



Report for XXX

Tracing the Yangjiao XXX Clan

June 2014



**Tracing the Yangjiao XXX Clan**  
*Report for Mr. XXX*

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## Tracing the Yangjiao XXX Clan Report for Mr. XXX



Many of Huichang's locals work in agriculture or food processing: tobacco, oranges, rice seeds, rice, pigs, tea, bamboo, and fruits. Another key industry is mineral resources, with salt, tin, and copper mines all found in the wider Huichang area.

From Huichang, there are two buses going to Yangjiaoshui on a daily basis. Traveling on across the rivers, through the hills, the valleys and countless tunnels, it will take another hour and a half before you reach the beautiful countryside of little Yangjiaoshui.

### **To Yangjiao Village**

With any sense of city life now far behind you, Yangjiaoshui is a true hidden gem: quiet and unspoiled. Life moves at a gentle pace and stress seems to be an alien concept.



The subtropical climate with spring and autumn rains, summer sun and mild winters makes the land very suitable for agriculture. The majority of Yangjiao villagers are farmers and since the 1980s, the area's main products have been oranges and tobacco.

Yangjiaoshui is the name of the wider area that includes Yangjiao Village. Yangjiao and several other Yangjiaoshui villages have a majority of XXX Clan members among their populations and are thus known as "XXX villages." Today, the Yangjiao population consists of 360 families and roughly 2000 people, with the XXX Clan occupying more than 90% of the village population.

### **1288 – 1342: XXX Zixiang & the start of the Yangjiao XXX Clan**

In 1342, a 54-year-old man named XXX Zixiang got off the flat-bottomed river junk, and together with his wife Ms. Liang, his eight sons, unknown number of daughters, and all their belongings, climbed ashore on the banks of the Xiang River. Their arrival at the quaint Yangjiaoshui Shitan Village in Huichang County marked the beginning of the Yangjiao XXX Clan.



XXX Zixiang

### **Growing up in Nitian Village**

XXX Zixiang was born in 1288 in a village called Nitian, some 250km north of Yangjiaoshui. Nitian Village fell under the jurisdiction of Jishui County in the Luling area of Jiangxi Province.<sup>1</sup> Zixiang's family had been in Nitian for 20 generations, and like his Nitian ancestors, he was a farmer.

Nitian was located along the 815km-long Gan River between the cities of Nanchang and Ganzhou. The Gan River was a strategically important river in China: It flows north to Poyang Lake, which connects the Gan with the majestic Yangzi River and then with the Grand Canal, which leads all the way up to Beijing. As such, the Gan River linked

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<sup>1</sup> Today, Nitian Village falls under the jurisdiction of Ji'an City (prefecture level).

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Beijing in the far north with Canton (Guangzhou) in the far south, facilitating trade, migration, and communication across the country. Due to the river's importance, "Gan" is also the short name for Jiangxi Province and for the family of prevailing dialects in the region.

### ***The short-lived Yuan Dynasty***

Zixiang lived during the Yuan Dynasty, the first time that all of China was ruled by foreigners. When Zixiang was born, the Mongol-led Yuan Dynasty had only been established 17 years earlier, by the grandson of the great Genghis Khan: Kublai Khan.

The Yuan Dynasty was only granted a short life. Towards the end of Kublai Khan's rule, succession problems emerged and the reigns of later Yuan emperors were brief, marked by intrigues and rivalries.

### ***Nitian becomes unsafe***

However, more important for XXX Zixiang than the unrest within the court was the unrest among the population. Throughout their entire stay in power, the Mongol rulers encountered endless rebellions from the Chinese, including in Zixiang's Jiangxi Province. Even though the Mongol emperors in Beijing had voluntarily integrated themselves into the mould of Chinese dynastic traditions and adopted Confucian rituals rather than forcing their own Mongol ways, the average Han Chinese still regarded them as "foreign barbarians." Aggravated by a series of famines and plagues, peasant revolts swept across China in the middle of the 14<sup>th</sup> Century.



*Zixiang's grave today*



Due to its strategic location on the Gan River, Nitian Village was very much exposed to this social unrest, and around 1340, the situation in Nitian itself had become chaotic and dangerous. With an increase in local violence and social instability over the next two years, Zixiang decided in 1342 to leave the home of his ancestors and search for a safer environment for his family.<sup>2</sup>

### ***Southbound for safety...***

Most of the fighting and unrest came from the north so it is likely that for this reason, Zixiang and his family moved in the opposite direction, i.e. south. While it is unsure whether Zixiang already knew where he wanted to go when he

and his family left his ancestral home, his most probable two key requirements for a new location would have been safety, and fertile, flat land, suitable for farming.

<sup>2</sup> Source: Yangjiao XXX Clan Zupu.

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## **1368 – 1442: Early Ming Dynasty – XX Junbao, town chief & XX temple**

### ***1368: the Ming Dynasty and the start of a new era***

In the Battle of Lake Poyang, the former penniless peasant and Buddhist monk who became a rebel leader, Zhu Yuanzhang, eliminated his arch rival from a competing rebel faction.



*The Hongwu Emperor*

In 1368, some 26 years after XX Zixiang and his family escaped the social unrest in Nitian Village, Zhu Yuangzhang took over the capital (today known as Beijing), and officially ended the Yuan Dynasty. Zhu declared the founding of the Ming dynasty and placed himself on the throne as the Hongwu Emperor.

### ***1369: New tax regime with long term consequences***

The next year, Zixiang's family (mostly his son Yuansi and grandson Zhen'er) will have been directly affected by some of the young emperor's new policies. In 1369, Huichang County implemented a tax regime and household registration system. Both the taxation to be paid and the registration administration were based on the farmland that the XX family owned at that time. Especially the tax system was to have a deep impact on Yangjiaoshui in the centuries to come.

### ***First half 1400s: XX Junbao, Chief of Xiang Town***

The XX Clan rose to prominence relatively quickly in the region. Roughly one century after Zixiang settled in Shitan Village, his great grandson XX Junbao functioned as the chief of Xiang Town and was able to build the largest family temple in the area.

Junbao was the 76<sup>th</sup> generation and one of the ancestors in your direct lineage. Xiang Town essentially occupied the whole southern half of Huichang County, and included all of Yangjiaoshui as well as the wider area around it.

Town chiefs such as XX Junbao were not appointed by the central government and did not have to pass the official civil service examinations (also known as imperial examinations). Typically it was simply the richest or most influential person in an area who took on the role of town chief.

