

# **THE IMMIGRATION OF MOSLEM DESCENDENTS OF NORTH-AFRICA**

## **FROM THE PHILIPPINES TO MAINLAND CHINA**

### **INTRODUCTION**

Moor was a minority from Northern Africa in the Middle Ages, Moro is an appellation for the Muslim in the Philippines, Southeast Asia, and Hui nationality was a new minority which appeared in China after Yuan Dynasty. Except for their common belief-Islam, there is no association among them.

During the summer of 1988, travelling all over the eleven provinces of China, I interviewed many Chinese descendants of the Eastern King of Sulu to collect material for my master's dissertation. "The Eastern King of Suluk Island and the Hui Communing of Bei Ying". At that time, Xuan Anwen, the sixteenth-generation grandson of the East King, who was the chairman of Peoples Political Consultative Conference in Gulou area, Kaifeng, Henan Province, said to me: "It is said that our ancestors are Moros from the Philippines, before they came to the Philippines, they were Moors from Africa ". I just smiled to answer what he said, and I thought this was only a fantastic story, just like the Arabian Nights.

Five years later, I looked up hundreds of reference books and some data relating to this problem, and began to reflect on it quietly and earnestly. Instead of regarding it as a strange story, I got more and more convinced of its truthfulness.

### **PART I THE ORIGIN OF MOORS**

The western researchers have done a lot of research work in the history of Moors on which they are in agreement. Let's look at some records:

"Moors a vague term generally used to indicate the Muslim inhabitants of Spain during the Middle Ages. It may also refer to the North African Arabs in general, to the Arab townsmen of northern Morocco and western Algeria, especially those who claim descent from the Moors of Spain, or to the inhabitants of the modern state Mauritania. The word "Moor" is derived from the Latin Maurus, probably the Latinized form of a native name" (1)

"Moor is an imprecise term that has been used to denote various peoples of North Africa, Spain, Sri Lanka and the Philippines and of Muslims in general. The Latin word Maurus was applied by the Romans to the inhabitants of Northwestern Africa (Mauretania).

Its usage was revived by Europeans to denote the North African Berbers and Negroes who were converted to Islam by the Arabs in the 7th century.

When the descendants of the Moors, settled in the Iberian Peninsula in the 8<sup>th</sup> century and intermarried with the Iberians, they too came to be known as Moors. The art and culture of their Iberian civilization is still referred to as Moorish. Gradually expelled from Spain beginning in the 11<sup>th</sup> century, many settled again in northern Africa and continued to be called Moors by Europeans. The term was also applied to Muslims encountered by Portuguese and Spanish explorers in Ceylon and East Asia." (2)

"Moors are Mauritians, who reside in the open and smooth area of the Sahara Desert. In addition, some Moors live scattered in Senegal and Mali, Mauritania's neighboring countries, who are the mixed blood of Berber, Arabian and black, and have a population of Islamized, speak Arabian and regarded as Baidan, are nomadic people, and they travelled all over the world, in their nomadic life.

Because of the large scale migration, conquests by other nationalities and for other complicated historical reasons, the modern Moors have different communities and tribes."(3)

"Moor (Mauri in Latin, coming from Greek CMauros'-black) is an appellation to Mauritanian natives by ancient Romans. In the Middle Ages, it was an appellation to Muslims (most in the townspeople in Iberian Peninsula) and the western area of north Africa by western Europe. This appellation is also used by Arabians in colloquial expressions.

Some of modern Mauritians are called as Moors."(4)

There are records about Moors in many books, which are similar to the above quotations.

Simply, "Moor" ("Moro" in Spanish), coming from Latin "Mauri" and Greek "Mauros", is an appellation to the community or nationality which is formed by the mixed blood of Arabians residing in Northern Africa, Spanish, Berbers (the Africa natives) and blacks, who believed in Islam.

The term "Moor" was originally used by the Spanish, implying discrimination to a degree - "Mauri" in Latin means "wilderness", "Mauros" in Greek means "black".

