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Resource-sharing and Genealogical Research on Islamic Chinese Names in Guilin

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Abstract

Jiapu 家譜, the Chinese Family Register, has been used for thousands of years to trace the genealogical history of a clan and lineage, including a family's origin, its collateral lines, the migration history of the clan, names and ages of the members, records of marriages, births and deaths, merits and deeds, ancestral biography and ancestral locality. This paper examines the historical evolution and value of Chinese genealogical records with the focus on researching the Islamic Chinese names found in Jiapu and used by the people living in Guilin, Guangxi Province. It provides the historical background of genealogical records and analyzes the value of Chinese genealogical research through the study of names and genealogical resources. The paper highlights the analysis and evolution of the Islamic Chinese names commonly adopted by the local people in Guilin. It concludes with the recommendations on emphasizing and making the best use of genealogical records to enhance the research value of Chinese overseas studies through resource-sharing and collaboration with libraries, museums, and institutions, locally, regionally, and internationally.

Highlights

- History of Chinese Genealogy
- Study of Names and Genealogical Records
- Origin of Islamic Chinese Names
- Islamic Chinese Names in Guilin
- Library Collaboration, Preservation, and Research

Keywords

Chinese Genealogy; Islamic Chinese Names; Jiapu; Guilin (Guangxi Province);
Resource-sharing; Overseas Chinese Studies

1. History of Chinese Genealogy

Jiapu 家譜, the Chinese Family Register, also called pudie 譜牒, zongpu 宗譜, zupu 族譜, or jiacheng 家乘, has been used for thousands of years to record the genealogical history of a clan and lineage, including a family's origin, its collateral lines, the migration history of the clan, names and ages of the members, records of marriages, births and deaths, merits and deeds, ancestral biography and ancestral locality. The origin of Chinese family names spans many eras and according to ancient Chinese documents, family names were created and used by the Chinese people about 2,800 years ago during the Three Dynasties, Xia 夏, Shang 商, and Zhou 周. Genealogical roots were also found in the preoccupation era as evidenced in the oracle bones (jiaguwen 甲骨文) and bronze inscriptions (jinwen 金文) of the Shang and Zhou Dynasties (Chao, 2006). In Anyang Xian 安陽縣, Henan 河南 Province, between 100,000 and 150,000 tortoise-shell and bone inscriptions from the late Shang Dynasty have been discovered in the 1950s (Wilkinson, 1973). Other genealogical evidences include about 6,000 or 7,000 bronze vessels and objects with inscriptions were found in Shang 商, Zhou 周, Qin 秦 and Han 漢 Dynasties (Chao, 2006).

The earliest Chinese genealogical record can be traced to more than a thousand years ago during the Shang Dynasty (ca. 1523-1028 B.C.). Before the creation of the Chinese writing system, the ancient way of recording genealogies was by tying knots on ropes. Objects were tied to the knots to show the number of generations and the number of family members in a clan (Boey, 2002). In traditional society, genealogies were also kept in oral tradition and passed down to the later generations verbally, often by specially appointed persons. The person who memorized the genealogy of his master's family, recited in public at ceremonial occasions. Until the art of writing system was known, genealogical information was written down and the various genealogical styles and formats were developed (Eberhard, 1972).

The records, either in manuscripts or privately printed, were considered as family documents, and primarily interested only by the members of the lineage whose generations they documented (Sprenkel, 1975). A great number of family genealogies were compiled and kept in private hands by individual family or lineage organizations. Their possession was at once a privilege and a responsibility, and reflected the owner's status in the lineage. So far, there is no systematic effort for libraries or public institutions to keep track of them in continuing basis. Therefore, it is not surprising that only a few of these documents passed into the hands of outsiders until the 1930s, when the lineage structure that had produced them and given them meaning was disintegrating under the influence of Western culture and the war (Sprenkel, 1975).

In the United States, the descendants of the early Chinese immigrants tried to establish themselves and began to reassess their future. Many returned to China and

brought back their Western education and technical expertise to assist in the shaping of a more modern China. Others, whose roots were planted deeply in American soil, remained here. In so doing, each new generation took a further step away from the customs of the motherland. Many forgot their language, teachings, and tradition of the native country and became thoroughly American in thought and deed (Chinn, 1972). Genealogy became farther separated from their thoughts due to the broken ties forced by the World War II and the succeeding Communist occupation of the Mainland China. The connection of genealogy could not be traced back directly to antiquity, because a great majority of Chinese in America relocated to other parts of the world before their settlement in the United States.

Throughout the past century, Chinese family associations were established and flourished in most large cities of the Chinese populated areas, such as the Chinatowns in San Francisco, Los Angeles, Chicago, and New York. Besides providing a social function, family protection, and job opportunities for the new arrivals, they are genealogy in practice. Through the family associations, members who can trace their ancestors to the same original family are actually living genealogical associations providing material benefits to members of their family origin. The records they kept for their family are actually the genealogical records. It is possible that future revival of the practice by the family associations and researchers would be closely connected to the future of genealogy in China and the unrestricted access of materials to persons interested in pursuit of its practice in the United States.

2. Study of Names and Genealogical Records

The study of names is valuable in promoting research through checking and verifying information uncovered in many fields of learning, such as anthropology, sociology, geography, history, ethnology, philology, demography, biography, literature, and genealogy (Smith, 1970). The scholars often use the materials or data to facilitate their research process through a detailed inspection of the names of the people who lived in a given locality; and through the names they have given to places, the migration or relocation of a clan, and their origins. The study of names provides a clue in literature as to whether a certain author wrote a particular work. Information relating to the boundaries of ancient cities and villages can be brought to light by paying attention to names and therefore help in the study of ancient geography and anthropology (Chao, 2006).

The genealogy contains entries about the migrations of the people and social evolution. It constitutes a documentary source to track the growth of the clan members by recording in detail their political, military and academic achievements. It also eulogizes the prominent members in a family and encourages the future generation to follow the steps in order to maintain the good name of the clan. The most important part of the genealogy is the clan's family tree, which details the relationship of its family members by generational orders in the clan. There are several significant features in genealogical records.

