more effectively through ships sailing along the Chinese coast.[136]

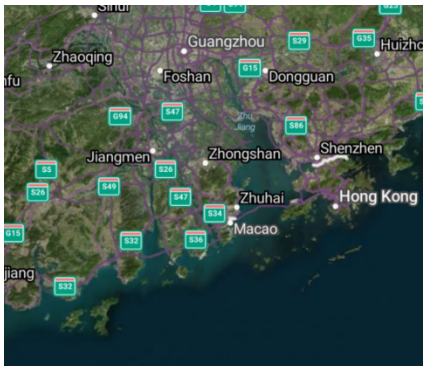


Image H, a satellite photo of the Pearl River delta region[137]

The same technology would also facilitate transport of people and good between the Pearl River delta region and the Red River delta region.



Image I, a satellite photo of southeast China and north Vietnam coast[138]

Because the landscape of southern China and northern Vietnam is dotted with hills and there is a significant mountain range on the Vietnam side of the two deltas,[139] it was likely that after developing that technology, transport by sea between the two delta regions would be more pleasant and cheaper than transport of goods by land for more than 100 miles.[140] With the invention of the compass,[141] the efficiency and safety

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[136] See Fairbank, 191-92 (development of rudder technology).
[137] A cropped shot from satellite image available at the internet.
[138] The Red River delta is represented by Hanoi and Haiphong. The distance between Hong Kong and Shanghai is about twice as long as the distance between Hong Kong and Haiphong.
[139] *See* Ebrey, 11 (map of China with elevation indications).
[140] *Cf.* Warrior, 60-61 (Mrs. Kingston's mother traveled by sea to Guangzhou even though the absolute distance by land is shorter). A satellite photo of Mrs. Kingston's ancestry village is one river away from northeast Taishan. *See Some Echoes*, footnote 110.
[141] *See* Ebery, 142-43. The invention of the compass was likely, for navigation, as revolutionary as the invention of the transistor for radio.

of the transport by sea over long distance would likely at least double. Because Taishan is at the coast of the western side of the Pearl River delta region and has a half-moon-shape bay suitable for ships to take on new supply of fresh water because a river empties through it,[142] with two large islands outside the bay significantly block sea turbulence at the bay,[143] it was likely that the Taishan coast had become the hub of the trade between the Pearl River delta region and the Red River delta region for hundreds of years before Khubilai Khan's troops reached the Pearl River delta region[144]. That educated guess finds easy support through existing cultural information about the Taishan coast. The main town in Taishan coast, at the center of the half-moon-shape bay, through which a river empties is called Guanghai,[145] sounding like a combining of the first words of the Vietnamese central coast provinces[146] and the Red River delta port of Haiphong.[147] The bay is called Guanghai Bay[148]—another instance of a geographic feature being named after the name of a nearby place usually familiar to most people. Those two names indicate that the name Guanghai was inspired by its trade connection with central Vietnam coast and the Red River delta. That is an educated guess enforced by the fact that the Pearl River delta region had been known administratively as Kuang-chou Lu and Kwangchou Fu during the Yuan dynasty and Ming dynasty, respectively.[149] That suggests the adoption of the word "Quang" for the central Vietnamese provinces had been affected by Vietnamese central coast's traditional close ties with the Pearl River delta region.[150] The apparent close trade and culture ties between Taishan coast and Vietnamese coast provide a basis for making some informed speculation about the perception by Ming empire in the 2nd half of 15th century.

2. The Plausible Perception by the Ming Empire that the Close Relationship Between the Two Deltas Contributed to a More Muscular Dai Viet

During a twenty-year span from 1450 to 1470 after Dai Viet regained its independence from the Ming empire in 1428,[151] Dai Viet doubled the territory under its control by conquering smaller Champ states at south of its southern border.[152] *Vietnam* makes the point that the expansion was driven by population growth in the Red River delta region.[153] That might be an over-simplification. The historical circumstances that the growth in Viet-identity population during the 14th and 15th centuries in Dai Viet's relatively new territories had come at least in part from migration from the Pearl River delta region, with migration from present-day Taishan possibly

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[142] See Image F above.
[143] See Image C above for a satellite photo of the Pearl Harbor.
[144] *See* CHOC, Vol.6, 435.
[145] *See* Image E above.
[146] See Image K below.
[147] *See* Goscha, xxii (showing Haiphong to be a major city in the north).
[148] *See* "Location of Guanghai Bay in Guangdong Province, China" at researchgate.net.
[149] *See* the political division map of Yuan empire at CHOC, Vol.6, 441 and the political division map of Ming empire at CHOC, Vol. 7, xxv.
[150] *See* Burke, vii-xi, for constitutive meaning of word expression. An example of an American analogy to the same idea is the city of New Orleans, *cf.* Lepore, 170, apparently commemorating the founders' origin in Orleans, France.
[151] Goscha, 30.
[152] *See* Goscha, 414; xviii (Map of Dai Yue in 1450 showing its border and the borders of 3 states Dai Viet had conquered by 1471).
[153] *See* Goscha, 414.

leading the initial phases. The post-Ming-occupation Dai Viet came about and became more muscular during a period when the global climate tending to drive migration of people to warmer places,[154] resulting in population growth in the Pearl River delta region from places north of it, pressuring old-stock Guangdong-ans migrating further south.[155] The established sea trade routes between the Pearl River delta region and the Red River delta region and present Vietnamese central coast would tend to facilitate the people in the Pearl River delta region to skip the Red River delta region to migrate directly to its southerner region with significant relatively empty spaces.[156] The southward migration was likely also driven by political uncertainty in connection with Yuan-empire-collapsing dynastic change in Guangdong, the occupation of Guangdong by Emperor Zhu's elite troops,[157] and the Ming empire's remarkable success which triggered population growth in areas north of the Pearl River delta region. After 1470, the Ming empire investigators plausibly had the perception that the close relationship between the Pearl River delta region and the Red River delta region contributed to a more muscular Dai Viet. There is circumstantial evidence from 3 different angels to form a mosaic supporting this hypothesis, presented in the order of historical motivation and opportunity for elite Pearl River delta region migration to Dai Viet before the latter became significantly more muscular, the likely available sociological evidence of significant Pearl River delta region migration to Dai Viet, and historical events pointing to a connection between the Pear River Delta region migration to Dai Viet and the increasingly muscular Dai Viet in the 15th century.

a. The Cultural Reasons and the Historical Opportunity for Elite Pearl River Delta Migration to Dai Viet Before and After the Peaceful Yuan-Ming Dynastic Transition in Guangdong

Thanh Hoa, the Vietnamese province south of the Red River delta region with a long coastline, sounds like the northern Taishan dialect[158] for the Chinese phrase meaning "New Slate".[159] There are historical and cultural reasons to hypothesize immigration from Taishan contributed significantly to the founding of the Vietnamese Thanh Hoa province on top of the natural cross-migration as a result of geographic proximity[160] and the name "Thanh Hoa" was selected for its constitutive significance for people settling into the region.

The coastal region of the land covered by the Vietnamese province of Thanh Hoa became available for immigration because it had been the site of the fluid border

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154 *See Ice Age Effects.*

155 *See* Part II, A.2.b.(2). below for cultural evidence of that sociological development.

156 *Vietnam* describes Thanh Hao as virgin territory at about the beginning of 15th century. *See* Goscha, 35.

157 *See* footnote 87 above for the point of likelihood that Emperor Zhu would send some of his most loyal, battle-hardened units to occupy Guangdong after the peaceful dynastic transition.

