

The Completion of Tai History

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Abstract

This paper investigates Tai History from prehistoric period to Nanzhao Kingdom in order to fill up a black hole of Tai history. The 17 year research reverse engineered to empirically trace of Ahomburanji back to Shiji. Researches of many scholars have been evaluated and properly applied to support the assumption. The results proved Tai establish civilized "Fuxian kingdom" at Kunming known as "Xian Dynasty" prior Chinese Xia, "Zhang dynasty" in 1600 BC and "Xeang or Ailao Dynasty" in 122 BC. Two States, Siam and Mao were found and lasted hundreds of years until Nanzhou Kingdoms. The research also found that Tai and Chinese were "Yin" and "Yang", similar to husband and wife, always sweet and bitter. They finally somehow got divorce but their friendships have still lasted eternally.

Keywords: Tai, Fuxian, Zhang, Ailao, Xeang Dynasty

Introduction

It is no doubt that Thai history originated from Tai, the barbarian Bai Yue in the view of Chinese. Tai people referred to the population of descendants of speakers of a common Tai language. There were many Tai tribes such as Shan, Tai, Zhong, Luo, Hou, Lao, Min, Dong, Viet and much more that lived peacefully together in eastern China. However they sometimes kept invading each other as a natural rule of survival. We had shared the same friend and foe with the Chinese for a long time. During Xia, Tai might be subordinate but ruler class during Zhang and finally mixed and split during Zhou.

The words Fa, Fu, Phia (Yimrewat, 2001), Pya, Pra have the same meaning for Tai lord. From past to present Thai people have always believed in Pra-Sri-an or Fa-Xi-an and we all are descendants of Faxian. If Thai can either survive for 80,000 years or keep fighting until the world ends we all have to go back to Fa-Xi-an. People lived peacefully; no criminals or sinful people existed there. However until now we still haven't known where Fuxian kingdom is.

Tai Migrated from Java to Mainland then settled down in Yunnan and Sichaun

Previous researches concluded split opinions regarding Tai history, one moving down from Altai Mountain and the other migrating up from Indo peninsula and then lived in Sichuan. The first theory had many supporters such as William Clifton Dodd and Khunwichitmatra. Tai living in Sichuan also had more supporters such as Terrien de la Couperie, Prayadumrongrachanuparb, Praya-Anumarn-rachathon, Archibald Ross Colquhoun, E.H. Parker, Wolfram Eberhard, Frederick Mote, Jit Poomsak, Huang Weikhun (Chaipotha, 2003) and others. The supporting evidence comprises Tai language, culture, tattoo, stilt house, boat vessel and excavated relics Yunnan and Sanxingdui including Mawangdui with a heroine Lady of Tai, Xin Gui. More over Yunnan was also a possible resource of tin for bronze casting in Sanxingdui and Yin ruins (Yang, 2008).

Tai migrated from Java seemed to have stronger support since the belief based on basis of similar Dai-Kadai language as well as affirmative evidence of blood group comparing to Indonesian. This theory also had many supporters such as Benedict, Quaritch Wales, Chin Yudi and group of doctors such as Sud Xeangwichian, Somsak Pansomboon, and Prawes

Wasi.

The excavation at Kanchanaburi, Thailand, by H.R. Van Keekeren, a Holland archaeologist, during the World War II disclosed Paleolithic rock tools and bones similar to the one in Java and Peking (Rungsirixeanrat, 2001) led to the assumption of being the same ancestor. After settlement in Suwannabumi for thousands of years, Tai moved northward and ended up in Yunnan. Tracing Tai Kadai back to Austronesia or Austro-Tai language family including O1 Y DNA indicated that Tai lived in Yunnan long times ago. Hence the upward migration was possible unless we stayed on the same mainland, "Sundaland" before accidentally split in 9,000 BC (Lee and Clontz, 2012). The other possible theory that Asian migrated from South Africa is still valid since both theories relies on the fact that Tai lived in Yunnan long time ago and shared the same Tai -Kadai language with Indonesian.

Xi (Xian) Dynasty

Nowadays many Tais still believe in a myth about the first Tai couple named "Pu-Zhanga-Xa and Ya-Zhanga-Xi" who headed to the opposite direction but finally met and fell in love. A clever Lady Xi asked Xa what was the most darkness and lightness. Xa had thought for 10,000 years and finally asked Pra-in, a god, for help. He then answered Lady Xa that the darkness and brightness was in our mind. Lady Xa happily accepted Xa's marriage proposal. However another myth said they lived on the opposite side of the same Lake and grew vine trees until the vines somehow tied up. They then got married and settled down. If the story of Lady Xi and Faxian were true, there would be a Xi or Xian Kingdom near the Lake at Yunnan. Dodd wrote that the Tai had been "fixed resident in China, living under stable governments which endured for millions" before the Han arrived; were first recorded in Chinese text in north western Sichuan in 2200 BC (Baker, 2002).