2.1. Biological Source on Birthrate, Fertility and Adoption

Age at marriage is one of the most important factors in the overall equation that determines a demographic structure in genealogies. Particularly in societies like traditional China, where arranged marriage and customs of sexual separation made premarital sex and thus premarital pregnancy quite rare, age at marriage, along with mortality in the fertile years, becomes one of the major determinants of total fertility, and thus of rates of population growth (Harrell, 2003). In Chinese genealogies, usually the date of birth of a son and his death date are mentioned. By comparing the birthdays of parents with the birthdays of children, we can find out roughly at which age marriages were concluded and how long couples remained fertile. Furthermore, as the same principles of recording were used over centuries in the clan, we can draw conclusions on the relative increase or decrease of the birthrate. In cases if a family remained childless or without sons, Chinese families often practiced adoption. In earlier centuries, adoption of children from non-related families was forbidden. The normal case was to adopt a son of a brother. If there was no adoptable son or no brother, the son of a cousin was the next in line (Eberhard, 1972).

2.2. Historical Value of Life Expectancy in a Clan

Genealogical tables usually contain birth and death dates for all the male members of a lineage and for the women who married into the lineage. If a family member enjoyed exceptional longevity, his or her age at death will be recognized as sui 歲, such as the death date of 105 sui meaning that the person died at the age of 105. By examining reasonable numbers of these records, important changes begin to appear in both the number of children and the length of life expectancy from a lineage expanding for several thousand years in a family.

2.3. Heredity and Family Structure in Marriages and Family Connections

There are significant facts relating to marriages and the families in a clan. Analysis of marriage rates and marriage ages is essential for understanding the Chinese demographic structure in genealogies. Other important facts include the proportion of males who got married or never got married, the size of a biological family, the number of children born to a male, the distribution of boys and girls in a family, the number of marriages for a male due to either his childless in the first marriage or fail to produce a male heir, or, due to the death of his first wife, or neither of the reasons, the possibility of widows that remarry, and women who were affected by the frequency of death in childbirth. The study of polygamy system which is particularly common for men of wealth and power in ancient Chinese culture, also provides a unique way of analyzing the rise and fall of the big family and the domestic governance structure of a large and extended family in a clan.

2.4. Lineage Organizations and Intermarriage Relations

The genealogical records also provide rich resources on marriage links between lineages. In *Guilin Yee shi zupu* 桂林以氏族譜 (Guilin, 1999), for example, the surnames are given to 283 wives of men of the lineage, most of them relating to generations fourteen to eighteen from 1890 A.D. to the latest in the genealogy. The seven surnames that occur most often in descending order of frequency are: Bai 白, Ma 馬, Zhang 張, Sha 沙, Li 李, Fan 范, and Wu 吳. Fairly complete information about the births and marriages of daughters were given to the latest four generations. The information is useful for researching surname frequency and their ranks in a family or clan.

3. Origin of Islamic Chinese Names

As previously being mentioned, starting from the Ming Dynasty, Muslim immigrants began to assimilate into the Chinese society by adopting Chinese language and customs and also by changing their names. They married the Han Chinese women and simply took the surname of the wife. Some could not find a Chinese surname similarly to their own and thus adopted the first character taken from the equivalent Chinese transliterations. For example, when spelling a native name in Chinese characters, the surname “Muhammad” is represented by the first Chinese character of Ma 馬 or Ma 麻. There are other Islamic Chinese surnames that were simulated in similar manners, such as Ha 哈 for Hawwa or Hasan; Hu 胡 for Hussain or Hussein; Sa or Sai 沙 for Said; I, Yi, or Yee 以 for Ibrahim; Bai 白 for Bidhduldin and Su 蘇 for Sulaiman. Islamic Chinese surnames are generally derived from the following major sources.

3.1. Biblical Name

Most Arabs do not follow our common naming pattern such as the order of given, middle, and surname. Many simply use proper names, such as Shai 賽, Sa 沙, Na 納, Ha 哈, Sa 撒 and Sha 薩.

3.2. Occupational Title

There are names derived from occupations or trades, such as the surname Huo 火 or He 何 meaning “a rich person” or “an educator” in Persian language. They are adopted by Muslims as their Chinese surnames.

3.3. Dynasty Designation or Country Name

There are names originated from a dynasty designation or country names, such as Tang 唐, Xia 夏, and Zhou 周.

3.4. Feudal Territory or State (Guo 國)

There are names adopted from the name of a feudal territory or state, such as Zhao 趙, Zheng 鄭, Lu 魯, and Wei 魏.

3.5. Honorary Title Bestowed Upon by the Emperor

The name was given in appreciation of a man's contribution to the kingdom or country. For example, the Song 宋 Emperor Taizu 太祖 bestowed upon the honorary surname Ma 馬 to a prominent astrologist from the Lumu Empire (Lumu Guo 魯穆國) of the Western Region (Xi Yu 西域). However, the same surname Ma may also be adopted from its transliteration of Muhammad into Chinese characters.

3.6. Avoidance of the Disaster or Taboo Names

During the reign of Emperor Tongzhi 同治 in the Qing 清 period, some Muslims adopted the surname Ming 明 to express their aspiration toward the Ming government by supporting the concept of overthrowing the Qing and regaining the power of Ming Dynasty. Therefore, the surname Ming was taken from that phrase and adopted as a surname.

3.7. Transliteration into Chinese Characters from Arabic Names

From the Ming 明 to the succeeding periods, the Muslims gradually began to adopt the Chinese language and culture and also marry the Han Chinese and change their names through transliteration into Chinese characters. There are many of the surnames originated from this cause, such as the surnames “I 以, Yi 以, or Yee 以” for Ibrahim, “Bai 白” for Bidhduldin, “Su 蘇” for Sulaiman or Suleiman, “Ma 麻 or Ma 馬” for Muhammad, “Hu 胡” for Hussain or Hussein, “Sa 沙 or Sai 沙” for Said, “Sha 薩” for Shah and “Ha 哈” for Hawwa or Hasan.