158 By entirely co-incidence, the authors have got confirmation that "Thanh Hoa" sounds closer to the northwestern Taishan dialect than the Taishan dialect the author is familiar with. Incidentally, the author had heard people born at the beginning of the 20th century speaking the language of Taishan as a dialect of Chinese, indicating that during the Little Ice Age, southward migration had caused the language of Taishan to evolve into a Chinese dialect. *See* Appendix A for more detailed geographic features of Taishan.

159 *See* E-C-C-E-D, 854, 711. It is based on Mandarin phonetization.

160 The available sea travel technology made that possible. *See* Ebrey, 142-143 (the compass had been invented during the Song dynasty).

between Dai Viet and its southern Champ neighbors.[161] Armed conflicts and political instabilities likely contributed to it being under-populated.[162] At around the beginning of mid third of 14th century, the Guangdong Mongolians[163] had motivation to begin arranging some family members to migrate to the under-populated land now known as Thanh Hoa province of Vietnam because the beginning of a new era of gratuitous ethnic oppression policies from Yuan empire's central government would cause many to think it would lead to the Yuan empire's collapse[164] and open up the potential gate of ethnic retaliation. A sad episode in Chinese history in the century before sheds light on the fear the Guangdong Mongolians might have. According to *Cambridge China*, upon the collapse of the Jin empire,[165] reportedly, there were gratuitous killings of ethnic Jurchens, the ruling minority in the Jin empire.[166]

Because of the shared story of conquering a much larger Han population between the Jin empire and the Yuan empire and the Yuan empire's history of gratuitous ethnic oppression,[167] the Yuan empire's Guangdong imperial faction had motivation to develop an exit strategy for survival. An episode in early Yuan empire history indicates why the land now known as the Vietnamese Thanh Hoa province would be a logical location for the exit strategy in addition to being relatively under-populated because of conflicts between Dai Viet and Champa. Although Khubilai Khan discouraged inter-ethnic marriage between Mongolians and Han Chinese,[168] he himself sent a signal that inter-ethnic marriage for purpose of enhancing Mongolian hegemony was permissible by a marrying a daughter to a Korean prince.[169] Thus, it was highly likely that the Yuan-era Taishan elite had developed close ties with their Vietnamese counterparts

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[161] *See* Goscha, 412 (joint forces of small Champ states, *id*., 411 invaded Hanoi twice in the 1370s).
[162] *See* Goscha, 35 (describing Thanh Hoa as newly colonized land).
[163] This ethnic identification is based entirely on the custom of identity identification based on father's side. As asserted earlier, in order to maintain a Mongolian identity population to a critical level for sustained period of time, the initial regional rulers had to accept inter-ethnic marriage. By 1333, it was highly likely that an overwhelming majority of the Guangdong Mongolian population were ethnically mixed, with individuals having tri-ethnicity mixture trending to become a majority within likely 2 generations.
[164] *The Reverberations* makes the argument that the Guangdong imperial faction actively supported the coup to remove Bayan because it perceived that Bayan's policies would be so harmful to them that it was worth the risk to support overthrowing a prime minister with military backgrounds. *See The Reverberations*, Part II, A.2.b.(1).
China Men contains an allusion to people organizing to rebel against Khubilai Khan in an allusion about Chinese railroad builders organizing to strike for better wages. *See China Men*, 140. That could be a result of hearing stories about resistance to Khubilai's conquest that initially motivated the Guangdong imperial faction to quickly overcome its conquest mentality or hearing stories about people's resistance to Bayan policies to turn the clock on inter-ethnic relation back to Khubilai's time. That allusion within an allusion supports the point in *Some Echoes* that Mrs. Kingston had heard in her childhood a lot more about the Yuan empire in Guangdong than just a peaceful ending.
[165] The Jin empire (1115-1234) was a nomadic-tribe based empire arising from modern southern Manchuria upon conquering the northern part of the Song empire. *See* Ebrey 149-150,170.
[166] *See* Ebrey, 180. Those were sad events indicating that ancestor-honoring culture could have the dark side of fueling gratuitous violence.
[167] See Part I, A.1., opening paragraph, 3rd sentence above.
[168] *See* Ebrey, 173.
[169] *See* CHOC, Vol. 6, 437.

through inter-marriages,[170] resulting in elite Taishan migration to Thanh Hoa being welcome, out of shared fear of potentially devastating ethnic retaliation upon the Yuan empire's ending in Guangdong as ancestor-honoring culture tended to strengthen relations through marriage.[171] Moreover, because of past armed conflicts between Dai Viet and a Champ state over the fluid border, the migration from Guangdong could be welcome as providing a buffer against future flair of conflicts. As the Yuan empire's Guangdong governing and/or commercial infrastructure beneficiary planners for the increasingly likely Yuan empire downfall intended the exit strategy to be both a potential effective bargaining piece and a welcome (and respected[172]) one to the host countries, they likely planned for talents and the best technologies to migrate well ahead of the feared Yuan implosion.[173] That aspect of that exit strategy might explain Dai Viet resistance to Ming empire's conquest was able to reverse the tide after retreating to Thanh Hoa.[174]

The Pearl River delta migration to the Thanh Hoa region and other southwest regions out of fear of ethnic retaliation would likely continue for some time even after the peaceful Yuan-Ming dynastic transition in Guangdong until people fearing ethnic retaliation became convinced that Emperor Zhu intended to fully honor the national policy against retaliation. As the Ming empire investigators tried to understand the causes of Dai Viet becoming increasingly muscular, they likely encountered sociological information supporting the perception that the close ties between the Pearl River delta region and the Red River delta region had been parts of the bloodlines for Dai Viet becoming increasingly muscular.

b. The Likely Available Sociological Evidence of Significant Pearl River Delta Migration to Dai Viet

Without the benefit of a report by the Ming empire investigators in the late 15th century, this subsegment proceeds to form a mosaic of Ming empire investigators in the

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[170] Because both Annam and Champa accepted tributary state status, see text accompanying footnote 45 above, it was highly likely that a princess from the royal family of Annam or Champa marrying to a son of a Yuan prince would not be viewed as marrying down. Moreover, it was highly likely that after 2 generations, the Yuan empire princeling and aristocracy families in Guangdong were dominated by ethnic-mixed individuals, lowering further cultural barriers to inter-ethnic marriages.

[171] People general want their grandchildren to have happy lives. But https://www.aaihs.org/the-invisible-threads-of-gender-race-and-slavery/, 6th paragraph (in 1662, Virginia passed law to determine a person born to be free or enslaved depending on freedom status of mother, thus making possible for grandchildren born to a slave mother to be enslaves)

[172] It was highly likely that the Yuan-era Guangdong imperial faction had the military capability to impose great cost to the host countries in addition to having the connections to influence decision-makers in the host countries.

[173] Known Chinese history in last century provides insight on this point. Upon seeing that the Chinese communist troops were poising to win the civil war in the mainland, the existing Chinese government sent some of the best leaders and elite troops and elites in many fields to Taiwan, apparently as a part of the exit strategy. *See* Murray A. Rubinstein (Editor), Taiwan, a New History, "A Bastion Created, a Regime Reformed, an Economy Reengineered, 1949-1970" 329 (M.E. Sharpe, 2007). The surge in talent in Taiwan was likely the foundation for Taiwan to have emerged as a technology powerhouse.