In 1996 a Chinese diver, Geng Wei, accidentally found a strange phenomenal under Fuxian Lake. To find out if there was something hidden in the calm water of the lake, a Chinese submarine archaeology team and Yunnan University carried on surveys and with advanced use of detectors, discovered lots of blocks scatter on the lake bottom, stone that formed a wall screen on a sonar display along with various flag stones (Sutherland, 2015). Sonar scans and analyses of experts estimated the scope of the area approximately 2.4 to 2.7 square kilometers. Additionally eight main buildings were found, all under water, including a round, colosseum-like building with 37 meter wide base and a gap to the northeast and two large high buildings with floors, similar to the Mayan pyramids. The objects included marks the scientific team said resemble to I-Ching (Patrick, 2014), the divination Book of Changes written during western Zhou.

The name Fuxian was coincidentally similar to the myth king Faxian of Thai. The name "Xi" could also referred to Tai heroine grandma "Xi" and grandpa "Xa" who were the first Tai couple. Austronesia language indicated that Tais settled in Yunnan region at least 10,000 BC. The submerged relics under Fuxian Lake emphasized that Tai Fuxian king existed in Yunnan long time ago. Faxian or her lineage might also be the first Chinese king "Fuxi, the heavenly king" of China mentioned by Sima Chien in Shiji. If Fa-xi or Fu-xi existed Tai and Chinese would have had the same king and it proved we live together long times ago.

Tais during that era believed in a golden spider, "Gao-Kum", weaving and extending her web to survive peacefully. Regarding to Ahomburanji Chronicle, Three Tai Zhangfa princes, borne from yolk, were sent for new land exploration (Lertleomsai, 1999). The first prince normally remained at Fuxian as the heir inherits. The second prince, Faxi, with assistance of a heroine, Nuwa, might head northwest to mythological Kunlun. One day they set up two separated piles of fire, and the fire eventually became one. Under the fire they decided to become husband and wife. They then moved northeast to join previous Tai migration at Pan-Pau Village and established "Xian City". Excavation of "Pan-Pau" (Woradilok, 2004) or "Pan-Po"

village (Pan means spin or mold) ", 5 km from Xian, with a woman buried in one of three section of the property, proved that non-Chinese existed in Xian 6,700 years ago. Many remaining unidentified pyramids especially the world highest one that Chinese government has endeavored to conceal somethings still exist and waited for further excavation. Since many Tai important words such as river, earth, troop, rice and so on always begin with a woman or mother, it is confirmed that Tai respects woman as a leader. With the same assumption, there might be Tai heroine buried inside such pyramids in Xian.

The third prince might move northeast to the upper region of Yangzi and Yellow River and then found "Shan State (nowadays Shanxi and Shandong)" in which capital is "Pau" or "Po". They lived peacefully with other barbarians. In 1600 BC they helped Zhang Tang, Tai Xi's offspring, raise a troop from "Pau" to defeat the last Xia king and built the Zhang Empire at "Yin".

Prior to Xia Dynasty, Fan Chu boasted "All the affairs of the five Emperors and the three Dynasties and the theories of the Hundred Schools of Philosophy are known to me" (Watson, 1958). Those five great emperors; Yellow Emperor, Zhuanxu, Emperor Ku, Emperor Yao and Emperor Shun, existed somewhere in Xian, Nu'wa or Tai (Shennong) Dynasty. Emperor Yao and Shun, whose reigns extending from 2357 to 2205 BC, are regarded as the golden age of China (Herbert, 1909). Oral tradition told that king Shun was a legendary leader of ancient China and lived sometime between 2294 and 2184 BC.

Sima Chien referred to Yao and Shun's conducts via Mohist School that their students honor the emperors and spoke much of their virtuous actions, saying "The foundation of hall of Yao and Shun were three ch'ih high with three steps of earth leading up; their halls were roofed with untrimmed thatch and their timbers and rafters were untrimmed. These emperors ate from earthen plates and drank from earthen bowls. Their food was coarse grain with a soup of greens. In summer they wore clothes of coarse fiber and in winter the skin of deer" (Watson, 1958).

Xia Dynasty

The Xia dynasty is the first dynasty in traditional Chinese history. It is described in ancient historical chronicles such as the Bamboo Annals, the Classic of History and the Records of the Grand Historian. According to tradition, the Xia dynasty was established by the legendary Yu the Great after Shun. Yu was a legendary ruler in ancient China famed for his introduction of flood control, inaugurating dynastic rule in China by establishing the Xia Dynasty, and for his upright moral character. The Xia-Shang-Zhou Chronology Project commissioned by the Chinese government in 1996, concluded that the Xia existed between 2070 and 1600 BC.