3.8. Surname Variations in Chinese, English, and Arabic characters

Chinese Character	Chinese Name	Arabic Name
白	Bai	Bidhduldin
以	I, Yi, Yee	Ibrahim
馬	Ma	Muhammad
麻	Ma	Muhammad
韓	Han	Muhammad
哈	Ha	Hasan, Hawwa
胡	Hu	Hussein, Hussain
沙	Sa, Sai	Said
薩	Sa, Sha	Shah
蘇	Su	Sulaiman, Suleiman
朱	Chu, Chuah	Osman
鄭	Zheng	Shams
高	Kao, Kaoy	Kamaruddin

4. Islamic Chinese Names in Guilin

When Islam was first introduced into China during the reign of Emperor Gaozong 高宗, in 651 A.D., a large population of Muslims came from Saudi Arabia and Persia and began to trade in China during the Tang 唐 Dynasty via the Western Region (Xi Yu 西域) passing through the Silk Road. It was during the Song 宋 Dynasty that Muslims began to establish the import and export industries and made further economic progress and impact on the country. They dominated foreign trade and the import and export industries reaching to the south and west of China.

According to the historical documents, the earliest settlement of Muslims in Guilin also appeared at the end of the Song Dynasty. Through the Tang, Song and Yuan Dynasties, most of them maintained their original identities with their Arabic names. However, the policy of isolationism by the Ming government caused immigration from the Muslim countries to slow down drastically. Under political pressure and fear of ethnic persecution, Muslim immigrants began to assimilate into the Chinese society.

In Guilin, they made inroads into the Chinese community via business establishments like grocery shops and bakery stores in the neighborhood. Through interracial marriage with the Han Chinese, many of them adopted Chinese names. The Muslim population continued to grow and the majority migrated from all parts of the nation during the Ming and Qing periods. The historic phenomenon was investigated by the author through her study of the Muslim population in Guilin 桂林 of Guangxi 廣西 Province. The author accompanied her parents to Guilin in 2006 and visited her mother's ancestral village of Ximen Bridge (Ximen Qiao 西門橋) in Guilin where a large group of Yee 以 families were settled. The focus of her study was to document the early settlement of Muslim populations in Guilin through genealogical research on Islamic surnames.

Information regarding the history and origin of Islamic Chinese names was based on the following sources: *In search of your Asian roots: genealogical research on Chinese surnames* (Chao, 2000), *Guilin hui zu* 桂林回族 (Ma, 2003), *Guilin Yee shi zu pu* 桂林以氏族譜 (Guilin, 1999), *Guilin Bai shi zu pu* 桂林白氏族譜 (Guilin, 2002), and *Zhongguo hui hui ming zu shi* 中國回回民族史 (Bai, Ma & Li, 2003).

There are about seventy Islamic surnames in Guilin. The most commonly used names in sequence are: Ma 馬, Sima 司馬, Bai 白, Zhang 張, Yee 以, Li 李, Ma 麻, Tang 湯, Fu 傅, Sa 薩, Chang 常, Wang 王, Ding 丁, Song 宋, He 何, Su 蘇, Mo 牟, Du 杜, Ha 哈, Wong 翁, Hai 海, Zhang 章, Huang 黃, Lo 羅, Pang 彭, Liu 劉, Zhou 周, Fang 方, Wen 文, Tian 田, Jiang 蔣, Xia 夏, Zhu 朱, Hu 胡, Liang 梁, Bu 薄, Miao 苗, Zhao 趙, Zheng 鄭, Ding 定, Tsai 蔡, Yang 楊, Mao 毛, Lu 魯, Yu 于, Wei 魏, Guan 關, Tang 唐, Guo 果, Hao 昊, Yi 頤, Yao 姚, Han 韓, and Mi 米. Among them, the surnames of Ma 馬, Sima 司馬, Bai 白, Zhang 張, Yee 以, Li 李, Ma 麻, Tang 湯, Fu 傅, Sa 薩,

Chang 常, and Wang 王 account for over ninety per cent of the Muslim population in Guilin. The history and origin of the first twenty surnames are enumerated below.

4.1. Ma 馬

Ma is the most popular Islamic surname in Guilin. “Among ten of the Muslims, nine are named Ma (shi ge hui min jeou ge Ma 十個回民九個馬),” the idiom fittingly describes the prevalence of the Ma population among Chinese Muslims. According to *Yuan he xing zuan* 元何姓纂 (Lin, 1975), the surname Ma branched from the surname Ying 嬴 of the ancestral line of Emperor Zhuan Xu 顓頊. Its founder, the feudal prince Zhao She 趙奢, was bestowed with the honorary name Ma Fujun 馬服君 (Tamer of Horses) due to his directorship for the cavalry during the Warring States (Zhan Kuo 戰國) period, and his descendants adopted the surname Ma as their common surname. The Ma family initially settled in Fufeng 扶風, Shenxi 陝西 Province. There are different Ma branches and the information is provided below.

4.1.1. Guli Ma 古里馬

Guli Ma 古里馬 is the earliest branch of the Ma family settled in Guilin. The founder can be traced to the lineage of Maliko 馬利克. He originated from the Guli State (Guli Guo 古里國) in Western Region which was located in the southeastern India. In the Ming Dynasty, during the reign of Emperor Yongle 永樂 in 1402 A.D., the fleet admiral Zhenghe 鄭和’s voyage visited the Guli State and a stone tablet was erected to commemorate his visit. In the Yuan Dynasty, Maliko marched his troops to defeat the Xinjiang Rebels. They later settled in Guilin. According to *Guilin hui zu* 桂林回族 (Ma & Bai, 2003), some famous descendants in the family are successful business owners. For instance, Ma Zhenfu 馬振富 and Ma Zhenbao 馬振寶 own the stores Yongxing 永興 and Yongshun 永順 in Guilin. They belong to the 11th generation in the family. Ma Guangxiang 馬光祥 owns the store Yonglong 永隆 and he is a 12th generation descendant in the family.

4.1.2. Zhongshu Tang Ma 忠恕堂馬 (or Chengdu Ma 成都馬)

Zhongshu Tang Ma 忠恕堂馬 is also called Chengdu Ma 成都馬 because its founder Ma Fuzhao 馬福肇 originated from Chengdu 成都 of Sichuan 四川 Province. Ma Fuzhao served in the Ming Court and later settled in Guilin after retirement from his official post in 1582 A.D. Ma Shichou 馬世球, a descendant in the family, was a famous Kung Fu 功夫 master specializing in Chinese martial art.