[174] According to *Vietnam*, the resistance gained the advance technology to offset Ming empire's military technical superiority through captured Ming army prisoners of war. *See* Goscha, 30. That might also be informed speculation. However, whether the historical truth was a combination of both possibilities is not particularly important because this segment makes an informed speculation of Ming empire strategists' perception toward the end of the 15th century.

15th century plausibly encountering perceptively overwhelming sociological evidence that significant Pearl River delta region migration to Dai Viet contributed some of the bloodlines enabling the increasingly muscular Dai Viet, from three angles, the insights from two highly acclaimed Chinese-American cultural experience books, the names of Vietnamese central coast provinces, and the Vietnamese Nguyen monarchs' choices.

(1) An Insight from *The Woman Warrior* and *China Men*

Mrs. Kingston's first book winning national award for non-fiction, *The Woman Warrior*,[175] mentions that Chinese farmworkers in California's Central Valley had Vietnamese relatives.[176] That provides an insight about the traditional relation between the Pear River delta region and the Red River delta region as a result of geographical proximity and development of sea travel technology:[177] the peoples of the Pearl River delta region and the Red River delta region had been cross-migrating for thousands of years before discovery of gold in California,[178] with significant net migration southward from the Pearl River delta region to the Red River delta region as a result of the Little Ice Age[179] and historical forces upon the Pearl River delta region.[180] Mrs. Kingston's second book winning national award for non-fiction provides an insight that reinforces that insight.

According to Mrs. Kingston's second book, *China Men*,[181] "Big Uncle", is phonetized as "Dai Bak" in the Chinese dialect she was familiar with.[182] According to a Vietnamese dictionary, "Big" is represented by the word "Dai",[183] and "uncle" is represented by the word "bac".[184] As "c" and "k" are often pronounced the same, as in "cat" and "key", "Dai Bak" provides an indication of the similarity of the Chinese dialect she grew up speaking to the component of the Vietnamese language based upon the Chinese language.[185] Because Mrs. Kingston's parents were from a village one river away from Taishan.[186] As the Taishan coast is at least 30 miles closer to Vietnam

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[175] *See* https://www.penguinrandomhouse.com/books/93016/the-woman-warrior-by-maxine-hong-kingston.
[176] Warrior, 206.
[177] *See* Part II, A.1. above.
[178] *See* Goscha,16-17.
[179] *See The Reverberations,* Part I, A.3.b.(3).(b)., 4th paragraph.
[180] *See* Part II, A.2.a. above for the point that fear of ethnic retaliation provided motivation for many to arrange for some relatives to migrate to Vietnam, and Part II, A.2.b.(2). below for further migration motivated by economic opportunity after the Yuan empire's Guangdong imperial faction being absorbed by the Ming empire.
[181] It won the 1981 national book award for non-fiction. *See* https://www.nationalbook.org/books/china-men/.
[182] *Id*., 15.
[183] Pocket Vietnamese Dictionary 28 (Periplus, 2017) ("Periplus").
[184] *Id.*, 141.
[185] Until the French conquest of Vietnam, Vietnam used Chinese writing system for official documents and Chines-language based written expressions for words of local origin. *See* Goscha, 34. It is highly plausible that at the beginning of the 15th century, a majority of people at the Pearl River delta region spoke a language overlapping with Vietnamese more than Chinese.
[186] *See Some Echoes*, footnote 110, for a satellite photo. Satellite photo view indicates that Mrs. Kingston's father's village is a river away from Taishan's northwest corner. Incidentally, while a child, the author's parents took the author to the patrilineal home village several times, each time by ship moving along the river.

than the point of the river neighboring her parents' village,[187] that indicates that the Taishan dialect would be more similar to the Vietnamese language. The similarity between the Vietnamese language and the dialects of early Chinese immigrants to America sheds light on plausible overlooked historical and cultural ties between Taishan and the Vietnamese provinces of Thanh Hoa, Neigh An, and Ha Tinh.

(2) An Insight from Apparent Cultural Conditions Embedded in the Names of Vietnamese Provinces Associated with Dai Viet's Growing Strength in the 15th Century

Interestingly, the two names Vietnamese provinces to the south of Thanh Hao[188] are named "Nghe An" and "Ha Tinh", in the southward order,[189] literally means "conflict-ceasing harmony"[190] and "river quietness,"[191] respectively, when written in Chinese. Those two cultural facts have some correspondence to the likely socio-psychological impact and socio-economic impact on the people of Taishan[192] as results of Emperor Zhu's carrying out the national policy against ethnic retaliation and his remarkable success. Once upon realizing that Emperor Zhu adopted the national policy against ethnic retaliation and the Ming regime apparently carried it out in good faith, the Guangdong Mongolian communities must have felt an overwhelming sense of relief, knowing the outcome from the armed rebellion to overthrow the Yuan empire could be a lot worse for them.[193] As pointed out earlier, the infant Ming empire apparently absorbed the entire Yuan imperial infrastructure in Guangdong.[194] When the Yuan imperial infrastructure migrated out of Taishan, the local economy would likely take a significant downturn because the single most important driving force of the local economy, servicing the Yuan imperial infrastructure, just became significantly downgraded. That would also trigger outbound migration for the entire region, with Dai Viet being a natural choice.[195] That meant the rivers transporting goods and people

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[187] The 30 mile is based on absolute distance. Travel by waterway, much more convenient than by straight line because of a big mountain and many hills in between, would make the journey about 10 miles longer.

[188] As pointed out in footnote 162 and accompanying text above, "Thanh Hao" sounds like the northwestern Taishan dialect meaning "new slate".

[189] *See* map of Vietnamese provinces in Image K. below.

[190] *See* E-C-C-E-D, 576, for "An" meaning "Harmony". Unfortunately, E-C-C-E-D does not have an entry for the Chinese word for "Nghe". The ideogram 乂 provides an idea. The cross intuitively represents a conflict. Because the lines are bent, it represents a resolution.

[191] *See* E-C-C-E-D 706, 744.

[192] As a tangential cultural evidence supporting an erstwhile significant Mongolian community in Taishan, the Taishan dialect the author is familiar with contains the "Kr" consonant in two very common words, "kroi", meaning "how"; "krai", "bad". It is highly likely that as a result of the combined effect of immigration, public education usually conducted in mandarin Chinese to facilitate people from different dialect to learn together, and the development in media technology tending to orient young people to the dialect with most commercial appeal, the Taishan dialect will disappear within 100 years.

[193] See above for the point about reported massacres of ethnic Jurchens upon the fall of Jin empire. Because the head of the Yushitai determined what reported history goes into official account, *cf*. China History, Episode 75, at 16:43, https://www.youtube.com/watch?v=o5wtBLgoKuA&list=PLOrf2h5ONlwUTW9etWK4b3xQiz8LdgkKS&index=7[5] (the Yushitai chief who ended late Yuan-era gratuitous oppression being responsible for writing the history of the prior dynsty), it was highly likely staffers in the High Office of Imperial Representatives would know it because they staffers would do the detail works.

[194] *See* the text accompanying to footnote 77 above.

[195] *See* Part II, A.1. above. Dai Viet was a country based in the Red River delta region.

toward and inside Taishan,[196] once bustling with commerce and hustle, would become quiet.

