

Research Article

"Tribute" VS "Nanman": The Image Construction of "Magic Mirror Type"

Liu Hong* 

Department of Culture and Communication, Xiangsihu College of Guangxi Minzu University, Nanning, China

Abstract

For over 2000 years, feudal dynasties throughout China have referred to southerners as the “Nanman” (means Southern Barbarian). However, the specific situation of the treatment of Nanman titles by various dynasties has not been explored. In addition, the Nanman never stopped paying tribute to the Central Dynasty. No one is involved in whether tribute can earn the respect that the dynasty deserves. Nowadays, big data technology can easily handle massive amounts of literature, and it is entirely possible to analyze the above issues from "official histories" (the 25 historical books) using the method of word frequency research. The words frequency shows that since the unification of Lingnan by Emperor Qin Shi Huang, the feudal dynasties presented a paradox to Lingnan: The products in Lingnan were coveted, and local customs were despised. "Tribute" was used to cover up the predatory nature of Kings, and "Nanman" was used to establish political, national and cultural rank. The number of "tribute" and the meaning of "Nanman" formed the "magic mirror" development relationship in the big tree of feudal autocracy until the end of the Qing Dynasty. But on the one hand, the positive factors of "tribute" were absorbed and used by the western powers to establish their own alliances. On the other hand, they also mislead the public opinion and create trouble. Although "Nanman" has been eradicated politically, the regional discrimination and cultural misreading it contains have not been eradicated and often occurs. "Tribute" ranges from Kyushu to overseas to international relations. The connotation of "Nanman" from the orientation, nation and culture, the meaning of these two words has been spontaneously changing. It is timely to clarify their relationship and help make China revive.

Keywords

Tribute, Nanman, Magic Mirror Type, Star Ripple Propagation, Image Construction

1. Introduction

The 25 historical books is the general term of the "official history" of the feudal dynasties in China, which was initiated by Si Maqian and upheld by the historical books of all dynasties. The compilation rules of these "official histories" are basically the later dynasty writing about the former dynasty, representing the mainstream ideology of the imperial court. Its time span is from the legendary Age of the

Yellow Emperor to the end of the Qing Dynasty, covering the whole history of China's feudal dynasty. Although each historical book has its own limitations, narrowness and prejudice, it basically reflects the historical events of this dynasty. It was clearly revealed about the paradox of the construction of the South. On the one hand, the monarchs envied and yearned for the products of South, including

*Corresponding author: 1505426767@qq.com (Liu Hong)

Received: 1 March 2024; **Accepted:** 23 September 2024; **Published:** 18 October 2024



Copyright: © The Author(s), 2024. Published by Science Publishing Group. This is an **Open Access** article, distributed under the terms of the Creative Commons Attribution 4.0 License (<http://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution and reproduction in any medium, provided the original work is properly cited.

plants, animals and minerals. On the other hand, the emperors are both surprised and despise the customs of the local people, and the values remain everlasting and continuously dominant. Even after the surrounding nations acquired the rule of the Central Plains dynasty, they also looked down on themselves yesterday, claiming that they were the descendants of the frontier of Three Emperors and Five Sovereigns, but now they are just returning to the Central Plains. It is precisely this collective adherence to the consciousness of "Huaxia" that makes Chinese culture the only uninterrupted culture in the world, and the "tributary system" and "Nanman" are inseparable with it.

The Question: Why Choose "Tribute" and "Nanman" Two Words?

There are thousands of words in the 25 historical books. Why choose "Tribute" and "Nanman" instead of "Dongyi, Xirong and Beiri" similar to it?

The appellation of Nanman first came from "Chou Rituals". The Zhou persons called themselves "Huaxia" and referred to the people around them as Dongyi, Nanman, Xirong and Beidi, while collectively referring to the people of southern China as "Nanman". In the long river of history, the first retreat is "Dongyi", and then "Xirong and Beidi" is not common. Only the "Nanman", continuous. According to big data, "tribute" and "Nanman" are not the most popular in the 25 histories, while "tribute" was at the end of several dynasties, such as Chen Shu, Zhou Shu, Bei Shi and Jin Shi. There are four reasons to choose these two words:

First of all, "tribute" (including pay tribute, present tribute, offering tribute, etc.) is the natural products offered to the central government, and "Giving Tribute by the Land" (means based on the specific situation of the land, formulate the types and quantities of tribute) is one of the duties of the local governor. It is both a natural symbol (local plants, animals, minerals or seafood, etc.) and a political statement made by the local government to submit to the central leadership. And "Nanman" is a discriminatory language symbol of the Central Plains dynasty against the south. It comes from the geographical characteristics, with the help of political forces, with the name of cultural packaging, forming secular prejudice.

Secondly, the frequency of "tribute" and the prejudice of "Nanman" have a paradoxical relationship of "hedgehogs huddling together for warmth". One side, the increase of "tribute" promotes the understanding and understanding of both sides, eliminates some discrimination and misunderstanding, and promotes the harmonious development of the unified society. On the other, "tribute" has its road, "Nanman" has its path, each irrelevant. It even reinforced the bias of both sides and spread even wider.

Thirdly, after the Opium War, the native "tributary system" was limited in the face of the western "treaty system". However, inside the wall blossoms and outside the wall, and the alliance of western powers shows the shadow of "tribute".

Fourthly, before modern times, China, for thousands of

years, has set a good example for the world of how to treat its neighboring countries well. Carry forward the cultural feelings of "tribute", hand in hand with "rites" inside and outside, abandon the prejudice of "Nanman", and the Silk Road is connected and widely popular.

What needs to be discussed between "tribute" and "Nanman" is that:

Hypothesis 1, The number of tribute offerings from the south is increasing day by day.

Hypothesis 2, The scope of tribute is not fixed.

Hypothesis 3, With the increase in the number and variety of tribute from the south, the Central Plains court will "love the house and the crow", reducing or changing the term "Nanman".

Hypothesis 4, The signifier and signified of the "Nanman" remains unchanged.

2. Research Technique

2.1. Data Sources

The 25 historical books, known as the "official history" of China, cover a time span from the legendary era of the Yellow Emperor to the end of the Qing Dynasty, encompassing the written history of the Chinese nation. The discourse mode of its biographical style consists of four parts: the main chronicle (chronicles of emperors), biographies (ordinary biographies, somewhat like resumes), chronology, and chronicles. "Zhi" is equivalent to specialized history, such as river canal, geography, official, military, etiquette and so on. Of 24 historical data from "HttpCN.Com- Books of Chinese classics" website, namely "Shih Chi""Han Shu""Hou Han Shu" "History of the Three Kingdoms""Chin Shu""Sung Shu""Nan Ch`i Shu""Liang Shu""Ch`en Shu""Wei Shu""Pei Ch`i Shu"" Chou Shu ""Pei Shih""Nan Shih""Sui Shu""Chiu T`ang Shu""Hsin T`ang Shu""Chiu Wu Tai Shih""Hsin Wu Tai Shih" "Sung Shih" "Liao Shih""Chin Shih""Yuan Shih" and "Ming Shih [1] "the"Qing Shih"from"Guoxuemeng Website [2]". There are 32.8 million words in total.

2.2. Qualitative and Quantitative Combination

Due to the lack of tribute data from various dynasties, it is impossible to use the mode of econometrics. Instead, it is the word frequency method of big data statistics to sort out the tribute situation from the south, reveal the collision and integration of the north and south cultures, and finally move to the historical process of unification.

Specifically, Nvivo, Excel and Voyan count the 25 historical books of word cloud, word frequency and drawing Figure. The word "tribute" only statistics from the south, or related to the southwest of the tribute, excluding the east, north and west tribute, no including proprietary terms such as "Gong Ju" and "Gong Shi", as well as the "Gong" characters in book titles such as "Yu Gong" and personal names such as "Zi Gong" and

"Du Ji Gong" and so on. The word "Nanman" includes the words "Nanman", "southwest Nanman" and "barbarian".

3. A Review of Relevant Studies at Home and Abroad

3.1. Research on Tribute

There are countless studies about tribute. The earliest memoirs were written by missionaries who had come to China, such as Matteo Ricci, an Italian missionary who came to China in 1583 (Ming Wanli), in his "China in the sixteenth century: the journals of Matteo Ricci: 1583-1610" and Matteo Ripa, a missionary in 1710 (Qing Kangxi), in his "Memoirs of Father Ripa, During Thirteen Year's Residence at the Court of Peking in the Service of the Emperor of China [3]", which detailed tribute related matters. In the Qing Dynasty, Jia Zhen recorded in detail in his "Diary of Receiving and Protecting Vietnamese Tribute Envoys [4]" that he transported Vietnamese tribute envoys passed by Henan from mid May to early July in the year of Daoguang Jiyou (1849) [5].

In 1910, the British scholar Mars (Hosea Ballou Morse) commented on the tributary system in the International Relations of the Chinese Empire: "Previously, China was in a commanding position to determine various conditions of international relations, but now it is time for Western countries to impose their intentions on China [6]."

The first American scholars to conduct systematic research on tribute were John King Fairbank and Teng Ssu yu (1941). They believed that from the 3rd century BC to the late 19th century, the only institutional way adopted by the Central Plains dynasty in handling foreign relations was the "tributary system", divided into Chinese character circle, inner Asian circle and outer circle. It is characterized by non-interventionism, cultural attraction, emphasis on the "center-peripheral" differential order, economic "thick to thin", and frequent alliance. Morris Rossabi (1972) believed that tribute originated in the Han Dynasty, and John Wells preferred the Ming Dynasty. Khong Yuen Foong believes that it was established by the Qin Dynasty (2013). While Henry Serruys (1960) believed that the tributary system was no earlier than the 15th century.

Scholars on the tributary system, and put forward their own views from different perspectives. For example, the Japanese scholar Nishijima Sadao (1962) "East Asian seal system theory" that: the leaders of neighboring countries from the Chinese dynasty and the "title" of the king, the two sides formed a seal relationship, formed the "seal system including international cultural dissemination".

Korean-American scholar David C. Kang (2010), "East Asian tributary system Universalism" holds that under the tributary order, China is at the top of the hierarchy, allowing formal inequality and giving other units real freedom to act, as long as they recognize the authority of China's authority.