The tradition of tracing Chinese political history from heroic early emperors to the Xia, and on to succeeding dynasties, comes from the idea of the Mandate of Heaven, in which only one legitimate ruler exists at a given time. Although the Xia is an important element of early recorded Chinese history, reliable information on the history of China before 13th century BC can only come from archaeological evidence, no record of Tai status were found in Xia period. Only ancestors of Zhang Tang were mentioned by Sima Qian's Annals of the Yin which began by describing the pre-dynastic founder of the Shang lineage, Xi (Xie) who helped Yu the Great to control the Great Flood and for his service to have been granted a place called Shang (Zhang) as a fief. Zhang, a Tai word, mean dawn referring to Pau City, a place in which Xia people could firstly see sun light before others.

Zhang Dynasty

The Zhang or Yin dynasty, according to traditional historiography, ruled in the Yellow River valley in the second millennium BC. The Xia-Shang (Zhang)-Zhou Chronology Project dated them from 1600 to 1046 BC. The dynasty found by Zhang Tang, a Tai leader from "Pau" city in Shandong (Woradilok, 2004). The name Yin is used by Sima Qian for the dynasty (Watson, 1958). In Japan and Korea, the Zhang are still referred to almost exclusively as the Yin dynasty. Sima Qian also relates that the dynasty itself was founded 13 generations later, when Xi's descendant Tang overthrew the impious and cruel final Xia ruler in the Battle of Mingtiao. It was obvious that the first five kings began with Tai such as Tai Yi, Tai Ding, Tai Jia, Tai Geng and Tai Wu. Some scholars claim Tai mean Ta (great) but Sima Chien mentioned Ta-Tai as Tai the elder (Watson, 1958).

Excavation at the Ruins of Yin (near modern-day Anyang), which has been identified as the last Zhang capital, uncovered eleven major royal tombs and the foundations of palaces and ritual sites, containing weapons of war and remains from both animal and human sacrifices. Tens of thousands of bronze, jade, stone, bone, and ceramic artifacts have been found. The Anyang site has yielded the earliest known body of Chinese writing, mostly divinations inscribed on oracle bones-turtle shells, ox scapulae, or other bones. More than 20,000 were discovered in the initial scientific excavations during the 1920s and 1930s, and over four times as many have been found since. The excavation at Yinxu found a woman military leader named "Hao" or "Fu Hao", Zhang king Wu Ding's wife.

The inscriptions provide critical insight into many topics from the politics, economy, and religious practices to the art and medicine of this early stage of Chinese civilization. Even Zhang kings themselves also asserted their social supremacy by acting as the high priests of society and leading the divination ceremonies especially to the god "Zhang Di" who in their beliefs was responsible for rain, wind and thunder. The Zhang kings were referred to in the oracle bones by posthumous names for ten celestial stems. The names started with Tai (Da-greater clans), then Zhong (middle clans), Xiao (lesser Chinese Clans), Pu (outer Mountain Clans), Zu (Ancestors) and some obscure names. The Fang (Tibet) people who often kept fighting with Zhang and finally being defeated implicated that Sanxingdui might be Zhang vassal state.

Tai Ahom Chronicle, Ahomburanji, mentioned in Fa-Kwan-Meong (Lertleomsai, 1999), cited the first godly king "Fa-Pen-Mid" who would come down to establish nine celestial states (Fa-Gao) or the extended ninth states. Sima Chien always referred Tai barbarians as nine tribes multiplied to eighty one and somehow complete one hundred as Bai Yue. Lertleomsai's explanation of Fa-Pen-Mid as a rainbow in the east or light of the dawn (Zhang) implied that Zhang-Tang might be the same one as Tai godly king. However a TV interview of Chatip Nartsupa who participated in Fa-Pen-Mid Preaching activity of Tai Ahom in late afternoon implied Fa-Pen-Mid was Twilight color and he might be the first Tai king Faxian. The kingdom of Fa-Pen-Mid had a magic grass, "Ya'-ya" or "Ya-Jop-Xeang", grown from the spider Gaokum feces after her frozen death. Then the northern Zhang blew downward wind that turn into human but firstly died because of no Ya'-ya provided.

Zhou Dynasty

Woradilok's History of China said Ji clan was the third generation of Huangdi, the agriculture god. After Ji clan moved to Xian due to bordering conflict with western Rong and Di, their kingdom grew up very fast. Zhou army defeated many barbarians also threatened Zhang dynasty. The Heqin tradition between Zhang princess, Tai-Ren, and king Jili was set up to mitigate conflicts. Their son "King Wen" also married a Tai princess named Tai-Si and

had ten sons including king Wu who dethroned the impious and cruel final Zhang king and established Zhou dynasty.

At the end of Zhang there were few bloody wars. Di Xin, the last Zhang king, is said to have committed suicide after his army was defeated by Wu of Zhou. Legends say that his army and his equipped slaves betrayed him by joining the Zhou rebels in the decisive Battle of Muye. According to the *Yi Zhou Shu* and Mencius the battle was very bloody. The classic, Ming-era novel *Fengshen Yanyi* retold the story of the war between Zhang and Zhou as a conflict where rival factions of gods supported different sides in the war. After the Zhang were defeated, King Wu allowed Di Xin's son Wu Geng to rule the Shang as a vassal kingdom. However, Zhou Wu sent three of his brothers and an army to ensure that Wu Geng would not rebel. After Zhou Wu's death, the Zhang joined the Rebellion of the Three Guards against the Duke of Zhou, but the rebellion collapsed after three years, leaving Zhou in control of Zhang territory.