Nghe An, the Vietnamese province south of Thanh Hao province with a long coastline,[197] sounds significantly like the Taishan dialect for the Chinese phrase meaning "conflict-ceasing harmony".[198] That corresponds to the sense of relief many in Taishan would feel after knowing about the Ming empire's national policy against ethnic retaliation and confirmation that it was real. Ha Tinh, the Vietnamese province south of Nghe An also with a long coastline,[199] sounds like the Taishan dialect for the Chinese phrase meaning "River being quiet".[200] That corresponds roughly to the sense of the river servicing the need of the Yuan imperial infrastructure being quiet after the infrastructure migrated out to serve the Ming empire. The insight from this set of rough parallelism between plausible socio-psychology developments in Taishan and adoption of names in connection to Dai Viet's southward expansion might cause the Ming empire investigators to further suspect that the close ties between the Pearl River delta region and Dai Viet were some of the bloodlines to a more muscular Dai Viet[201] that upset an important assumption of the Ming empire's southern security scheme.[202] That further suspicion might turn into an actual perception on the basis of the apparent sociological conditions leading to the names of successively formed Dai Viet provinces after the Dai

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[196] This is of course an assumption based on the premise that Taishan hosted important imperial infrastructure as well as a large military base has purchase. Because dams have been built along the Pearl River and inside Taishan, the satellite photo of Taishan at present time does not show a river running from the north to the south; it still shows a branch of the Pearl River branches into Taishan, along with a dam right over it. *See* Image P in Appendix A.

[197] *See* Image K below.

[198] The qualifier "significantly" is used because according to the version of Taishan dialect the author is familiar with, the same words are pronounced as "Yei An". That version of the dialect arose from the southern part of the north Taishan valley.

[199] *See* Image K below.

[200] *See* the text accompanying footnote 194 above. That is almost identical to how the author would pronounce the same Chinese words if asked to speak in the Taishan dialect he is familiar with.

[201] Some might have already gotten that suspicion from the fact that Vietnamese rallied against Ming conquest from a region with a name sounding in a dialect in southwest Pearl River delta region. See above for the point that "Thanh Hoa" sounds like a Taishan sub-dialect for the Chinese phrase meaning "new slate".

[202] It was a scheme based on balance of power among a number of small states with roughly equal strength, *see* CHOC, Vol. 8, 311-12, as Emperor Zhu wrote in his Ancestral Injunction,

> The overseas foreign countries like An-nan [Vietnam], Champa, Korea, Siam, Liu-ch'iu [the Ryukyu islands], [the countries of the] Western Oceans [South India] and Eastern Oceans [Japan] and the various small countries of the southern *man* [barbarians] are separated from us by mountains and seas and far away in a corner. Their lands would not produce enough for us to maintain them; their peoples would not usefully serve us if incorporated [into the empire]. If they were so unrealistic as to disturb our borders, it would be unfortunate for them. If they gave us no trouble and we moved troops to fight them unnecessarily, it would be unfortunate for us. I am concerned that future generations might abuse China's wealth [/] and power and covert the military glories of the moment to send armies into the field without reason and cause a loss of life. May they be sharply reminded that this forbidden. As for the *hu* and *jung* barbarians who threaten China in the north and west, they are always a danger along our frontiers. Good generals must be picked and soldiers trained to prepare carefully against them.

Viet's southward expansion until 1471.[203] Their names begin with the word "Quang",[204] sounding like "Guang" in Guangzhou, and in fact represented by the same Chinese word.[205]



Image J

On the left, political map of Vietnam



Image K

On the right, map showing locations of Thanh Hoa, Nghe An, Ha Tinh, Quang Binh, Quang Tri, Quang Nam, Quang Ngai

The choices by the Vietnamese Nguyen monarchs centuries later also sheds light on impacts of Pearl River delta developments on the Vietnamese elite in the 15th century.

(3) An Insight from a Nguyen Monarch's Choice and His Two Ancestors' Actions

The Nguyen military household played an important role in building up the Le dynasty.[206] A Taishan web page claims that the Nguyen military household descended from a coastal Taishan family, with a member migrating to Vietnam at the beginning of the Ming dynasty,[207] although there is serious reliability issue with that web page's

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[203] It is plausible that Ming empire's investigator had come to the conclusion through a perspective biased by the trade routes. If they travelled by the trade routes, they would end up in places with active trades with the Pearl River delta region, resulting in the perception that significant portion of the nutrients for Dai Viet's bigger muscle had come from the Pearl River delta region. *Cf.* Goscha, 414 (attributing the growth of Viet-identity population in Vietnam to growth in agricultural production).

[204] They are, respectively, Quang Binh, Quang Tri, Quang Nam, Quang Ngai.

[205] *See* Goscha, 34 (Vietnamese wrote in Chinese until beginning of 20th century).

[206] *See* Goscha, 35.

[207] *See* http://www.cnts.gov.cn/tssrmzf/zjts/lswh/xsyl/tsxs/content/post_2892023.html, para. 16. Because of the fact that after the improvement of the rudder to the point of enabling ships capable of carrying significant cargos and before invention of technology enabling ships be powered by more than the wind and human muscle, Taishan had been likely a destination for most travel from Vietnam to various parts of China, and the most cost-effective path for most people in Taishan to places outside would likely be a path leading to Haiphong, it is highly possible that some ancestors of the Nguyen monarchs had immigrated from Taishan.

claim.[208] Some known actions of the Nguyen monarchs and their ancestors tend to lend some support that at least to the point that the Nguyen monarchs had been influenced by contacts with the Pearl River delta region.[209] According to *Vietnam*, when the Vietnamese Ming Mang emperor during the Nguyen monarchy era had an acculturalization program for conquered territory, he named it "Han Phong Hoa".[210] Because Han is a traditionally used to refer to the ethnic majority in China,[211] that also indicates he had a high level of bi-ethnicity sentiment. Ming Mang's father, Gia Long, the most famous Nguyen monarch,[212] relied on the ethnic Chinese population for support.[213] Those known facts indicate a high level of bi-ethnicity sentiment by the Vietnamese Nguyen monarchs. *Vietnam* also reports an ancestor of the Nguyen monarchs having close cultural ties to the Pearl River delta region, as he hoped to gain legitimacy for the part of Vietnam under its control through blessing from a Pearl River delta based religious institution.[214] Those incidents of bi-ethnicity sentiment[215] along with known account that Nguyen family rose into prominence while the family was based in Thanh Hao[216] tend to support the plausible perception by Ming empire investigators that close ties between the Pearl River delta region and the Red River delta region were some bloodlines to the increasing muscular Dai Viet in the 15th century. It is highly likely that sociological conditions on the ground merely supported, as opposed to inviting, an educated guess by Ming empire strategists far away from Guangdong based on known historical facts.

c. The Apparent Connection between Pear River Delta Migration to Dai Viet and the Increasingly Muscular Dai Viet

Historical facts known toward the end of the 15th century almost compelled an educated guess at that time that there had been a connection between the Pear River

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[208] According the Taishan web page, after doing something to become prominent, the Nguyen monarchs' patrilineal ancestor became heir to the Vietnamese monarch without a son as a result capturing a flower ball randomly tossed by the reigning monarch's only daughter. See *id.* That account sounds like a fantasy and is directly contradicted by reported history adopted in Vietnam. See Goscha, 35 (the Nguyen family prominence rising from military exploits).

[209] Even if the Vietnamese Nguyen monarch did not have a direct patrilineal ancestry in Taishan, it is possible that one mother of the many giving continuity to the family line was a descendant of someone migrating from the Pearl River delta region after 14th century.

[210] *See* Goscha, 52-53. That phrase sounds like the Taishan dialect for mandarin phonetization "Han Feng Fa", literally meaning "Chinese", "wind", "transforming", see E-C-C-E-D 703, 675, 711.