Junbao's responsibilities as town chief were to maintain the household registration of his area's population, to collect taxes (Yangjiaoshui's land tax was typically collected in the fall), to promote and implement new agricultural technologies, and generally to ensure a peaceful atmosphere. Junbao's jurisdiction covered around 110 families (i.e. around 5000 people).

### ***A link between the magistrate and the population***

One level higher than Junbao was the Huichang County Magistrate. County magistrates were the lowest level government officials sent by Beijing; they were one level lower than the provincial governor.

Another key function of Junbao as chief of Xiang Town was to form a bridge between the Huichang County Magistrate and the people of Xiang Town. Magistrates were essentially a continuation of the feudal lords in ancient China and the general embodiment of "the government" in the eyes of the general population. A



*The Yangjiaoshui environment*

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magistrate often had to govern several hundred thousand people.

Magistrates were part of the scholarly elite and had successfully participated in the imperial examinations.<sup>3</sup> The key responsibility of a magistrate was to ensure that enough tax money would flow back to Beijing. In addition, the magistrate officially functioned as the county's court / judge of first instance, education inspector, and land registrar. He also reported on the weather and market prices, and coordinated between central government and villages in the event of floods, pests, locusts, famines, and security issues (e.g. larger scale bandit groups roaming the region).

### **1442: Building the XX ancestral temple, the “Cheng De Hall”**

In 1442, Junbao initiated the construction of a new XX temple. Believing that the old ancestral temple built by his great grandfather Zixiang in Shitan had decayed and become too small for appropriate sacrifices and ancestral rituals, Junbao collected money from all Yangjiao XX Clan members. He then used the money to buy a piece of land in the larger Yangjiao Village, several kilometres north of Shitan, and proceeded to build the largest temple in Yangjiaoshui.

Junbao called the temple the “Cheng De Hall.” “Cheng De” roughly means “To succeed in being a moral person.” Junbao apparently wished that his family, including his son Yonggong, and all his descendants would remain moral and respectful towards their ancestors, and inherit their characters and moral aspirations. Junbao personally inscribed the “Cheng De” name in a plaque that was hung in the central hall of the temple.<sup>4</sup>



Your Yangjiao XXX ancestors

### **Confucian morals**

The morals that ruled village life were Confucian morals. While laws existed, they played no role in a Yangjiao villager's mind, and a person's general behaviour was guided by Confucian morals more than anything else. Some of the essential morals that Junbao will have been pressing Yonggong to observe included humaneness, righteousness, filial piety, integrity, and knowledge. From the moment he was born, young Yonggong will have been told over and over to pay respect to his parents and clan elders, observe the many ancestor worshipping rites, work hard, and help fellow clansmen in need.

## **1450s – 1576: Mid-Ming Dynasty – Yangjiao Fortress**

### **High taxes and government corruption**

General daily life in Yangjiao Village proceeded with virtually no impact from the central government, and XXX Junbao's son Yonggong will have spent his early life more or less “government-free.” The village was largely autonomous in running daily affairs, from trade to religion, and from police, education, and healthcare to road repair and street lighting.

The only element where the central government interfered with village life was when it collected taxes. However, in Yangjiaoshui that small role had a big (negative) impact. Heavy taxes were increasingly combined with government corruption, and this was made worse by the fact that local landlords typically sided with government officials rather than their farmers.

<sup>3</sup> For more information on imperial examinations, see pages 18 and 19.

<sup>4</sup> In today's ancestral XXX temple, there is still a plaque that reads “Cheng De Hall.”

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harassing, kidnapping, and often plundering, raping and killing. They would travel from village to village, especially in southern China, and on average visited Yangjiao Village more than once a year.

Sadly for the roughly 1000 Yangjiao villagers who lived close to the new fortification, probably including Meinan and Shixian, the military at the newly built Yangjiaoshui fortification would simply close their gates at the arrival of groups of bandits. While all was safe inside the fortified walls, there was not enough space for the villagers to seek refuge there. Moreover, there was not enough military stationed in the fortress to either fight the bandits or to serve as a deterrent to prevent them from returning. As a result, an increasing number of Yangjiao villagers decided to leave the area in search of a more peaceful and stable environment.

### ***Staying put in Yangjiao Village, but something needs to happen...***

Unlike their revered ancestor, Zixiang's descendants decided to stay. As government never got involved in organizing police or military defence on a village level, Yangjiao villagers such as XXX Meinan and Shixian had to get organized themselves.

In a typical village, every house would supply a man (or a replacing sum of money) for watch duty for a certain number of days and nights in the year. Watch duty consisted of patrolling the village outskirts and walking through the streets while sounding the hours of the night by beating a hollow bamboo pole (with the number of strokes corresponding to the hour). If word had arrived that a bandit gang was approaching, or if there was a feud with a neighbouring village, all males of the village aged 16 and up were called for duty.

### ***1542: The Yangjiao Hakka Fortress has space for all***

However, by 1541, around the time of Shixian's son XXX Ji and grandson Zhaoqiong, the Yangjiao villagers had gotten desperate. They unanimously elected a well-reputed clansman named XXX Tingshi to serve as a representative for the village and travel to the provincial capital of Ganzhou.<sup>5</sup> Tingshi was tasked to convince the Nan Gan Governor, Yu Shouyu, to provide funds and means to enlarge the fortress so that it could protect people from the village.

Tingshi convinced Governor Yu to visit Yangjiaoshui for an assessment of the situation. Upon arrival, the Governor was impressed by the pleas of both the villagers and the soldiers and took the matter up with the central government, then in Nanjing. The central government approved the plans for an expansion of the fortification and in 1542, soldiers and Yangjiao villagers, likely including your forefather XXX Ji, started construction.

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<sup>5</sup> XXX Tingshi is not in your direct ancestral lineage.

#### **Hakka Houses**

As immigrants, Hakkas often had to deal with hostile environments. Consequently, they developed a particular architectural style that was designed to house entire clans and withstand attacks from local populations.

Today, fortified Hakka farmhouses have become a tourist attraction, especially the round complexes in southern Fujian.



There are also numerous fortified Hakka farmhouses spread across the southern Ganzhou countryside, mostly rectangular in shape.



As Yangjiao Village was already a fortress in itself, the XXX Clan had no need to build similarly fortified Hakka houses.

