MINORITIES OF SOUTHWEST CHINA

by

Alain Y. Dessaint
MINORITIES OF SOUTHWEST CHINA

AN INTRODUCTION TO THE YI (LOLO)
AND RELATED PEOPLES AND
AN ANNOTATED BIBLIOGRAPHY

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Alain Y. Dessaint

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A. Y. D.
Introduction

The aim of this work is to provide a review of the literature available on a number of Yi peoples, namely: the Yi (Lolo, Nosu), Lisu, Lahu, Akha, Woni (Hani), Lutzu, Achang, Tulung, Hpon, and Kadu. Although extremely important in the anthropology of South China and Southeast Asia, they have been neglected by scholars for a number of reasons:

(1) these peoples are remote and widely scattered;
(2) the literature is in many different languages, seldom read by a single scholar;
(3) the literature is widely scattered in what are often obscure journals or publications that are difficult to obtain;
(4) the literature is of uneven quality;
(5) the lack of bibliographic aids or syntheses discourages the neophyte.

It is to remedy the last of these shortcomings in Yi studies that this work has been undertaken. It provides a brief introduction to the Yi peoples and a bibliography, which is:

(1) multidisciplinary in scope and indexed by subject matter, so that scholars of any one discipline can quickly find relevant materials;
(2) multilingual in scope, including not only the most important European languages but also Chinese, Japanese, Thai, and the languages of the Yi peoples;
(3) annotated, so that a researcher can quickly determine the value of consulting or translating a particular entry;
(4) interpretive, in that it is preceded by an evaluative summary of the literature, it points out errors or hypotheses for further study, and it incorporates cross-references between entries.

The bibliography, therefore, is not merely a list of titles but a medium for an introduction to the field of Yi studies. The annotations evaluate and inventory the available literature. Annotations attempt to abstract the entry, instead of simply giving a list of topics discussed. It should be noted that the length of an annotation bears no necessary correlation to the importance of the entry. In fact, the most complete, detailed works cannot adequately be summarized. No attempt has been made to standardize the transliteration of Asian languages or the names by which the ethnic groups are referred to; the annotations follow the usage of the author. Confusion as to the names used to refer to particular ethnic groups may be partly remedied by consulting the Index by Ethnic Group.

There are three indexes: the first, by Ethnic Group, also contains some of the alternate names by which these ethnic groups are known; the second, by Periodical, may be useful to the library researcher who wishes to consult all the articles appearing in one periodical at the same time or to recall an imperfectly remembered reference; the third, by Subject Matter, follows the categories devised by George P. Murdock et al. in Outline of Cultural Materials (4th rev. ed., New Haven, Human Relations Area Files, 1971).

The references in this bibliography have been accumulated over some ten years of interest in Yi studies. Almost every one of the
over 1,000 sources was personally checked and read. It would be impossible to provide a comprehensive list of all the sources and bibliographies that have been utilized during the course of this work. Many periodicals which publish articles about the anthropology, history, linguistics, sociology, and current affairs of minority peoples were consulted in English, French, German, Russian, Spanish, Portuguese, Chinese, Japanese, and Thai.

The following bibliographies, which are cited in this volume, were especially useful: Bernath 1964; Boon-Itt 196; Cramer 1970; Embree and Thomas 1950a, 1950b; Jacobs 1970; LeBar, Hickey, and Musgrave 1964; Liu 1940-41; Shafer 1957, 1963; Tribal Research Centre (Chiang Mai) 1967, 1973. Especially useful for works in Chinese is Takemura 1957-58.

In addition, several well-known reference works may be cited: Henri Cordier, Bibliotheca Sinica: Dictionnaire bibliographique des ouvrages relatifs à l'Empire Chinois (2d ed., 4 vols., Paris, E. Guilmoto, 1904-08), and Bibliotheca Indosinica: Dictionnaire bibliographique des ouvrages relatifs à la peninsule Indochinoise (4 vols. and index, Paris, École Française d'Extrême-Orient, 1912-15); the annual Bibliography of Asian Studies, published by the Association for Asian studies (prior to 1957 it was entitled Far Eastern Bibliography); Leonard H. D. Gordon and Frank J. Shulman, eds., Doctoral dissertations on China, A bibliography of studies in Western languages, 1945-1970 (Seattle and London, University of Washington Press, 1972); Pierre Bernard Lafont, Bibliographie du Laos (Paris, École Française d'Extrême-Orient, Publication L); Jane Godfrey Keyes, A bibliography of Western-language publications concerning North Vietnam in the Cornell University Library (Ithaca, Southeast Asia
Minorities in China