4.1.3. Sima 司馬

According to *Shang you lu* 尚友錄 (Liao, 1621-1627?), the surname Sima derived from the ancestral line of Cheng Poxiu 程伯修 whose father held the post of Sima 司馬,

the Minister of War (Xia Guan 夏官) (Hucker, 1985), in the Zhou Dynasty. Some of his descendants adopted the official title Sima 司馬 and others adopted Cheng 程 as their common surname. A second branch of the Sima family can be traced to the lineage of Sima Gang 司馬剛 and Sima Zhen 司馬振 from Datong 大同, Shanxi 山西 Province. During the reign of Ming Emperor Hongwu 洪武 in 1380 A.D., they were commissioned to build the Ming Imperial Palace. Upon completion of the project, they decided to settle in Guilin. The descendants dropped the first character and adopted Ma as their common surname.

4.1.4. Chitou Ma 池頭馬

Chitou Ma 池頭馬 can be traced to the lineage of Ma Mingde 馬明德. During the reign of Ming Emperor Jiajin 嘉靖 (1522-1566 A.D.), Ma Mingde made a business trip to Guilin and favored the local scenery. He decided to relocate and eventually settled in Chitou Village 池頭村 of Lingui Xian 臨桂縣 in Guilin.

4.1.5. Wanping Ma 宛平馬

Wanping Ma 宛平馬 can be traced to the lineage of Ma Kungang 馬崑崗 from Shuntian Fu 順天府, Wanping Xian 宛平縣 of Hebei 河北 Province. In the Ming Dynasty, Ma Kungang made a trip to Guilin. He was impressed by the scenery and decided to settle in Guilin. Nearly seven generations have been passed for the family prospered in Guilin.

4.1.6. Linwan Ma 林灣馬

Linwan Ma 林灣馬 can be traced to the ancestral line of Ma Ruinan 馬瑞南 from Dantu Xian 丹徒縣 of Jiangsu 江蘇 Province. Ma Ruinan held the post of Military Commander in the Ming Court and served his duty to suppress the Qing rebels. After his passing, his descendants settled at Linwan 林灣 Village, in Guilin, Quangxi Province.

4.1.7. Zhou Hai Ma 周海馬

According to *Yuan he xing zuan* 元和姓纂 (Lin, 1975), the surname Zhou originated from the name of the feudal territory, the State of Zhou (Zhou Guo 周國), bestowed on Tai Wang 太王 and was later adopted by his son, Wen Wang 文王 as his surname. As for the surname Hai, *Wan xing tong pu* 萬姓統譜 (Ling, 1579-1971) traces the origin to its founder Hai Chun 海春 who was a Grand Minister (Da Chen 大臣) to Duke Weiling (Weiling Gong 衛靈公) during the Spring and Autumn (Chun Qiu 春秋) period. Hai Chun adopted the surname Hai due to his deep affection for the sea (hai 海). The blood ties of Zhou 周, Hai 海, and Ma 馬 families were associated through intermarriages. Together, they formed a large and extended Zhou Hai Ma 周海馬 family in Guilin.

4.1.8. Hunan Ma 湖南馬

According to *Guilin hui zu* 桂林回族 (Ma & Bai, 2003), Hunan Ma 湖南馬 can be traced to the lineage of a businessman from Shaoyang 邵陽, Hunan Province. The family later relocated and settled in Guilin. The descendants in the family have been prospered in Guilin for three generations.

4.1.9. Hubei Ma 湖北馬

According to *Guilin hui zu* 桂林回族 (Ma & Bai, 2003), Hubei Ma 湖北馬 can be traced to the lineage of a businessman from Hubei Province. The family later relocated to Guilin. Three generations have been passed for the family settled in Guilin.

4.1.10. Xiabei Ma 下坝馬 (or, Guizhou Ma 貴州馬)

Xiabei Ma 下坝馬 is also called Guizhou Ma 貴州馬 and the surname can be traced to the lineage of a businessman relocated from Guyuan 固原, Shanxi 陝西 Province to Xiabei 下坝, Guizhou 貴州 Province during the reign of Ming Emperor Hongwu 洪武 period.

4.2. Bai 白

The surname Bai was derived from two different sources. According to *Yuan he xing zuan* 元和姓纂 (Lin, 1975), the surname Bai belongs to the lineage of Huang Di 黃帝 and its founder was Bai Gongsheng 白公勝 of the State of Chu (Chu Guo 楚國) during the Spring and Autumn (Chun Qiu 春秋) period. A second branch of the Bai family came from the lineage of Bidhaldin 伯篤魯丁. According to *Guilin Bai xing zu pu* 桂林白姓族譜 (Guilin, 2002), he migrated from Arab, originally stayed in Shangyuan Xian 上元縣, Jiangsu 江蘇 Province, and relocated to Guilin at the end of the Yuan Dynasty. During the reign of Ming Emperor Zhiyuan 至元 in 1337 A.D., he passed the imperial examinations and won the honorary title of Jin Shi 進士. He served in the Ming Court and later moved to Guangdong 廣東 until his passing. In 1380 A.D., during the reign of the Ming Emperor Hongwu 洪武, his descendants Yongling 永齡, Yongqing 永清 and Yongxiu 永秀 paid respects to their father at his grave and decided to relocate the family to their initial settlement place in Guilin and also adopt a Chinese name for their family. In doing so, they took the first character “Bo 伯” from “Bidhaldin 伯篤魯丁,” removed the radical and adopted the simplified form of “Bai 白” as their common surname. The family has been prospered in Guilin for twenty generations.

4.3. Zhang 張

According to *Yuan he xing zuan* 元和姓纂 (Lin, 1975) and *Xing shi kao lue* 姓氏考略 (Chen, 1985), the surname Zhang originated from the lineage of Huang Di 黃帝 and can be traced to his fifth son Hui 揮 who invented the bow (gong 弓), one of the most important tools for warfare in ancient times. The motion of bending the bow and aligning the arrow by stretching (zhang 張) the arms gave rise to the word “zhang 張” which is composed of two individual characters: gong 弓 (a bow), and chang 長 (lengthening) as their common surnames. The Zhang family settled originally in Taiyuan 太原 of Shanxi 山西 Province. A second branch of the family was traced to the lineage of Zhang Jiaer 張架爾 from Zhili Xian 直隸縣 of Hebei 河北 Province. During the reign of Ming Emperor Hongwu 洪武 period, Zhang Jiaer held the official post of Provincial Officer in Wuzhou 梧州, Guangxi Province and later settled in Guilin. The generational poem for the Zhang family reads: Gao Xiu Neng Shou Dao 高修能守道 and Ji Xiu Ahi Xian Chang 繼緒志咸昌. The family and his descendants settled primarily in Yongfu 永福, Pingle 平樂, Liuzhou 柳州, Baishe 百色, and Guilin and they have been prospered in Guangxi Province for more than twenty generations.