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Two years later, the expansion works were finished, and the result was a massive Yangjiao “Hakka” Fortress with 10m-high walls, a 900m perimeter, and a fortified gate in each cardinal direction.<sup>6</sup>

### **Yangjiao shopping center**

When the fortress was finished in 1544, nearly a thousand people from Yangjiao farming households moved inside the brand new walls; XXX Ji and Zhaoqiong will likely have been among them.

Over the next decades, as young Zhaoqiong grew up, he will have seen “his” Yangjiao Fortress develop into a sprawling, dynamic living environment. In 1561, a Ming army general and 500 soldiers were added to the military forces at the fortress. In 1576, yet another general with 410 troops joined. However, the thing that may have had the biggest impact on the liveliness of Yangjiao was the market at the east gate, next to the Xiang River.

Zhaoqiong had a son called Chengfei. As a young boy playing on the cobbled streets of the Yangjiao Fortress, Chengfei will have seen farmers, military, merchants, porters, mules and horses passing by, and people from neighbouring villages on their way to the market to trade their foods and handicrafts. Running past the Yangjiao mansions, temples, public spaces and administrative buildings, through the southern gate, Chengfei could have waved at the freight junks docking at the wharf on the Xiang River.



*Xiang River near Yangjiao's East Gate,  
where the junks docked*

### **Traffic on the Xiang River**

The earlier of the two wharfs at Yangjiao was just outside the south gate (or Xiangming Gate).<sup>7</sup> Here, freight cargo for the Yangjiao market would be offloaded and uploaded onto the wooden merchant junks that sailed to and from Huichang. Shipping goods to Yangjiao was not easy: crews had to row long distances against the current and often used poles to push the heavily loaded junks through shallow and rocky streams. Fortunately for the merchant crews, Yangjiao was as far south as river traffic went. After Yangjiao, the Xiang River turned even more shallow and narrow, with an increasingly strong current as one approached the source of the river in Tianhu, Xunwu County.<sup>8</sup>

## **1644 – 1662 Qing and Southern Ming Dynasties – a new XXX temple**

### **A new, Qing Dynasty, starting in Beijing**

The Ming Dynasty, the last dynasty in China ruled by ethnic Han Chinese, officially came to an end when Beijing fell in 1644 and the Chongzhen Emperor hanged himself on a tree behind the Forbidden City. The new era was called the Qing Dynasty, and once again the Middle Kingdom was ruled by foreigners (this time the Manchus).

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<sup>6</sup> Today, there are three of the four gates left: the Tongxiang Gate, Xiangming Gate and Zhenyuan Gate. A picture of the Tongxiang Gate is shown on page 23.

<sup>7</sup> The second wharf was located on the left side of the E'xiong Bridge.

<sup>8</sup> It is no longer possible to sail from Yangjiao to Huichang due to a dam and water conservation facilities that have been built on the river.

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medical help when his wife was seriously ill, or even provided an old age pension for Biyue himself.

**Mid-1700s: XXX Daodong & Qiqiao, good times for the Jucai lineage**

Late 1749, the Yangjiao XXX clan will most certainly have had to call on its communal reserves. A drought had struck the area, and Yangjiao's harvest failed completely in the fall of 1749.<sup>9</sup>

But despite the suffering and hardship, the descendants of XXX Biyue did well in the mid-18th century. Biyue's grandson Daodong managed to secure a temple for his own sub-clan and his great grandson Qiqiao obtained the prestigious title of Taixuesheng.<sup>10</sup>

While there could be many reasons for this success, it is possibly related to the fact that around the 1720s, hordes of people came from Guangdong every day to buy food in Huichang county, especially in the nearby towns of Junmenling and Zhoutian (7km and 15km northwest of Yangjiao, respectively; both reachable by river).<sup>11</sup> The increase in demand considerably raised the food prices in Huichang and perhaps Biyue's descendants profited from the resulting business growth.

**XXX Daodong: Buying the Lan Clan Temple**

In the mid-18th century, there were probably 1000-1500 XXX clan members in Yangjiao Village. From the time XXX Zixiang and his family settled in Yangjiaoshui, numerous sub-clans had evolved. As the village population grew increasingly varied and sub-clans formed their own identities, it was only a matter of time before the sub-clans established their own ancestral temples.

In fact, as ancestral tablets of a family's immediate ancestors were all kept within a household, each home was essentially a mini-ancestral hall. With time and especially with money, families would bundle their ancestral tablets together and form a new ancestral hall.

Typically, (sub-)clans would secure a piece of land and build their own, completely new ancestral temple. Forefather Junbao did it this way some 300 years earlier, and fellow villagers from another Yangjiao XXX sub-clan did this around 1770, when XXX Fangcong built his own sub-clan's ancestral hall. However, XXX Daodong, grandson of Biyue and 87<sup>th</sup> generation descendant of XXX Lie, decided to do it differently. He bought an existing ancestral temple from a "minority clan" in Yangjiao (i.e. the Lan or 兰 Clan), and converted it into his own XXX sub-clan's family temple.



**Daodong's temple**

*While its walls still stand, it is not in use anymore today. Instead, your Yangjiao relatives visit the main XXX temple for all festivities.*