Although China's non-Chinese peoples (or, as the Chinese refer to them, "national minorities") comprise only about 6 percent of her total population, they are of considerable importance. First, they are spread over almost half of China's land area, including strategically important border regions. Second, they have contributed an important physical and cultural element to the present Han population, as they have historically become assimilated into Chinese civilization. Third, many of the minorities live both within and outside of China's borders. The relations between Han and non-Han is thus one aspect of China's attitudes toward her sovereign neighbors. (Since 1949, for example, national minority autonomous areas have served as models for China's neighbors, and are an important factor in China's appeal in East Asia.) Lastly, 6 percent of 800 million is 48 million, not an inconsiderable number of people.

China's national minorities may be classified in a number of ways, so that when someone states that there are 5 or 50 or 500 minorities, this is not very enlightening. The flag of China (both the old Republican five-bar flag and the present five-star flag) is said to symbolize the five major ethnic groups in its stars: Han Chinese, Manchu, Mongol, Muslim, and Tibetan. A more accurate grouping of linguistic, cultural, and racial differences would include:

(1) the Altaic group, including Turkic (Kazhak, Kirghiz, and Uighur), Tungu, Mongol, and Korean, strung out along the northern borders (the Indo-European Tadzhik might also be
(2) the Tibetans, who occupy China's southwestern quadrant;  
(3) the Muslims, or Hui, who resemble the Han in most ways  
except in their religion, which has sufficed to keep them  
a separate group, often in conflict with their Han neighbors  
(the Hui are scattered throughout China);  
(4) the Southern Group, mostly Sino-Tibetan speakers and a few  
Mon-Khmer, who originally occupied much of the southeastern  
quadrant, but who have now been assimilated, destroyed, or  
displaced (mostly vertically into the mountain regions).  
Included in this last group are the Chuang and other Tai-speaking  
peoples, the Miao (Meo) and Yao (Man), and the Tibeto-Burmans. The  
Tibeto-Burman language family extends from the western Himalayas to  
southeastern China. In this work, we shall be concerned with what  
may be called the eastern upland Tibeto-Burmans: highlanders of  
Yunnan, Szechwan, and Kweichow, as well as neighboring North Vietnam,  
Laos, Thailand, Burma, and India. The largest of these groups, and  
the fourth largest minority in China, is the Yi (or Lolo), and we  
shall also consider the Lisu, Lahu, Akha, Woni (Hani), Lutzu, Achang,  
Tulung, Hpon, and Kadu.  
Population statistics are notoriously unreliable for these  
highlanders, who live away from administrative centers and who con-  
stitute little-known minorities in states dominated by lowland  
peoples. In Burma, for example, no attempt has been made to count  
them for almost half a century. Our best estimates are given in  
Table 1.  
One of the most frustrating factors in studying the Yi peoples is  
the multitude of names applied to the various ethnic groups: names  
differ according to the user, the time, the area; the same name may by  
applied to several quite different groups. Table 2 presents
some of the names by which the groups are known; reference should also be made to the Index by Ethnic Group.

Many of the names used in pre-Communist China to refer to minorities had derogatory meanings, such as "tzu" ("egg, child"), "barbarians," or "dog." Thus terms such as Lolo or Lohei are no longer used. The etymology of such terms has been the subject of much discussion, but remains unclear (Feng and Shryock 1938: 103-05). "Lolo" has been said to mean: the basket that contains the spirit of the deceased (Clarke 1911); someone who does not speak the proper language (Reclus 1902); a derivative of "La," an ancient prefix meaning people (Bonifacy 1906a); a derivative of "lou" meaning ravish or take prisoner (Vissière 1914); a pejorative (Baber 1882); or a term with no meaning (Vial 1890a). This by no means exhausts the list of suggestions, but even after considering these, one is inclined to agree with Liétard (1913: 26), who asks what terms such as "Lolo" and "Lisu" mean, and answers himself: "Bien malin qui me le dira!" The Lolo were also called Man-tse (barbarians or southerners) and I or Yi (remote or foreigner), alone or in various combinations (I-chia, I-jen, I-pien). Some Lolo used that term to designate themselves and used "Lisu" as a prejorative (good-for-nothing) as do the Chinese (Liétard 1913). But most Lolo seem to prefer Nosu (there are various spellings), from "no" (black) and "su" (people). In Lolo, the adjective usually follows the noun (unlike Chinese), therefore it has been suggested that even this self-designation is the translation of a Chinese term (Yang 1935). The present Chinese designation is Yi, a term which the Yi are increasingly using for themselves, and the one that we will use here.