4.4. Yee 以

According to *Guilin Yee shi zu pu* 桂林以氏族譜 (Guilin, 1999), the surname Yee was taken from transliteration of the Arabic name Ibrahim 以伯拉欣. Based on a tomb stone found in a Guilin cemetery, the surname Yee belongs to the lineage of Duke Fuchen (Fuchen Gong 扶宸公, 1518-1603 B.C.), originated from Shanxi 陝西 of Southern Wei River (Weinan 渭南). Fuchen held the post of Guard Commander (Du Zhihui Shi 都指揮使) (Hucker, 1985) and commanded his troops in the battle against the Struggle of Guilin during the Ming Emperor Jiajing 嘉靖 period. He won the victory and conquered Guiping 桂平 and Yizhou 宜州. Consequently, he was awarded by Emperor Jiajing with the honorary title of the Chief Commander in Yining 義寧 County and his family settled in Guilin, Guangxi. Nearly 450 years have been passed and the Yee family has grown to eighteen generations. According to *Guilin Yee shi zu pu* 桂林以氏族譜 (Guilin, 1999), the following generational poem was taken for forty-five generations of the Yee family settled in Guilin.

Fu Kuang Ming Shi Jun	扶匡鳴世君
Tian Wen Shi Zhi Liang	天文士芝良
Zhen Qi Bang Jia Guang	振起邦家光
Ti Shan Guei Neng Yong	體善貴能永
Hong Ren You Qi Chang	宏仁有其昌
Ding Sheng Cheng Xian Ze	鼎盛承先澤
Hou Kun Ji Hong Yang	后昆繼弘揚
Huai Zong Si Zu Wang	懷宗思族旺
Shi Shu Yu Dong Liang	詩書育棟樑

The Yee family has been prospered primarily in Guilin, Liuzhou 柳州, Nanning 南寧, Beijing 北京, Tianjin 天津 and Guangzhou 廣州.

4.5. Li 李

According to *Yuan he xing zuan* 元和姓纂 (Lin, 1975), the surname Li 李 branched from the surname Li 理 and both belong to the ancestral line of Zhuan Xu 顓頊. Jiou Yao 咎繇, a grandson of Zhuan Xu, who was the Regulatory Official for Law Enforcement (Li Guan 理官) to Tang Di Yao 唐帝堯, adopted the name of his official post as his surname. The surname Li 理 was changed to Li 李 in the Shang Dynasty when Li Zheng 理徵 offended the dominant Shang king Zhou Xing 紂辛 and was expelled from his country. His son, Li Lizhen 理利貞, survived by eating the fruits of the plant called “muzi 木子” and in gratitude of his deliverance, he changed his surname to Li 李 which is the combination of “mu 木” above and “zi 子” below for the character of Li 李. The descendants of the Li family originally settled in Gansu 甘肅 and Hebei 河北 Provinces. During the Chinese Cultural Revolution, most of the Li genealogical records were destroyed and the only possible way of tracing the family’s lineage was through oral traditions from the surviving senior members in the clan. According to the historical documents, a second branch of the Li family was traced to the ancestral line of Duke Xianggu (Xianggu Gong 香谷公) and his tomb is located in the Guilin cemetery. Duke Xianggu initially came from Lintong Xian 臨潼縣, Shanxi 山西 Province. His descendants relocated to Guilin during the Qing Emperor Kangxi 康熙 period.

A third branch of the Li family is Pizi Li 皮子李. Its origin can hardly be traced. It was said that the founder served in the Qing Court. After retirement from his official post, he settled in Liuzhou 柳州 and later moved to Guilin. His descendants have been prospered in Guilin for generations.

4.6. Ma 麻

The surname Ma originated from two different sources and both appeared during the Spring and Autumn (Chun Qiu 春秋) period. According to *Feng shu tong xing shi pien* 風俗通姓氏篇 (Ying, 1985), the surname was adopted from Ma Ying 麻嬰, a Grand Master (Da Fu 大夫) of the State of Qi (Qi Guo 齊國). The family initially settled in Cufu 曲阜 of Shandong 山東 Province. *Xing shi kao lue* 姓氏考略 (Chen, 1985) says: a second branch of the Ma family originated from the name of a vassal state, the District of Ma (Ma Yi 麻邑), bestowed on a grand master of the State of Chu (Chu Guo 楚國) and Ma was adopted as a common surname by his descendants. This branch of the Ma family originally settled in Macheng Xian 麻城縣, Hubei 湖北 Province where the District of Ma was located.

The third branch of the family came from an unique origin. According to *Yuan shi shi zu biao* 元史氏族表 (Qian, 1991), the Guilin Ma family originated from Shanggu

Xian 上谷縣 of Shanxi 陝西 Province and thus this branch of the Ma family was commonly called “Shanggu Tang Ma Shi” 上谷堂麻氏. During the reign of Ming Emperor Tianqi 天啓 (1621-1627 A.D.) period, a Military Commander (Wu Guan 武官) from Shanggu Xian assumed his official post as the Provincial Surveillance Commissioner (Ancha Shi 按察使) in Changsha 長沙, Hunan 湖南 Province. He later settled in Guilin after retirement. There were some prominent descendants in the family. For instance, Ma Weishu 麻維緒 and Ma Chengfu 麻承富 held the post of Military Commanders in the Qing Court. The generational poem of the Ma family reads: Si Rui Shi Zhi Xue 賜瑞士芝學 and Zheng Zhi Bao Jia Sheng 震智寶家聲. The family has been prospered in Liangfeng 良豐, Liutang 六塘, Huixian 會仙, Dayu 大圩, Yangsuo 陽朔, and Yongfu 永福 of Guangxi Province.