In 647, shortly after Muhammad founded Islam, persecuted by natural religions, "sage informed his followers: Please scatter all over the world and Ala will make you together soon". The followers asked "where is the place to go, sage pointed out the Abyssinia" (5). Afterwards, Muhammad's successors commanded troops to cross the Red sea and occupied almost all of the territory which belonged to Berbers. So that Northern Africa was rapidly Islamized. Introducing Islam, Arabian language and culture to its own nation, Berber also learned armed expansion just like Arabians. At the beginning of 9th century, they occupied Spain in the name of religion, so Moor is a conquering nationality instead of a conquered one. Moors created the famous "Andalucía Civilization", and the Arabian digits from zero to nine are one of its achievements. But to the Spanish, it is a shame of subjugating its nation, so they called the conqueror "Moors", and referred to "Andalucía Civilization" as "Moorish civilization", meaning that Moors were barbarous people and what they created was a barbarian culture. The Spanish bitterly hated the Moors so that Pope Alexander II declared in 1063: "We will pardon whoever struggled with Spanish Muslim" in the movement of Christians recovering their lost territory. (6)

The mixing of Arabians Berbers and other ancient nations produced a strong nation in the Middle Ages, which was accomplished by forced immigration and conversion to Islam, It is similar to the formation of Chinese Hui. This new nation "speak Arabian, wear Arabian clothes, believes in Islam, regard themselves as Arabians, and are called Moors or Arabian Moors"(7). They established their state power in northern Africa, such as Morocco(788), Algeria(761), Tunis(800) and later Egypt and Libya; until 940, they had established their own Islamic Dynasties. In the 13th century, there were thirteen Muslim - dominated towns between Mogadishu and Kiluvia which were prosperous because on one hand they were collecting and distributing harbours for the inland goods, on the other hand, they were the transfer stations for cargoes which were shipped from India, Malay and East India Islands. (8) There lay the foundation for Muslim to dominate northern Africa.

From the above statements we can conclude that Moor, a commendatory or derogatory term, referred to the new Muslim that was formed in the 7th, 8th and 9th century by means of Muslim's territorial expansion. From all the references which we can get our hands on, we can find that Moors, no matter where they come from, Morocco, Libya, Egypt or Mauritania, never go beyond the scope of Africa. Eastern Muslim were never included in past Muslim's population statistics, otherwise, the number would have greatly exceed several millions.

## PART II: THE POSSIBILITY OF MOORS ENTERING INOT THE PHILIPPINES

To answer this difficult and important question, it's quite necessary for us to consider the situation of the world around the tenth century.

From the 7th century to the 13th century, two civilization centres were formed simultaneously on Asia and African continents: In East Asia, The foundation of the two empires Tang and Song (one after the other) conquered the Asian-Pacific area; In west Asia the Arab- Islam empire became the overlord over west Asia, Europe and Africa after the "Sacred Fight" . The two powerful kingdoms soon got in touch with each other directly.

When mentioning this history, all the scholars quoted the words from The Historical Thesis of the World by Wells, a great historian. When Islam was established, Muhammad wrote to China, Perscine and Eastern Rome explaining his Islamism and seeking support. "In 628, a group of noticeable emissaries, the Arabians sent by Muhammad, came to Canton by commercial ships from Madena, presenting letters to Tang Tai Zong ..." This year was just the second year of Zheng Guan in Tang Dynasty. Through various studies, Chinese scholars have proved the possibility of the Moslim's coming to China this year and this date fits the Western records. Even if it is based on the traditional second year of Yang Hui (651), Islamism had been spread into China at least by the middle 7th century.

It was through the famous Silk Route of the sea that Islamism spread to the east.