Hence the bloody war pushed conservative Tai, especially Tai Yai or Shan, downward. Tai Yai chronicle, "Pokpum-kreu-meongTai", claimed Tai ancestor migrated from north bank of Zhangjiang (Yangzi) River 3,000 years ago (Witayasakpan, 2001). Shan migrated down to south of Kunming and settled down at the valley of Irrawady and Salween, establishing "Xi-Pau (western Pau) State" about 5th century BC which mentioned by Dodd and Manug Htin Aung (Sumitra and Kasetsrri, 2005). The word "Xi-Pau" were somehow related to previous Pau city and Pan-Pau village in Xian. The other Tai assimilated with Fang and Qiang, established Zhangzhung kingdom in 500 BC which lasted longer than a thousand year. Tai Kadai language mentioned by many scholars pointed out the same original place of Tai language movement start from Zhuang community.

The Zhou dynasty was a Chinese-Tai dynasty that followed the Zhang and preceded the Qin dynasty. This dynasty lasted longer than any other dynasty in Chinese history because of its refinement dynasties referred by Sima Chien in chapter one of *Shiji* as; "It is that the dynasties of the past was characterized by a particular virtue, good faith for the Xia, piety for the Zhang, and refinement for the Zhou, and that as each dynasty declined this virtue devolved into a fault-good faith into rusticity, piety into superstition, and refinement into hollow show- requiring for its correction the next virtue in cycle" (Watson, 1958).

During the Zhou Dynasty, centralized power decreased throughout the spring and autumn period until the Warring States period in the last two centuries of the Zhou Dynasty. In this period, the Zhou court had little control over its constituent states including Tai previous Zhang that were at war with each other until the Qin state consolidated power and formed the Qin dynasty in 221 BC. The Zhou Dynasty had formally collapsed only 35 years earlier.

This period of Chinese history produced what many consider the zenith of Chinese bronze-ware making. The dynasty also spans the period in which the written script evolved into its almost-modern form with the use of an archaic clerical script that emerged during the late Warring States period. Xia political philosophy was promoted by the Confucian school in the Eastern Zhou period, later becoming the official position of imperial historiography and ideology.

Wu State

According to Sima Qian, Tai-Po, the eldest son of King Tai of Zhou, was the founder of the State of Wu. He had two younger brothers, Zhong-Yong and Ji-Li. The King of Zhou wished to make his youngest son Jili to inherit the reins of power, so Tai-Po and Zhong-Yong traveled southeast and settled in Meili in present-day Jiangsu province. There, Tai-Po and his followers set up the State of Wu, and made Meili its capital. Tai-Po's grandnephew, King Wu of Zhou overthrew the Shang Dynasty and started the Zhou Dynasty. During his reign, Tai-Po developed irrigation, encouraged agriculture, and dug the Canal Du. When Tai-Po died; he

had no heir and passed the throne to his younger brother Zhong-Yong. Tai-Po is also customarily known as the propagator of all people with the surname Wu.

In 506 BC, Wu launched a surprise attack and occupied the capital of Chu. Afterwards, Wu was briefly the most powerful nation and turned to other campaigns, defeating the State of Qi in 484 BC but later threatened by an upstart state to its own south, Yue; Chu then aided Yue's rise as a counter to Wu. Although Wu won a major victory against Yue in 494 BC, it failed to completely subjugate it, in part because of Yue's timely bribing of an important Wu minister and sent two beautiful ladies "Sai Xi" to seduce and sedate the king Fuchai. Wu accepted the timber from Yue and incorporated into the "Gusu Tai Palace" (Cohen, 2010) which means "I always have a fight with Tai". While Wu was engaged in a military campaign in the north, Yue launched a surprise attack on Wu in 482 BC and conquered the capital. Over the next decade, Wu was unable to recover and Yue absorbed the state in 473 BC.

Yue State

Yue was a state existed during the of Zhou dynasty. Its original capital was Hui-Chi (Watson, 1958) or Hwuy-k'e (James, 2013). Sima Chien recorded that "Gao Jian, was the descendant of Yu and the grandson of Shaokang of the Xia. He was enfeoffed at Guaji and made his ancestral sacrifices to Yu. The Yue tattooed their bodies and cut their hair short..." (Peter, 1990). After his conquest of Wu, the Kings Gaojian moved their court north to the city of Wu named "Langye". Many Tai heroines such as the beautiful Sai-Xi, Zheng Dan and the swordswoman, Yue Nü (Cohen, 2010). One favorite theory at the moment is that Yue people were ancestral to the various Tai speaking populations (Henry, 2007). In 333 BC, Wu Jiang attacked Chu but failed then costed disaster to Yue. Some Tai Wangs declared independent but other retreated south and westward.