4.7. Tang 湯

Ming xian shi zu yen xing lei gao 名賢氏族言行類稿 (Zhang, Song Dynasty) traces the origin of the surname Tang to Cheng Tang 成湯 (1766-1753 B.C.), the first king of the Shang 商 Dynasty. Tang was adopted posthumously by his descendants and they settled in Zongshan 中山, of Fanyang Xian 范陽縣 in Hebei 河北 Province. A second branch of the Tang family originated from Zuozhou 涿州, Hebei Province. Some descendants in the family include Tang Ying 湯英 who settled in Guilin and Tang Xiong 湯雄 who settled in Liuzhou 柳州. This branch of the Tang family has been settled in Guilin for six generations.

4.8. Fu 傅

According to *Yuan he xing zuan* 元和姓纂 (Lin, 1975) and *Ming xian shi zu yen xing lei gao* 名賢氏族言行類稿 (Zhang, Song Dynasty), the founder of the surname Fu was Fu Yue 傅說. He was a Counselor-in-Chief (Cheng Xiang 丞相) to the Shang king Wu Ding 武丁 (1324-1265 B.C.) and Fu was adopted as his surname from the name of his residence in Fuyen 傅巖, which was located in the present Pinglu Xian 平麓縣 of Shanxi 山西 Province. The family has been prospered in several places, including Ningxia 寧夏, Gansu 甘肅, Hebei 河北, Shandong 山東, and Jiangxi 江西. According to *Fu shi zong pu* 傅氏宗譜 (Fu, 1911), a second branch of the Fu family was traced to Duke Honglie (Honglie Gong 弘烈公) from Jinxian Xian, 進賢縣, Jiangxi 江西 Province. He was headed in the Qing Court as the Provincial Military Commander (Ti Du 提督) of Guangxi Province. After retirement from his official post, his descendants settled in Guilin. Nearly 400 years have been passed and the family has grown to thirteen generations in Guilin.

4.9. Sa 薩

The surname Sa was adopted from transliteration of the Persian character “Shah.” According to *Sa shi zong pu* 薩氏宗譜, the family initially came from the Western

Region. In the Tang Dynasty, the Persians arrived at the capital of Changan 長安 via Silk Road seeking for business opportunities in China. Some married to the Han Chinese. They settled primarily in Beijing, Shanxi 山西, Shanxi 陝西, Hebei 河北, and Guangxi 廣西. More than fifteen generations have been passed for the family and their descendants settled in Guilin.

4.10. Chang 常

According to *Yuan he xing zuan* 元何姓纂 (Lin, 1975) and *Tong zhi shi zu lue* 通志氏族略 (Zheng, 1934), the surname Chang originated from the name of a vassal state, the District of Chang (Chang Yi 常邑), bestowed on a grandson of Kang Shu 康叔 from the State of Wei (Wei Guo 衛國) in the Zhou 周 Dynasty. Chang was adopted as a common surname by the descendants of Kang Shu and they settled primarily in Taiyuan 太原 of Shanxi 山西 and Pingyuan 平原 of Shandong 廣東 Provinces.

A second branch of the Chang family originated from Samarqand, an ancient city located in the present Uzbekistan of Central Asia. Islam was introduced to Samarqand in 711 A.D. In 1220 A.D., Genghis Khan led the Mongol invasions in China and consequently established a large Mongol Empire in Asia. Thousands of soldiers from Samarqand arrived in China to enlist in the army. General Chang Yuchuen 常遇春, for instance, was an eminent official in the Ming Dynasty. He was bestowed the title of the King of Kaiping 開平王. His descendants, Chang Mao 常茂 and Chang Dayou 常大有, later settled in Linguei Xian 臨桂縣 of Guilin, Guangxi Province. Nearly five generations have been passed for the Chang family settled in Guilin.

4.11. Wang 王

The surname Wang came from a prestigious background and branched from several surnames that were adopted by the descendants of royal families or kings. According to *Tong zhi shi zu lue* 通志氏族略 (Zheng, 1934), Wang branched mainly from the ancestral line of Zhou Wenwang 周文王 and Wang Dao 王導, who was the consort to Jin Yuandi 晉元帝 (317-323 A.D.), was the most famous descendant of the family. A second branch of the family came from the lineage of Yu Di Shun 虞帝舜 in the Shang period. The lineage of the Guilin Wang family was traced to Wang Jingxiu 王靜修 from Yueyang 岳陽 of Hunan 湖南 Province. According to ancient sources, during the reign of Qing Emperor Shunzhi 順治 in 1659 A.D., Wang Jingxiu carried shoulder loads of salt on bamboo stick to Guilin seeking better opportunities for living. He decided to settle in Guilin. Nearly 350 years have been passed and the family has grown to twelve generations. The descendants have been prospered in Guilin 桂林, Nanning 南寧, Liuzhou 柳州, Luzai 鹿寨, Yangsuo 陽朔, Yongfu 永福, and Wutong 五通 in Guangxi Province.

4.12. Ding 丁

Ding is a popular Chinese surname and it came from several different sources. In *Xing shi kao lue* 姓氏考略 (Chen, 1985), the surname was traced to the Duke of Ding (Ding Hou 丁侯) during the reign of Zhou Wuwang 周武王. According to *Yuan he xing zuan* 元何姓纂 (Lin, 1975) and *Tong zhi shi zu lue* 通志氏族略 (Zheng, 1934), a second branch of the family's origin can be traced to the surname Jiang 姜 of the ancestral line of Huang Di 黃帝 and it was adopted posthumously during the Zhou Dynasty by the grandsons of Ding Ji 丁伋. The family settled primarily in Shandong Province. A third branch of the Ding family was documented in *Dong li wen ji* 東里文集 (Yang, 1977). The source says: some people who adopted the surname Ding originally came from the northwestern part of China in the Western Region. This branch of the Ding family later settled in Guilin. The founder was Ding Zhenyi 丁振翼 from Longhui Xian 隆回縣 of Hunan 湖南 Province. He was an Iman in Guangxi and his descendants later settled and prospered in Guilin.