The Arabians were a commercial nation. Islamism advocated this commercial spirit. During the several centuries after the Arab-Islam Empire was established, Muslim businessmen monopolized the East-West trade on the Silk Route. On the sea, Limited by the ship- making techniques and sailing experiences, this commercial line was connected through different places: businessmen started from various ports on the Red Sea. Arrived in Kanben and Jiedar of India, came to Malay Islands through Namkbar islands, then through Malujar, they turned northward, landing in Champa or GuangZhou, and it took two years for their return journey. (9)

There are two problems worth mentioning from around the tenth century when this sailing line was most busy:

Firstly, in recent years a large number of Chinese porcelain wares and coins of Tang and Song Dynasties were found in Northern Africa and eastern Africa by archaeologists and this shows that at that time China's exchange with the areas controlled by Moors was quite frequent. The "Mulanpi Guo" mentioned in Chinese history is a book, in fact, it is another translation of "Maghrib". It was the general name of North African Islamic area controlled by Moors. Ships made by Mulanpi Guo were tremendous and were called "Mulan Ship". "One ship could contain several thousands of people and there were drinking stores." (10) The Moors, as a nation with Islamic commercial spirits and blood heritage of the Arabian businessmen, undoubtedly were the forerunners and main characters in the transportation in Tang and Song Dynasties. In the 10th century, Butuan in the southern Philippines sent emissaries to China presenting "Kundur Slaves" - the African Negroes as studied, who were probably sold by Moro businessmen. And this shows Africans had come to the south of the Philippines. (11) Just because of their assimilation with the orthodox Arabian Muslim businessmen, "The Arabian Language and Islamism gradually became the local North African citizens' language and religion, the Northern African culture became a part of the Arabian culture. As time passed by, it became difficult for people to distinguish the Arabians from the natives." (12) Ancient Chinese didn't distinguish them according to modern ethnology.

Secondly, as the Silk Route on the sea was connected through different places. Commercial ships had to stop at the ports on the way, being supplied with water and food, and having the wind- broken ships repaired. Sometimes, they had to wait for the wind to change directions or for some other reasons, they couldn't continue sailing; many of the ports and islands became trade transfer stations. Muslim businessmen had to stop at these ports and islands, thus they brought the first Islamic traces to the local people. In addition to China, in some Indian coastal areas such as Kamber," the Arabian Persian businessmen settled down there since the 9th century. It had a long-time trade relation with Indonesia ". (13) The spread of Islamism into these areas also proved this view.

Then, what about the situation in South-East Asia?

It should be an earlier garrison place for the Muslim businessmen according to the above deduced situation. But till today's research, most conservative scholars think: The earliest time for Islamism to spread to South-East Asia would be the end of the 13th century, because they found "On the tombstone of the first Sumetra King, who died in 1297, engraved the Islamic calendar year 635 and Islam name Sudan Mariksar ". (14) Even if it was so, the

calculated year was wrong, because the Islamic Calendar year 635 is 1238 and not 1297. Someone concluded from this, "Islamism spread to the Philippines, firstly to Suluk in the beginning of the 13th century." (15) Of course this is not correct.

In this aspect, scholars have neglected an important fact, that is, at that time the East-Asian China and the South-Asian India were culturally advanced areas, and they already had matured language, written words and a complete set of system of compiling historical works. So it's easy to find records of Muslim businessmen coming to the East. There are great piles of materials to prove when Islamics lived abroad or when they settled down in this country. The natives on many islands, archipelagos and peninsulas had no complete written words, or they had no recording system (such as Sulu); thus they couldn't identify the time when the East Asian and North African Muslims first came so that the facts appeared to be thoroughly drowned history, It's luck that a stone tablet remained ( in fact, the earliest Muslim stone tablet in south-eastern Asia is the tomb tablet of Champa from 1039), otherwise everybody considered that Muslims expansion to South-east Asia was several hundred years later till the western "advanced" nation came to open up the eastern colony and found themselves resisted by thousands armed Muslims.

