

Revealing the Chinese Name for Tartaria

Uncovering the Evidence They Said Didn't Exist



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It has been a rather **monumental** morning, dear reader, as I've managed to do exactly what scholars and commentators assured me was impossible:

I found proof of Tartary in the Chinese historical record

I didn't actually intend on writing today.

I've been relentless lately and I thought I was due a day off, but the revelation I'm about to present carries too much **urgency** to sit on.

I've found the document, historic, respected, and undeniable; that gives us the specific Chinese term for Tartary.

We now have the **full set**.

We have the historic **European** and **Middle Eastern accounts**, the **Declassified** files, the mentions in the **Freemason** magazines, and the letters from **King Edward I** to the **Emperor of the Tartars**.

Now, the final pillar has been placed:

Chinese evidence naming Tartary as a distinct place in their own language

Every angle I've been criticised from has now been covered with evidence.

As always, this addition to the archive comes with a receipt.

So, on this morning that feels like a genuine turning point for this history, let's look at the word that has been scrubbed from the modern retellings of the East, and by extension, the world.

East Asian History Sourcebook 

East Asian History Sourcebook

Chinese Accounts of Rome, Byzantium and the Middle East, c. 91 B.C.E. - 1643 C.E.

[Hirth Introduction]

It is well known that Zhongguo [China] is fortunate enough to possess a series of historical works comparing most favorably, in some of its parts, with the historical literature of any nation in the West. Since the Han, each dynasty has had its own history, compiled from its court chronicles, or Jih-li, during the succeeding reigns. The Jih-li, lit. "Daily Chronicles," must be considered the prime source of all the information contained in these histories. Whether these latter were impartial in the treatment of historical characters, whether they did not "turn black into white, or right into wrong, would, of course, depend greatly on the entries made in the Jih-li; but also upon the neutrality of the historian himself. If the assumption could be justified that a new dynasty, having by conquest gained the ascendancy, regarded the succumbing dynasty as the enemy of its cause, we might perhaps expect but scant justice from those who had power over both the Chronicles and the compilers. There is, however, no ground for this suspicion when a lifetime has elapsed between the period described and that during which the history was written. One fact only strikes us as being possibly ascribable to prejudice on the part of historians, and that is, that the last ruler of a dynasty is generally described as either a very foolish or a very wicked character. Our present subject is, fortunately, scarcely affected at all by these considerations; and the less so, as, thanks to the uniform arrangement of these dynastic histories, the information regarding the various foreign nations with which the Court of Zhongguo had come into contact has been extracted from the Jih-li and collected separately in special geographical divisions of the work.

I've spent the better part of the morning navigating the digital archives of **Fordham University**, and what I've pulled from the depths is going to change the way you look at the East, curious mind.

The source is the *East Asian History Sourcebook*, specifically a collection titled:

Chinese Accounts of Rome, Byzantium and the Middle East

While the document spans nearly two thousand years, covering everything from the *Han Dynasty* to the mid-17th century, it serves as a bridge between the great empires of the world.

But, dear reader, there is only one specific section we are interested in today.

To understand the weight of this evidence, you have to understand where it comes from.

These accounts are derived from the *Jih-li*, or the ***Daily Chronicles***.

These were the court records of the Chinese dynasties, compiled by official historians to track every foreign nation the *Court of Zhongguo* [*China*] came into contact with.

These aren't just traveller's tales or rumors; this is the official paperwork of an empire.

What makes this particular archive so vital is how it was structured.

The Chinese historians separated information regarding foreign nations into special geographical divisions.

They treated these records with a level of clinical detail that makes them nearly impossible to dismiss as mere folklore.

It is within these rigid, respected geographical divisions that we find the name they used for the land the West called Tartary.

So, let's leave the introductory formalities behind and get to the heart of the matter.

We're looking for a needle in a haystack of dynasties, and I've found the one that proves the world was once much larger, and much more connected, than we've been led to believe.

