

AFTERWORD

The Scourge-of-God tetralogy would be divided into four volumes covering the barbarians with an exhaustive list of the Hsiung-nu (Huns), Hsien-pi (Xianbei), Tavghach (Tuoba), Juan-juan (Ruruans), Yetai (Hephthalites), Tu-chueh (Turks), Gaoche, Tiele (Chile), Uygurs (Huihe), Kirghiz, Shatuo, Khitans, Jurchens and Mongols, etc. In this *Book III*, the Khitans, the Jurchens and the Mongols were the main subjects. Though, the other barbarian groups, like the Huns, Xianbei, Hephthalites, Ruruans, Turks, as well as the non-steppe barbarians like the Qiangs, Tibetans and Tuyuhun, etc., were also widely covered for the inevitable interaction among all groups of the barbarians on the fluid steppes. *Book I* is to be expanded on top of contents on the Huns from the duology *The Sinitic Civilization: A Factual History Through the Lens of Archaeology, Bronzeware, Astronomy, Divination, Calendar and the Annals* -- which rectified the Han dynasty founder-emperor's war with the Huns on mount Baideng-shan to October of A.D. 201 in observance of the Qin-Han dynasties' *Zhuanxu-li* calendar that started from October and ended in September. *Book II* of the Tetralogy would cover the Turks and Uygurs. *Book IV* would be about the Manchu conquest of China in A.D. 1644, i.e., the Sinitic nation's cataclysm following the Jurchen and Mongol conquests of China in A.D. 1127 and 1279. The plan is to continue writing on the barbarian tetralogy *Book I* (the Huns) and *Book II* (the Turks), which would span the annalistic history of the Latter Han dynasty (A.D. 25-220), Three Kingdoms (A.D. 220-280), two Jinn dynasties (A.D. 265-316, 317-420), Sixteen Nations (A.D. 304-439), and South-North Dynasties (A.D. 386-581, 420-589), and then combine the annalistic histories of the three barbarian tetralogies into a trilogy on *The Sinitic Civilization*.

Both the barbarian tetralogy and the civilization duology (or the planned expansion to a trilogy) belonged to this author's civilization and barbarism series. Fragmentary and non-synthesized writings on the barbarians were posted to the website imperialchina.org for decades, where readers could continue exploration of the barbarian history without waiting for the rest of tetralogy books to be released any time soon. Due to this author's growing eyesight issues, reading and writing has become a daunting task since 2004. While writing this *Afterworld* on the afternoon of August 8th, I sat on a table in the backyard for two to three hours without detecting a rattle thing just two feet away from the table till I heard the noise when I walked by it twice to disconnect the electricity cords. The worsening eyesight, which was at one time inferred to in the civilization duology's *Acknowledgements* in the context of describing Zuoqiu Ming's writing books while blind sighted but was removed before print, caused delay of planned publications of the civilization and barbarism series, as well as delay in wrapping up another series of writings on Republican China and Communist China, an even more interesting topic that would cover war, diplomacy, terror, subversion, and espionage, etc., such as the story of Jack Service, Willie Hanen, Gong Peng, Zhao Yunru (Yun-Ju), and Teresa Buczacki (Han Xiu). And what Professor Edward L. Shaughnessy suggested to translate the civilization duology into Chinese for this author's parents to read did not happen either, for the amount of translation work needed, a regret in that this author's late father at one time wished to translate the books himself via an English-Chinese dictionary. The contemplation is that some new and extra indexes with the Chinese pictographic counterparts plus ancient geographic maps and ancient officialdom titles could be added to this author's series of works for sake of giving future sinologists some underlays to collate the books 100, 500 and 1000 years from today.