As a matter of fact, South-East Asia was the only road for Asia Arabs and North African Muslim businessmen to come to China. Almost all the books about the ocean road clearly recorded this fact whether they were Chinese Tang Shu, Shuonng Shi on contemporary Muslims' (including Moor's) India-China Travel Notes and the Book of Routes and Provinces. For instance, the Book of Routes and Provinces recorded that after Tazi commercial goods arrived in Malay Peninsula, They continued to travel to, what is now referred to as, Java, Borneo, Towalisi (Surawasi), Torlot, Jolo Island, Maluku archipelago and Mindoro Island. The book also pointed out there was a sailing from the Philippines to various ports of China - from Mindoro to GuangZhou or Quan Zhou through Campa.

Some archipelagoes of South-East Asia were the place where the Muslim businessmen moored. "There were some small living compact community of Muslim businessmen in several posts on the way to China in the 9th century." (16) One thing scholars have paid special attention is the Guang Zhou Incident (Huangcao, the leader of peasants army killed 120,000 Muslims), "Businessmen still remained there, commercial ships met in the posts (in South-East Asia) dealing with goods" (17) Lusong islands, especially Suluk archipelago in the South, were connected with Malay Archipelago and had close relations since ancient times.

"The slavery state Suluk appeared before the 10th century and it became one of the trade centres from South-East Asia areas. It had commercial relations with Campa, Wen Lanmasen on the Carimandan Island. Commercial ships from Cambodia, China and Sumatra moored in ports of Suluk". (18) So it was not surprising at that the Arabs and Moros traded with people on the island and preached there in this period.

Archaeological studies found and have proved the possibility of the Muslims entering the Philippines archipelago before the 10th century, and provided practical examples too, in recent times, a large number of porcelain wares were unearthed everywhere in the Philippines." The Porcelain wares belonged to late Tang Dynasty ... was found on Suluk Island and Jolo. Some of these Porcelain wares in Tang Dynasty were transferred to the Philippines by Arabian businessmen."(19) Nowadays popular Okkil engraving art in the South Philippines originated from Middle Eastern Ormara Dynasty in the 8th century and brought to the Philippines Island by the Arabians. (20)

It's strange that some of the scholars arbitrarily drew conclusions only by a few words from historical documents; saying that the Muslims' activities were limited to Malay Archipelago and had never surpassed the Eastern Longitude 110 / f. (21)

As we know, the spread of Muslim was chiefly based on two things--Holy war and preaching. It was impossible to take East Asia by means of war, but rather it was to be accomplished in a peaceful way. As a result, Muslim businessmen were like a transmitter and played an important role in the spreading of the Muslim in East. And this kind of role was revealed through settlement, marriage with the natives and preaching to the natives in China and India. So we have a number of reasons to believe Muslims had parched in the South-East area too. The American Arab history specialist, Philip.K.Hitti, considered, too, that Islam was brought there by the Muslim businessmen who were dealing with oceanic trade in Indonesia archipelago.

So the spread of Islam on Lusong islands was completed by foreign Muslim businessmen's settlement, intermarriage and preaching. As to whether the Muslim businessmen were -Arabs, Moors or both, depended on individual situations. I personally think they should be Moors or most of them were Moors, the reason for my view will be illustrated in the third part.

### PART III: "MOORS" And "MOROS"

"Moro" and "Moors" are synonyms in Spanish. The Chinese Encyclopedia (Volume Nations) states "Moros, a Muslim nation group in South-East Philippines. Its name originated from Spanish. Meaning the Islam believing Moors with a derogatory sense about 2,000,000 population ...". It seems that the Spanish and the Spanish history documents played an important role in the term Eastern "Moro" developed from the North Africa "Moor".