[211] *See id.*, xii.

[212] Under him, Vietnam acquired the "S" shape. *See id.*, 44.

[213] *See id.*, 46.

[214] *See id.*, 12 (the fact that it was a mission with more than 100 people indicating the availability of technology travelling to Vietnam 's central coast from the Pearl River delta region).

[215] The bi-ethnicity sentiment was apparently robust in the Pearl River delta region until at least 100 years ago. When the Vietnamese patriot attempted at the French governor-general's life in Guangzhou died from drowning, his body was buried at a sacred site for local martyrs in connection with uprising against the Qing empire. *See* William J. Duiker, Ho Chi Minh 118 (Hyperion, 2000). Apparently, the Pearl River delta education elite in late 1940s perceived the bi-ethnicity sentiment to be most robust in Taishan, as indicated by a Taishan high school where Japanese troops occupying Taishan formally surrendered being selected to be the permanent home for the high school named after the Pearl River region's bi-ethnicity heritage. *See* Yuehua High School, *available at* https://baike.baidu.com/item/%E8%B6%8A%E5%8D%8E%E4%B8%AD%E5%AD%A6/15408292, school history segment.

[216] *See* Goscha, 35. That known fact also supports to a limited extent the web page's claim about Taishan being the Nguyen monarchs' ancestry homeland.

delta region migration to Dai Viet and the increasingly muscular Dai Viet. A simple review of historiography would lead to that educated guess, significantly made more credible by Le dynasty founder's choices after ending a 25-year Ming empire colonial rule in Dai Viet.

(1) A Connection Arising from Historiography

A rough historiography of Vietnamese developments in the context of developments in China shedding light on Ming empire strategists' perception is listed below,

1368	Peaceful dynastic transition in Guangdong,[217] with Emperor Zhu announcing national policy against ethnic retaliation.[218]
Post-1368	The Yuan-era Guangdong military governor being appointed to very important positions to national rebuilding in China.[219] Emperor Zhu is known to have employed reputable Yuan-era officials to serve his infant dynasty.[220]
1373	Emperor Zhu issued an ancestral injunction against absorbing Annam and Champa.[221]
1398	Emperor Zhu ended his remarkably successful reign through natural death.[222]

[217] *See* CHOC, Vol. 7, 24-25.

[218] *See* Zhu Yuanzhang, Lecture 1 ("Zhu Lecture 1"), https://www.youtube.com/watch?v=Vu23DU13u_8&list=PLlD7SeKBB31csZi0ry6-xY05c6qMWhgpP&index=1, 28:50. The phonetization of the Chinese phrase is "Hua Yi Yi Jia". "Hua" means "Chinese". E-C-C-E-D, 711. The two "Yi"s are pronounced differently and represent different Chinese characters. The first "Yi" means "foreigner". *See* Ebrey, 56. The second "Yi" means "Same". E-C-C-E-D, 1024. "Jia" means "Family". E-C-C-E-D, 725. The literal translation of "Hua Yi Yi Jia" is "Chinese, foreigners, same family".

[219] *See* Zhu Yuanzhang Lectures, Episode 10 ("ZL, E10"), at 37:45-38:29, https://www.youtube.com/watch?v=_-uOlfsDUn8(The Yuan-era Guangdong military governor Ho Chen served as the governor of present-day Shanghai region and then the governor of present-day Wuhan region), 38:01 (identifying present-day Shanghai region as Cheking). Hu-Guang was an ethnically diverse province. *See* CHOC, Vol. 7, 107.

[220] *See, e.g.*, ZL, E 10, at 37:45-38:29, cited in footnote above. The Yuan-era Guangdong military governor could successfully carry out his new duties only as a result of being able to tap into talents of prior dynasty.

[221] *See* CHOC, Vol. 8, 311-12. It is plausible that in order to induce the Yuan empire in Guangdong to surrender peacefully, Emperor Zhu promised both a policy against ethnic retaliation and leaving a significant part of the economic interest of the Guangdong imperial faction untouched. The most important economic interest in Taishan at that time was likely trade with Dai Viet and Champa. If the claim that many families well connected to the Yuan empire had arranged some family members to migrate to various parts of present-day Vietnam as an exit strategy has purchase, normal trade relation with Dai Viet would benefit family members in both the Pearl River delta region and coastal Annam and coastal Champa.

[222] *Cf*. CHOC, Vol. 7, xxiii (first Ming emperor's reign lasting about 3 decades).

1407	Ming empire, under Emperor Zhu's son's reign, conquered Dai Viet.[223]
1428	Thanh Hoa-based resistance regained independence for the Red River delta region.[224] Le dynasty founder adopted approaches similar to Emperor Zhu's initial approaches to deal with the old-regime's governing infrastructure.[225]
1450	Dai Viet expansion reached present-day Vietnamese Ha Tinh province.[226]
1471	Dai Viet expansion reached present-day Vietnamese Binh Dinh province[227]

By the time Dai Viet's southward expansion absorbing the Champ state of Vijaya,[228] all the events listed above happened within 103 years. They point to the mosaic that the able leaders of Yuan-era Guangdong imperial faction had implemented an exit strategy in the present Thanh Hoa region before the ending, and Emperor Zhu had promised to leave Dai Viet and Champ states alone in addition to a promise of non-ethnic-retaliation in order to induce a peaceful dynastic transition in Guangdong. The Ming empire strategists had much more information and more recent information than now available in Los Angeles Public Library. If reading 2nd sources and watching credible lectures on Youtube[229] in the 3rd decade of 21st century could lead to an educated guess about the Pearl River delta region, made more influential through the Yuan empire in the larger South China Sea region, contributing to the increasingly muscular Dai Viet in 15th century, so could Ming empire strategists toward the end of the 15th century. This educated guess could gain a lot of purchase from the fact that the Le dynasty founder apparently took pages out of Emperor Zhu's book on how to rebuild a country after regaining independence as the Ming empire retreated from the costly imperial projects of the third Ming emperor.

(2) A Connection Arising from the Le Dynasty Founder's Choices

After leading a war of independence from the Ming empire from Thanh Hoa, the Le dynasty founder made choices similar to what Emperor Zhu did. He did not retaliate against collaborators of the Ming occupation.[230] He kept them to serve his new

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223 *See* Goscha, 30.
224 *See id*., 30, 35.
225 *See id*., 30-31 (Le dynasty founder retained officials and governing structure serving the Ming occupation).
226 *See id*., xviii (map showing the region now known as the Vietnamese province of Ha Tinh being under Dai Viet control by 1450).
227 *See id*., 415.
228 According to map in Vietnam, two Champ states, Indrapura and Amaravati, had been absorbed before Vijaya. *See id*., xviii.
229 *See, e.g.,* Zhu Lecture 1 (mentioning Emperor Zhu's national policy against ethnic retaliation).
230 *See* Goscha, 30-31.

dynasty,[231] and just continued the power structure built up by the Ming empire.[232] In other words, he borrowed pages from Emperor Zhu's playbook for success.[233] It is plausible that the particular approach was adopted because many people in his camp had cultural memory of Emperor Zhu's successful policies toward Guangdong as a result of being descendants of immigrants from the Pearl River delta region or even just being first generation immigrants from the Pearl River delta region.[234] If one accepts the notion that the Yuan-era Guangdong imperial faction had planted talents of all kinds in the region to become known as Thanh Hoa while still in firm control of the Pearl River delta region,[235] if not Guangdong entirely, and if one finds purchase to the notion that Emperor Zhu succeeded because he had adopted the policy of absorbing the Guangdong imperial faction into his infant dynasty,[236] then there was an embedded cultural memory within the Le camp favoring embracing the Ming methods that had been bult upon the Yuan empire's Guangdong experiences.