In another sense, delay helped to perfect the two series of books as recent advancements in the areas of genetic and linguistic studies had shed lights on the origin of human civilizations and human migrations, without which Finnish Swedish philologist Matthias Alexander Castrén (1813-1852)'s

proposition on the Uralic languages' origin in East Asia and west-central Siberia could not be proven without doubt, and Hungarian Orientalist Sándor Kőrösi Csoma (1784-1842)'s theory of a Magyar homeland in northern Tibet would remain an elusive legend. As expounded in the Shimao Ruins, ancient Sino-Tibetans and Finno-Ugric people could be dwelling together in the northern land for a long time, and both should have the same origin in Southeast Asia and took the same south-to-north migration path to reach today's southern Mongolia. This author with the amber iris that was enchanting but commonly taken to be jaundice-related in China, harboring doubt as to a Hunnic heritage for what romance history writer Cai Dongfan commented about the chestnut color eyes of the northern barbarians, did a genetic test to find 15% Eurasian hunters' genetic component of the N1a (N-M96 (N-CTS7095, N-P189)) haplotype, and believes that the Sinitic kings could be Finno-Ugric in light of the family surname's origin from Sanhuaitang (three locust trees), a clan genealogy from the Zhou dynasty kings -- that could be seen in the Harvard-Yenching Library collection *Shanyin Meixi Wang shi zong pu*.

To offer readers a 'newness' story in this *Afterword* distinct from those in the main book, or some different angle to look at the civilizations' rise and fall in relationship with the barbarians, we would have a discourse on the international trade of ancient China, that was not always running a surplus as seen during the Manchu Qing dynasty whose surplus culminated in the opium war, or as seen today, with today's surplus trade disrupted by President Trump, i.e., the immiseration growth trade with an impact on the fate of China and a consequence of inevitable collapse that in one sense falls under the fatal cycle of Cathay every fifty (sixty) years. Communist China's immiseration trade, at a cost of enslaving one billion peasants and coolies and polluting the nation's land, water and air, has carried along for decades now, with the unsustainable growth backfiring before its due demise as a result of President Trump's preemptive strike, i.e., the Sino-U.S. trade war, which triggered communist China's counter-retaliation measures and subsequent breakup of a tacit bonding between the multinational corporations and bankers of the West and the oligarchs of communist China, a relationship the communists initially described as a marriage in a silly allegory that painted communist China as a feminine (like a concubine) subservient to the U.S. as a master. What this author could not bear will be widespread pollution-related cancer deaths that befell to the people living around the Taihu (thunder god) Lake, which is where this author's great grandfather's lakeside home village and tomb were, that is known as Shihu [stony lake] and Huangtan [yellow flatland] in history and penned to a poem by Fan Chengda who was responsible for negotiating with the Jurchens to retrieve Soong Emperor Qinzong's coffin from the Amur area in the 13th century. In *The Bamboo Annals - A Debunked and Restituted History of Sage Kings*, a wish was expressed in the elegy that this author's spirit will one day meet with this author's late father's and all ancestors at the Shihu lakeside bamboo forest of Huangtan. (The whole clan of this author's family migrated to Huangtan at the Taihu Lake from North China in the aftermath of the Taiping Heavenly Rebellion, the same timeframe when Rev. Elliot Heber Thomson (?-1917) travelled across the lower Yangtze area to preach the gospels, and with funding cut due to the raging U.S. civil wars, strenuously worked to launch the hospitals and schools to help the war-torn and hardship-stricken Chinese people. Here again, this author wishes to pen a list of Americans whom the Chinese should honor and commemorate forever, among others, Rev. Elliot Heber Thomson, Anson Burlingame, Francis Lister Hawks Pot, Mother Sweet of Wisconsin, Paul Samuel Reinsch, John and Betty Stam, Arthur Young, Patrick Jay Hurley, Claire Lee Chennault, Milton Miles, Albert Wedemeyer, and John Birch.)

Jagdish Bhagwati's immiseration vindicated an economic thesis that the more a country exports to another trade partner, the worse off the terms of trade would be. From the economics perspective, the immiseration trade would have corrected itself through Adam Smith's *Invisible Hand* and its adjustment by the markets. Unfortunately, Communist China's immiseration growth was fatally built