China is regarded as the source of civilization, and has established various relations with these units, among which "tributary" is the most important relationship.

Thomas Barfield (1989) believed in the "Bipolar World" that the Central Plains dynasties formed a "Two-level Model" in their long-term interactions with the "Nomadic Empires": the Xiongnu and the Han Dynasty, the Turks and the Tang Dynasty, the Ming Dynasty and the Qing Dynasty, and their conflicts and tribute were intertwined.

Paul A. Kohen put the "tribute system" into a broader narrative mode to explore the relationship between modern China and the West. Based on the "impact-response model", "tradition-modernity model", and the imperialist model, he proposed the "China Centered Approach [7]" (1984)

Since the beginning of this century, the American academic community has examined the connection between China's contemporary foreign policy and the tribute system. The Journal of American East Asian Relations published a special issue in the spring/summer of 2009 titled "From the Tribute System to the Peaceful Rise", directly linking China's current foreign relations with traditional Chinese tribute system theory for discussion.

American sinologist Edward H. Schafer used a large amount of historical materials in her book "The Vermilion Bird: Tang Images of the South" to reveal the collision of geographical and cultural differences between the southern and northern regions of the Tang Dynasty, revealing the impact and recasting of southern culture on the spiritual world of northerners, and introducing to the world various aspects of southern society in the Tang Dynasty that were not fully understood by people. The variety of tribute products in the south and the attitude of literati who were demoted to the south towards the diverse barbarian customs left a deep impression on people.

Chinese scholar Li Yunquan (2004) believes that the tribute system has the characteristic of spreading outward layer by layer with Wang Ji as the center, involving multiple contents such as the relationship between the central and local governments, ethnic relations, and Sino foreign relations [8]. Professor Huang Zhilian from Hong Kong and Macau incorporated tribute into the system of ritual governance to observe and analyze its concept, subject, structure, and development laws with other countries [9].

Some scholars have explored tribute history in detail from the perspective of a certain dynasty, such as Li Yehong studying the Tang Dynasty [10], Huang Chunyan studying the Sung Dynasty [11], and He Xinhua studying the tribute system of the Qing Dynasty [12].

There are also specialized studies on bilateral relations. Li Huarui included tribute in the analysis of the relationship between Sung and Xia [13], Fu Baichen and others analyzed the tribute system between China and Korea [14], Sun Hongnian sorted out the suzerainty relationship between China and Vietnam in the Qing Dynasty [15], and Duan Zhili systematically analyzed the historical context of the suze-

rainty relationship between China and Myanmar (2021) [16], Scholars such as He Fangchuan [17], Chen Shangsheng [18], and Gao Weinong [19] used the concept and framework of the Huayi order to analyze the relationship between ancient China and neighboring countries.

In summary, although there is no consensus among Chinese and foreign scholars on the timing of the emergence of the tribute system, they have conducted a thorough and systematic discussion on its concept, framework, operation, system, and other aspects. Chinese scholars have a unique advantage in the excavation of historical data, but their theoretical framework is slightly inferior to foreign scholars. Due to limitations in research tools, Chinese and foreign scholars have not yet quantitatively sorted out the dissemination of "tribute" throughout history, especially in the process of the decline and expansion of "tribute" recipients, which requires refined research.

3.2. The Current Research Status of "Nanman"

At present, research results on the topic of "Nanman" both domestically and internationally are scattered in fields such as culture, ideology, ethnicity, society, and literature. Although "Nanman" is just one word, its referent includes ethnic, regional, and linguistic cultural discrimination. Therefore, research on "Nanman" and discrimination is closely related.

Racial discrimination has always been an important issue of widespread concern among scholars both domestically and internationally, resulting in many excellent scientific research achievements. Nobel laureate in economics Becker proposed the "Taste-for-Discrimination Model" in 1957, in which he believed that some people would rather bear certain costs than deal with members of a certain group [20]. Bond (1989) [21], Darity (1989) [22], Myers (1997) [23] continued to study the issue of racial discrimination and advocated for the elimination of racial inequality.

Professor Robert Brad (1979), winner of the United Nations (Environment Programme) Guardian of the Earth Award, proposed "Environmental Racism", stating that ethnic minorities are the largest and most direct victims of environmental pollution. Pushing research on racial discrimination to new heights.

Nutting (2022) [24] analyzed the issue of regional income inequality in the United States by race using data. A large amount of research has been conducted on the manifestations, psychology, characteristics, and causes of racial discrimination, and active theoretical exploration has been made to eliminate racial discrimination.

A discrimination research team centered around the United States, the United Kingdom, and Germany has roughly formed overseas, continuously refining the field of discrimination research [25]. Research on gender discrimination includes Ransford (1970) [26], O'Neill (1990), Blau (1996). Those engaged in research on employment discrimination including Dhesi (1989) [29], Bendick (1997) [30], Holzer

[31], etc.

Rogers III (1996) [32] analyzed the contents of the army enlistment test. Discrimination is pervasive, and the enlistment test is race, income, education, and finally test scores.

Randall Collins (1979) [33] traces the history of the development of education in the United States from the second half of the 19th century to the 1970s, analyzed the positive and negative effects of diplomas on society, and showed the process of diploma alienation.

The principle of non-discrimination and reasonable convenience proposed by Jacobus tenBroek (1996) [34] became the legislative principle prohibiting discrimination against disabled persons in the United States in 1990.

In ancient China, "Nanman" was discussed within the realm of "Huayi View".

Since its inception in the Zhou Dynasty, the "Huayi View" has been extensively discussed and practiced by thinkers, writers, historians, and emperors throughout the entire history of China. Among the thinkers are Confucius, Mencius, and Xunzi from the Spring and Autumn Period, Dong Zhongshu, Yang Xiong, and Ban Gu from the Qin and Han Dynasties, Jiang Tong, Guo Qin, and Ruan Zhong from the Wei and Jin Dynasties, Han Yu, Wang Tong, and Huangfu Shi from the Sui and Tang Dynasties, Cheng Zhu, Su Shi, and Tuo Tuo from the Song and Yuan Dynasties, Wang Chuanshan, Huang Zongxi, and Huang Jiejiu from the Ming and Qing Dynasties, Wei Yuan, Zhang Taiyan, and Liu Shipai from the late Qing Dynasty and early Republic of China. Overall, the debate has shifted from the distinction between Chinese and foreign cultures to the integration of Chinese and foreign cultures. Among the emperors and generals were King Goujian of Yue, King Wuling of Zhao, Emperor Qin Shi Huang, Emperor Gaozu of Han, Emperor Wu of Han, Emperor Taizong of Tang, Emperor Gaozong of Song, Kublai Khan, Emperor Taizu of Ming, Emperor Kangxi, and Sun Yat sen. These social managers used policies, regulations, and strategies, repeatedly, to move the "Huayi" from confrontation to unification, and paid their own wisdom and efforts for the peace and security of the country.

Contemporary scholars have done a lot of research from regional discrimination (Zhang Wen [35], 2010; Guo Hongbin [36], 2010), language discrimination (Xi Yongjie [37], 1991; Zhao Lianbin [38], 2016), gender discrimination (Wang Qingshu [39], 1995; Li Ying [40], 2010), migrant workers discrimination (Tang Linchun [41], 2010; Li Qiang [42], 2012), employment discrimination (Zhou Wei [43], 2006; Yan Shimei [44], 2009), AIDS discrimination (Jiang Hongying [45], 2010; Wang Maomei [46], 2016), media discrimination (Zhang Huguai [47] 2009), algorithm discrimination (Li Zhiying [48], 2024) and other fields. After 1949, the country vigorously promoted the policy of ethnic equality and unity, and racial discrimination was fundamentally eliminated. However, discrimination has not been completely eradicated. In addition to the traditional language and gender, some new discrimination has emerged, such as

discrimination among migrant workers, media discrimination and algorithmic discrimination.

In short, domestic and foreign scholars have not sorted out the dissemination of the word "Nanman" in ancient China, but they have done a lot of research on the social discrimination behind the word "Nanman" and have achieved fruitful results. Foreign scholars mainly focus on issues of discrimination such as race, environment, employment, salary, children, women, etc. They use new statistical analysis methods to conduct intervention strategy research to reduce the negative psychological impact of discrimination on them. Greatly promoted legislative work to maintain social fairness and justice. Domestic scholars have timely paid attention to new social discrimination issues, such as online regional discrimination, algorithmic discrimination, etc. In addition to creating a harmonious public opinion atmosphere, it also promotes

governments at all levels to formulate new policies and actively address discrimination issues. Their research results, analysis methods, observation paths, and thinking logic provide positive reference significance for this article.

4. Discussion: "Tribute" and "Nanman" of the "Star-Ripple Type" Transmission

4.1. Tribute Is Proportional to Time

Hypothesis 1, The amount of tribute from the south is increasing day by day.