As a fact-based educated guess by Ming empire strategists on the basis of macroscopic political information is reinforced by sociological evidence provided by investigators on the ground, the Ming empire policy-evaluators could conclude that an effective strategy to deal with an increasingly muscular Dai Viet was to affect the bloodlines to that increasing muscularity such that it would not cause problem to the Ming empire, through increasing acculturalization of the Pearl River delta region. They would likely be familiar with such a strategy because a similar strategy had likely already existed at the northern border which Mongolian tribes had overwhelmed militarily only a generation ago, almost causing the Ming empire to collapse.

3. A Likely Pre-existing Ming Empire Strategy to Enhance Border Security Through Cultural Intervention

In the mid-15th century, there was a major war with Mongolian tribes in which the Ming army suffered a series of humiliating defeats, reaching the bottom when the Mongol tribal troops sieged Beijing, before the Ming army rallied to fight the war to a draw.[237] With the Ming army being much bigger,[238] fighting a war to a draw was no basis for comfort. As a result, it was highly likely that the Ming empire would adopt an approach of enhancing the northern border security through steering the ethnically-mixed population at the border regions toward a higher level of cultural identity with

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[231] *See id*.
[232] *See id*.
[233] *See Some Echoes*, Part I, A.2.(1).(b) for the point that Emperor Zhu succeeded because he prioritized economic recovery and chose to employ Yuan empire's talent into his service rather than permitting some base instinct of retaliation to take root.
[234] See the text accompanying 182 above for the point that the Little Ice Age continued the pressure for southward migration. Ming empire's early success would also have the same effect.
[235] *See* Part II.A.2.a. above.
[236] *See Some Echoes*, Part I, A.2.(1).(b).
[237] *See* CHOC, Vol 7, 319-28.
[238] The Ming population was likely at least 20 times as the Mongolian tribes. *See* CHOC, Vol. 6, 428 (During the Yuan dynasty, the Mongolian population was at only 3% of the total population of the Yuan empire).

the Ming empire.[239] As a result, in considering different approaches to cope with the new balance of regional power south of its southern border, the existing strategy of enhancing border security through intervention of cultural development in regions naturally connected with a neighboring country through economic ties, enhanced by past cultural ties, would likely be considered as a part of the long-term strategy to prevent a more muscular Dai Viet from becoming a threat to the Minge empire's southern provinces.



Image L

An almost complete map of Ming empire in its greatest extent[240]

4. The Ming Empire's Likely Program to Speed up the Assimilation of the Pearl River Delta in Response to the More Muscular Dai Viet

It was likely that the sociological forces unleased by the Little Ice Age coupled with the remarkable success of the first 70 years of the Ming dynasty[241] alone would gradually cause the Pearl River delta region to have a cultural identity closer to the Yangzi delta region than the Red River delta region by the beginning of the first large group of Chinese immigrating to America. The appearance that Dai Viet would possibly stay in the Champ states for a long time[242] would likely cause the Ming empire strategists to feel the need to be more proactive, as that appearance became more prominent as time went by without evidence of a rebellion having the potential of causing a Dia Viet retreat emerging.[243] That appearance might become more

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[239] *Cf.* CHOC, Vol. 7, 372 (The mindset for coping with northern border challenges from nomadic tribes during the Ch'eng-hua reign (1465-87) being a defensive one). A piece of tangential evidence of such strategy comes from not paying attention to Wang Yangming, a future accomplished military leader's, *see id.*, recommendation in about 1490 to fortify border with Mongolia by more actively assimilating the border population. *See* China History, Episode 81, at 14:10, https://www.youtube.com/watch?v=6KJun8LaHq0&list=PLOrf2h5ONlwUTW9etWK4b3xQiz8LdgkKS&index=81.

[240] Frome China History, Episode 78, https://www.youtube.com/watch?v=uq3qwBk7LlM&list=PLSyuJLM8uqBYm_VaFMZPkk9E3UUxtaR0E&index=76.

[241] The Ming empire reached its largest extent during the reign of Yonglo emperor. *See* CHOC, Vol. 7, 221-22. The emperor following Yonglo is highly regarded for managing retreat from the costly policy of grandure. *See* CHOC, Vol. 7, 283. Some view that the Ming empire stayed on its peak for the next reign as well, demonstrated by successful peaceful relation with Mongolia, helped in part by military talent at repelling a Mongolian tribe's invasion. *See* CHOC, Vol. 7, 298-99.

[242] When Champa was initially attacked, it was plausible that Ming empire had the perception that the occupation would be temporary because it was only less than 100 years ago that Champ troops had reached Hanoi and ransacked the Dai Viet capital, *see* Goscha, 412.

[243] Dai Viet's previous gain on Champ territory by invasion had been pushed back as recently as less than 100 years before. *See* Goscha, 412.

concerning if the Ming empire had the perception that Dai Viet's staying power in the conquered territory had been sustained in part by immigrants from the Pearl River delta region with ethnic identity close to Dai Viet's main population. That perception might likely lead Ming empire strategists to conclude that a more muscular Dai Viet would develop an ambition toward Guangdong,[244] unless a program to speed up acculturalization of the Pearl River delta region to be more consistent with the Ming empire's interest. Thus, an acculturalization program more aggressive than the existing one might have arisen, giving rise to the symbolic value of giving names associated with the policy to new administrative units formed to have a tighter control over the Pearl River delta region. Under this logic, the name "Xinning" was selected for the region known by sailors and local residents as "Taishan". The fact that an administrative district at the other end of the Pearl River delta, north of Guangzhou, was named "Conghua", literally meaning "assimilation",[245] in the year earlier,[246] supports the hypothesis that "Xinning" had the constitutive meaning of expressing Ming empire policy of a new era for the Pearl River delta region, particularly for the southwest sub-region.

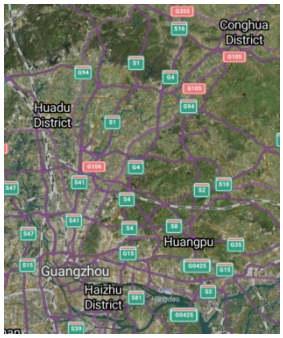


Image M

A map showing the township of Conghua being about 50 miles from Guangzhou

B. Likely Unforeseen Complications Associated with the Project Symbolized by the Name "New Harmony"

A culture engineering program would likely have unforeseen consequences. First, it would be difficult to administer in the technology of 15th century without some high-pressure tactics, such as some kind of fines or administrative sanctions, to say the least.[247] That would likely cause all people targeted to feel a new stress in life, to say

[244] The Qing empire had the same kind of concern when Vietnamese emperor Jia Long requested the name Nan Viet for the S-shape territory under the Nguyen monarch. *See* Goscha, xi.
[245] *See* E-C-C-E-D, 635, 771, respective. As another indicator of overlap between Chinese language and Vietnamese language, "Tonghua" would be another way of expressing assimilation in Chinese, *see id*., 944, *compare to* "dong hoa" at Periplus, 86.
[246] *See* www.conghua.gov.cn.
[247] With modern technology, presumably, it is easier to find individuals not going along and target sanction on him, instead of engaging in collective sanction of an entire area, such as a town. A person complaining about a policy by writing something on a village wall might not be detected with the 15th century technology. An official attempt to discourage further writing might be a collective punishment for all literate individuals within a 1-mile radius.