on a ruinous percolation logic similar to the Mongols' unbacked fiat: the communists' sweatshops manufactured products at the below-market or no cost for export to the West, using the slave labor like the Uygurs in the concentration camps of Xinjiang, for example; the communists then forced the exporters to convert the "foreign exchange" trade gain into the worthless RMB, i.e., "people's dollars" that were printed on the astronomical scale, which was similar to the Russian rubles that could not be freely bought and sold; for absorbing the over-printed paper currency, the communists conducted the violent land acquisition and enclosure movements, reaped enormous profit in the land sale, and sold the real estate bubble to the city "accomplice" citizens who once in a life time enjoyed a flash-in-the-pan decent life of luxury travel abroad and the concept of wealth management of the West; and the communists, in addition to squandering the money on the Belt and Road projects or Confucius academies, laundered the "foreign exchange" to the banks in H.K., the U.S., Canada, Europe, Australia, and the Caribbeans, escaping the hell they created in the expectation that the billion slaves one day would rise up and smash the communist apparatus. When the trade decreased or stopped, partly due to President Trump's trade war and partly due to the rising labor cost which was triggered by the inflation coupled with the decreased labor force ensuing from decades of the barbaric policy of forced abortions, the communists could no longer print the worthless RMB paper money to peg with the foreign exchange for running the economic engine, which then led to the bursting of the bubble and collapse of its financial system, with the banks and ATM machines running out of money, and then forced the regime to take the last resort to switch to a closed-door policy to slow down the paper currency usage on the pretext of coronavirus, a double-edge weapon also used to exercise militarized control of the population for an opportune invasion of Taiwan in synchronization with the Trojan horse planted on the island.

Back to the historic trade deficit that led to the demise of Soong China, and the budget deficit and inflation economy that led to the demise of the Mongol Yuan dynasty. *The Scourge-of-God Tetralogy* is so named to remind the readers that the barbarians' conquest against civilizations often succeeded due to the civilized worlds' debauchery and extravagance, as well as the civilized worlds' letting go the martialness and resorting to employment of the mercenary armies as substitutes. To guard against the pitfalls of civilizations, we have to go back to President Theodore Roosevelt's war and triumph message in the 1897 speech made at the Naval War College in Newport, Rhode Island, which was about not losing the "hard fighting virtues" over pleasure in life or excessiveness of another sort. Soong China's second-time demise in A.D. 1279, after waging the wars of heroic resistance against the Mongols from as early as the A.D. 1220s (at the time of the initial Mongol excursion in the aftermath of the conquest of the Tanguts' Xia dynasty), was fatalistically rooted in the first-time demise of the Northern (Anterior) Soong dynasty in the hands of the Jurchens who became a powerful military through acquisition of iron, that was due to the Soong China's decadent and depraved life style in running a trade deficit with the Persians and Arabs. To understand Soong China's scale of international trade, we just need to examine the settlement or ghettos of ethnic Arab, Muslim and Christian residents in the cities of Canton and Zhalton along the southeastern coast of China, that sprang up as early as the Han dynasty (206 BC-23 A.D., 23-25 A.D., 25-220 A.D.), prospered during the Tang dynasty (618-690, 705-907 A.D.), and developed to the zenith in the Soong dynasty (960-1127, 1127-1279 A.D.) when the Soong emperors asked the Arabs and Persians to travel via the sea for avoiding the Tanguts' overland toll extraction. Zhalton was described to be a port with 10,000 docked ships carrying trades in silk, ceramics, copper, iron, satin, pearls, ivory, rhino horns, frankincense, spices and herbs, etc.

Soong China, with dissipation of the copper money overseas, resorted to substitution of the copper coins with the iron coins, that the steppe barbarians gladly took in for recasting into iron weapons. At the beginning, the Khitans employed the Chinese to mine the ore, with the Khitans purportedly calling their dynasty by an iron dynasty for the derived iron connotation of the Laoha-he River, an