The Yi are divided into two castes: aristocratic landowners, called Black Yi or Black Bones (Hei-I, Hei Ku T'ou), and serfs, called
Table 1. Population of the Yi Peoples (in Thousands)

<table>
<thead>
<tr>
<th>Yi</th>
<th>China</th>
<th>Vietnam</th>
<th>Laos</th>
<th>Thailand</th>
<th>Burma</th>
<th>India</th>
<th>Total</th>
</tr>
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<tbody>
<tr>
<td>Yi</td>
<td>3,254.3</td>
<td>29</td>
<td>5</td>
<td>0.8</td>
<td></td>
<td></td>
<td>3,284.1</td>
</tr>
<tr>
<td>Woni</td>
<td>553</td>
<td>5.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>558.3</td>
</tr>
<tr>
<td>Lisu</td>
<td>317.5</td>
<td>(a)</td>
<td>11</td>
<td>40</td>
<td>0.2</td>
<td></td>
<td>368.7</td>
</tr>
<tr>
<td>Lahu</td>
<td>183.1</td>
<td>2</td>
<td>16.4</td>
<td>66</td>
<td></td>
<td></td>
<td>267.5</td>
</tr>
<tr>
<td>Akha</td>
<td>4.5</td>
<td>9.9</td>
<td>40</td>
<td></td>
<td></td>
<td></td>
<td>54.4</td>
</tr>
<tr>
<td>Kadu</td>
<td></td>
<td></td>
<td>40</td>
<td></td>
<td></td>
<td></td>
<td>40</td>
</tr>
<tr>
<td>Achang</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>Lutzu</td>
<td>14</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>14</td>
</tr>
<tr>
<td>Tulung</td>
<td>3</td>
<td></td>
<td></td>
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<td>3</td>
</tr>
<tr>
<td>Hpon</td>
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<td></td>
<td></td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>4,342.9</td>
<td>34.3</td>
<td>6.5</td>
<td>37.3</td>
<td>187.8</td>
<td>0.2</td>
<td>4,608.2</td>
</tr>
</tbody>
</table>

Sources: China--1953 census; Vietnam--1960 census; Laos--LeBar et al. 1964, Leroi-Gourhan and Poirier 1953; Thailand--Dessaint 1972b, Tribal Data Project 1971-72; Burma--Dessaint 1972b, Grierson 1903-28, 1931 census; India--Dessaint 1972b. The Kutsung are included with the Woni. The Nakhi (Moso), Minchia, and Kachin are not included. (a) Teston and Percheron (1932) mention a few families of Lisu in Laos.
White Yi or White Bones (Pe-I, Pei Ku T'ou). Since they are widely scattered, various local groups are known by distinct names (Liétard 1913, Eberhard 1942, Gaide 1903).