the least, resulting in unhappy memory.[248] Second, it would likely involve official sponsored destruction of cultural symbols that would be perceived by many to be gratuitous.[249] That would plausibly result in another source of unhappy memory. Third, once fines, administrative sanction, and prohibition of something perceived to be valuable were involved, that would certainly invite unscrupulous individuals to take advantage of the situation,[250] resulting in many more unhappy events and subsequent unhappy cultural memories.[251] Fourth, there would likely be different interpretations by officials at different administrative units in carrying out the acculturalization program's specific provisions, likely resulting in gratuitous measures never intended.[252] The differently sourced unhappy memories would likely be intensified as a result of unfavorable publicity arising from the highly likely leakages from the program's implementation[253] and the equally likely spreading[254] stories about abuses in the program's implementation. Changes in national security climate[255] would likely cause scale-back or even suspension of the acculturalization program, resulting in perception by the public that some prior efforts had been abused by local officials or were

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[248] *Cf. Masterpiece Cakeshop v. Colorado Civil Rights Commission*, 584 U.S. 617 (2018) (a Christian bakery contesting the purported emerging norm of same-sex couple being treated equally).

[249] The Ming occupiers burned books while occupying Annam. Goscha, 30. The implementation of the acculturalization program plausibly resulted in doing the same kind of thing.

[250] Corrupt officials would likely take advantage of opportunity to extort on the basis of a new political climate resulting from a culture engineering program because many individual negatively affected by it would likely feel there would be negative downstream consequences if local officials provided negative evaluations about individuals progressing on the acculturalization program, similar to many people strongly disagreeing with same-sex marriage feeling compelled to demonstrate to their supervisors that their altitude had changed. *Cf. Masterpiece Cakeshop v. Colorado Civil Rights Commission*, 584 U.S. 617 (2018) (opponent of same-sex marriage receiving sanction from state government). Many individuals would likely prefer to pay off to get out of a politically incorrect citation rather than dealing with such citation's uncertain implications.

[251] The Vietnamese novel *The Tales of Kieu* became an instant hit in 1820 when it was published in Hanoi, *see* Allen, vii., and it contains a big slight on the Ming dynasty. In that novel, the protagonist's husband was induced by a Ming representative to cooperate and was then ambushed. *See id*., 104, 117-18. The book's popularity might have been propelled to some extent by those unhappy cultural memories of 300 years earlier as the people of the Guangzhou Fu, the Pearl River delta's administrative name, apparently took part in populating the new Dai Viet territories, reflected by the provinces arising from the newly conquered Dai Viet territory beginning with the syllable "Quang" in their names, *see* Image N above and *compare* it *to* a map of 1450 Dai Viet at Goscha, xviii. "Quang" and "Guang" are different dialectical phonetization of the same Chinese word.

[252] CHOC makes the point Bayan's ethnic oppression policies might not have intended to include prohibiting use of metal in farm tools, but many officials made the interpretation. *See* CHOC, Vol. 6, 570.

[253] The Pearl River delta is a geographically diverse region, with a long coast line, accompanies by many islands of the coast. It also has many hills and accompanying valleys, with sub-region being cutoff from purely land transport, either permanently by the Pearl River's branches or seasonally by many streams formed after raining.

[254] A boat on a river or in the delta connecting river to the wide open ocean is like a buffalo on a prairie. It can go in many different directions.

[255] As one such instance, in the 1520's, a civil war broke out in Dai Viet. *See* Goscha, 36. That would likely result in a perception that scaling back on acculturalization program would be justified in order to address other priorities because a fractured Dai Viet would not be a threat to Ming empire's southern border at least in the short run. As another instance, in mid-16th century, the Ming empire would experience another serious threat from Mongolian tribes, similar to that in mid-15th century. *See* Ebrey, 210. That would likely cause initial scaling back to continue as the Ming empire had motivation to minimize conflicts in the south while concentrating to cope with the threat from the north.

completely excessive.[256] Gradually, the term "New Harmony", sounding like a wish for a brighter future initially, would acquire a negative cultural meaning among the regional population, making it easier for the region to continue to use the old name "Taishan" in addition to natural cultural and economic forces.

C. The Constitutive Expression of Valuing Ethnic Harmony Through Silence about the Meaning of "Taishan"

As the Yuan dynasty was a dark time for most part of China for most of the time—as for Guangdong, the Yuan era's beginning is forever connected with Khubilai's troops' initial atrocities,[257] the stories relating to the dark ethnic relation history and episodes would also likely pass along for centuries,[258] along with the folklores relating to the Yuan empire's apparent honorable ending in Guangdong. Thus, for many people in the Pearl River delta region, whatever the later success of the Yuan-era Guangdong imperial faction, the overall experience with the Yuan empire was a dark one.[259] Through the silence, the elite entrusted with selecting a name to replace "Xinning"[260] and choosing a name associated with prestige and a proud past in "Taishan" was expressing sensitivity to ethnic groups who had suffered a great deal from Khubilai Khan's conquest. Through the silence about the silence, people taking pride in the achievements of the residents of Taishan in the 14th century were plausibly expressing that they valued ethnic harmony also. The silence about a high status name might have been perceived as a practical way to achieve both the value of ancestor-honoring and appreciating ethnic harmony. Thus, the notion that the word "Tai" in "Taishan" is just an idiomatic expression about a quantity of mountain, as in the Chinese TV program on local geographies, might just be the result of epistemic oversight, ironically caused

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[256] As a relatively recent analogy of scaling back on a prior cultural policy as a result of change in security perception. After normalizing relation with the United States, apparently perceiving Taiwan as no longer a threat, there had been a change in China's policy of minimizing the availability to the Chinese public of information how much contribution the Kuomintang made in the war effort to defeat Japan. The result was that there were movies and TV dramas made since the 1980s about the KMT's war effort in Second Sino-Japanese War, initiating with the movie *The Battle of Tai'erzhuang*, web-linkable *at* https://www.youtube.com/watch?v=de4YAlcL-Q8. That would likely affect older generations' opinion about earlier cultural experiences, as a result of perception about lack of forthcomingness by the government during their years of receiving public education.

[257] Reportedly, Kublai Khan's troops also engaged in reckless killing of an entire city after encountering determined resistance in the further push to China's southern coast, and Kublai moderated that practice after admonition by his Tibetian spiritual. China History, Episode 72, at 23:22-23:58, https://www.youtube.com/watch?v=O1TCG3G4Bec&list=PLOrf2h5ONlwUTW9et WK4b3xQiz8LdgkKS&index=7[2].

[258] *See, e.g.,* https://www.youtube.com/watch?v=IKzk1q-SPH[s] (Chinese program on resistance of Khubilai's conquest at the county where Mrs. Kingston's father was from, reported in CHOC, Vol. 6, 435).

[259] Mrs. Kingston's second national best-selling book *China Men* (Alfred A. Knopf, 1980) provides circumstantial evidence that the dark aspect of the Yuan dynasty had been circulating in the region as well, for it contains an allusion about planned rebellion against Khubilai Khan. *See id*., 140 ("The time and place for the revolution against Kublai Khan had been hidden inside autumn mooncakes."). Hearing stories about Khubilai Khan would likely lead to stories about what happened in Guangdong during the dynasty Khubilai Khan founded.