upper estuary of the Western Liao-he River. The Khitans, knowing the important of iron, which is equivalent to today's chip technology in the game of powers, specifically decreed to ban the sale of raw iron to Zu-bu, i.e., the Tartars. The Jurchens, who did not have iron, used to buy iron shields and other iron weapons from the neighboring tribes, i.e., the Da-da2 tribes which obtained iron or benefited from the iron coins' trades with the Soong Chinese, Khitans and Tanguts to the south. The Tanguts possessed a ferocious fighting force termed the 'tie-yaozi' (iron harrier) cavalry, which showed the important of iron weapons and armor in battles. After overthrowing the Khitans, the Jurchens at one time banned the usage of iron coins to prevent iron from dissipating to the north. The Jurchens for three quarters of a century warred with the Da-da2 tribes which often raided the Jurchen Linhuang-lu circuits, that centered around the new Jurchen Shang-jing district (Chifeng, Inner Mongolia), in a similar fashion to Ming China's future continuing wars with the Mongol tribes after expulsion of the Mongols from China proper. The Jurchens, while in control of the northern China territories east of the Yellow River and both river banks of the Eastern Yellow River Bend, failed to stop the Zu-bu or Da-da2 (Tartar) tribes from continuous trades with the Tanguts and the Southern Soong Chinese to obtain iron. The history annals claimed that the Da-da people, i.e., former Zu-bu (Tartars), obtained iron from the Yunzhong middlemen who collected the iron coins from He-dong and Shen-xi to ship to Da-da via Huoshan-jun (volcano hill, Fugu-Hequ on two sides of the Yellow River at Yulin), Wuzhou, Baguan (eight Khitan postal guesthouses' land in northwestern Shanxi), Tiande[-jun] and Yunnei, to the ridiculous extent that the steppe barbarians sold back the finished products of iron weapons and shields to North China for profit via today's equivalent processing trade or improvement trade. The Da-da2 tribes, that bordered with the Jurchens to the northwest of today's Peking, were the Katagin, Onggirat and Seljiut barbarians of the Mongolia-Manchuria steppe, i.e., kinsmen tribes of Genghis Khan's Mongols who later took advantage of the Da-da2 or Zu-bu (i.e., Tatars) demise in the hands of the Jurchens in the A.D. 1190s to overpower the Jurchens and subsequently the Tanguts and Southern Soong Chinese. That is, the Mongols' rise did not appear to be related to the speculated climate change similar to the A.D. 536 volcano-triggered winter that was ascribed to the Dark Ages of Europe.

Soong China's demise was not merely due to the loss of iron to the barbarians. Soong minister Yang Shi (A.D. 1053-1135) blamed prime minister equivalent Cai Jing (A.D. 1047-1126)'s copycatting reformer Wang Anshi's Xining Reform for misguiding Emperor Huizong, that led to the Northern Soong dynasty's demise. Namely, Cai Jing's permit system and state monopolization trade on salt and tea, etc., as well as extraction of thousands of shiploads of the exotic and flowery stones ('huashi-gang') from southern China for building palaces -- which led to internal rebellion by the populace, and emptying the imperial coffer for purchasing the worthless pearls from the Khitans who demanded with the Jurchens to dispatch the armed bands into the 'Wu-guo' (five states) barbarians' area at the northwestern Japan Sea for the predatory pearl-snatching 'Hai-dong-qing' (green eagle of the east of the sea) Jongkhurun eagles -- which in turn led to the Jurchens' subsequent revolt against the Khitans and consecutively toppling of the Khitan Liao and Northern Soong dynasties. The Jurchens' rebellion against the Khitans was also attributed to the Khitan emperor' arrogance at the Touyu-yan (first spring fish) banquet on the Sungari River, on which occasion all the barbarian chieftains were ordered to dance, a condescendence to the resentment by the Jurchens. On top of the above-mentioned blunders, Soong ministers Cai Jing and Tong Guan struck an alliance with the Jurchens against the Khitans, which was replicated later by the Southern Soong's striking alliance with the Mongols against the Jurchens. Hence, the Soong China's demise in the hands of the barbarians, i.e., the Jurchens and Mongols consecutively, could be said to be of its own making.