Example of those were Madam Tai-Lue, Ya-Kum-Deang, leading Tai-Lue to "Sherli" nowadays Guizhou in 256 BC (Jiranakorn and Srettakul, 1999) while Madam Tai, Yayoi (Grandma Yoi) helping Tai migrate to Kyushu, Japan. Wet water rice field and tattoo were introduced to Kyushu. Another black Tai, Pya Wulu, led Tai westward and during caravan rest, the leader follow the golden deer and finally found the new land called "Guang or Guanghan (Guanghan means the deer turns around)" before moving further to Chiangrung a hundred year later. Many Years later the city extended to Guangxi and Guangdong.

Zhangke State

The defeat of Qin caused Tais move downward to Zhangke and Dian area. The Zhangke or Yelang kingdom is the previous Fuxian kingdom but her capital moved up to Zhangke River. By the second century the territory was much smaller due to many states existed as mention by Sima Chien in Shiji. The state ruled by a Daotong who might be a native Lao and believed to born from bamboo stalk. It was not sure between Dian and Yelang who own the Fuxian palace before being submerged to the bottom of Fuxian Lake. However the two King, Zhanqiang and Zhangke were joke by Han when asked which kingdom was bigger between his own and Xian. Zhangke sometimes had conflicts with nearby states such Panyu, Cangwu and Zhangsha. During 130s BC Yelang controlled a large population, given its reported capability of fielding 100,000 crack troops (Wade, 2009). Additionally Mawagdui excavation proved a heroine Lady of Tai, Xin Zhui, existed before 168 BC.

Xeang Dynasty or Ailao Kingdom

While Qiong was irritated by Western Han in 126 BC, Fa-ngao, the last ZhangFa, was looking for a new land. With assistance of Pu-Kingkum (Lertleomsai, 1999) or Daotong, he found "Qiongkreu" at Dali, establishing "Ailao Kingdom" in 122 BC. All rulers had their

names started with “Xeang” which means daylight. Figure 1 shows their families while figure 2 indicates cities.

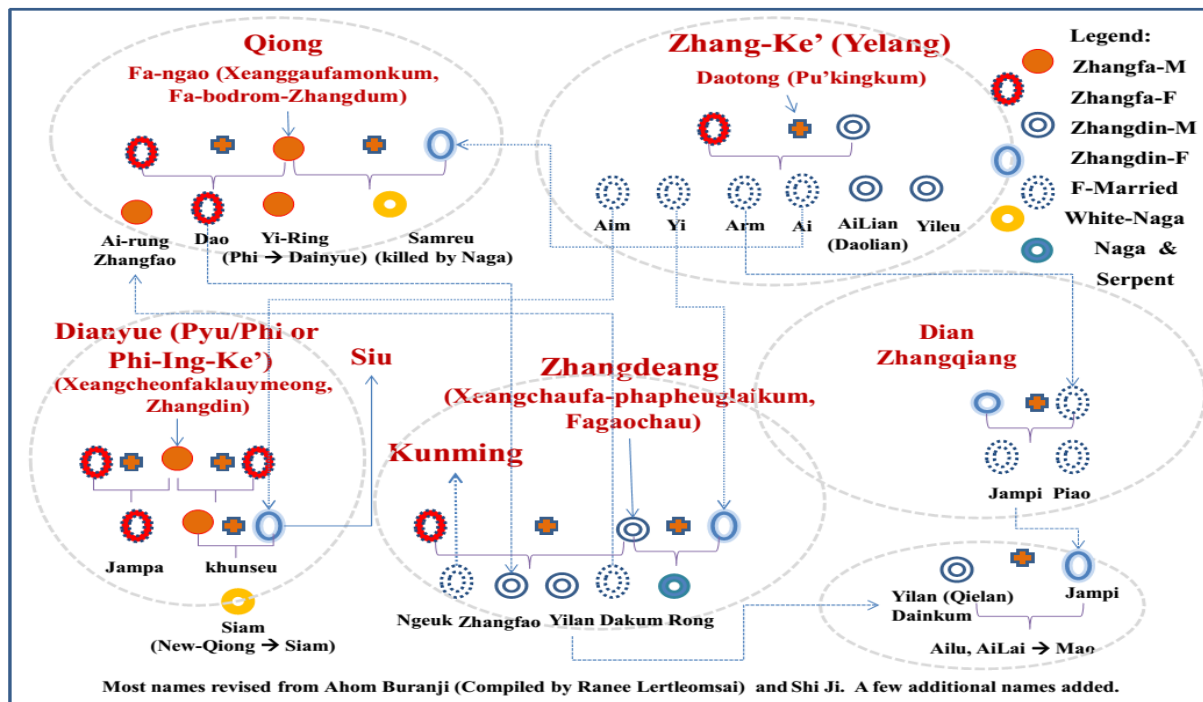


Figure 1 Xeang Dynasty
Source: Lertleomsai (1999)