[260] At the beginning of the 2nd decade Chinese immigrants to America and their relatives in Taishan were at the height of their influence over a newly emerged Republic of China out Qing court's abdication. *See* Sucheng Chan, *Chinese American Transnationalism: The Flow of People, Resources, and Ideas between China and America during the Exclusion Era 157* (Temple University Press, 2006).

by the silence in advancing a constitutive value.[261] More importantly, this insight tends to enhance the empirical sub-claim of social capital production in addition to the empirical sub-claim of robust circulation[262] because the idea of valuing ethnic harmony contributes at least as much as the ethnic mixing/ancestor-honoring culture to understand (or be smart about[263]) the folklores relating to the dramatic political events in the 14th century Guangdong, e.g., the peaceful dynastic transition in Guangdong and the Yuan-era Guangdong military governor's apparently being promoted and trusted with important assignments by the new dynasty, that primarily symbolize the Yuan empire's apparent honorable ending in Guangdong. This insight has implications on insights about Chinese American experiences and beyond.

III. IMPLICATIONS

The point about being silent about Taishan's high status meaning being motivated by the constitutive value for ethnic harmony has significant implications in being able to shore up the notion that many people in 1914 recognized that "Taishan" literally meant "High Office Mountain", despite the silence about that meaning in places where one would expect to see an explanation for why "Taishan" was preferred over "Xinning". Other implications also arise from it, the implications on the point of Chinese American communities enjoying extra fountains of social capital being addressed first, followed by the implication on the point that the judiciary as an institution is simply incompetent at resolving cultural conflicts.

A. Insights on Chinese American Communities Enjoying Extra Set of Culturally-related Fountains of Social Capital

Investigating the deeper historical backgrounds about the official silence about "Taishan" meaning "High Office Mountain" provides significant more purchase to the point that the meaning attributed to "Taishan" by the Chinese TV geography program, "a chunk of mountain", had been just based on epistemic oversight. Through the point that even the silence had constitutive meaning for the people of Taishan, this investigation also shores up other components of the Taishan-Hu-Guang mosaic for the hypothesis that there had been circulating folklores in the first half of last century in the Pearl River delta region of aspects of Yuan empire's apparent honorable ending in

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[261] This investigation also explains why early Chinese immigrants did not have Mongolian sounding names, despite the fact that today, a significant portion of the population in Kaiping County identify as ethnic Mongolians. Many Guangdong Mongolians likely adopted Chinese names even during the height of the Yuan dynasty as an expression of valuing local culture and ethnic harmony. They all would be motivated to adopt traditional Chinese names out of survival instinct upon knowing that the Yuan dynasty was about to come to an end.

[262] The reader should keep in mind that this article is written to explain that a source of information undermining the notion of robust circulation in the first half of last century has been based on epistemic oversight.

[263] *The Reverberations* makes the point that some folklores might be extravagantly embellished that they would invite jokes about them, and the point that trying to understand why the more entertaining versions were circulating also tend to trigger the some wholesome ideas resulting in consistent behavioral choices.

Guangdong.[264] Thus, both points accomplished provide more empirical grounding to the point made (or argued) in *The Reverberations* that Chinese American communities have always enjoyed extra fountains of social capital. This investigation also complements the investigation made in *Some Echoes* through providing more texture to the notion of widespread circulation of the kind of folklores Mrs. Kingston were exposed to while growing up in California.

On a related point, even if one considers everything written is just ideologically driven fantasy, if the reader has to evoke the concepts of ancestor-honoring, ethnic harmony and community action synergy—just one of the three, out of perhaps more—to evaluate this article's merit, it still goes to prove the same point about extra fountains of social capital for Chinese immigrants. According to mind science research, once a schema has been primed, it could affect behavior for 48 hours.[265] Since an idea evoked would actually be more prominent than a subconscious schema, the reader is more likely to make healthier, more family-conscious choices within 48 hours. Just by common sense, those choices facilitate production of social capital and contribute to more virtuous cycles in the community or enabling existing ones to last longer.

B. An Insight on Judicial Incompetence in Resolving Cultural Conflicts

The newly nuanced explanation to an apparent trustworthy information and an apparent mysterious silence also contributes to the point about judicial incompetence in resolving cultural conflicts made in *The Reverberations* and by many others in other contexts. As a matter of doctrinal analysis for the 14th Amendment purpose, it is adequate to show that there is a good faith basis for a hypothesis that deprivileging hetero-normality could have negative downstream consequences.[266] Because that provides a legitimate ground to be cautious about deprivileging hetero-normality, it also provide legitimate concern about deprivileging hetero-normality having, as downstream consequences, even more severe negative effects for many disadvantaged individuals as results of their higher levels of reliance on social capital[267] and consequently higher levels of harm from its leakage. Just because judges did not know about plausibility of the severe negative effects did not mean that it did not exist, analogous to the fact that the name "Taishan" (and the silence about its origin) has constitutive meaning even though Chinese American studies scholars have only known it to be the name of the Chinese county providing more early Chinese immigrants to America than any other county.[268]

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[264] Incidentally, upon the notion of Ho Chi Minh understood "Hu-Guang" literally meaning "Mongolian Light", a person familiar with Cantonese might wonder whether the name "Ho Chi Minh" was inspired by an episode in the Yuan empire's honorable ending in Guangdong because "Ho Chi Minh" literally sounds like "Mongolian for Ming [Dynasty]" in Cantonese dialect. In Mandarin Chinese, the name is pronounced "Hu Zhi Ming", plausibly meaning "Mongolian for Ming [Dynasty]", *see* E-C-C-E-D 709, 1088, 802.

[265] *See Trojan*, 1505, fn. 60.

[266] *See Heller v. Doe*, 509 U.S. 312, 319-20 (1993)

[267] *See* Putnam, 299 (making the point that social capital is especially important to those lacking financial capital and human capital).

[268] *See, e.g.,* Lee, Erika, *The Making of Asian America: a History* (Simon & Schuster, 2015).

CONCLUSION

The empirical claim that the circulating folklores and their more entertaining echoes about aspects of the Yuan empire’s apparent honorable ending in Guangdong have always been extra fountains of social capital for Chinese American communities may never be proved conclusively. Likewise, the point that in 1914, many people in Taishan and born in Taishan understood that phrase “Taishan” literally meant “High Office Mountain” may never be proved conclusively. Nonetheless, in trying to understand either hypothesis, if the reader evokes the idea of ethnic-mixing/ancestor-honoring or ethnic harmony in order to gage the plausibility of either empirical claim, that goes to the point that hearing about aspects of the Yuan empire’s apparent honorable ending tends to facilitate social capital production. Not proving something conclusively is far from negating it. This exercise to demonstrate a constitutive value to a particular silence also contributes to the point that the judiciary is simply incompetent to resolve cultural conflicts without specific mandates from the constitutional texts.

Appendix A

Within the county of Taishan, the valley between the mountains, before building of modern roads, had been generally divided by hills into a northern part and the southern part, *see* Image N below, though there are valleys between the hills making it possible for cart-friendly paths connecting the two parts through economically feasible transportations, *see* Image O below for one such valley. Within the northern part, a northwestern part is further divided by hills from it. *See* Image P below. However, there is a river—appearing as the roughly horizontal green in the middle of Image P--flowing between the hills to connect the two subparts by water way. The hills with passages between them might have been perceived as more natural fortification for a supra-regional administrative structure by military planners.



Image N



Image O



Image P

(Student Editor for this Article: Zhuohang Yu)