sort	1 Shih Chi		2 Han Shu		3 Hou Han Shu		4 History of the Three Kingdoms		5 Chin Shu	
	words	frequency	words	frequency	words	frequency	words	frequency	words	frequency
1	world	1147	world	1444	general	1111	general	1225	general	2710
2	Marquises	961	general	1400	satrap	918	forefathers	1022	feudal provincial	1171
3	general	753	bureaucrat	1007	world	789	satrap	443	satrap	1007
4	crown prince	620	Hun	910	minister	479	world	373	minister	951
5	childe	491	prime minister	1328	prime minister	438	majesty	260	world	847
6	Son of Heaven	489	Chan Yu	1229	Hun	413	feudal provincial	259	governor	547
7	bureaucrat	463	leud	1097	mother of emperor	394	minister of war	227	military affairs	544
8	prime minister	447	mother of emperor	1089	majesty	394	King Chow	226	crown prince	540
9	Hun	418	majesty	1000	feudal provincial	371	prime minister	212	minister of war	458
10	Confucius	396	Son of Heaven	994	minister of public works	365	minister	202	vulgar	448

sort	6 Sung Shu		7 Nan Ch'i Shu		8 Liang Shu		9 Ch'en Shu		10 Wei Shu	
	word	frequency	word	frequency	word	frequency	word	frequency	word	frequency
1	general	3228	general	1616	general	1502	general	1294	general	5345
2	feudal provincial	2190	feudal provincial	815	feudal provincial	911	feudal provincial	642	feudal provincial	2972
3	satrap	968	forefathers	555	great-great-grandfather	885	great-great-grandfather	472	minister	1474
4	great-great-grandfather	800	satrap	346	minister	503	minister	287	great-great-grandfather	1321
5	minister	798	minister	339	crown prince	414	governor	230	satrap	867
6	Military officials	793	crown prince	312	Military officials	370	satrap	213	governor	839
7	minister of war	553	Military officials	302	satrap	353	Military officials	187	bureaucrat	751
8	forefathers	488	military affairs	221	military affairs	246	crown prince	186	forefathers	611
9	world	465	champion	186	Vice-minister	208	military affairs	175	mother of emperor	586
10	military affairs	441	king's son	184	palace secretary	205	Vice-minister	148	supreme harmony	567

sort	11 Pei Ch'i Shu		12 Chou Shu		13 Pei Shih		14 Nan Shu		15 Sui Shu	
	word	frequency	word	frequency	word	frequency	word	frequency	word	frequency
1	feudal provincial	789	general	1337	feudal provincial	3376	feudal provincial	1729	great-great-grandfather	929
2	great-great-grandfather	558	feudal provincial	1018	general	2318	general	1689	general	915
3	minister	492	forefathers	951	minister	1718	minister	1096	great cause	783
4	general	435	governor	521	bureaucrat	884	satrap	749	feudal provincial	732
5	governor	275	bureaucrat	428	governor	804	crown prince	657	minister	672
6	Military officials	159	great-great-grandfather	264	Vice-minister	644	Military officials	603	bureaucrat	610
7	prime minister	156	Cavalry Commander	203	satrap	621	governor	434	crown prince	513
8	minister of public works	133	military affairs	203	mother of emperor	597	prime minister	357	Later Zhou Dynasty	450
9	Vice-minister	130	Eastern Wei Dynasty	171	world	542	Kingchow	327	world	440
10	bureaucrat	118	minister	168	prime minister	535	bureaucrat	315	Military officials	390

sort	16 Chiu T'ang Shu		17 Hsin T'ang Shu		18 Chiu Wu Tai Shih		19 Hsin Wu Tai Shih		20 Sung Shih	
	word	frequency	word	frequency	word	frequency	word	frequency	word	frequency
1	feudal provincial	3774	feudal provincial	2652	proconsul	3057	forefathers	965	scholar	3413
2	Vice-minister	2624	proconsul	1804	feudal provincial	1218	proconsul	716	world	2428
3	minister	2550	Vice-minister	1626	Khitan	1027	Khitan	583	majesty	2387
4	proconsul	2471	world	1460	forefathers	953	great-great-grandfather	574	transport	2182
5	bureaucrat	2169	crown prince	1447	Vice-minister	728	feudal provincial	424	Vice-minister	2096
6	crown prince	1878	minister	1379	general	694	world	259	minister	2022
7	governor	1496	general	1331	great-great-grandfather	668	Taiyuan	222	imperial court	1960
8	general	1462	permier	1282	minister	618	chiaus	186	bureaucrat	1949
9	majesty	1450	governor	1200	scholar	457	emperor	185	Tien Si	1942
10	world	1441	majesty	1185	Taiyuan	427	Vice-minister	161	Khitan	1609

sort	21 Liao Shih		22 Chin Shih		23 Yuan Shih		24 Ming Shih		25 Qing Shih	
	word	frequency	word	frequency	word	frequency	word	frequency	word	frequency
1	proconsul	611	minister	1469	prime minister	1266	HongWu	2795	governor-general	4551
2	emperor	434	marshal	1017	bureaucrat	1159	minister	2338	grand coordinators	4487
3	forefathers	421	proconsul	935	government affairs	1106	Vice-minister	2322	cabinet minister	4237
4	secret emissary	362	government affairs	661	fore-overNanman	977	grand coordinators	2161	general	3359
5	Nankin	354	emperor	572	Henan	911	Tien Si	2022	southeast	2873
6	prime minister	300	forefathers	564	marshal	889	Nankin	1981	Qian Long	2839
7	empress	294	feudal provincial	540	Mongolia	857	world	1677	northeast	2707
8	Pohai	247	prime minister	530	farming	771	majesty	1604	KangXi	2595
9	official in feudal times	229	Shanxi	522	south of the river	744	governor	1529	infante	2553
10	arrange	224	Henan	509	world	737	Jia Jing	1472	Vice-minister	2291

Figure 1. Top 10 words frequency in the 25 historical books.

The 25 historical books span over two thousand years, experiencing two major divisions and six Great unifications, recording 25 dynasties and 225 emperors. After each dynasty gains control, it will revise the history of the previous dynasty. The purpose is to use the measure of historical revision to prove that the previous dynasty he overthrew was a "wicked king", and that he was the inheritor of the "Heavenly Way". The inheritance of "Orthodoxy" by successors is the recognition of Chinese culture, where various ethnic groups move from diversity to unity, and culture continues to evolve. As it is a historical event from the previous dynasty, there are not so many constraints, and the viewpoint is relatively detached, making historical materials easy to obtain. From a vertical perspective, it is precisely this collective unconscious record that the information and attitudes left by the "tribute" and "barbarians" are not so much obscured, and are closer to the original appearance of historical events. This has laid the foundation for future generations to understand its dissemination characteristics.

Figure 1 summarizes the word frequency of The 25 historical books. Due to the large vocabulary, only the first 10 words of each dynasty were taken as the reference for the discussion of "tribute" and "Nanman".

Data collection: 25 historical texts are imported into Nvivo software, with two words as the statistical object, the timing units (such as celestial stem, terrestrial branch, morning, evening, time, etc.), units of measurement (such as two metre, five feet, two, etc.), generic quantifiers (such as ten million,

years, etc.) are stopped, not included in the statistical scope. From this result, the above word frequency is obtained.

The word frequency of each dynasty basically reflects the characteristics of this dynasty. In a unified dynasty, the frequency of prose and position ranked high, such as "World" of the Han Dynasty, "feudal provincial" of the Tang Dynasty, "scholar" of the Sung Dynasty, "prime Minister" of the Yuan Dynasty, "Hongwu" of the Ming Dynasty, "governor-general" of the Qing Dynasty. And regional dynasties are ranked first as "generals". It can be seen that when the unification, the society is stable, the people live and work in peace and contentment, the relevant articles are high. In small dynasties in the region, war was still frequent, social unrest, and military words were high. Of course, the frequency of tribute words cannot be compared with these words. Because the tributary in the political life of the dynasty can not be compared with the military, economic, power, basically in a non-mainstream position.

"The tribute, presented from below, is called the valley it produces, the foreign object it produces on its land, and all it possesses is called the nine tribute [49]." The word "tribute" encapsulates the greedy nature of a monarch into a moral high ground through language symbols. It is clearly one's own desire, but it is said that others actively contribute and offer the best local resources to the emperor. From the tribute products of various regions, it can be seen that all the items needed by the court must be paid as tribute, and what is produced is what is paid as tribute. The King of Zhou established

the rules of "nine Tribute" in the Rites of Zhou. Namely, "sacrificial tribute, concubine tribute, instrumental tribute, coin tribute, material tribute, cargo tribute, service tribute, tribute and material tribute [50]. Since then, the tribute was institu-

tionalized and systematic, and the word "tribute" became a regular visitor to the court, rarely absent. By the Ming and Qing Dynasties, "paying tribute" had developed into a paradigm of dealing with foreign relations.

Serial number	Title of Book	Word frequency of tribute (times)	Ranking of word frequency in books	The ratio of tribute word frequency to ranking	Records of the age
1	Shih Chi	42	146	0.287671	Yellow Emperor-BC101, recording 3,000 years of historical events.
2	Han Shu	77	133	0.578947	BC206-23 years, recording 229 years of historical events.
3	Hou Han Shu	82	96	0.854167	25-220 years, recording 195 years of historical events.
4	History of the Three Kingdoms	39	95	0.410526	220-280 years, recording 60 years of historical events.
5	Chin Shu	41	307	0.13355	180-420, recording 140 years of historical events.
6	Sung Shu	25	444	0.056306	405-479, recording the 79 years of the Liu Sung Dynasty.
7	Nan Ch`i Shu	11	325	0.033846	479-502, recording 23 years of historical events.
8	Liang Shu	23	125	0.184	502-557, recording 55 years of historical events.
9	Ch`en Shu	1	1002	0.000998	557-589, recording 32 years of historical events.
10	Wei Shu	20	698	0.028653	386-534, recording 148 years of historical events.
11	Pei Ch`i Shu	10	259	0.03861	531-577, 46 years were recording.
12	Chou Shu	1	1002	0.000998	534-581, recording 47 years of historical events.
13	Pei Shih	4	1002	0.003992	386-618, recording 232 years of historical events.
14	Nan Shih	87	63	1.380952	420-589, recording the history of 169 in the Southern Dynasty.
15	Sui Shu	15	685	0.021898	581-618, recording 38 years of historical events.
16	Chiu T`ang Shu	25	1002	0.02495	In 618-907, the history of the Tang Dynasty was recording.
17	Hsin T`ang Shu	99	22	4.5	618-907, summarize the lessons of the rise and fall of chaos.
18	Chiu Wu Tai Shih	20	460	0.043478	907-960, recording the history of the five dynasties.
19	Hsin Wu Tai Shih	6	1002	0.005988	907-960, summarize the way of the rise and fall of the Five Dynasties.
20	Sung Shih	305	133	2.293233	960-1279, recording 320 years of historical events.
21	Liao Shih	9	364	0.024725	907-1125, recording 218 years of historical events.
22	Chin Shih	1	1002	0.000998	1115-1234, recording 120 years of historical events.
23	Yuan Shih	164	98	1.673469	1271-1368, recording the 97 years of historical events.
24	Ming Shih	413	64	6.453125	1368-1644, recording 276 years of historical events.
25	Qing Shih	319	144	2.215278	1616-1912, recording the 296 years of historical events.

Figure 2. The word frequency of tribute and their ranking in the 25 historical books.