The divination still existed in the form of "Seu-Meong" but new tradition of “ReakKwan-PaoMing” was also introduced. Although words “Ming” and “Kwan” existed long time ago, it was likely that “Ming” referred to a nomadic leader Kunming mentioned by Sima Chien, who probably was a son in law of Zhang-Deang while “Kwan” might be another Fang or Pyu tribe who married to Zhang-Din’s daughter and became influent at that time. The two famous Khuns were called in front of the king during the enthronement ceremony of Ailao. By the end of that year four Chinese convoys were sent there after Changchien got back from Bactria and told the Emperor Wu Di that there was a southern silk road to Indus via Chu. The Han got nothing but Tai however sent engineers to help Han construct Kunming Lake in Xian (Yang, 2008) without knowing that the lake was a plot. Around 114-115 BC, Zhang-Deang, another Tai Zhang, who gave away Dali area to Fa-ngao, felt unfair since Ailao stopped paying tribute of elephants. The conflict rose up to war. Zhang-Deang used Naga (Serpent) to build dams and attacked with water but Zhang-Dum managed elephants and logs to block turbulent stream. Nobody won however again with help of Pu-kingkum, the dispute was settled down.

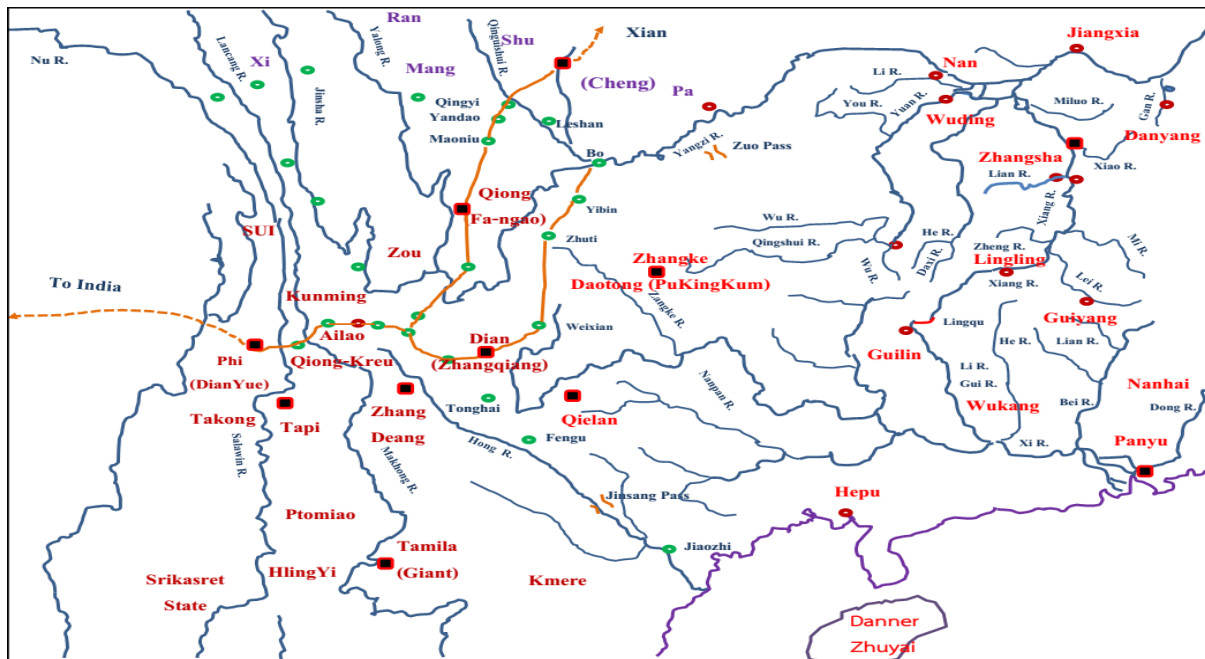


Figure 2 Cities during Ailao Kingdom

Source: Compilation of SSR (Bin Yang) and Shiji (Sima Chien)

Their children were intermarried and lived happily until the war with Han broke out. Around 107 BC, Tai Youngblood began exploration of new land. Lengdon and his nephews, Ai-loo and Yi-Lai, with help of Kunming attacked Tapi and established Mao for Khunlai and Hee for Khunloo before extending the kingdom to Pong two centuries later as supported by a British captain (R B Pemberton), a British Scholar (Phyare), Huang Huikun and He Ping (History Professors at University of Yunnan). The settlement year around 107 BC was an approximation of three Asian sources, A History of Tai Yai (Sumitra and Kasetsrri, 2005), Tai chronicle: "Kruemeong-Gumeong" (Yun and Witayasakpan, 2001) and Arun Rong Fa, "Shan" (Katetech, 2005). Finally Lengdon was assigned to govern Phi (Dianyue) after previous Zhang died without royal heir to success the throne. With help of Ya-Xeangfa and Lao-klee, Lengdon was a great king and sat in Tai-Ahom heart until now.