Ma Tuan-lin, Wen-hsien-t'ung-k'ao, ch. 330 (written late 13th Century C.E.):

Ta-ts'in [Roman Syria], also called Li-kan [Syria], has been first communicated with during the later Han dynasty. This country, as being in the west of the western sea [Persian Gulf], is also called Hai-hsi-kuo [i.e. "western sea country"]. Its king resides at the city of An-tu [Antioch]. In the palaces they use crystal in making pillars. From T'iao-chih [Babylonia] west, crossing the sea, you make a crooked journey, ten thousand li. Its distance from Ch'ang-an [Hsi-an-fu] is 40,000 li. This country is even and upright; human dwellings are scattered over it like stars. Its territory amounts to a thousand li from east to west and from north to south. It contains over 400 cities and several tens of small tributary states. In the west there is the Great Sea [the Mediterranean]. On the west of the sea there is the royal city of Ali-san [Alexandria]. They have keepers of official records and foreigners trained in reading their writings. They cut their hair and wear embroidered clothing. They also have small carriages with white canopies, and hoist flags, etc. Every ten li make one t'ing; thirty li make one hou, the same as in Zhongguo [China]. The country contains many lions who are a great scourge to travellers; for unless going in caravans of over a hundred men and being protected by military equipment, they will be hurt by them. Their king is not a permanent one, but they want to be led by a man of merit. Whenever an extraordinary calamity or an untimely storm and rain occurs, the king is deposed and a new one elected, the deposed king resigning cheerfully. The inhabitants are tall, and upright in their dealings, like the Han [Chinese], whence they are called Ta-ts'in, or Han.

Fu-lin. In the south and east of the country of Fu-lin you go to Mei-lu-ku [Kilikia ("Cilicia")]; north you go to the sea, forty days' journey; west you go to the sea, thirty days' journey. In the east, starting from western Ta-shih you come to Yu-tien [Khoten], Hui-ho, Ta-ta [Tartary], and Ch'ing-t'ang, and finally reach Zhongguo [China]. They have during former dynasties not sent tribute to our court. During the tenth month of the fourth year of the period Yuan-feng [November 1081 C.E.] their king Mieh-li-i-ling-kai-sa [Michael Caesar] first sent the ta-shou-ling [a high official] Ni-si-tu-ling-si-meng-p'an to offer as tribute saddled horses, sword-blades and real pearls. He said: the climate of this country is very cold; houses there have no tiles; the products are gold, silver, pearls, western silk cloth, cows, sheep, horses, camels with single humps, pears, almonds, dates, pa-lan, millet, and wheat. They make wine from grapes. Their musical instruments are the lute, the hu-ch'in, the hsiao-pi-li, and the p'ien-ku. The king dresses in red and yellow robes, and wears a turban of silken cloth interwoven with gold thread. In the third month every year he goes to the Temple of Fou, to sit on a red palanquin which he gets the people to lift. His honored servants [ministers, courtiers, priests?] are dressed like the king, but wear blue, green, purple, white mottled, red, yellow, or brown stuff; wear turbans and ride on horseback. The towns and the country districts are each under the jurisdiction of a shou-ling [chief, sheik?]. Twice a year during the summer and autumn they must offer money and cloth. In their criminal decisions they distinguish between great and small offences. Light offences are punished by several hundreds' of blows with the bamboo; heavy offences with up to 200 blows; capital punishment is administered by putting the culprit into a feather bag which is thrown into the sea. They are not bent on making war to neighboring countries, and in the case of small difficulties try to settle matters by correspondence; but when important interests are at stake they will also send out an army. They cast gold and silver coins, without holes, however; on the pile they cut the words Mi-le-fou which is a king's name; the people are forbidden to counterfeit the coin.

The foundational text for this discovery comes from the ***Wen-hsien-t'ung-k'ao***, an exhaustive encyclopaedia of historical records compiled by the scholar ***Ma Tuan-lin*** in the late 13th century.

This isn't just a collection of stories; it is one of the **most respected** academic works in Chinese history.

Ma Tuan-lin was a master of the *Daily Chronicles*, and his work was designed to be a definitive institutional history of the world as the

Chinese Court understood it.

Within **chapter 330** of this massive record, we find the critical link.

As the text describes the regions of *Fu-lin* (the Byzantine/Eastern Roman world) and the surrounding territories, it explicitly outlines the geography of the East.

It states that starting from western *Ta-shih* (*Arabia*), you travel through *Khoten* and *Hui-ho* until you reach ***Ta-ta***.

There it is, dear reader, plain as day:

Ta-ta

The translators and historians have acknowledged it in the brackets, Tartary.

The weight of this word cannot be overstated.

For a long time, critics have tried to dismiss *Tartary* as a linguistic error made by confused Europeans or a catch-all term used by mapmakers who didn't know any better.