The time for "Moro" as another - calling name of the Philippine Muslim, was first documented in about 16th century after the Spanish sailed around the world. Some scholars think the now colloquial term "Moros" for the 500,000 Philippine Muslims was the name given by the Spanish when Magellan found the Philippine archipelago in 1521. (22) Why were they called Moros, "because they dressed up like Moors from Spain."(23) The Spanish were resisted staunchly by chiefly Muslims of the Southern Philippines and there were grievous and heavy loss. So in his letter to the head of the military expedition, Philip II, the Spanish King, wrote with deep hatred: "I allow you to enslave these Moros and take their property by force."(24)

Comparatively speaking, the time for "Moros" as a self-calling name by the Philippine Muslims has been recorded a little later in the documents - in about mid and late 16th century when the Muslims from all islands resisted the Spaniards and began to win. "The typical Moros would never go unarmed,"(25) "Every one of them was brave enough to not be a bit afraid of death." (26)

If analyzed chronologically, the appearance of the self-calling and the name called by others in document, we will wrongly conclude that--firstly the Spanish called them "Moros", then in order to engage in a united fight against the Spanish, the Muslims borrowed "Moros" as their name, even if they didn't know the derogatory sense in Spanish language, and formed a series of Moro resistance organizations.

This explanation as well as the ambiguous descriptions that accompanies it has been accepted by most people. The History about the Philippine states on page 29: "Ancient Spaniards called the Muslims from Africa to Spain Moros. Later Spanish colonialists employed the same name to call the Islam Malaysians. This is a call by the colonialists who discriminated against the Philippines and regarded them as enemies. "

Here is a psychological problem, that is, which nation is willing to employ the name used to abuse them by others as their own name? Moreover, this conclusion was based on the

premise that the local Muslims lacked their own written words when the Spanish came to the Philippines, and this premise itself is unbelievable. Thus the conclusion must be wrong.

In fact, long before the Spanish came eastwards the Muslims in the South Philippines had their own language and words - limited by language and territory some scholars haven't found the related records in Chinese.

In his Yin Hua Zhi Lue (vol.2), Xu GiYu wrote about Suluk in Ming Dynasty: "There is a small country named Suluk to the South- West of Lusong Archipelago and the North-East of Borneo. It consists of three islands, and it is small but there is large population there. It's the Wu Lai You nationality."

In his Guo Chao Ro Yuan Ji (vol.3), Wang Zhi Chun wrote about Suluk in Ming Dynasty." The country Suluk ..., consists of Wu Lai You Rao (a nationality) ... It needs one hundred and twenty days for the Xiamen commercial ships to reach there."

In his Chun Chang Zhi Zhi Yu (vol.8), Wen Tin Shi wrote, "I once got the WuLaiYou letters; it is almost the same with the Arabian Language."

Ming Dynasty of China once was set up an organization--Si Yi Guan which was in charge of the reception of border counties as well as of translating various official dispatched the articles sent by the foreigners. In the tenth volume of Si YiGuan Ke Ji Zhi Shi which is a textbook for those translators, the written language of the foreign countries as Suluk were clearly recorded and a Chinese poem was translated into WuLaiYou language of Suluk - the language mentioned by Wen TinShi as the Arab letter. Nowadays, "the minorities believing in Islam in the South Philippines are used to the Arabian letter spelling language."(27) And this fits the historical records.

Here we get to know the name WuLaiYou, the name of the Philippines Muslims in Chinese history books.

The reason for Chinese people to call them "WuLaiYou" instead of other names is that Chinese had a way of translating foreign names by imitating the sounds of the word "Moro".

Because of the difference of language, Easterners easily make mistakes in spelling when they translate the name in Western documents. For example the letter "M" in the prefix and midfix is often mistakenly written as "rih" and vice versa ... (28) "h" in Chinese is seldom or lightly enounced.

eg:

Kamarupa spelled as Kaharupa sound-translated as KunLun

Romri spelled as Rohri sound-translated as Nanwuli

Misr spelled as Hisr sound-translated as Wusili

...

The same is Moro. It is spelled Horo and sound-translated as WuLaiYou. In another word, the "WuLaiYou" is a Chinese sound translation of the Philippine word "Moro" during the Ming Dynasty (1368-1644).