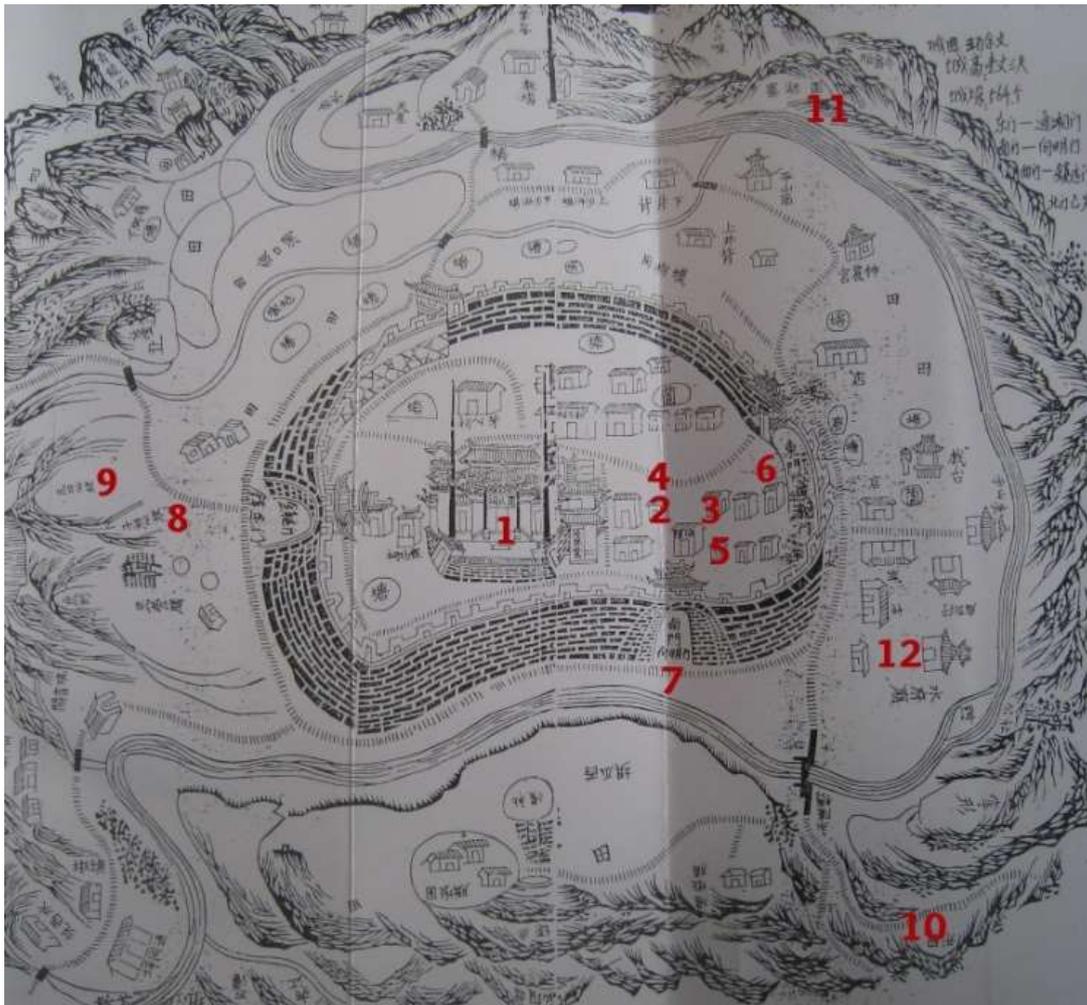
<sup>9</sup> Local Huichang County Gazetteer, 1993.

<sup>10</sup> Source: XXX Weidong.

<sup>11</sup> According to the Local Huichang County Gazetteer, there were around 1000 people from Guangdong that visited the Junmenling-Zhoutian regions on a daily basis in 1726.

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Yangjiao Village



- |  |   |  |
|--|---|--|
| 1. Main XXX family temple  | 5. Guanyinting family temple (burnt down) | 9. Yuansi's grave  |
| 2. XXX Weidong's house   | 6. Mr. Dayang's house                     | 10. Huaqing's wife Ms. Zeng and Chengbao's graves (approximate location) |
| 3. "Daodong sub-clan" temple (formerly Lan-Clan), XXX Conglu descendants' houses | 7. East / Tongxiang Gate                  | 11. Fuzhi's grave (approx.)  |
|  | 8. South Gate                             | 12. Shuifu temple  |
|  | 9. Zixiang's grave                        |  |

**XXX Qiqiao and the educated elite**

If XXX Daodong was like most Chinese fathers in his day, his dream for his son Qiqiao will have been to become a first degree scholar and government official, positions that went hand in hand. The educated elite were a distinct class in Chinese society and enjoyed the highest social status; around 1 in 2000 Chinese belonged to the educated elite. Larger villages such as Yangjiao would have several scholars. Being a scholar did not just mean individual prestige; it meant prestige for the family, the clan, and sometimes for the whole village.

**China's imperial examination system**

In order to become part of the educated elite, one had to go through China's imperial examination system. While the imperial examinations were officially open to all men, in practice one needed money to join. Allowing a son to take time off to study meant the family had less help to till the fields, and a trip to the provincial or national capital to sit the exam cost money too. As a result, only those from wealthier families or those with external

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At the time XXX Songhuang was starting his young family and up until his son Huaqing was still a boy, opium was mostly consumed by richer people. However, this would soon change.

### **The 1820s: XXX Fuzhi – Opium epidemic, earthquakes and education**

#### ***Earthquakes, both real and symbolic***

On January 3<sup>rd</sup>, 1822, Songhuang and Huaqing will have had the scare of a lifetime when an earthquake with a magnitude of six on the Richter scale struck Yangjiao. Countless houses and buildings in Yangjiao crumbled due to the earthquake and the following day will have seen fallen walls, displaced earth and disrupted water wells across a devastated Yangjiao. One can only hope that Songhuang, Huaqing and their fellow villagers took it easy with the repairs; only 3.5 months later, in the night of April 23<sup>rd</sup>, the village was yet again violently shaken by a major earthquake, lasting into the following morning.<sup>12</sup>

Perhaps it was an omen for things to come. In that same period, the British East India Company adjusted its trade practices in a manner that was infinitely more damaging to the whole of China: it discovered it could significantly lower the price of opium sold to China if the opium was India-grown. The resulting explosion of opium imports and opium addiction across China was unprecedented and never again repeated in world history.



The lower-priced opium became easily accessible to farmers. The situation was so bad that some villages that did not even have shops selling rice were still able to sell opium. Yangjiao Village also had an opium den, located not far from Huaqing's house. Both the opium den and the house were close to the East Gate, also known as the Tongxiang Gate. Later on, as Huaqing was building his young family and his son Fuzhi was growing up, the opium den became a common place for all men in Yangjiao to go to escape reality.

#### ***School in the time of young Fuzhi***

When XXX Fuzhi was around 7 years old, he will have attended the Yangjiao primary school. Certainly not all Chinese villages had schools, but larger ones like Yangjiao did. The school was a private school, organized by the students' parents and the schoolteacher. Primary education lasted about three years.

The concept of education had been a pillar and a source of pride and status in Chinese society for well over a thousand years. However, as the primary school in Yangjiao required a tuition fee, school was only for a limited number of boys in the village. Most of the Yangjiao farmers were illiterate and never received any education.

China did not have a countrywide system of education or a national curriculum. Nevertheless, education materials and methodology stayed remarkably coherent across the country, as everything was based on traditional Confucian scholarship. Fuzhi and his 10-15 classmates will have spent a little bit of time on writing and most of their time on reading and reciting prominent historical facts, books such as the Thousand Character Classic and the Book of Family Names, and the simpler teachings of sages like Confucius.