Data description: Since Nan Shih is actually the deleted transcript of "Sung Shu""Nan Ch`i Shu ""Liang Shu""Ch`en Shu", its contents are repeated and are listed only for reference. During the periods of the Three Kingdoms, Wei and Chin, Five Dynasties and Ten Kingdoms, Jin and Liao, there was no unified central dynasty, and they were all separatist forces in the northern corner. Due to the war, there was no communication between the north and south, and the frequency of the word "tribute" was only in single digits. This is only for reference. The purpose of compiling the Hsin T`ang Shu and the Hsin Wu Tai Shih is to analyze the lessons of the downfall of the previous dynasty, and its historical value is not comparable to the Chiu T`ang Shu and the Old History of the Five Dynasties. Therefore, the main analysis focuses on the dissemination of the word "Tribute" during the six periods of Han, Tang, Sung, Yuan, Ming, and Qing dynasties.

The larger the "ratio" in the Figure, the more tribute is paid; On the contrary, it indicates that there are fewer tribute offerings. The ratios of the Ming, Sung, and Qing dynasties were 6.45, 2.29, and 2.21, respectively, ranking among the top three. This is basically consistent with the overall situation of

the Ming Dynasty's seven voyages to west, the Sung Dynasty's donation of wealth and peace, and the Qing Dynasty's prosperous Kang Xi and Qian Long periods.

The first "tribute" in the 25 historical books is the achievement of Xia Yu recorded in the Records of Shih Chi, which stated that "the Nine Provinces were established, and each one presented tribute according to their respective duties, without losing their favor [51]." It means that Xia Yu stabilized the Nine Provinces, and all regions came to pay tribute according to the tribute they should pay, without any inappropriate actions. It can be seen that paying tribute is the responsibility of various regions. The scope of tributary was the eight prefectures except Jizhou, where the emperor was located. It reached Xuzhou and Yangzhou in the east, Yuzhou and Jingzhou in the south, Liangzhou and Yongzhou (today's Sichuan to Gansu) in the west, and Yanzhou and Qingzhou in the north, namely the scope of ancient Jiuzhou. The tribute [51] includes lacquer, silk, hemp, salt, kudzu cloth, lead, pine, five colored soil, pheasant feathers, pearls, copper, beautiful jade, bamboo, ivory, leather, oxtail, orange, grapefruit, toon wood, zhe wood, juniper wood, cypress wood, tung wood,

arrow stone, sharpened stone, rock, cinnabar, iron, silver, bear, bear, and fox from various regions, etc.

"Shih Chi", as the first official history of all dynasties, the Records of the Historian first brought the products from Lingnan into the vision of the dynasty." Jiangnan out of fragrant wood, zi, ginger, cinnamon, gold, tin, lead, cinnabar, rhinoceros, tortoise shell, pearl, tooth, leather [53]." "Pan Yu is also one of the same, pearl, rhinoceros, tortoise, fruit, cloth [53]." It means that the south of the Five Ridges produces nan tree, catalpa tree, ginger, cinnamon, gold, tin, tin, lead, cinnabar, rhinoceros horn, tortoiseshell, pearl, ivory, leather. Pan Yu, as a capital in the south of the Five Ridges, is the distribution center of pearl, rhinoceros horn, tortoiseshell, fruit and silk cloth

According to the data in Figure 2, the frequency of paying tribute ranges from two digits at the beginning to three digits at the end, with the highest frequency in the "Ming Shih" being 10 times higher than in the "Shih Chi". Obviously, this is closely related to the fact that Zhu Di, the founder of Ming Dynasty, sent Zheng He [54] seven times to the West to promote his power and benevolent rule, attracting more regions to pay tribute. There were over 100 countries and regions from the south alone.

The prosperous period of Kang Xi, Yong Zheng and Qian Long in the Qing Dynasty did not attract more tribute frequency. The fundamental reason was that the Qing court closed the country, imprisoned the society, and restricted tribute in other places. Although the Qing Dynasty did not offer as many tribute services as the Ming Dynasty, overall, the number of tribute services was increasing. Hypothesis 1 holds true.

4.2. The Scope of Tribute Continues to Advance Southward

Hypothesis 2: The scope of the tribute is not fixed.

Due to the implementation of the state policy of "respecting Confucianism alone" in the period of Emperor Liu Che in the Han Dynasty, Confucianism became the political correctness of the central dynasty, and its classics became the unshakable basic "imperial" policy. "Shang Shu" provisions: Ji Zhou because in the suburbs of the capital of empire did not pay outside the tribute, the other eight states to pay it.

In the Han Dynasty, first came to the State of Nan Yue (to Fujian and Jiangxi in the east, Chang Shan in central Vietnam, Yun Nan and Gui Zhou in the west, and Wu Ling in the north.) "Zhao Tuo declared himself a vassal and offered tribute [55]." Among the tribute was a coral tree ten feet or two feet high. Later, "Jiu Zhen (today's northern Vietnam), Jiao Zhi (today's Vietnam Red River basin), and Ri Nan (today's central Vietnam) [56]" also presented, including rhinoceros horn and torksbill.

After the Sui and Tang dynasties established the unified state, the tributary system was restored. The southern Lin Yi (central Vietnam), Chi Tu (Malay Peninsula), Zhen La

(Cambodia) and Po Li (Indonesia) " sent envoys to pay tribute [57]." In view of the each feedback of the court is several times or even ten times the original price, the court finance was overwhelmed, the Tang Dynasty stipulated that the price of tribute should not exceed the price of 50 bolt of silk. The time of tribute is the annual New Year's Day, Winter Solstice, Dragon Boat Festival, Birthday (emperor). It can be said that "if there is a good one above, there must be a great one below." Officials at all levels borrowed the name of tribute from the emperor and exploited it layer by layer. The contributions of various festivals are not only numerous in name, but also of great value. The more contributions one makes, the more they can win the favor of the emperor, and the tribute givers can also maximize their benefits from it.

The southernmost tribute state of the Sung Dynasty (mainly the Southern Sung Dynasty) was the Three Buddha Qi Kingdom (located in most parts of present-day Malay Peninsula and Sunda Islands), "which sent envoys to pay tribute to imperial court [58]."

In the southernmost part of the Yuan Dynasty, Chen Guangbing from Annam "sent envoys to pay tribute [59]".

In the Ming Dynasty, from the south, Zhan Cheng (central Vietnam), Burni (Brunei), Three Buddha Qi Kingdom, Chen-la, and Siam (Thailand) paid tribute [60].

In the Qing Dynasty, except for Annam, the distant Netherlands appeared in the tribute list in the second year of Kang Xi (1661) [61].

From the perspective of tribute from the south alone, the scope of tribute extends continuously from the Central Plains to the south. When the court is powerless and local rebellions occur, the scope of tribute is reduced; On the contrary, expand outward. Because "ritual" is one of the core values of Confucianism. Tributors are regional powerhouses that have not yet been incorporated into the direct control system of the dynasty, including those who have been suppressed as rebels. They requested tribute in order to show goodwill to the central dynasty. The court no longer refers to places that are firmly controlled as "tribute". The essence of "tribute" is an extension of "ritual" and a variation of "ritual" in governing a country. From a historical perspective, it was born in regional governance and matured in social management. The spread of "tribute" is like the stars in the night sky, appearing and disappearing at times. Like the ripples of a lake, it spreads continuously and can be described as a "star ripple" spread. Throughout two thousand years of time, we have never encountered any fatal obstacles. When it encountered the "tributary system" from the West in the late Qing Dynasty, it appeared powerless and after several rounds of competition, finally defeated. But the essence of tribute has already blossomed and borne fruit in the international community, and Western powers have established their own tribute system.

In short, the scope of the tribute was continuously expanded southward and outward. Hypothesis 2 is true.

4.3. The Relationship Between Tribute and Honorific Titles

Hypothesis 3, with the increase of the number and variety of tribute in the south, the Central Plains court will "love me, love my dog" and reduce or change the title of "Nanman".

One of the Confucian classics written in the Han Dynasty, the Book of Rites, divides the world into five directions: the East is called Yi, the South is called Man, the West is called Rong, and the North is called Di. "China, Yi, Man, Rong, and Di all have the characteristics of peaceful living, harmonious taste, suitable clothing, utilization, and preparation. The people of the five directions have different language barriers and preferences [62]." "Shuo Wen Jie Zi" believes that "Man, Nan Man also." "Shih Chi" only objectively recorded the customs of southerners, such as "cutting hair, tattooing, and wearing a left lapel with the wrong arm. The people was one of Ou Yue [63]." "Hou Han Shu" openly despised the customs of the south. "The people of Luo Yue, father and son, bathed in the same river and drank with their noses, just like birds and beasts, were not worthy of being established as prefectures and counties [64]." It means that Luo Yue father and son bathe in the same river and are used to drinking water by -their noses. No different from animals, it is not worth setting up counties and counties. Due to the social unrest and the division of the north and the south, the prejudice caused by this regional culture was deeper and stronger. During the Northern

Wei Dynasty," Those who wear coronal in Central Plain called the people of the east of the river raccoon dog, like like foxes and raccoons. In Ba, Shu, Man, Liao, Xi, Li, Chu, and Yue, birds sang and birds chirped, and their language was different. Monkeys, snakes, fish, and turtles had different tastes [65]." You should know that this is in the official compilation of "official history", where people are insulted as animals.