4.13. Song 宋

According to *Wan xing tong pu* 萬姓統譜 (Ling, 1579-1971) and *Tang shu zai xiang shi xi biao* 唐書宰相世系表 (Lo, 1934), the surname Song originated from the name of the feudal territory, the State of Song (Song Guo 宋國), bestowed on Wei Ziqi 微子啓, the eldest son of the Shang king Di Yi 帝乙, by Zhou Wuwang 周武王. After the Song was defeated by the State of Chu (Chu Guo 楚國), citizens of the State of Song formally adopted Song as their common surname and settled in Henan 河南 Province. A second branch of the Song family came from the lineage of Song Fuzhi 宋福之 from Taian Xian 泰安縣, Shandong 山東 Province. During the reign of Qing Emperor Shunzhi 順治 in 1649 A.D., he held the post of Pacification Commissioner (Feng Shi 奉使) (Hucker, 1985) was commissioned to assist the King of Annan 安南王 for the administration of Guangxi Province. He later settled in Guilin after retirement. The family and his descendants have been prospered in Guilin for eleven generations.

4.14. He 何

The surname He branched from the surname Han 韓 of the lineage of Zhou Wenwang 周文王. *Yuan he xing zuan* 元何姓纂 traces its founder to Han An 韓安, who resided in the State of Han (Han Guo 韓國), located in Pingyang 平陽 of the present Linfen Xian 臨汾縣, Shanxi 山西 Province. When the State of Han was defeated by the Emperor Qing Xihuang 秦始皇, Han An escaped, changed his family name into He and relocated to Jiangsu 江蘇 Province. The He family later populated the area along the Yangtze and Huai 淮 Rivers which pass through Jiangsu and Anhui 安徽 Provinces. A second branch of the family was traced to the lineage of He Delong 何德隆 from Zhuji Harbor 珠磯港 of Guangdong 廣東 Province. He was a Kung Fu master in Chinese martial art and served in the Qing Court during the reign of Emperor Kangxi 康熙 period.

After retirement from his official post in 171 A.D., he settled in Linguei Xian 臨桂縣 of Guilin, Guangxi Province. Nearly nine generations have been passed for the family and his descendants settled in Guilin.

4.15. Su 蘇

The surname Su came from two sources. According to *Yuan he xing zuan* 元何姓纂 (Lin, 1975), the surname Su belongs to the ancestral line of Zhuan Xu 顛頊 and originated from the place name, Sucheng 蘇城, bestowed on Kun Wu 昆吾 in the Xia 夏 Dynasty. The Su family initially settled in Linzhang Xian 臨漳縣 of Henan 河南 Province and later relocated to Henei Xian 河內縣 of Gansu 甘肅 Province in the Zhou 周 period.

A second branch of the Su family was traced to the lineage of the Duke of Tong (Tong Gong 通公) from Zhili Xian 直隸縣, Hebei Province. He held the post of Chief Commander (Zihui Shi 指揮使) in Baoqing 寶慶 during the reign of Ming Emperor Hongwu 洪武 period. According to *Su shi zu pu* 蘇氏族譜, Tong Gong adopted the surname Su from transliteration of his ancestor's Arabic name Sulaiman 蘇拉瑪尼 and he was also called Su Tong Gong 蘇通公. He later relocated and settled with his family in Guilin after retirement from his post. Nearly 600 years have been passed and the family has grown to twenty generations. His descendants have been prospered primarily in Guilin 桂林, Nanning 南寧, and Liuzhou 柳州 of Guangxi Province.

4.16. Mo 牟

Feng xu tong xing shi pien 風俗通姓氏篇 (Ying, 1985) traces the surname Mo to the lineage of Huang Di 黃帝 of the ancestral line of Zhurong Shi 祝融氏. According to the source, Mo was initially the name of an ancient state which was under the territorial administration of Zhou 周 Dynasty's viscounts who were descendants of Zhurong Shi and Mo was later adopted as a common surname by the descendants of the family and they settled in Shandong 山東 Province.

During the reign of Qing Emperor Jiaqing 嘉慶 period, there were three brothers from the Mo family relocated from Qixia Xian 栖霞縣 of Shandong 山東 Province to Erdi Village 厄底村 of Guangxi Province. They branched into three different families and settled respectively in Guangxi Province, including Liutang 六塘, Erdi Village 厄底村, and Yulin 玉林.

4.17. Du 杜

Yuan he xing zuan 元何姓纂 (Lin, 1975) and *Lu shi* 路史 (Lo, 1936) describe the origin of the surname Du as follows: The surname Du was traced to its founder, Liu Lei 劉累, of the lineage of Tang Di Yao 唐帝堯 (2356-2255? B.C.). He founded the ancient

State of Tang (Tang Guo 唐國), located in Yicheng 翼城 of Shanxi 山西 Province, and later was known as Tang Du Shi 唐杜氏. In the Zhou 周 Dynasty, the State of Tang was defeated by Zhou Chengwang 周成王 and a descendant of Liu Lei was enfeoffed at Ducheng 杜城, located in Xian 西安 of Shanxi 陝西 Province, as the Earl of Du (Du Bo 杜伯). Subsequently Du was adopted as a common surname by his descendants.

During the reign of Ming Emperor Wanli 萬曆 period, a descendant from the Du family relocated from Nanzeng Xian 南鄭縣 of Shanxi 陝西 Province to Guilin. The family and his descendants have settled and prospered in Guilin for generations

4.18. Ha 哈

According to *Zheng zi tong* 正字通 (Zhang, 1671), Ha was adopted as a Chinese surname in the Ming 明 Dynasty and the founder was Hasan Hazik 哈只克 from Hami 哈密 of Xinjiang 新疆 Province. The source further says that Hasan held the post of a Probationary Assistant Guard (Youwei Shibaihu 右衛試百戶) (Hucker, 1985) in the Ming Court and was charged with territorial administrative duties in Guilin. Subsequently Ha was adopted as a common surname by his descendants. Nearly one hundred and fifty years have been passed for the family settled in Guilin.

4.19. Wong 翁

Xing shi kao lue 姓氏考略 (Chen, 1985) and *Yuan he xing zuan* 元何姓纂 (Lin, 1975) trace the lineage of the surname Wong as follows: The surname Wong originated from the name of a vassal state, the District of Wong (Wong Yi 翁邑), bestowed on a son of Zhou Zhaowang 周昭王 (1052-1001 B.C.). A mountain in that area was also named after the surname Wong and known as Wong Shan 翁山. The family initially settled in Qiantang 錢塘 of Zhejiang 浙江 Province.