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<sup>12</sup> Local Huichang County Gazetteer, 1993.

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**Teachers**

The teacher's salary was simply the accumulation of the students' tuition fees; sometimes teachers also accepted rice or other payment in kind. Classes would have taken place in the ancestral hall, the village temple, or the teacher's house.

Fuzhi's teacher would have been one of Yangjiao's local scholars; if there were no scholars from the village, parents would have invited someone from outside to teach in Yangjiao. Standards for the qualification of a teacher did not exist. Any man who had established himself in the opinion of his fellow villagers or clansmen as a "scholar" would be able to gather a few pupils to teach. Yangjiao's primary school teachers were often elderly scholars who had failed in the imperial examinations.

**Little Ms. Hu**

*No school for girls*

Little Ms. Hu, Fuzhi's wife-to-be, was most likely from a village close to Yangjiao. Girls did not go to school; more than anything else, girls were seen as future mothers. The ability to read and write was only required to recognize the names of her and her future husband, and basic figures needed for housekeeping accounts.

Instead, a young girl's education consisted of cooking, spinning, knitting, sowing, weaving clothes for the family, and other skills and practical knowledge required to run a household.

*But no foot binding for Hakkas*

In accordance with Hakka tradition, little Ms. Hu and the other girls and women of her family helped out in the fields too. While this would mean physical hardship, it spared little them and all other Hakka girls from the widely adopted practice of foot binding that was forced upon Han girls around the age of seven.

According to Confucian beliefs, teachers played an important role in all aspects of a student's life. Consequently, Fuzhi's teacher would have had a major influence on his growing up. Therefore, whenever there was a family wedding or any other special event, Fuzhi's parents will have invited his teacher to join.

**Middle school**

Yangjiao also had a middle school, so if Fuzhi continued his education after the age of 15, he will have gone there. Educational content was taken from the Four Books and Five Classics, essentially the "bible of Confucianism."<sup>13</sup> In class, Fuzhi will have written countless essays and poems on Confucian themes and according to strict formats and structures. Teachers at the middle school level had typically passed the imperial examination at the county level.



*Yangjiao house of a Fuzhi descendant*

**1839 – 1842: The First Opium War and the Nanjing Treaty**

***The First Opium War***

As the opium den was close to his house, Fuzhi will have seen countless men on the street stumbling past, some euphoric, some sleepy, and others sick. By the late 1830s, the Yangjiao opium den was packed every day, and across the country, the overwhelming majority of men below the age of 40 were smoking the drug.

In response, the Qing Emperor in Beijing decided to halt all opium trade. Unfortunately for China, the British did not approve. The Empire received 15-20% of its revenues from sales of

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<sup>13</sup> The Four Books are "the Great Learning," "Doctrine of the Mean," "Analects," and Mencius. The Five Classics are "the Book of Odes," "the Book of Documents," "the Book of Rites," "the Book of Changes" (I Ching), and "the Spring and Autumn Annals."

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### **1856: Anxiety and reinforcement as the Taipings approach Ganzhou**

In the spring of 1856, news arrived that the ferocious Taiping army was on its way to attack Ganzhou.



Anticipating the arrival of the Taiping rebels and drawing on simmering local anti-Qing sentiment, a man from Ruijin County (which borders Huichang to the northeast) named Liu Dazhu led thousands of Hakka farmers in an attack against the Qing army in Huichang. While Liu Dazhu was soon killed and the uprising suppressed, the threat of the upcoming Taiping army was still present. As fast as it could, the Qing administration ordered a reinforcement of equipment and personnel to arrive in Huichang County.

Local merchants were forced to contribute money for extra ammunition and villages in the area were ordered to build defensive walls. The city walls of Huichang itself were raised to a height of ten metres and over ten canons were added to the city's arsenal. Even Guangdong Province's Nanxiong County Magistrate Sun Fuqian and Chaozhou Army General Shoushan contributed troops to the fortification of Huichang County. Over a thousand Qing army soldiers were distributed across Huichang county.<sup>14</sup>

Worried about ways to keep his young family safe, Fuzhi may have watched apprehensively as several hundred extra soldiers, headed by Qing army lieutenant Lan Ying, entered the Yangjiao Fortress in anticipation of the upcoming Taiping rebels.

### **1857: The Taiping Rebels take Ruijin and arrive in Huichang**

The Taiping army attack that Huichang's Qing rulers had feared finally came one year later.

Coming from Ruijin in the north, thousands of fanatic Taiping rebels arrived at the Huichang city walls and surrounded the city on April 26<sup>th</sup>, 1857. The next few days saw a bloody battle with 3000 Qing army soldiers fighting for their lives against relentless Taiping attacks.

Less than 60km further to the south, Fuzhi and his fellow Yangjiao villagers will have nervously awaited news about the outcome: would the rebels take Huichang and march on south towards Yangjiao, or would the Qing army be able to fight them off and hold them back?



After three full days of fighting, it appeared that the Qing army reinforcements had paid off, and the rebels retreated back to Ruijin in the north. Yangjiao was spared, for now.

### **1858: The rebels take Anyuan and Xinfeng around Huichang**

As Fuzhi's young family in Yangjiao evolved and grew for another year, so

<sup>14</sup> Local Huichang County Gazetteer, 1993.

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proclaimed himself Young Emperor, it only took one month before the Qing army invaded and re-captured Nanjing. Hong Tianguifu escaped and fled south in the direction of Ganzhou.

News reached Huichang and Yangjiao fast that the Taiping army was retreating south and that they were closely followed by the Qing forces. In August, Fuzhi and Conglu will have watched Taiping General Ding Sanyang lead thousands of Taiping soldiers out of Huichang and Yangjiao, and retreat south. It was probably with mixed feelings that they took notice of the Qing soldiers marching back into Huichang shortly thereafter.

While the Taiping army returned for one last time in an attempt to retake Huichang in September, this time they were no match for the Qing army.

### **October 1864: The Taiping Heavenly Kingdom ends in Ganzhou**

One month later, Qing soldiers captured and killed the young Hong Tianguifu. In a crude gesture meant to make sure that his father's remains had no resting place, and as punishment for the rebellion, the Qing victors blasted Hong Xiuquan's ashes out of a canon.