In the seventh year of Taiping Xing Guo (982 AD), Emperor Taizong of the Sung Dynasty issued an imperial edict to examine the origin of officials throughout the country, prohibiting southerners from serving as prefectural, administrative and transshipment officials [66]. As the Lord of a country, in order to consolidate his rule, he artificially created regional discrimination, so that the people of Fujian and Sichuan were called "Fujian zi" and "Chuanla Zi [67] ". Kou Jun (from Weinan, Shanxi Province) and Wang Dan (from Xinxian County, Shandong Province) called the southerners "inferior people". Such discrimination against southerners in social life will cause Nanmany specific obstacles, especially in the allocation of resources, official promotion, the allocation of imperial examination quota, etc., cannot make the best use of their talents, harm to fairness and justice, and harm social stability. Later, the Northern Sung suffered from the shame of Jingkang, which was related to the regional discrimination and the outstanding talents in the south to contribute to the country.

order number	Title of a book	Real word frequency (times)	Ranking in the book	Ratio Figure of word frequency and ranking
1	Shih Chi	61	82	0.743902
2	Han Shu	147	53	2.773585
3	Hou Han Shu	236	21	11.2381
4	History of the Three Kingdoms	40	94	0.425532
5	Chin Shu	144	53	2.716981
6	Sung Shu	291	20	14.55
7	Nan Ch'i Shu	130	15	8.666667
8	Liang Shu	60	40	1.5
9	Ch'en Shu	20	89	0.224719
10	Wei Shu	184	55	3.345455
11	Pei Ch'i Shu	20	110	0.181818
12	Chou Shu	99	26	3.807692
13	Pei Shih	240	38	6.315789
14	Nan Shih	224	20	11.2
15	Sui Shu	115	45	2.555556
16	Chiu T'ang Shu	325	56	5.803571
17	Hsin T'ang Shu	475	31	15.32258
18	Chiu Wu Tai Shih	33	271	0.121771
19	Hsin Wu Tai Shih	29	120	0.241667
20	Sung Shih	875	32	27.34375
21	Liao Shih	3	905	0.003315
22	Chin Shih	16	804	0.0199
23	Yuan Shih	858	7	122.5714
24	Ming Shih	1105	17	65
25	Qing Shih	240	225	1.066667

Figure 3. Frequency and ranking of the word "Nanman" in the 25 historical books.

The data in [Figure 3](#) show that the Chinese character "Nanman" shows an increasing trend, from the first 61 times to the most 1,105 times in the Ming Dynasty. The latter is 18 times more than the former.

The first character "Nanman" in "Shih Chi" is a myth and legend: "Let Huan Dou to the mountains to change the south [68]." It means that he was exiled to lofty mountains in order to change the customs of Nanman. Here, the term "Nanman" is a general term. Then, "Shih Chi" explained the "Nanman": five hundred li (Chinese mile) away from the emperor is called Dianfu, five hundred li away from Dianfu is called Houfu, five hundred li away from Houfu is called Suifu, and five hundred li away from Suifu is called Manfu. In other words, the south, which is 2800 li away from the emperor, is called "Naman [69]". Of course, the number here is also a general idea, meaning "far away". The word "Nanman" is both the direction of the degree of civilization, who is in the south who is "Nanman". Famous Liu Zongyuan again in 815 to Liuzhou County governor, he has been in the "Nanman". When he learned that his friend Liu Yuxi was demoted to serve as the governor of Bozhou in the southwest, the righteous Liu Zongyuan wrote a letter to Tang Xianzong, believing that Bozhou was "barbarian and the southwestern frontier". He was willing to exchange with Liu Yuxi and go to Bozhou himself, allowing Liu Yuxi to stay in Liuzhou County. Later, Tang Xianzong transferred Liu Yuxi to Lianzhou, Guangdong Province [70]. It can be seen that in Liu Zongyuan's eyes, Liuzhou County no longer belongs to the "barbarians", and the farther Bozhou is the barbarians. Ouyang Xiu himself is from Yongfeng, Jiangxi Province, and in the eyes of northerners, he is considered a "Nanman". But the frequency of "Nanman" words in his "Hsin T`ang Shu" is 150 times higher than that in "Chiu T`ang Shu". That is to say, when Ouyang Xiu went to the court to serve as an official, he had already left the ranks of the "Nanman" and instead referred to others as "Nanman" more frequently.

The discrimination against the south in the Sung Dynasty even reached the point of discharacters, which can be said to be everything. Shao Bo during the Sung Dynasty recorded a debate in the officialdom during the period of Sung Zhezong. "There is a saying in the dynasty: 'Fujian and Sichuan share the same customs, with insects in their names'. The two characters each follow the insects." Using place names to belittle officials from southern (Fujian and Sichuan). After hearing this, Su Dongpo from Sichuan province, flew into a rage and said sharply, "Confucian classics claimed that 'there is no way to establish a virtuous person.' How could it be so?" Liu Qizhi, a colleague from Hebei province, immediately retorted, "I didn't hear his words at first, but 'there is no way to establish a virtuous person.' It is necessary to be a wise person. If someone is below the middle level, they are mostly based on local customs and can't be swayed by local customs." Su

Dongpo [71] had to be "silent."

This regional discrimination in the field of education has led to a serious imbalance in the number of candidates for the imperial examinations between the North and the South. It is not based on the population base or the abilities of the candidates, but rather on a regional bias. During the Song Dynasty, the northern region experienced prolonged warfare and the economic center began to shift towards the south. The number of educated people in the south far exceeded that in the north, and there was a strong call for the court to allocate more quotas. But Si Maguang, a Shanxi province native who holds real power, still insists on implementing the "taking people by province", which allocates quotas according to regions. Southern officials in the court advocated "promotion based on talent", and officials from both the north and south competed several times. Finally, Emperor Sung Yingzong decided to hire based on talent.

This kind of regional discrimination leads to the education field, leading to the serious inequality in the quota of the imperial examination in the north and the South, not according to the population base, nor according to the ability of the candidates. In the Sung Dynasty, after the north was torn through the war, the economic center of gravity began to shift to the south. The number of educated students in the south was far better than that in the north. We strongly called on the imperial court to allocate more places. However, Sima Guang, a native of Shanxi who had the real power, still insisted on the law of "taking people by road", that is, allocating places by region. Southern officials in the DPRK advocated "taking people by talent". After several competition between the north and South officials, Sung Yingzong finally decided to hire them by talent.

"Nanman" ranks 7th in terms of word frequency in the "Yuan Shih", with a ratio of word frequency to ranking as high as 122, both of which rank first in the 25 historical books. This is closely related to the ethnic differentiation policy implemented by the Yuan Dynasty. After the nomadic tribes gained control of the Central Plains dynasty, in order to achieve the goal of division and rule, the people of the country were divided into four levels: Mongols, Semu people, Han people, and Nanren. As rulers, Mongolians hold the highest status and enjoy various privileges. Semu people include people from the Northwest, Central Asia, and Eastern Europe, with a secondary status. The Han people include the people of Han, Jurchen, Khitan, Bohai, Goryeo, Sichuan, Yunnan, and other places under the rule of the Jin Dynasty. The southerners were the Han and other ethnic minorities in the south after the downfall of the Song Dynasty. That is to say, the Yuan Dynasty intentionally expanded the scope and number of barbarians, intensified ethnic conflicts, and ultimately accelerated its own downfall.

order number	Title of a book	Tribute ranking in the book	Nanman ranking in the book	The ratio of tribute & Nanman
1	Shih Chi	146	82	1.780488
2	Han Shu	133	53	2.509434
3	Hou Han Shu	96	21	4.571429
4	History of the Three Kingdoms	95	94	1.010638
5	Chin Shu	307	53	5.792453
6	Sung Shu	444	20	22.2
7	Nan Ch'i Shu	325	15	21.66667
8	Liang Shu	125	40	3.125
9	Ch'en Shu	1002	89	11.25843
10	Wei Shu	698	55	12.69091
11	Pei Ch'i Shu	259	110	2.354545
12	Chou Shu	1002	26	38.53846
13	Pei Shih	1002	38	26.36842
14	Nan Shih	63	20	3.15
15	Sui Shu	685	45	15.22222
16	Chiu T'ang Shu	1002	56	17.89286
17	Hsin T'ang Shu	22	31	0.709677
18	Chiu Wu Tai Shih	460	271	1.697417
19	Hsin Wu Tai Shih	1002	120	8.35
20	Sung Shih	133	32	4.15625
21	Liao Shih	364	1002	0.363273
22	Chin Shih	1002	804	1.246269
23	Yuan Shih	98	7	14
24	Ming Shih	64	17	3.764706
25	Qing Shih	144	225	0.64

Figure 4. Comparison of Rankings of Tribute and Nanman in the 25 Books.

During the Zhengde period of the Ming Dynasty, Jiao Fang, a Grand Secretary of the Cabinet and Minister of Personnel (from Miyang, Henan Province), vigorously discriminated against southerners after coming to power. He conspired with the Grand Eunuch Liu Jin (from Xingping, Shaanxi Province) to gain power and dismissed Grand Secretary Xie Qian (from Yuyao, Zhejiang Province) and Minister Liu Daxia (from Huarong County, Hunan Province); 50 rural examination quotas were reduced in Jiangxi province, 100 were added to Shaanxi, and 95 were added to Henan. It was not until 10 years later, when Liu Jin [72] was executed for rebellion, that the quota for the southern township examination was restored.

There is no necessary connection between "tribute" and "Nanman", neither a proportional nor an inverse relationship. Based on the data from the six unified dynasties of Han, Tang, Sung, Yuan, Ming, and Qing, the ranking order of "tribute" is Tang, Ming, Eastern Han, Yuan, Sung, and Qing, while the ranking of "Nanman" is Yuan, Ming, Eastern Han, Tang, Sung, and Qing. It can be seen that the Central Plains dynasties did not refer to "Nanman" less frequently due to the increased frequency of southern tribute. On the contrary, the frequency of paying tribute will not decrease, and the number of times it is called "Nanman" will increase. In other words, paying tribute can also earn the respect of the court. This shows that "tribute" has the law of tribute, and "Nanman" follows the path of barbarism. It can also be seen from the ranking ratio Figure of "Tribute" and "Nanman" ranking ratio Figure 5 [73].

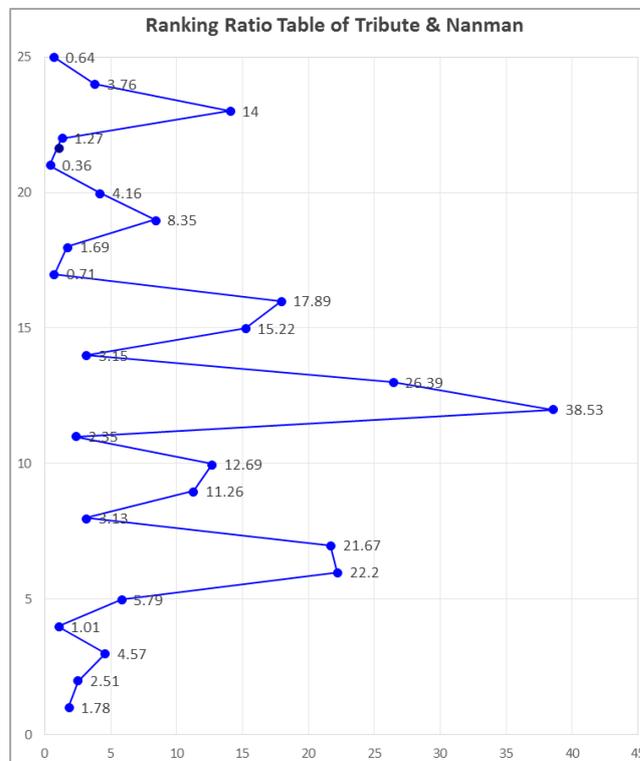


Figure 5. Data Description: To make the Figure concise and clear, the ratio data is only retained to two decimal places.