A second branch of the family was traced to the lineage of its founder Wong Shichang 翁世昌. During the reign of Qing Emperor Kangxi 康熙 in 1667 A.D., he took a trip from Shangyuan Xian 上元縣 of Jiangsu 江蘇 Province to Lingui Xian 臨桂縣 of Guangxi Province. He was attracted by the local scenery and eventually relocated to Guilin. Some descendants in the family were successful business owners in Guilin. The descendants from the Wong family settled primarily in Lingui 臨桂, Guilin 桂林, and Liuzhou 柳州 of Guangxi Province.

4.20. Hai 海

Wan xing tong pu 萬姓統譜 (Ling, 1971) traces the origin of the surname Hai to its founder Hai Chun 海春 who was a Grand Minister (Da Chen 大臣) to Duke Weiling (Weiling Gong 衛靈公) during the Spring and Autumn (Chun Qiu 春秋) period. Hai Chun adopted the surname Hai due to his deep affection for the sea (hai 海). The family

initially settled in the State of Wei (Wei Guo 衛國) and later expanded to Xue Commandery (Xue Jun 薛郡), located in the area of the present southwestern Shandong 山東 and northern Jiangsu 江蘇 Province.

A second branch of the family originally came from Taohua Ping 桃花坪 of Hunan 湖南 Province and relocated to Guilin 桂林 in the early Qing Dynasty. The family has been prospered in Guilin and Liuzhou 柳州 for generations.

4.21. Zhang 章

Gu jin xing shi shu bian zheng 古今姓氏書辯證 (Teng, 1985) traces the surname Zhang to the name of a feudal territory, Zhang 鄆, in the Zhou 周 Dynasty. The feudal territory Zhang was later conquered by the State of Qi (Qi Guo 齊國) and the descendants of the Zhang family removed the radical from the name and adopted the simplified form, Zhang 章, as their common surname. They settled in Nanchang 南昌, the capital of Jianxi 江西 Province.

A second branch of the Zhang family was traced to the lineage of Wan Hongdao 宛宏道 from Danyang Xian 丹陽縣, Jiangsu 江蘇 Province. Wan changed his family name to Zhang when he was married into his wife's family of Zhang household. "Ruzhui 入贅," commonly called for this kind of practice in traditional Chinese society, is a marriage ceremony through which the husband will either combine his surname with his wife's surname to form a joint surname or simply adopt wife's surname by giving up his family name. Thus, their children adopted the surname Zhang 章. The family settled primarily in Yongfu 永福, Liutang 六塘, Guilin 桂林, and Liuzhou 柳州 of Guangxi Province.

5. Library Collaboration, Preservation, and Research

Cooperation and coordination offer an environment of interactive dynamics and distributed efforts from local, state, regional, national, to global level among libraries, museums, associations, and institutions. Thanks for the continual technological advancements in computer technologies, telecommunication, and network connections, libraries can disseminate and exchange information and knowledge at the speed of light regardless of distance or other constraints (Harloe, 1994). With the rapid expansion of the Internet and wireless technologies, opportunities for library cooperation and resource sharing on a global scale are becoming easier, faster and more practical than ever before (Chao, 2003). Libraries are role players in ensuring long-term archiving and preservation of information, through appropriate arrangements with publishers, outsourcing companies and collaborative initiatives with other libraries or institutions that hold major collections in specific subject areas such as local history and Chinese genealogical collections. Cooperative collection management and resources shared by cooperative institutions may be collections, bibliographic data, streaming videos, audio files, electronic databases, personnel, and planning activities. Library cooperation should not be confined solely to formal arrangement, but rather should be viewed in a much broader context of informal

personal interaction and sharing (Seal, 2001). For instance, while library collaboration is indeed about sharing materials via ILL, document delivery, SFX, and collection management, it is also concerned with sharing individual library expertise and experiences through formal or informal personal interactions, joint conferences, webinars, and exchange programs through foreign language holdings, local municipal documents, rare books and manuscripts, and archives. Lately, libraries have also collaborated by sharing purchasing responsibilities, grouping together to obtain discounts on electronic resources and services, establishing mutually supportive online resource-sharing initiatives and librarians teaching abroad exchange programs (Seal, 2001).

As increasing numbers of Chinese Americans have become interested in tracing their roots and family origins, it would seem to follow that libraries should develop genealogical collections and welcome researchers. According to the *Guidelines for Developing Beginning Genealogical Collections* prepared by American Library Association's Genealogy Committee from the History Section of the Reference and User Services Association (RUSA, 1999), "libraries have a responsibility to serve the needs of patrons interested in genealogical research by providing basic genealogical reference materials and how-to-do-it books and by providing access to additional genealogical research materials through ILL or referral." In terms of developing subject-specific collections in Chinese genealogy, the guideline further indicates: "Genealogy collections should include family histories and genealogies of local families; pedigrees and/or compilations of family group sheets of local families; vital records when available; federal and state census for the local community; probate and will records; land records; county, city, and state maps; cemetery records; information on local churches; naturalization records; military records; local newspapers; county histories; and indexes to the preceding items. ... Collections should also include manuals and handbooks of how to do genealogy research." The guidelines clearly address collection development, personnel, access, and fiscal considerations for genealogical services. To address community needs, the document (RUSA, 2006) states "an assessment should be made concerning the ethnic background and countries of origin of the members of the community served by the library in order to determine the scope of the genealogical collection." Following are some recommendations for coordination and resource sharing in Chinese genealogies.

1. Promoting collaboration and teaching exchanges between U.S. and Chinese institutions.
2. Building subject-specific research centers on Chinese family history and genealogy.
3. Pulling expertise together through joint conferences, scholarly publications, online discussions, teaching experiences, and personnel exchange programs.
4. Offering publications of e-books, electronic archives, oral history projects, webinars, distance learning, and microfilm scanning of unique materials for ILL and document delivery.
5. Joining forces on collaborative projects in cataloging and collection management.
6. Providing electronic resource sharing via bibliographic access and online depositories.

7. Developing information literacy programs via online tutorials and digital media guides.
8. Establishing a directory of scholars with their expertise, including scholarly activities and publications in a database to facilitate dialogues and consultations among peers with the possibility of coordination or collaboration to build the subject strength on family history, Chinese genealogy, and overseas Chinese studies.

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