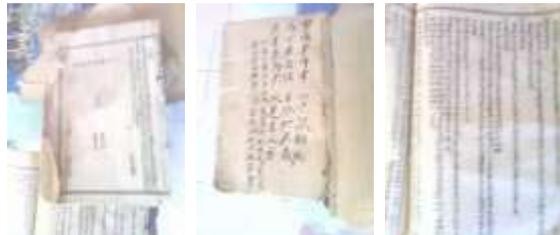
The place where young Tianguifu was found and killed was Shicheng town in Ganzhou prefecture. And so, the Taiping Rebellion, which had shaken China to its very core, came to an end, a mere 175km from where Conglu was about to reach puberty.

## 1870s: XXX Conglu, doctors and funerals

### **Yangjiao's village doctor XXX Conglu**

In a time marked by regional violence, floods, and famines, XXX Conglu grew up to become the Yangjiao Village doctor.

In the absence of formal medical schools, Conglu learned the trade as an apprentice of another doctor, likely an uncle or perhaps even his father Fuzhi. As was customary at the time, Yangjiao's doctors all came from one family, with the medical knowledge and skills handed down from one generation to the next.



*Pages from the original XXX Family medical book, currently in XXX Weidong's possession*

#### **Fun fact**

XXX surname  
blood types:

- O: 34.7%
- A: 29.4%
- B: 27.4%
- AB: 8.5%

Source:

[http://www.dzhzp.hk/news\\_view.php?id=838](http://www.dzhzp.hk/news_view.php?id=838)

Conglu will have spent a long time learning from his mentor, observing him when patients from the village were treated, and sitting one-on-one while going through the XXX family medical book. The medical book, which contained information about herbs, ointments, and a wide variety of treatments, had been in the family for generations and was mostly written and updated by doctors from within the family.

### **Treating Yangjiao**

Typically, if someone fell ill, his/her own family would find herbs to boil, and turn it into a drinkable potion or ointment. In case of a more serious disease, Conglu would be called upon to diagnose the illness. As there was no hospital in Yangjiao, Conglu treated his patients at their

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homes.<sup>15</sup> Following the diagnosis, he would give a list of herbs to the family to buy at the local pharmacy.<sup>16</sup> While in exceptional cases the clan provided for financial support, in general, families themselves paid for medical expenses.

Conglu mostly treated diseases such as malaria, dysentery, leprosy, ringworm of the scalp, oedema, and smallpox. Especially in times of bad floods, such as in 1878, an exhausted Conglu will have had to visit one house after another, fighting dysentery and typhoid epidemics.

### 1873: XXX temple rebuilt and Fuzhi's mother dies

#### *Ancestral Temple of the XXX's: renovations through the years*

Perhaps it was needed because of the fighting during the Taiping Rebellion, perhaps it was simply due to natural decay, but in 1873, the village's main ancestral temple received a complete make-over.

Having been first constructed by XXX Junbao in 1442, and rebuilt in the days of XXX Xingxin in 1662, this was the temple's second reconstruction. With wood, bricks, and a clay-tiled roof, the temple was rebuilt in typical Qing dynasty architectural style. The main entrance faced south, in accordance with the rules of fengshui, and the temple measured 30m high and 17m wide, covering an area of 507sq.m.<sup>17</sup>



#### *The passing of Ms. Zeng, Fuzhi's mother*

The year 1873 also saw the passing of Conglu's grandmother and Fuzhi's mother: Ms. Zeng. The following is a description of the rituals surrounding her death and her funeral if they had proceeded in accordance with the local Yangjiao Hakka customs.<sup>18</sup>

During the final days of her life, Fuzhi had moved his mother and her bed to the living room. Whereas dying men would be moved to the central hall where the ancestral altar was, women were supposed to die in the living room; the reason was that these areas symbolized their "natural" place.

<sup>15</sup> The first "western" hospital in Huichang County was established in 1922 in Junmenling Town, by Xu Junting (徐俊亭) a Catholic from Shunfeng in Guangdong.

<sup>16</sup> Typically, towns and bigger villages (those with a daily market, such as for instance Yangjiao) had small pharmacies where one could buy herbs and other types of Chinese traditional medicine. In the smaller villages without a small pharmacy, it was not uncommon for patients to die because it would take too long for their family members to travel to the nearest town for the necessary medicine.

<sup>17</sup> The temple today has remained unchanged since its 1873 renovation.

<sup>18</sup> Local Huichang County Gazetteer, 1993.

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### **Tea Leaf-Picking Opera**

Southern Jiangxi's Tea Leaf Picking Operas were plays with a strong Hakka character that reflected rural life through comic or love stories. The songs were largely developed from the folk songs that women used to sing in the Ming Dynasty while picking tea leaves on the Jiangxi plantations, especially in Huichang's neighbouring county of Anyuan.



While the performance often consisted of five or six actors, it typically revolved around three key characters (including at least one female heroine and one clown / joker). Sometimes performing on stage, sometimes among the audience, the actors used simple costumes and instruments, and toured from village to village all year round.



Plays that were particularly popular in Yangjiao included "the Pretty Young Ladies," "Repairing Leather Shoes," "Picking Up Snails," "Going to Guangdong," and "Handsome Older Cousin."

### **Puppet shows**

The puppet shows that young Jucai will have marvelled at in Yangjiao originally came from neighbouring Fujian province. One show usually counted some ten or so puppeteers. Popular plays included "Madam White Snack," "Luo Tong Conquers the North," "Yang Silang Visits His Mother," and "Seven Celestial Princesses."

*Top to bottom: Chinese New Year performance on typical Jiangxi village square, tea leaf picking opera, puppet show.*

## **1890s: The end of the Yangjiao era, XXX Jucai leaves**

### **More work in Junmenling Town?**

Around 1894, Jucai and his three brothers left Yangjiao Village for Junmenling, some 7km north of Yangjiao along the Xiang River. As Jucai was only about 17 years old and his brothers Jugen and Juying were even younger, it is likely that they were accompanied by their father Conglu and the rest of the family.

Officially, Yangjiao Village fell under the jurisdiction of Junmenling Town, and Junmenling was the nearest larger town in the Yangjiao area. In all likelihood, the reason for the move to Junmenling was to search for better medical work opportunities for Conglu and his teenage sons in a place with a larger and more dynamic population. Conglu had been educating at least one or two of his sons to become doctors. At 17 years of age, Jucai will have had training, but will not have been a doctor yet.