The Mongol Yuan dynasty's demise was attributed to several causes including the discrimination against the Chinese, the weapon-prohibition order (like today's communist regime's order to register and chain kitchen knives), collusion with the Tibetan lamas in depriving the Chinese of their lands,

revocation of the imperial service exams in A.D. 1334, the Yellow River flooding, loss of what President Theodore Roosevelt termed the “hard fighting virtues” among the Mongol 3rd, 4th and 5th-generation royal kings and nobles, and inflation due to over-printing of the paper money, etc., with Yuan prime minister Toktoghan (Tuotuo/Toqto’a) and personnel (*‘li-bu’*) minister Xie-zhe-du blamed for printing a new and fifth version ‘Zhi-zheng *jiao-chao*’ paper currency (A.D. 1350), on top of then-circulating ‘*jiao-chao*’ (legacy notes from A.D. 1236, 1253 and other *ad hoc* notes), ‘Zhongtong *yuanbao jiao-chao*’ (A.D. 1260) and ‘Zhiyuan *tongxing bao-chao*’ (A.D. 1287) as well as the defunct ‘Zhida *yin-chao*’ (A.D. 1309-1311), but failed to control inflation. The Mongols purportedly established a first ever circulation system of pure banknotes, an innovative standard premised with silver as an assumption reserve but limiting or banning the banknotes’ *exchangeability*. This was a contrast against the then-contemporary British kings’ efforts at maintaining the metals’ par value for the paper currency against let’s say the Venetian bankers. It was the Jurchens under Emperor Zhangzong who first modified the former Chinese banknotes of the letters-of-credit’s nature (with expiration dates) into a modern-sense unsecured paper money for raising funds to fight the wars against the Mongols. The Mongols, like the predecessor rulers, lived a decadent life that could not be supported by the revenues collected, often doled out bestowals onto the Mongol royals without balance the accounts, and maintained the predatory habit of robbing the people of reserve metals underlying the paper currency.

Before Ogedei Khan, the Mongols circulated a regional currency based on value of the silk; Ogedei Khan in A.D. 1236 authorized Yelü Chucai with printing the ‘*jiao chao*’ paper currency with a face value less than 10,000 ingots’ worth; Mengke Khan in A.D. 1253 authorized the ‘*jiao chao ti-ju si*’ as a central bank equivalent to standardize the paper currency; and in A.D. 1260, Khubilai Khan adopted a first currency reform with printing of ten denominations of the ‘Zhong-tong *yuan-bao* [most treasured] *jiao-chao* [exchange notes]’ paper currency, that was purportedly based on the par value of silk, silver and gold, and issued an order to prohibit the circulation of silk and metals. Purportedly, one ingot or nugget used to be equivalent to 50 *guan* (chains) of coins or 50 *liang* (ounces/taels) of silver but double *guan* (chains) of the paper money was needed in A.D. 1260 to nominally convert to equivalent *liang* (ounces) of silver. While the paper money was initially bought with the metals that were shipped to the capital city for safekeeping (which was Muslim *guans* A-he-ma or Ahmad Fanakati’s scheme), the deficit spending led to overprinting in the amount of over 1,000,000 ingots’ worth per year by A.D. 1276 that devaluation by dozens of folds caused the Mongols to issue the ‘Zhiyuan *tong-xing* [circulated] *bao-chao* [treasured exchange notes]’ paper currency with eleven denominations in A.D. 1287 on a purported conversion ratio of one to five against the ‘Zhong-tong’ (A.D. 1260) money (which was downgraded to an auxiliary tender) and under an interim order of hold on the shipping of swapped vault metals to the national treasury. In A.D. 1309 and under Emperor Wuzong, the Mongols printed the ‘Zhida *yin-chao* [silver-backed exchange notes]’ with the auxiliary copper coins to meet the need of abusive bestowals onto the Mongol royals, another five-fold devaluation currency reform that was revoked by successor-emperor Renzong in A.D. 1311 for the reason that the national treasury had a silver reserve of only 110,000 ingots’ worth but expenditures already exceeded 30 million ingots’ worth by November of A.D. 1311. Nevertheless, successor-emperor Renzong’s paper money printing for four years exceeded over 2 million ingots’ worth per year. Thereafter, in A.D. 1350, in face of the economic collapse and financial need to raise money for repairing the Yellow River, the Mongols undertook indiscriminate issuance of the ‘Zhizheng *jiao-chao*’ paper currency with the auxiliary copper coins, which culminated in the nationwide rebellion of the Red Turbans who were organized among the river repair laborers. This was followed by a vicious cycle of printing 6 million ingots’ worth paper money in A.D. 1364 for military expenditures to crack down on the rebellions, and increase of salt, tea and agricultural taxes and levies by dozen or hundred folds; and near the end of

the Mongol rule, sharp depreciation of the currency versus the Zhongtong (A.D. 1260) money reached the level of the equivalent rice price of 60,000 to 70,000 times the Zhongtong-era purchasing power.