The above figure shows the ratio curve of "tribute" and "Nanman" in various dynasties in historical books. This curve is defined as the cognitive curve of the Central Plains dynasties towards "Nanman". "Ratio" is bounded by 0. The more the ratio is greater than 0, the more frequent the use of the word "Nanman", indicating a discriminatory attitude. On the contrary, the closer the ratio is to 0, the less frequent the use of the word "Nanman", the slower the discriminatory attitude, and even the more friendly it is.

The figure above shows the ratio curve of "tribute" and "Nanman" of each dynasty in historical books. This curve is defined as the cognition curve of "Nanman" of the Central Plains Dynasty. The "ratio" is bounded by 0, and the more the ratio is greater than 0, the more frequently the word "Nanman" is used, the more discriminatory attitude is indicated. On the contrary, the closer the ratio is to 0, the less frequently the word "Nanman" is used, the slower the discrimination attitude is, and even the more friendly.

By the analysis of the above figure, it can be found that during the period of strong and unified power in the Central Plains dynasties, rulers generally held a contemptuous attitude towards "Nanman". On the contrary, when the Central Plains dynasties were in a corner and their power declined, rulers tended to be relatively friendly towards the "Nanman".

The relationship between "tribute" and "Nanman" is like a hedgehog in winter which needs to huddle together but cannot harm each other. Regional dynasties such as the Wei and Jin dynasties, the Five Dynasties and Ten Kingdoms, the Jin and Liao dynasties, had almost no communication between the north and south, with few "Tribute" and few "Nanman". Although their data may seem good, it cannot reflect the essence of social development. Looking at the six unified dynasties, they were called "Nanman" for their tribute offerings, but not "Nanman" for their excessive tribute. "Tribute" belongs to "tribute", and "Nanman" was just "Nanman", each spreading according to their own logic. The dynasty accepted local objects while calling the other party "Nanman". "In 84 AD, The Nanman outside the southern frontier of Rinan offered rhinoceroses [55] and white pheasants." "In 1007 AD, the Nanman from Gaozhou paid tribute [74]."

"Man" also presents a "star ripple" transmission characteristic like "Tribute". In space, there are ups and downs, and in time, there are intermittent fluctuations. "Tribute" and "Nanman" can be said to be two melons produced by the feudal system. If the political system is not changed, they will not disappear. After the establishment of the People's Republic of China, equality among all ethnic groups became a basic national policy, and tribute became history, while barbarism declined.

Therefore, it can be seen that hypothesis 3 does not hold.

4.4. "Nanman" Still Have a Certain Market Among the Common People

Hypothesis 4, The signifier and signified of the "Nanman"

remains unchanged.

In the 25 historical books, a special chapter was dedicated to the "Nanman" (including the Xi Nanman, and Manyi) to introduce relevant historical events: They were "Shih Chi", "Han Shu", "Hou Han Shu", "Nan Ch'i Shu", "Sui Shu", "Chiu T'ang Shu", "Hsin T'ang Shu", and "Sung Shih".

These eight dynasties established some separate sections for the "Nanman" during their book revision. In the Yuan, Ming, and Qing dynasties, it was no longer a separate biography of "Nanman". The change in this system is enough to demonstrate that the original "Nanman" had become areas directly under the central government's jurisdiction. Although the signifier of "Nanman" has not changed, its content has tended to weaken in institutional arrangements. This structural change indicates that "Nanman" is still the same word, but the connotation has changed.

In the Book of Han, the traitor was called "Nanman", that is, a new meaning appeared on the basis of the original geographical position: the regional title of the rebellious court was "Nanman". Such as "Yizhou Nanman rebellion [75]", "Wuling Nanman rebellion", "Jiangxia Nanman rebellion, Jiujiang Nanman rebellion [76]" and so on. It can be seen that the "Nanman" political stance has exceeded the meaning of cultural discrimination.

In the Sung Dynasty, the word "Nanman" entered astronomical knowledge, such as "Nanman Star [77]", and in the Qing Dynasty, such as "Manlai Mountain, Manmi Mountain, Mangang Mountain, Manbrick (one of the six tea mountains), Manzhang Mountain [78]" and so on.

The rulers of the Yuan Dynasty classified the people of the country as fourth class while expanding the meaning of "MAN". The word "MAN" is often associated with transliteration of names and religions. "Dashi Man" appears 27 times in "Yuan Shih", including 5 times referring to a person's name. For example, "The imperial censor said, 'The Prime Minister of Jiangsu and Zhejiang Province, Dashi Man, assaulted his Pingzhang political official Bo Lanxi in the Birthday of Emperor. It was disrespectful [79].'"

In 1264, "The Emperor of the Yuan Dynasty ordered Da Shiman to suppress the rebels who invaded Tibet from the northwest [80]." The remaining 22 times refer to albigensian, such as "The Agency of Buddhist affairs in Tibet issued a request to exempt monks, Taoists, Yelikewen, and Dashi Man from paying taxes [79]." Buddhist monk, Taoist priest and Christian in Yuan Dynasty were regarded as "the survivors" and enjoyed the privilege of being exempted from the service.

It can be seen that in the eyes of the rulers of the Yuan Dynasty, "MAN" has no longer been limited to its original meaning, but has added a new meaning: it only represents a certain voice. There was even a word called "Manzi Courtyard" in "Yuan Shih". "The rebel general is preparing to invade the capital. The emperor sent his master, Manzi Courtyard envoy, to inquire [82]" The meaning is: In 1364, the rebellious minister Borotimur was about to invade the capital. Emperor Yuan Shun dispatched Dada (a top official in charge

of managing the imperial palace and surrounding security during the Yuan Dynasty) as the national teacher and Manzi Courtyard envoy to Qinghe River to inquire about the reasons for the invasion of the capital. Perhaps this "Manzi Courtyard" is closely related to the mysterious "Manzi Gate" that is still popular in Beijing today.

If the "MAN" in the Yuan Dynasty only unintentionally expanded its meaning through the sound of its characters, then in the Ming Dynasty, the character "MAN" was given a neutral or positive image, becoming a specialized management of ethnic minority affairs and the sixth rank official name "Aboriginal Chiefs' Offices", appearing 72 times [83] in "Ming Shih", also became the name of the emperor feast, "Winning with a Tassel Whip Manyi Team Dance" in Yongle Emperor and Jiajing Emperor [84] banquet appeared 2 times.

The term "Nanman" in the "Qing Shih" continues to undergo profound changes. Firstly, within its administrative jurisdiction, the frequency of derogatory words for "Nanman" has decreased, and the neutral official position of "Aboriginal Chiefs' Offices" has only been replaced 14 times by the official "Tusi" who manages ethnic minority affairs. The frequency of the term "Tusi" increased sharply from 97 times in the Ming Dynasty to 857 times. Tusi replaced the "Aboriginal Chiefs' Offices". The second is that "Nanman" have ventured out of the East Asian continent and are more commonly used in overseas countries. They have even shouted in front of Western ships and cannons, "Learning merits from the foreign to conquer the foreign"

So, hypothesis 4 does not true. Literally, the "MAN" symbol has not changed, but its signified has changed profoundly.

5. Conclusion: "Tribute" and "Nanman" Are Each Other's Magic Mirror

"Tribute" and "Nanman" appeared in the official history of ancient China in "Shih Chi", which were all recorded in fairy tales. Because myths belong to the self-evident social axioms of humanity, they possess a mysterious force that ordinary people cannot resist. In this way, whether it is the "MAN" (barbarians) with regional, cultural or ethnic discrimination, or the "tribute" that belongs to the obligation of each region to "release blood", this is a predetermined "rule" in mythology, which ordinary people in the world must unconditionally accept and recognize. With the blessing of mythological power, its nature has remained largely unchanged for over two thousand years. However, as the space of "tribute" expands, "MAN" continues to move outward, and the two closely follow each other. But they are each other's magic mirrors, distorting each other to showcase themselves.

"Nanman" did not gain due equality or respect because of the increase of "tribute", only after the "new Nanman" joined, "old Nanman" was replaced, to gradually quit the "Nanman" circle. For example, the "Wuling Nanman" in the Eastern Han

Dynasty became the "Wuling County" in the Tang Dynasty. In the Sung Dynasty, "Qiannan Nanman" became "Qiannan County" in the Ming Dynasty, and so on. That is to say, "Nanman" was distorted and artificially depressed before the "Tribute" magic mirror. In turn, "Tribute" in the "Nanman" magic mirror, was elevated again. Although it is a sacrifice of one's own treasure, it is considered a great honor, and he want to thank the emperor for giving him an opportunity to donate his treasure. Even though the tributes are often rewarded more heavily in material terms, they are politically and morally always in the position of obedience and submission. In other words, the relationship between "Tribute" and "Nanman" is neither proportional nor inverse, but a kind of magic mirror type of mutual viewing.

"Tribute" and "Nanman" are not only system Settings, but also cultural inheritance. The 25 historical books does not have a clear definition of the nature of "Nanman", it is more of a cultural feeling, ranging from "Nanman" in the south, to "Nanman" in uncivilized areas, and then to "Nanman" in rebels. On the other hand, those who submit are not "Nanman", and those who have accepted the civilization of the Central Plains are not "Nanman" either. As for "south", they continue to move southward. "Nanman" is not a fixed and unchanging term, but a dynamic one. History has repeatedly emphasized the concept of "tribute", and "allowing soil to serve as tribute" has almost appeared in various dynasties. Although it is the oppression and exploitation of subordinates by the court, they use their discourse power to package themselves as moral models, turn extortion into dedication, and turn ugly political collusion into gentle etiquette. At the same time, the word "tribute" opened up a green channel for the corruption of officials at all levels, layer by layer exploitation, wild geese crossing and plucking their feathers, and the suffering of the lower class people was unbearable, which led to the continuous peasant uprisings throughout the dynasties.