But here, in the 13th-century records of the Chinese Court, we see a specific, distinct name for this land.

To the Chinese, Ta-ta was not a myth; it was a physical neighbor, a territory with a place in their official geographical divisions.

This revelation matters because it shatters the idea that Tartary was a localised *Western* misunderstanding.

When you have the **King of England** writing to their leaders, the **Freemasons** stating they want to overthrow them politically, and now

the meticulous **Chinese Imperial records** naming them in their own tongue, you are no longer looking at a conspiracy.

You are looking at a **consensus**.

By identifying the Chinese name *Ta-ta*, we have been given a new key.

We now know exactly what to look for in the vast, untapped sea of Eastern manuscripts.

This document grounds the entire Tartarian narrative in a way that is historically undeniable.

It proves that while modern history books may have scrubbed the name from the map, the original architects of history, the ones who were actually there, never did.

The receipt is now on the table.

The *Great Tartary* of the European maps has found its twin in the ***Ta-ta*** of the Chinese chronicles.

The world was once a much different place, and the evidence is finally catching up to the truth.

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What you are looking at here, dear reader, is the original contents page from the **Wen-hsien-t'ung-k'ao**.

Including this isn't just for show; it's about establishing the pedigree of the source.

This is the master index of a work that survived centuries because of its accuracy and its status as a pillar of Chinese scholarship.

My next task is to isolate the specific Chinese character used in this book for **Tartary**.

By stripping away the English translations and getting back to the original script, we can begin to cross-reference this empire across the entire timeline of Eastern records.

Having the actual glyph in hand changes the game for our research.

It allows us to dig into the Chinese archives with a level of precision that hasn't been possible before.

We are moving past the era where critics can claim we are just looking at *confused* Western maps.

We are going to use their own language to prove that this empire was a massive, undeniable reality that was documented by the most meticulous historians in the world.

The goal is to build a trail that is so deep and so well-supported by primary sources that the modern *myth* narrative simply ceases to function.

We're just getting started.

And so, dear reader, we must reflect on what this now means for our search into this mysterious history.

For years, we have been told that the word *Tartary* was a ghost in the machine of history, a smudge on the lens of the Western mind, born from the ignorance of sailors and the lazy shortcuts of cartographers.

They wanted us to believe that this vast, sprawling empire was just a placeholder for a blank space they didn't understand.

But today, the map has changed.

By finding the name ***Ta-ta*** etched into the official, clinical, and ancient records of the Chinese Court, we have secured a pillar that no amount of academic dismissal can topple.

This is no longer a *Western misunderstanding*.

It is a **global record**.

When the East and the West use different tongues to speak the same truth, the truth ceases to be a theory and becomes a monument.

We have found another key, and with it, we unlock a door that has been bolted shut for generations.

The implications are staggering.

If Tartary existed with such prominence that it required its own geographical division in the Imperial records of China, then the vacuum we've been taught to see in Central and North Asia is a lie.

We are looking into a stolen inheritance, a history that was carefully dismantled and tucked away in the shadows while we were fed a narrative of primitive tribes and empty wastes.

The insights will only grow from here.

With the actual Chinese characters as our guide, we will peel back the layers of this tapestry of deceit.

Every name we uncover and every map we cross-reference is an act of reclamation.

They may have stolen the books, and they may have rewritten the maps, but they could not erase the footprints left in the archives of the world's oldest civilisations.

Through patience, diligence, and divine providence, we are piecing together a reality that was never meant for our eyes.

We will learn what they would not teach, and in doing so, we will do more than just find an empire, we will liberate the minds and souls of those currently wandering through a world of confusion.

To know your true history is to know your true self, and the truth is far more magnificent than the grey, shallow story they've given us.

We are no longer looking for a myth.

We are following a trail of breadcrumbs left by those who were actually there, and it is leading us home to a history that belongs to all of us.

The receipts are being gathered, the silence is being broken, and the light is finally beginning to hit the places they tried so hard to keep in the dark.

If you feel moved to support this work, please know that donations are never expected, but they are deeply appreciated.

Every contribution goes directly toward acquiring rare books, and gaining access to the restricted archives necessary to keep this search alive.

I do this because I have a burning desire to understand the world as it truly is, not as we've been told it was.

Thank you for standing with me as we dig for the truth, *dear reader*.

[BUY ME COFFEE !\[\]\(eaac180de418db4eae4b4cefebda75e8_img.jpg\)](#)

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