The Mongols, being predatory in nature, could be said to have deliberately caused the inflation to destroy the livelihood of conquered peoples for the robbing of base metals and overprinting of unsecured banknotes, with the lootings likely buried somewhere underground in today's Mongolia and forgotten by their descendants. Ming China and Manchu China, both running a trade surplus, at one time drained the world of silver, with the Ming dynasty meeting its demise for the misusing of silver as a tender and the Manchu Qing dynasty's falling under the same pitfall in hoarding the silver rather than monetarizing silver like a tender standard. Ming China, which failed to force the 'Da-Ming *bao-chao*' paper money on the populace who had a bad memory of the Mongol money, in A.D. 1436 rescinded the silver ban ordinance, and adopted a copper-silver dual tender system but prohibited people from making payments with silver for small transactions for the apparent reason of scarcity of the metal on the market. After a sea ban for nearly half a century, Ming China in A.D. 1567 allowed trade with Japan and the West (including the Americas), which in the next one hundred years led to inflow of silver that could amount to one third of the world's production or 330 million taels. However, Ming China adopted radical reformer Zhang Juzheng's proposal in A.D. 1581 to force people to make tax payments and levies in the form of silver, which led to the bankruptcy of peasants who had to sell the disadvantaged crops for the copper coins and then convert to the high-priced silver, which in a vicious cycle led to less silver revenues for the court. This silver bonding or bias, per *Ming Shi* (Ming annals) and Ye Mengzhu's *Yue-shi Pian* (book of reading the world), was exacerbated by the Ming emperors' idiotic practice of destruction of copper coins bearing the predecessor-emperors' eras for re-minting into new coins that were degraded by infusion of lead for exchanging into more silver, a cheat undertaken by both private and official mint factories. When the Spanish and Portuguese silver dwindled due to losing war or competition against the Dutch and British and Europe suffered an economic recession due to bursting of the A.D. 1596 Tulip Bubble, Ming China's economy went into economic depression owing to the shrinking monetary circulation/silk supply, and simultaneous stagflation and famine owing to lack of the high-priced silver tender to conduct interregional trades in the grains and necessities. This was followed by an unsuccessful attempt at returning to the copper-silver dual standard system, with internal rebellion and external Manchu invasion leading to the Ming dynasty's ultimate demise.

The Manchu Qing dynasty, though inheriting Ming's practice of payments with silver for only large transactions, went to the Ming's extreme in almost exclusively using silver for payments, and with the return of the European and Latin America silver, became a one-way receptacle for silver. Ultimately, Qing's hoarding silver from the trade surplus led to the opium wars with the British, which reversed China's fate to make it a physically debilitated country of sick men of East Asia and a financially bankrupt country, with the hoarded silver depleting with the opium purchases, from 70 million ounces in the imperial coffer in A.D. 1793 to 10 million in A.D. 1820, for example, as well as outflowing for the war indemnity payments that reached the climax of 450 million taels of fine silver (around 18,000 tons) as stipulated under the indemnity clause of the 1901 Boxer Protocol (i.e., Final Protocol for the Settlement of the Disturbances of 1900). The topics on Ming China and Manchu China will be further covered in the barbarian tetralogy *Book IV*, wherein the closed-door policy similar to the Japanese shogunate's will be discussed, something pertinent in today's world as communist China, with a widely rumored scheme of Operation Sinking Ship for decades, recently began to prep the people for such an outcome, i.e., isolation from the international community and embracing of an Orwellian rule similar to the Kim dynasty of North Korea. It is hoped that this international trade discourse in this *Afterword* is a good digress that could stoke reflection among readers as to a civilization's vigilance against excessiveness, with this especially pertinent in light of

the unfolding economic collapse of communist China, that is a castle built with sand and on the sand of unsustainable immiserated trades used for funding the proportionally-blown real estate bubbles, i.e., what the Japanese called by *suna no utsuwa*.

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