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None of Jucai's brothers started families in Junmenling, and all four of Conglu's sons moved on relatively soon after settling in Junmenling, in any case before they were married.<sup>19</sup> It is unclear when and where they went, as they soon lost contact with the family in Yangjiao due to transportation and communication difficulties between Junmenling and Yangjiao.<sup>20</sup>

### ***The overseas journey***

Traveling overseas, Jucai was probably accompanied by at least one brother. It is most likely that they sailed out of the Swatow (Shantou) harbour, due to the proximity to Junmenling and the fact that there was a large and influential Hakka network in Swatow. Another option was the port of Amoy (Xiamen), which was geographically closer, but did not have the Hakka connections.

Whichever the port, the piercing palette of harbour smells ranging from fish sauce to open sewage and from pork fat to wet, freshly cut teakwood will surely have left an impression on Jucai. While the late 19<sup>th</sup> century saw more and more steam ships taking over from the traditional sailing ships, the latter were considerably cheaper and still more common.

### ***Trade winds and sailing routes***



If Jucai had indeed taken a sailing junk, he will have made his trip south at some point between August and January.

The month of August generally saw the arrival of the seasonal northeast monsoon, which would blow the junks south, weighed down with goods loaded at the Amoy (Xiamen), Swatow (Shantou), or Canton (Guangzhou) harbours. The junks often carried small canons to ward off pirates, and sailed via Hainan to Hanoi, Saigon, Siam, and then Singapore / Malaya, before sailing on to Sumatra, Java and Borneo.

In each of the ports, there were industrious groups of Chinese, while inland, large rural Chinese populations worked in tin mines, ran shops, or purchased raw materials for transfer to the coast.

When XXX Jucai set foot on the shores of Singapore, a whole new life was about to start, and it started with the view in this photograph.



*Singapore harbour in the 1890s*

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<sup>19</sup> It is unclear where Juhu, Jugen, and Juying went, and whether Conglu ended up staying in Junmenling or moved on to another place. XXX Weidong was not able to locate a grave of Conglu around Yangjiao, in spite of him searching upon our request. This would imply that Conglu did not return to Yangjiao.

<sup>20</sup> XXX Weidong told us about an ancestor of his, another descendant of Minglu (who was Conglu's brother), who visited the Conglu family in Junmenling. According to Weidong, this ancestor went to visit them in order to conduct medical work. However, the ancestor did not stay in Junmenling and instead returned to Yangjiao.

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## YANGJIAO XXX CLAN: MIGRATION HISTORY AND BIOGRAPHIES

The section below follows the main lines of the Yangjiao XXX Clan's migration history through the biographies of your most illustrious forefathers. The section progresses chronologically alongside your family's migration: it starts in Sha'anxi, then moves to Henan, briefly to Anhui, and finally settles in Jiangxi, the province where this report began.

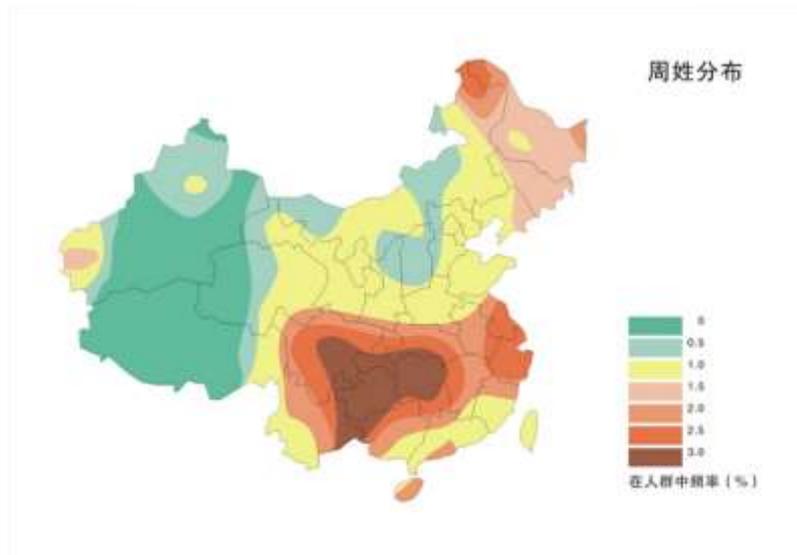
We would like to emphasize that the below information is based on what is written in your zupu and supplemented with general historical information. It is important to note that the association with a famous individual such as a poet or an emperor provided a strong sense of pride for a family. Unfortunately, it has happened that people adjusted their zupus in order to link themselves to historical personalities. As a result, the accuracy of a zupu cannot always be guaranteed, especially when references to ancestors go a long way back into the past.

We believe though, that you are indeed a descendant of the famous XXX Yu. As explained in more detail below, it is a historical fact that XXX Yu's son XXX Yin died only 100km north of where later XXX Zixiang would be born.

The numbers in brackets that follow the names of each ancestor (from XXX Lie onwards) signify the generation as numbered in the zupu.



**Prevalence of the XXX surname in China**



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### *Ji Fa, King Wu of XXX*



*Ji Fa, King Wu of XXX*

Ji Fa was the second son of Ji Chang. After succeeding his father, he worked with his father-in-law Jiang Ziya to accomplish his father's pledge: to overthrow the Shang dynasty.

In order to build allies, Ji Fa started a march down the Yellow River in 1048 BC and met up with over 800 dukes. Two years later, in 1046 BC, Ji Fa, Jiang Ziya and an alliance of dukes launched an attack and destroyed the Shang forces at the Battle of Muye. The Shang Emperor set his massively luxurious palace on fire and died inside his marble walls. Ji Fa had fulfilled his father's greatest wish.

With the capital in modern day Xi'an, Sha'anxi Province, Ji Fa started the XXX Dynasty and came to be known as King Wu of XXX. While his own reign lasted only three years, his XXX Dynasty lasted over 800 years (1046–256 BC), longer than any other dynasty in the history of China.

While the XXX maintained many Shang traditions and culture, a key difference was that the XXX Dynasty introduced the concept that kings ruled (only) with the Mandate of Heaven. This meant that if a king was unjust and did not enjoy the Mandate of Heaven any longer, he lost the right to rule. Floods, riots or other large-scale calamities were typically taken as signs that Heaven, or the ancestral spirits, were displeased with a king's rule.

### **Phase II: Henan Province**

#### **Ji Lie / XXX Lie, the start of the XXX surname (1)**

Some 300 years after Ji Fa came the very first ancestor with the actual surname XXX: His name was XXX Lie and the Yangjiao XXX zupu counts him as the very first XXX ancestor (you are the 96<sup>th</sup> generation).