The confusion that exists for the Yi names also exists for the other ethnic groups. The Woni are now called Hani by the Chinese, but are known as Akha in Thailand, Burma, and Laos. They also have named subgroups, seven or nine, according to some sources (Telford 1937, Scott and Hardiman 1900, Gaide 1903, Henry 1905). Walker (1970b) has collected the names of twenty-three Lahu subgroups.
<table>
<thead>
<tr>
<th>English name</th>
<th>Yi, Lolo, Nosu</th>
<th>Lisu</th>
<th>Lahu</th>
<th>Akha</th>
<th>Lutzu</th>
<th>Woni, Houni</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Chinese name</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>(pre-1949)</em></td>
<td>Lolo, Hei-I,</td>
<td>Li,</td>
<td>Lohei,</td>
<td>Hani,</td>
<td>Lutzu,</td>
<td>Ha-Nhi, Uni,</td>
</tr>
<tr>
<td></td>
<td>I, I-chia,</td>
<td>Liso,</td>
<td>Mussuh</td>
<td>Woni,</td>
<td>Lutze,</td>
<td>Houo-ni,</td>
</tr>
<tr>
<td></td>
<td>Lo-kuei, Manchia,</td>
<td>Lishu,</td>
<td></td>
<td>Aka,</td>
<td>Noutzu,</td>
<td>Ho-Nhi, Ouo-ni</td>
</tr>
<tr>
<td></td>
<td>Pei-I Man-tzu,</td>
<td>Lisu,</td>
<td></td>
<td></td>
<td>Houni</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Wu-man</td>
<td>Lip'a,</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Lutzu,</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Yeh-jen</td>
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<tr>
<td><em>(post-1949)</em></td>
<td>I, Yi</td>
<td>Lisu</td>
<td>Laku</td>
<td>Hani</td>
<td>Nu</td>
<td>Woni</td>
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<tr>
<td><strong>Akha name</strong></td>
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<td></td>
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<tr>
<td><strong>Kachin name</strong></td>
<td></td>
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<tr>
<td><strong>Karen name</strong></td>
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<tr>
<td><strong>Lahu name</strong></td>
<td></td>
<td></td>
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</tr>
<tr>
<td><strong>Lashi name</strong></td>
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<tr>
<td><strong>Lisu name</strong></td>
<td>Lolo</td>
<td>Lisu</td>
<td>Lahω</td>
<td>Akha</td>
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<td><strong>Lutzu name</strong></td>
<td></td>
<td>Lisu</td>
<td></td>
<td></td>
<td>Anu, Nu,</td>
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<tr>
<td><strong>Maru name</strong></td>
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<td><strong>Miao name</strong></td>
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<td>Lisu</td>
<td></td>
<td></td>
<td>Nusu</td>
<td></td>
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<td>English name</td>
<td>Yi, Lolo, Nosu</td>
<td>Lisu</td>
<td>Lahu</td>
<td>Akha</td>
<td>Lutzu</td>
<td>Woni, Houni</td>
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<tr>
<td>Nakhi name</td>
<td>Lisu, Lusu</td>
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<tr>
<td>Nung name</td>
<td>Anung, Lashi</td>
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<tr>
<td>Thai name</td>
<td>Khae, Muhso,</td>
<td>Ekwa,</td>
<td>Ko,</td>
<td>Woni,</td>
<td>Houni,</td>
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<td></td>
<td>Lisaw, Mussuh</td>
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<td>Ikho,</td>
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<td>Houni,</td>
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<td></td>
<td>Kha Ko</td>
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<tr>
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<td>Mia</td>
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<tr>
<td>Tulung name</td>
<td>Lisu</td>
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<td>Shan name</td>
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<td>Mussur</td>
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<td>Khanung,</td>
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<td>Nung</td>
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<tr>
<td>Vietnamese name</td>
<td>Hac Lala,</td>
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<td>Ha-Nhi</td>
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<tr>
<td></td>
<td>K'an-t'eoou</td>
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<tr>
<td></td>
<td>Lolo</td>
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</tr>
<tr>
<td>Yao name</td>
<td>Lisu</td>
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<tr>
<td>Yi name</td>
<td>Nosu, Mosu,</td>
<td>Lip'o</td>
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<td></td>
<td>No, Ngosu,</td>
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<td>Nesu, Neisu,</td>
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<td>Leisu, Dji, Gni</td>
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<td></td>
<td>Mung Za, Manzi</td>
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</tbody>
</table>
Linguistics

Most linguists would recognize all the ethnic groups with which we are dealing as belonging to a Lolo subgroup of the Burman-Lolo group of Tibeto-Burman. Early travelers and linguists have recognized the close relationships of Lolo, Lisu, Lahu, and Woni (including Akha) (Orléans 1898, Monbeig in Madrolle 1908 and Liétard 1909b, Davies 1909, Rose and Brown 1911, Fraser 1922, Goré 1939). Terrien de Lacouperie (1894a) also noted the close relationship of Lisu to Mosso (Nakhi) and Lutzu. Anderson (1876) and Colquhoun (1883) pointed out the similarity of Lisu and Burmese. Eales (cited in Rose and Brown 1911), George (1915), and Fraser (1922) noted the closeness of Lisu to Atsi Kachin.