Another new problem emerged before us: because of the frequent exchanges between the Chinese and the Philippine Muslims, Chinese people had known they were Moros and translated it as "WuLaiYou" and began to study the language which had similar written letters with the Arabian language more than a century before the Spanish conquered the Philippines. This fact is enough to overthrow the view that "Moro" is a name given to the Philippine Muslims by the Spaniards in the 16<sup>th</sup> century and enough to prove "Moro" is a self-called name instead of being called by others.

A nation employs its name with other nations, countries and areas as its own name most probably because it wanted to show its own characteristics or a far-back-dated relation. This is one of the consensus of research on Nationality. For instance overseas Chinese mostly live in "Chinatowns" and "Chinatown areas". The Muslims who migrated from Yunnan to North Thailand call themselves as "Cin Ho" or "Cin Haw" etc. In the same way, "Moros", as a self-called name, surely shows that they have some relations with the North African "Mors" in origination. Scholars generally think that when Islam spread to south-east Asia, they were accompanied by a large number of immigrants. "There were some Muslim immigrants living in compact community in Suluk, some were businessmen among them." (29) This again proved what we had discussed in the previous parts: the possibility of Moors entering the Philippine. According to research, the Portuguese entered east in the 14th century - earlier than Spaniards. "Their intention was to obtain great profits from the spice trade. They yearned to take over and monopolize the trade from the Moors". In 1514, the Portuguese governor in Malujia wrote in the report "the coastal Areas are controlled by Moors from south-east

Asia."(30) This description shows that for a long time before the Spaniards came, The Moors were very active on the Silk Route.

It seems that a comparatively convincing view about the origination of the word "Moro" would be like this, Because of various reasons on the way to east along the Silk Route on the sea, the North African Moors and Arabs settled down in South Asia, south-east Asia and east Asia and brought Islam to the above-mentioned areas as well as the name "Moro". Not only the Philippine Muslim but also the south Asia and south-east Asia Muslim groups who refer to themselves as "Moros" had close relations with the North African "Moors" immigration and preach.

Since modern and in current times, the Muslim Anti-Government Organization in the South Philippines, such as "The Liberation Front of Moors" had very close relations with the Moors founding countries in history such as the North African Egypt, Morocco and Libya. This sufficiently proved the statement that Moros originated from the North African Moors. For instance, in the Philippines, Muslim's separation movement, not only the headquarters of the Moro resistance organization and the place for negotiation between two opposite representatives were set up in North Africa but also the presidents of some Islamic counties became the spoke men of the Moros.

#### PART IV: MOROS MIGRATING TO CHINA

In Ming Dynasty, when emperor ChengZu was in power( 1402-1424), Zhenghe was asked to command a colossal fleet to visit the "western world" (in ancient China, it referred to South-East Asia) for seven times to show China's strength and richness. In 1409, during his third voyage, Zhenghe visited Sulu which was established by Muslims, situated in the south of Philippines.(31) In 1417, a delegation paid a visit to China, led by Paduke Patala - Sulu's East King, Maharaja Klaibantangan - West King, Paduka Prabu - wife of Tong King. The delegation consisted of more than 340 people. Driving the ships, they crossed Bashi Straits and Taiwan Straits. After landing in Quan Zhou, Fujian province, they traveled along the Great Canal, at last arriving in Beijing. "Before returning to their homeland, they had stayed in Beijing for 27 days, and the emperor bestowed a great of money and silk on them." (32) On the way to DeZhou, Shandong Province, Sulu's East King was dead due to illness. According to the etiquette towards a King, Ming government buried him in Dumahan, his first son returned to succeed to the throne, and Gamunin - the queen, Andulu - the second son and Wenhala - the third son remained to look after the tomb. Because they believed in Islam, Xia,

Ma and Chen- - three Hui families migrated here from nearby Licheng to serve them." Then, these Muslims--Sulu's Moros married with Hui nationalities and multiplied there. Using An and Wen as their first names, they settled there. A natural village which had Moros blood heritage was formed nearby East King's tomb - Beijing.