In the late Qing Dynasty, the tributary system was implemented for more than two thousand years. After several games, it finally gave way to the treaty system. However, the positive thoughts of "rites", "harmony" and "order" contained in the tribute went to the world and towards rejuvenation. The ethnic discrimination contained in "Nanman" has been completely eliminated from the political system, and cultural discrimination has been thrown into the dust of history. However, the regional discrimination it contains is looming and has not been completely liquidated, which must attract enough attention.

Author Contributions

Liu Hong is the sole author. The author read and approved the final manuscript.

Funding

This paper is the phased achievement of the National Social Science Fund project "Research on the Value Transfer and Communication Mode of Zhuang Cultural Symbols in the New Era" (21BXW030).

Conflicts of Interest

The author declares no conflicts of interest.

References

- [1] Zhang Yizhi, Origin of 24 Historical Names, Chinese Language Teaching and Research, no. 3, 1981, 62-63. Available from: <http://www.gaokao.com/e/20090828/4b8bceaa8a5ce.shtml>
- [2] Records of the Grand Historian and Book of Han to History of Yuan and Ming History, a total of twenty-four histories, 3229 volumes, approximately 47 million characters. Available from: <https://guoxue.htpcn.com/zt/24shi/>
- [3] Zhao Erxun, Qing History Draft. Beijing: Zhonghua Book Company, 1977. Available from: <http://www.guoxuemeng.com/guoxue/qingshigao/>
- [4] Matteo Ricci et al., Chinese Notes of Matteo Ricci, Press: Zhonghua Book Company, 1983. By Ma Guoxian, translated by Li Tiangang. Memoirs of Ma Guoxian in China, —of the Thirteen Years of the Qing Court. Shanghai: Shanghai An-cient Books Publishing House, 2004, pp. 101-102.
- [5] Jia Zhen: Diary of Tributes in Vietnam, edited in the reign of Xianfeng, see Li Delong; Diary of successive Dynasties (Volume 49). Beijing: Academy Publishing Nanmaniac, 2006, pp. 7-12.
- [6] Hosea Ballou Morse, translator: Zhang Huiwen etc. The International Relations of the Chinese Empire. Shanghai: SDX Joint Publishing Company, Vol. 1, 2000, pp. 55-56.
- [7] Paul A. Kohen, found History in China—The rise of China in the United States, Social Science Academic Press 2017, p. 5.
- [8] Edward H. Schafer, The Vermilion Bird: T'ang Images of the South. University of California Press. 1985, p. 12.
- [9] Li Yunquan, History of the Tribute System: Research on the System of Foreign Relations in Ancient China, Beijing: Xinhua Publishing House, 2004, p. 23.
- [10] Huang Zhi Lian zhu, the study of the system of Chinese etiquette. Publishing House: Published by Renmin University of China, 1994, p. 89.
- [11] Li Yehong: Research on the tributary system outside the Tang Dynasty. China Social Sciences Press 2021, p. 68.
- [12] Huang Chunyan, Research on Tribute System in Song Dynasty. Commercial Press, 2014, p. 34.
- [13] He Xinhua, The Last Heaven: A Study on the Tribute System of the Qing Dynasty. Beijing: People's Publishing House, 2012, p. 65.
- [14] Li Huarui, A History of the Relationship between Song and Xia. Hebei People's Publishing House, 1988, p. 36.
- [15] Fu Baichen: A Study on the Tribute System in the Chinese Dynasties. Press: Jilin People's Publishing House, 2008, p. 73.
- [16] Sun Hongnian, Study on the Relations between Buddhism and vassal of China and Vietnam in the Qing Dynasty. Harbin: Heilongjiang Education Press, 2006, p. 90.
- [17] Duan Zhili: Research on China-Myanmar vassal Relations (doctoral thesis.) <https://doi.org/10.27137/d.cnki.gghsu.2021.000327>
- [18] He Fangchuan, On The Order of "Huayi". Journal of Peking University, no. 6, 1998, 30-45.
- [19] Chen Shangsheng, Lock and Opening: A Study on Foreign Relations in Late Feudalism in China. Shandong People's Publishing House, 1993, p. 26.
- [20] Gao Weinong, Towards modern China and "tributary" countries. Guangdong Higher Education Press, 1993, p. 58.
- [21] Gary S. Becker, Economics of Discrimination (2nd, Edition). @1957, 1971 by the University of Chicago, Ltd., London, pp. 125-127.
- [22] Bound, John, and Richard B. FreeNanman, Black Economic Progress: Erosion of Post-1965 Gains in the 1980s? In Steven ShulNanman and William Darity Jr. eds. Question of Discrimination: Racial Inequality in the U.S. Labor Market. Middletown: Wesleyan University Press, 1989, pp. 32-49.
- [23] Darity, William Jr., What's Left of the Economic Theory of Discrimination? In Steven ShulNanman and William Darity, Jr., eds. Question of Discrimination: Racial Inequality in the U.S. Labor Market. Middletown: Wesleyan University Press, 1989, pp. 335-374.
- [24] Myers, Samuel, Jr., and William E. Spriggs, Black Employment, Criminal Activity and Entrepreneurship: A Case Study of New Jersey. In Patrick L. Mason and Rhonda M. Williams, eds. Race, Markets and Social Outcomes. Boston: Kluwer Academic Publishers, 1997, pp. 31-64.
- [25] Andrew W. Nutting, Geographic earnings inequality by race, 1960-2016. 18 September 2022. <https://doi.org/10.1111/jors.12623>
- [26] Zhong Yuan, Li Jihe, analysis of works on ethnic discrimination abroad in recent 10 years— Analysis based on WOS papers 2008-2018 Journal of Southwest University for Nationalities Humanities and Social Sciences edition, 2020-01, p. 232.
- [27] Ransford, H. E., Skin Color, Life Chances, and anti-White Attitude. Social Problems, 1970, 18, pp. 164-78. <https://doi.org/10.2307/799579>
- [28] O'Neill (1990) O'Neill, June, The Role of Human Capital in Earnings Differences Between Black and White Men. The Journal of Economic Perspectives, Fall 1990, 4: 4, pp. 25-45. <https://doi.org/10.1257/jep.4.4.25>

- [29] Blau, Francine D., and Lawrence M. Kahn, Wage Structure and Gender Differentials: An International Comparison. *Economica*, 1996, 63: 250 (Supplemental), pp. 29–62. <https://doi.org/10.2307/2554808>
- [30] Dhesi, Autar Singh, and Harbhajan Singh, Education, Labour Market Distortions and Relative Earnings of Different Religion-Caste Categories in India (A Case Study of Delhi). *Canadian Journal of Development Studies*, 1989, 10: 1, pp. 75–89. <https://doi.org/10.1080/02255189.1989.9669352>
- [31] Bendick, Marc Jr., Charles W. Jackson, and Victor A. Reinoso, Measuring Employment Discrimination through Controlled Experiments, *The Review of Black Political Economy*, Volume 23, Issue, June 1994 <https://doi.org/10.1007/BF02895739>
- [32] Holzer, Harry, What Employers Want: Job Prospects for Less-Educated Workers. New York: Russell Sage Foundation, 1997, p. 186.
- [33] Rodgers III, William, and William E. Spriggs, What Does AFQT Really Measure: Race, Wages, Schooling and the AFQT Score. *The Review of Black Political Economy*, Spring 1996, 24: 4, pp. 13–46. <https://doi.org/10.1007/BF02690>
- [34] Randall Collins, *The Credential Society: A Historical Sociology of Education and Stratification*. Academic Press. 1979, p. 79.
- [35] Jacobus tenBroek, The Disabled and the Law of Welfare, *California Law Review*, 1966, Vol 54, Issue 2, p. 809. <https://doi.org/10.2307/3479428>
- [36] Zhang Wen. Regional bias and ethnic discrimination: Cultural interpretation of miasma in ancient China. *Ethnic Studies*, 2005-03, pp. 68-77.
- [37] Guo Hongbin, Analysis of the Social Construction of Regional Discrimination Image. *Gansu Social Science*, 2010-02, pp. 74-77. <https://doi.org/10.15891/j.cnki.cn62-1093/c.2010.02.043>
- [38] Xi Yongjie, "Hu" and "Nanman" and Ethnic Discrimination in History", *Chinese Learning*, no. 6, 1991, pp. 40-41.
- [39] Zhao Lianbin, Media Language Discrimination Phenomenon and its Causes, *news front*. 2016-04, pp. 26-27.
- [40] Wang Qingshu, *Gender Discrimination in Chinese Tradition*. press: Peking University Press. Publication year: 1995, p. 42.
- [41] Li Ying, *Gender Discrimination Survey in China*. Beijing: China Social Sciences Press, 2010, p. 82.
- [42] Tang Linchun. Conflict construction and integration: Cultural conflict and integration of migrant workers' children studying in urban public schools. Shanghai: East China Normal University Press, 2010, p. 94.
- [43] Li Qiang. Migrant workers are stratified with Chinese society. Version 2., Beijing: Social Sciences Academic Press, 2012, p. 57.
- [44] Zhou Wei, *Labor and Employment discrimination in China*. Beijing: Law Press, 2006, p. 25.
- [45] By Yan Shimei, *A Study on Gender Discrimination in Enterprise Human Resource Development*. Beijing: Science Press, 2009, p. 16.
- [46] Jiang Hongying, et al. A qualitative study of the discrimination status of HIV patients in the medical field. *Modern preventive Medicine*, 2010, pp. 867-868.
- [47] Wang Maomei. Between self and other: "double" discrimination among AIDS patients — Based on the empirical survey of Yunnan L AIDS Prevention and Control Center. *Medicine and Philosophy (Humanities, Social Medicine Edition)*, 2016, pp. 37-39. <https://doi.org/10.12014/j.issn.1002-0772.2016.07a.09>
- [48] Zhang Hugui, on the "hidden rules" of mass media reports on female image — analysis of mass media reports on female discrimination. *The Social Sciences Forum (Academic Research Volume)*. 2009, pp. 156-160.
- [49] Li Zhiying, two faces of algorithmic discrimination and their legal regulations. *Jiaotong University Law*, 2024, pp.148-160. <https://doi.org/10.19375/j.cnki.31-2075/d.2024.01.001>
- [50] Wang Shishun and Wang Cuiye translate and annotate, *Shang Shu Yu Tribute*. Beijing: Zhonghua Book Company, 2023, p. 37. Available from: <https://guoxue.httpcn.com/html/book/TBMEUYIL/MEPWXX.shtml>
- [51] "Rites of Zhou,": Sacrifice tribute: The rules for paying tribute to sacrificial items. Concubine tribute: The rules for receiving gifts from guests. Waref tribute: The rules for paying tribute to objects, weapons, and musical instruments. Coin tribute: The rules for paying tribute to various types of silk fabrics. Material tribute: The rules for paying tribute to various types of wood. Goods tribute: The rules for paying tribute to gold, jade, and turtle shells. Cloth tribute: The rules for paying tribute to silk and linen fabrics. Gem tribute: The rules for paying tribute to objects that kings play with and appreciate. Products tribute: The rules for paying tribute to local specialties in various regions. Available from: <https://www.51test.net/show/9384868.html>
- [52] Sima Qian, *Shih Chi the Five Emperors*. Beijing: Zhonghua Book Company, 1976, p. 34. Available from: <https://guoxue.httpcn.com/html/book/TBMEMEXV/ILPWILCQ.shtml>
- [53] Sima Qian, *Shih Chi • Twelve Annals • Zhou Annals*. Beijing: Zhonghua Book Company, 1959, p. 111. Available from: <https://guoxue.httpcn.com/html/book/TBMEMEXV/ILPWILL.shtml>
- [54] Sima Qian, *Shih Chi · Introduction to the Genealogy of Merchandise*. Beijing: Zhonghua Book Company, 1959, p. 3253. Available from: <https://guoxue.httpcn.com/html/book/CQRNTBUY/KOXVTBXVME.shtml>
- [55] Zhang Tingyu et al., *Ming Shi · Zheng He Biography*. Beijing: Zhonghua Book Company, 1974, p. 7766. Available from: <https://www.yiyiwenku.com/p/251796.html>
- [56] Ban Gu, *Han Shu Annals of Emperor Hui*. Beijing: Zhonghua Book Company, 1962, p. 128. Available from: <https://guoxue.httpcn.com/html/book/TBMEXVAZ/ILKOAZKO.shtml>