Pater Wilhelm Schmidt, in Die Sprachfamilien und Sprachenkreise der Erde (Heidelberg, Carl Winter, 1926), recognized Aka, Lisu, and Lahu as forming a single subgroup within the Burmese group of Arakan-Burmese, itself part of Tibeto-Burman. However, he classed Lolo with Mosso (Nakhi) in a separate Sino-Tai family. Other linguists have not accepted this division: Sir George Grierson (1903-28), working with Sten Konow, recognized a Lolo-Moso group of Assam-Burmese; Benedict (1972) recognized a Lolo-Burmese group (see Figure 1); Chao Y.-r. (1943) and Tung T'ung-ho (1953) recognized a Lolo-Moso group (see Figure 2); and Shafer (1955) recognized a Lolo branch of his Burmish section of the Burmic division of Sino-Tibetan (see Figure 3).
Figure 1. Benedict's (1972) Classification

Figure 2. Chao's (1943) and Tung's (1953) Classification
Hpon (Phun), Achang, and Kadu are linguistically closer to Kachin; Shafer (1955) classifies the first two with Maru and Atsi (see Figure 3), and Leach (1954) notes the similarity between Kadu and Jinghpaw. No adequate studies exist of Achang, Hpon, Kadu, Lutzu, or Tulung languages. Good descriptive studies exist of the major Lolo languages, however:

<table>
<thead>
<tr>
<th>Language</th>
<th>Description</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hpon</td>
<td>A-si (A-hi) of Yunnan</td>
<td>Yuan 1953; Liétard 1909a, 1911-12</td>
</tr>
<tr>
<td></td>
<td>I of Szechwan</td>
<td>Fu 1944a, 1944b</td>
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<tr>
<td></td>
<td>Lo-I of Szechwan</td>
<td>Lo 1950</td>
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<tr>
<td></td>
<td>Lü Ch'üan</td>
<td>Ma 1948a</td>
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<tr>
<td></td>
<td>Nasu</td>
<td>Kao 1958</td>
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<tr>
<td></td>
<td>Sani (Gni) of Yunnan</td>
<td>Ma 1951; Vial 1890a, 1898, 1909</td>
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<td>Lisu</td>
<td>Lisu of Yunnan</td>
<td>Ruey 1948a; Zui et al. 1959</td>
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<td>Lisu of Burma</td>
<td>Fraser 1922</td>
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<td>Lisu of Thailand</td>
<td>Hope 1968, 1972; Nishida 1967a,</td>
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<tr>
<td></td>
<td></td>
<td>1968a; Roop 1970</td>
</tr>
<tr>
<td>Lahu</td>
<td>Lahuna of Burma</td>
<td>Telford 1938</td>
</tr>
<tr>
<td></td>
<td>Lahuna of Thailand</td>
<td>Katsura 1968b; Matisoff 1967,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1973b</td>
</tr>
<tr>
<td></td>
<td>Lahushi of Thailand</td>
<td>Nishida 1969</td>
</tr>
<tr>
<td>Bisu</td>
<td>Bisu of Thailand</td>
<td>Nishida 1966a, 1966-67</td>
</tr>
<tr>
<td>Woni</td>
<td>Hani of Yunnan</td>
<td>Hu and Dai 1964; Kao 1955</td>
</tr>
<tr>
<td></td>
<td>Woni of Yunnan</td>
<td>Yuan 1947</td>
</tr>
<tr>
<td>Akha</td>
<td>Akha of Burma</td>
<td>Lewis 1969-70</td>
</tr>
<tr>
<td></td>
<td>Akha of Thailand</td>
<td>Dellinger 1967; Katsura 1966b,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1968c, 1970; Nishida 1965-66</td>
</tr>
</tbody>
</table>
Figure 3. Shafer's (1955) Classification
History