In 1731, the descendants of Sulu's East King acquired Chinese nationality officially.

In 1730, Sulaodan, King of Sulu - one of the descendants of Dumahan who is the first son East King, paid a visit to China. He stopped in DeZhou to commemorate his ancestor. At that time East King's tomb "looked very desolate after 300 years." (33) After arriving in the capital, he wrote to Chinese emperor to renovate the tomb. Yong Zheng, the Chinese emperor thought Sulu should be praised because they paid tribute to Chinese imperial court although they are far from China. "So he ordered the local officials of DeZhou clear the tomb. A head was chosen from Wen and An families and was dressed in official clothes." (34) The government informed Sulaodan of the way of renovation.

In June, 1733, Sulaodan wrote to Chinese emperor, inquiring after the descendants of Sulu's East King in China. The emperor approved this request. In July, 1735, WenLi - one of East King's descendants, went to the capital to fetch the certificate. "All of the 119 members of Wen and An families obtained officially the census of DeZhou." (35) This symbolized the beginning of nativization and nationalization of the community of Sulu's Muslims in China which had the Moro's blood heritage.

During Qing Dynasty, there were two well- known persons among the descendants of Philippines Moros in DeZhou who are now Chinese Hui: one was Wen Xian who lived in QianLong Period and another was An YuKui in XianFeng Period.

"Wen Xian with another name of Yu Ting lived in DeZhou to look after the ancestor's tombs. Because of his cleverness, love of study and rich talent, in 1795, he was appointed the county chairman of XiuWu, HeNan Province. Being good at seizing bandits and having captured some major escapees for several times, he was promoted to ZhiFu (superior to county chairman in rank) of ChiZhou, NingGuo, AnQing and FengYang (AnHui Province) . He was of high reputation in official circles." (36)

"An YuKui, one of the descendants of East King, living in DeZhou, was appointed commander of Taian military camp. Being famous for his bravery, he fought with TaiPing

Uprising Army in the north of Yangtse River. In 1856, killed by the uprising soldiers in Liuhe battle, he won the honor given by the government." (37)

Until GuangXu Period (Qing Dynasty), the population of An and Wen families amounted to 285, which is 100 more than the population in 1731 when they acquired Chinese nationality.

Because DeZhou is located on the bank of Grand Canal, the periodic flood forced lots of East King's descendants to move to Hebei, Henan, Shanxi, Zhejian, Jiansu, Beijing and Tianjin. There were two famous persons among them.

An Shude, the 15th-generation grandson of Sulu's East King, joined the army which was commanded by Feng Wuxiang - a famous general when he was young. He was ever appointed the commander of Longdong, Gansu Province, the commander of independent 18th division and president of Association of Hui Nationality Education in Qinghai Province. After that, he went into business and ran some famous companies. (38)

Wen Shouwen is the 16th-generation grandson of Sulu's East King. In order to record the history about East King's coming to China, he began to write the history of his family-- "the Summary of Wen and An Families" which is about 20,000 words. It is an important reference material for us to reseach the history of Moro's coming to China.

Till now, the descendants of East King in DeZhou have multiplied to the 22th-generation grandson. The highest generation which is alive is the 16th one. Among them, there are 24 An families with the population of over one hundred, 6 Wen families with the population of over thirty. They are all Muslims. They built a beautiful Mosque and they live a life which is similar to other Chinese Muslims. In order to memorize their ancestors, some of them carves the words " . . . the generation grandson of Philippine East King" on their seals.

#### CONCLUDING REMARKS

In 1992, when I paid a special visit to BeiYing village, I found a lot of changes had taken place there. On the situation of Chinese reforming and opening, several factories were set up by the village. They are living a better life. When I acted as a guest to a Muslim family, they asked me the development of my research about their families' history, I answered seriously: "perhaps your ancestor's native place is not only in Philippines, but also in remote North Africa."



## NOTES

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