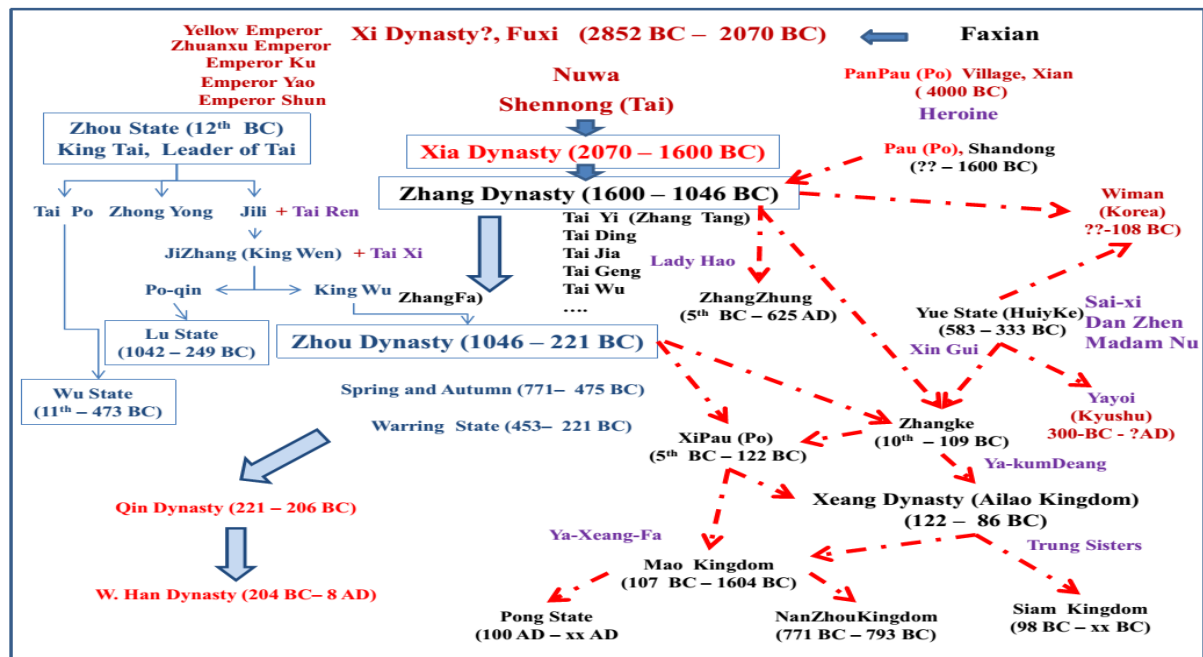


Figure 3 Summary of Tai Dynasties from Xian until Nanzhou kingdom

In 99 BC, Han launched a surprise attack to Ailao at Kunming Lake with naval forces trained in Zhangan twenty years earlier. Tai had been well prepared with help of Samreu, the third son of Fa-ngao who finally died by Nagas. During the night fight, the silver teeth stayed guard the city in order to fake Han army with their shiny teeth while Tai golden teeth using the same tactics to lure Han troop to the trap zone. Then the intended outflow of turbulent water from the destroyed dams swept Han army away but Tais still survived because of dry "NumTao" or Calabash grown by Lao-Klee and Falan as a life jacket.

Many Tai dyed their tooth black in order to sneak at night southward to a new land. The migration led by two Nagas, millennium and centurion Naga, that kept fighting just for half piece of elephant and porcupine during starvation of migration still has been a myth among Asians. After the war Tai in Asian believes that their ancestors were born from Numtao fruit. The growing region of Calabash at head of Hong River was called "Hou-Tao" including the previous area around head Hong River in northern Vietnam. Between Wind and Cloud (Yang, 2008) and many sources recorded Lien Tao or Dao lien revolted in 86 BC but failed. In 46 AD there was another record of two Trung sisters' rebel in Guilin area which caused a lot of casualties to eastern Han. The two brave ladies are still Vietnamese warriors nowadays.

Discussion

Similarities were found that Tai and Chinese originated from the same heavenly god Faxi or Faxian. The kingdom was likely to locate at Fuxian Lake and extended to Xian. Both unidentified pyramids required further investigation. Panpau village near Xian indicted Tai heroine custom which implied Tai Yin tradition, not Chinese Yang. Prior to Xia Dynasty, at least we know that five great emperors; Yellow, Zhuanxu, Ku, Yao and Shun, existed some periods among Xian, Nu'wa and Tai (Shennong) Dynasty. They required further research including the question if Tai were subordinated to Chinese during Xia.