XXX Lie was born as Ji Lie and was the second son of Ji Yijiu (781-720 BC), the 13<sup>th</sup> King of the XXX Dynasty. In 770 BC, after Ji Yijiu had lost control over western parts of XXX Dynasty territory, he moved the XXX capital city from (modern day) Xi'an in Sha'anxi to Luoyang in Henan Province. After settling his family and his kingdom into the new capital in Henan, Ji Yijiu renamed his XXX Dynasty the Eastern XXX Dynasty.



*XXX Lie*

After the establishment of the Eastern XXX Dynasty, Ji Yijiu awarded the area of Rufen (in today's Ye County, Henan Province) to his second son Ji Lie, appointing him as the Duke of Rufen.

The Eastern XXX Dynasty was to last for another 500 years. However, unfortunately for the Ji Clan, their power on the Eastern XXX political stage declined sharply and the kings that they provided were soon relegated to mere ceremonial figures. As a consequence, the Ji Clan started to take on the surname of XXX, in order to honour the heyday of their power during the original XXX Dynasty.

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When XXX Lie's Rufen was later renamed as Runan, XXX Lie's descendants came to be known as the Runan XXX Clan.

### XXX Bo, from Weaver to Prime-Minister (23)



XXX Bo

XXX Bo was a man of few words and great action. He was a self-made man: from a relatively poor upbringing and making a living by weaving curtains and playing funeral music, XXX Bo ended up as the Defender-in-chief of the Han Dynasty and prime-minister to the Emperor.

He originally came from modern day Yuanyang in Henan Province. In 209 BC, XXX Bo joined peasant rebel leader Liu Bang in the latter's rebellion against the Qin dynasty. He became crucial in helping Liu Bang become the founder and first Emperor of the Han Dynasty, which lasted from 206 BC-220 AD.

After Liu Bang became the Han Dynasty's Gaozu Emperor, he appointed XXX Bo as the Duke of Jiang (present day Jiang County in Shanxi Province). Later, when XXX Bo defeated a general who had betrayed the Emperor, XXX Bo was promoted to the position of Defender-in-chief, the highest military commander of the Empire. After the Gaozu Emperor's death in 195 BC, XXX Bo remained Defender-in-chief, first under the new young Emperor Hui, and then under his mother, the Empress Dowager Lü.

Later, under the Emperor Wen, who reigned from 180-157 BC, XXX Bo held the position of prime minister. Upon warnings by others that he was being seen as a threat to the Emperor, XXX resigned voluntarily and subsequently went back to his State of Jiang. Although retired, XXX Bo suspected Emperor Wen of planning to kill him, and therefore constantly wore his armour. When this was mistakenly interpreted as a rebellion, XXX was arrested and put into prison in the capital of Xi'an. Fortunately, he was soon released with the help of his son, who was married to a daughter of the Emperor.

XXX Bo died a few years later, in 169 BC.

### Phase III: Anhui Province

#### XXX Yu, brilliant general and musician-glancer (35)

XXX Yu (175–210 AD), was a military general and strategist for the Wu Kingdom in the late Eastern Han Dynasty.

He was a prominent character in the "Romance of the Three Kingdoms," one of the Four Great Classical Novels of Chinese literature. The historical novel dramatizes the personal and military battles, intrigues, struggles, and lives of feudal lords during the chaotic "Warring States Period."

XXX Yu was born in Lujiang City in Anhui Province; his ancestors had come from Henan and were members of the Runan XXX Clan started by XXX Lie.

XXX Yu had an exceptionally close bond with his two lords: first Sun Ce, and then Sun Ce's younger brother Sun Quan. In 208 AD, the



XXX Yu

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**YANGJIAO XXX CLAN: GENERATION POEMS**

***The current generation poem***

The current generation poem runs from the 73<sup>rd</sup> generation, i.e. that of XXX Zixiang, to the 115<sup>th</sup> generation (you are the 96<sup>th</sup> generation). In practice however, the Yangjiao XXX Clan has often deviated from the zupu's generation poem in naming its sons and grandsons, which is not uncommon.

The current Yangjiao XXX Clan poem actually consists of two parts. The first part is made up of eight characters, starting with Zixiang's "Zi" / "子" up to "gong" / "公." That poem consisted of two lines of four characters. Probably when the first generation poem was nearing its end, the clan added a second poem, from "Wei" / "为" to "Jia" / "嘉." This poem consisted of seven lines with five characters each.

***Unified Ganzhou XXX Clan generation poem***

In an attempt to unify the generation poems for all the XXX sub-clans in the Ganzhou (i.e. southern Jiangxi) region, local XXX clan leaders in the late 1990s decided upon a new generation poem that will be applicable to all XXX sub-clans in the Ganzhou area.

This means that after the 100<sup>th</sup> generation (generation name "Dian"), the Yangjiao XXX Clan will have a choice: either they continue with their own, original poem, or they switch to the new, universal Ganzhou XXX generation poem.

Unfortunately, the zupu does not list who wrote any of the generation poems or what they were inspired by.

Yangjiao XXX Generational Poems				
Genrtn	Current		New	
73	子	Zi		
74	元	Yuan		
75	珍	Zhen		
76	君	Jun		
77	永	Yong		
78	南	Nan		
79	世	Shi		
80	公	Gong		
81	为	Wei		
82	彝	Yi		
83	伦	Lun		
84	有	You		
85	序	Xu		
86	开	Kai		
87	道	Dao		
88	启	Qi		
89	宏	Hong		
90	运	Yun		
91	贤	Xian		
92	能	Neng		
93	聚	Ju		
94	周	Zhou		
95	家	Jia		
96	文	Wen		
97	光	Guang		
98	昭	Zhao		
99	巨	Ju		
100	典	Dian		
101	祖	Zu	祖	Zu
102	泽	Ze	先	Xian
103	焕	Huan	江	Jiang
104	清	Qing	山	Shan
105	华	Hua	创	Chuang
106	大	Da	将	Jiang
107	振	Zhen	相	Xiang
108	恢	Hui	辅	Fu
109	宗	Zong	政	Zheng
110	绪	Xu	强	Qiang
111	漠	Mo	厚	Hou
112	烈	Lie	惠	Hui
113	昌	Chang	悠	You
114	庆	Qing	铭	Ming
115	嘉	Jia	怀	Huai
116			勋	Xun
117			业	Ye
118			广	Guang
119			弘	Hong
120			扬	Yang