- [57] Fan Ye, Hou Han Shu Annals of Emperor Suzong Xiaozhang. Beijing: Zhonghua Book Company, 1965, p. 131. Available from: <https://guoxue.httpcn.com/html/book/TBMEXVPW/ILKOILUY.shtml>
- [58] Wei Zheng et al., Sui Shu · Volume 1 Emperor Gaozu; Chiu Tang Shu Annals 4 Emperor Gaozong. Beijing: Zhonghua Book Company, 1973, p. 5. Available from: <https://guoxue.httpcn.com/html/book/TBXVAZPW/ILMEME XV.shtml>
- [59] Tuo Tuo et al., Sung Shih · Volume I · Annals 1 Taizu. Beijing: Zhonghua Book Company, 1977, p. 62. Available from: <https://guoxue.httpcn.com/html/book/TBXVCQT/CQXVUYKOUY-CQ.shtml>
- [60] Song Lian et al., Yuan Shih · Vol. V · Annals Chapter 5 Emperor Shizu II. Beijing: Zhonghua Book Company, 1976, p. 81. Available from: <https://guoxue.httpcn.com/html/book/TBXVPWPW/UYTBUYIL.shtml>
- [61] Zhang Tingyu et al., Ming Shih · Volume 2 Annals Part 2 Taizu II. Beijing: Zhonghua Book Company, 1974, p. 2. Available from: <https://guoxue.httpcn.com/html/book/TBXVPWIL/UYMETBME.shtml>
- [62] Zhao Erxun, Qing Shih draft · Volume VI Annals Part 2 Shengzu. Beijing: Zhonghua Book Company, 1977, p. 165. Available from: https://www.gushiwen.cn/guwen/bookv_07efd569c49f.aspx
- [63] Yang Tianyu translate and annotate, Rites Royal System 5th. Shanghai: Shanghai Ancient Books Press, 2004, p. 141. Available from: <https://guoxue.httpcn.com/html/book/TBMEUYKO/TBMEXV.shtml>
- [64] Sima Qian, Shih Chih 30 Families Zhao Family. Beijing: Zhonghua Book Company, 1959, p. 1779. Available from: <https://guoxue.httpcn.com/html/book/TBMEMEXV/ILPWXYKO.shtml>
- [65] Ban Gu, Han Shu biography of Jia Juanzhi. Beijing: Zhonghua Book Company, 1962, p. 2830. Available from: <https://www.dushu.com/guoxue/106541/1151392.html>
- [66] Wei Shou, Wei Shu Biography of Ma Rui arrogation. Beijing: Zhonghua Book Company, 1974, p. 2091. Available from: <https://guoxue.httpcn.com/html/book/TBMERNTB/ILMEUYKO.shtml>
- [67] Tuo Tuo et al., Sung SHih · Emperor Taizong. Beijing: Zhonghua Book Company, 1977, p. 55. Available from: <https://guoxue.httpcn.com/html/book/TBXVCQT/CQXVUYKOU-YCQ.shtml>
- [68] Lai Chen, Map of Ancient Prejudice, Yangcheng Wan Bao, 2016-1-23, B04 edition. Available from: https://news.ifeng.com/a/20160205/47368665_0.shtml
- [69] Sima Qian, Shih Chi · Annals 12 Five Emperors Annals. Beijing: Zhonghua Book Company, 1959, p. 28. Available from: <https://guoxue.httpcn.com/html/book/TBMEMEXV/ILPWILCQ.shtml>
- [70] Sima Qian, Shih Chi · Xia Annals. Beijing: Zhonghua Book Company, 1959, p. 49. Available from: <https://guoxue.httpcn.com/html/book/TBMEMEXV/ILPWILPW.shtml>
- [71] Liu Xu, Chiu Tang Shu · Biographies 110. Beijing: Zhonghua Book Company, 1975, p. 4210. Available from: <https://guoxue.httpcn.com/html/book/TBXVAZV/CQXVUYPW-KORN.shtml>
- [72] Shao Bo, Shao's Recording after Hearing & See-ing Volume 20. Beijing: Zhonghua Book Company, 1983, p. 67. Available from: <http://ab.newdu.com/book/s32348.html>
- [73] Zhang Tingyu et al., Ming Shih · Volume 194. Beijing: Zhonghua Book Company, 1974, p. 5151. Available from: <https://guoxue.httpcn.com/html/book/TBXVPWIL/TBAZMEPW.shtml>
- [74] The Central China Normal University Dr. Huang Hao contributed to the Figure. Tuo Tuo et al., Sung Shih · Volume 6 Annals 6 Emperor Zhenzong. Beijing: Zhonghua Book Company, 1977, p. 106. Available from: <https://guoxue.httpcn.com/html/book/TBXVCQT/CQXVUYK-OUYTB.shtml>
- [75] Ban Gu, Han Shu · Wu-hsing Annals. Beijing: Zhonghua Book Company, 1962, p. 1316 Available from: <https://guoxue.httpcn.com/html/book/TBMEXVAZ/ILKOKOTB.shtml>
- [76] Fan Ye, Hou Han Shu · Annals of the Empire · Record of Emperor Xiaoheng. Beijing: Zhonghua Book Company, 1965, p. 289. Available from: <https://guoxue.httpcn.com/html/book/TBMEXVPW/ILKOILRN.shtml>
- [77] Tuo Tuo et al., Sung Shih · Volume 51 Chronicles 4 Astronomy 4 Part 28 Southern China. Beijing: Zhonghua Book Company, 1977, p. 1054. Available from: <https://guoxue.httpcn.com/html/book/TBXVCQT/CQXVUYLAZCQ.shtml>
- [78] Zhao Erxun, Qing Shih draft Zhi Volume Seventy-Four. Beijing: Zhonghua Book Company, 1977, p. 924. Available from: https://www.gushiwen.cn/guwen/bookv_7ea8ad9a194f.aspx
- [79] Song Lian et al., Yuan Shih · Volume 23 Annals 23 Emperor Wuzong, Beijing: Zhonghua Book Company, 1976, p. 509. Available from: <https://guoxue.httpcn.com/html/book/TBXVPWPW/UYTBMETB.shtml>
- [80] Song Lian et al., Yuan Shih · Volume 18 Annals 18 Emperor Chengzong. Beijing: Zhonghua Book Company, 1976, p. 381. Available from: <https://guoxue.httpcn.com/html/book/TBXVPWPW/UYTBMECQ.shtml>
- [81] Song Lian et al., Yuan Shih · Volume Twenty. Beijing: Zhonghua Book Company, 1976, p. 245. Available from: <https://guoxue.httpcn.com/html/book/TBXVPWPW/UYMEPWAZ.shtml>

- [82] Song Lian et al., Yuan Shih Volume 270 Biographies 94 Traitor. Beijing: Zhonghua Book Company, 1976, p. 4599. Available from:
<https://www.diyifanwen.com/guoxue/yuanshi/1857120942018571-25053028.htm>
- [83] Zhang Tingyu et al., Ming Shih Volume 76 Annals 52 Official 5. Beijing: Zhonghua Book Company, 1974, p. 1855. Available from:
<https://guoxue.httpcn.com/html/book/CQRNUYXV/KOCQUYMERN.shtml>
- [84] Zhang Tingyu et al., Ming Shih Volume 63 Annals 39 Music 3 Movement 2. Beijing: Zhonghua Book Company, 1974, p. 1559. Available from:
<https://www.diyifanwen.com/guoxue/mingshi/190013094201900-138204614.htm>

Biography

Hong Liu is a professor at the department of Culture and Communication, Xiangsihu College of Guangxi Minzu University. After graduating from university, he worked as a journalist for 9 years. He completed his PhD at Wuhan University in 2007. Since then, he has been engaged in graduate teaching and research in symbol dissemination, ethnic culture, imagery, and digital society at university.