During Xia period, Tai had no actions but during Zhang there was linking evidence in name of "Pau (Po)" city found by Zhang offspring to "Panpau" during Xia period as well as "Xipau" of Shan state. Other similar names such as Faxian and Lady Xi and Xian and lady Sai-Xi (Sai or Chai means beauty) in Yue indicated a heroine. The name Yin dynasty means that Tai as a Yin was a leader while Chinese as Yang was subordinate. They seem always

opposite but likely to be friend and foe or sometimes husband and wife. Some ancestors of Korean and Japan might be considered as their children (Woradilok, 2004). Table 1 illustrates Tai and Chinese Yin and Yang which can be considered either opposition or unity/ Duality depending on point of views.

Table 1 Analysis of Yang and Yin

Description	Yang (Chinese)	Yin (Tai)
Nature	Sun	Moon
Gender	Male (Son)	Female (Daughter)
Marriage	Stay with Male	Stay with Female
Orientation	Shaded	Un-shaded
Hill	North (Sunny) Side	South (Dark) Side
River	South Bank of River	North Bank of River
Behavior	Open, Covert	Covert, Conceal,
Symbol (Taichi)	Chi (Chinese)	Tai
Dynasty	Referred Xia but only Ji or Chi	Zhang
Surname (During Zhou Dynasty)	Ji or Chi (Chi means Chinese? but sound closed to Xi as well)	N/A (Descendant of Xi but preferred being called "Tai + name")
Religion	Xia Tradition	Supernatural Divination, Black magic

During Zhou Dynasty, It is worth to mention surname "JI" created by conservative Chinese to differentiate himself from Yin or Zhang. Zhang however as a master did not care about surname but prefer to be called Tai plus single name. New scholars such as Daoism and Confucius applied both Yin and Yang to symbolize "Tai-Chi". Yin and Yang can be thought of as complimentary (rather than opposing) forces to interact to form a dynamic system in which the whole is greater than the assembled parts. Accordingly everything has both yin and yang aspects (for instance, shadow cannot exist without light). Either of two aspects may manifest more strongly in a particular object, depending on the criterion of the observation. Korean who lived next to Shandong at that time took both aspects as Taichi for his national symbol. Furthermore Korean Chinese numbers shown in Table 2 proves that we, Tai, Chinese and Korean lived together as a single Zhang nation. Since Korean was closed to Zhang than Chinese, Korean numbers were more similar to Tai than Chinese.

Table 2 Comparison of Korean Chinese and Tai numbers

Item	1	2	3	4	5	6	7	8	9	10	20	30
Chinese	Yi	Er	San	Ssu	Wu	Liu	Qi	Ba	Jiu	Shi	Er Shi	San Shi
Korean	IL	Ee	Sam	Sa	Oh	Yuk	Chil	Pal	Gu	shib	Yishib	Samshib
Tai	Ai	Yi	Sam	Si	Ha	Hok	Ched	Pad	Gou	Sib	Yisib	Samsib

During Zhou Tai and Chinese were assimilated as Yin and Yang, there still were some conservative group such as Wu and Yue that preferred "Yin" but some Chinese preferred "Yang". The I-Ching marks underneath Fuxian Lake not only confirmed Tai migration to Zhangke and Dian but also emphasized divination practice of Tai. The end of Wu led to dispatch of Yue to Korea (Wiman), Japan (Yayoi), Nanyue, Zhangke and Ailao (new Xeang Dynasty). Then two more states, Mao and Siam were found and confirmed by two Roman diplomats in 90 AD and 124 AD. In order to keep its capital names Qiong and Qiong-Kreu, the new capital of Siam might be named as "Qiong" and located at Ban-Qiong in nowadays

Khonkan province, Thailand. Tai kingdom lasted until Nanzhou but finally split into small states until nowadays. Figure 3 graphically concludes Tai dynasty beginning from Xian until Nanzhou kingdom. It should be noted that there were many Tai heroine and the excavation proved Tais respect a woman hero. Finally It is also worth to mentioned Tai three dynasties, Xian (Twilight), Zhang (Dawn) and Xeang (day Light) coincidently complete diurnal period.

Conclusion

The study concludes that both Tai and Chinese shared the same heavenly god, Fa-xi or Fu-xi as "Xian dynasty" at Fuxian Lake. Two more Earthly and Tai dynasties, Nüwa and Shennong, required further study. Tai might be subordinate during Xia but the conqueror during Zhang. Tai as a "Yin or black" while Chinese as a "Yang or White" seems always opposite but likely to friend and foe or sometimes husband and wife.

During Zhou they were assimilated as Yin and Yang but some conservative group still disagreed and preferred separate settlement. The end of Wu led to dispatch of Yue to Korea, Japan, Nanyue and Zhangke. Xeang Dynasty or Ailao still followed Zhang piety with Tai religious influenced by Seu-Meong. However new tradition, "ReakKwan-PaoMing", was introduced here. Two more states, Mao and Siam were found consecutively. Tai kingdom lasted until Nanzhou but finally split into small states until nowadays.

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