The Yi and related peoples are mentioned in the oldest Chinese records, usually in connection with banditry, rebellion, and Chinese suppression. Because of the confusion over the names given to these ethnic groups, it is not always possible to be certain which group is being referred to. However, the Yi seem to be mentioned in Se-Ma Cen's Biographie des étrangers du sud-ouest, the Three Hymns Celebrating the Virtue of Han (ca. first century A.D.), the Yuan Annals, and Fan Chuo's Man Shu ("Book of the Southern Barbarians," ca. 685 A.D.). The first known ruler of the Yi was Zhuang Kao, probably a Chinese who "became" a Yi, ca. 223 B.C. Li (in Siguret 1937: 153) cites a history of Yunnan according to which the Lisu lived in Yunnan prior to the coming of Zhuang Kao during the Chou dynasty. In 594 A.D., another ruler of Chinese origin, Cuan Wan-si, who had declared independence of an area in the Szechwan-Kweichow-Yunnan border area, was attacked by Chinese forces. In 712, the Yi of Yao zhou were involved in a revolt. By 738, eastern Yunnan is said to have been primarily a Yi area, but under Chinese governors. The Yi have probably inhabited Liang Shan since the early years of our era, and certainly since the tenth century. It has served as a region of refuge from Chinese "pacification" on several occasions: for example after 1730, when a Yi chief "Yang" was captured in Yunnan, numerous "raw" Yi (independent Yi) escaped there (Hsu 1944). The area east of Huang Mao is called Xiao Liang Shan, "Lesser Cool Mountains,"
and the area to the west is called Da Liang Shan, "Greater Cool Mountains." (Until 1955, Da Liang Shan was part of Sikang Province; both Xiao and Da Liang Shan are now in Szechwan.) Between 1796 and 1821, the Chinese extended their influence into Xiao Liang Shan. At times when the Chinese were weak, the Yi expanded out of Da Liang Shan: for example in 1802, 1814, 1838-39, and from 1875 to 1892. By 1907, the Yi controlled most of Xiao Liang Shan, with Chinese fortified in the towns. During the troubled times of the early Republic, the number of Chinese troops was reduced in the area, and the Yi consequently became more troublesome: in 1919, the Lolo invaded Zhaojue, in 1920 they burned Xining, and in 1937 they killed the magistrate of Leibo. During the late 1930s and early 1940s, the Sikang Border Pacification Army (which included both Chinese and Yi regiments) built roads and suppressed Yi rebellions; its Chinese soldiers were encouraged to marry White Yi (Zeng 1947, Sun 1942, China at War 1941). Some Black Yi were even recruited for the Central Military Academy at Chengdu. Even so, most of the Chinese population had fled: Sun (1942) estimates that there were one-and-a-half million Han in the Anning River Valley two centuries ago, but only half that number by 1942. Even the largest towns, such as Sichang, kept their gates closed at night. When Lin (1947) was in Leibo in 1943, bands of Yi plunderers would swoop down upon a Han house, kidnap its inhabitants, and burn what was left--this happened nightly. (See Feng and Shroyock 1938, Rock 1947, Tao 1948, and Yang 1935, 1936b.)

Prior to 1949, the Yi people were regarded by the Chinese as lesser branches of the Han to be assimilated or as barbarians to be pacified (China at War 1941, Sun 1942). These attitudes were reflected in the derogatory names given to them.

Two historical trends may be found among the Yi proper: co-
existence between White Yi and Han Chinese, and constant warfare between Black Yi and Han. In fact, the Black Yi kidnapped great numbers of Han Chinese for ransom or for slavery. Lín (1947) reports that in 1940, 200 Han of a "reclamation" village in Leibo were abducted and enslaved. He also tells the story of a Han kidnapped when he was seven years old and ransomed twenty years later (Lín 1947: 109-10). Zeng (1947) disagrees that large numbers of Chinese were enslaved, considering these stories exaggerated, and thinks that Black and White Yi were originally two different cultures. Most observers (e.g. Winnington 1959, Hsú 1944), however, state that these Han slaves ("Han Wa Tse") or their children would eventually become White Yi. The assimilation process included both physical and cultural coercion: for example chaining them at night, prohibiting them to speak Chinese, and finding them spouses.

Yi social structure consisted of two endogamous castes in Da Liang Shan (in other areas, which were more sinicized, the structure was different): Black Yi aristocratic landowners and White Yi tenants, serfs, and slaves. Winnington (1959) provides an estimate of the composition of the population of the Norsu (Yi) of Da Liang Shan, the major concentration of Independent Yi (in southwestern Szechwan):

<table>
<thead>
<tr>
<th></th>
<th>10+ slaves</th>
<th>1 to 9 slaves</th>
<th>no slaves</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black Yi</td>
<td>2.5%</td>
<td>2.5</td>
<td></td>
</tr>
<tr>
<td>White Yi commoners</td>
<td>3.0</td>
<td>25.0</td>
<td>20.0</td>
</tr>
<tr>
<td>White Yi slaves</td>
<td>separate slaves 33.0</td>
<td>house slaves and slaves of slaves 14.0</td>
<td></td>
</tr>
</tbody>
</table>
Winnington may have underestimated the percentage of Black Yi, since Lin (1947) claims they comprise 10 to 20 percent of the population, Zeng (1947) cites one estimate of 20 percent, Fei and Lin (1956) claim that they make up 15 percent of the population, and Ko (1949) estimates 23,850 Black Yi (about 9 percent), 45,000 slaves, and 190,200 White Yi commoners. Hsu (1944) provides the following estimates for an area near Leibo in Xiao Liang Shan: Black Yi 1.67 percent, White Yi commoners 89 percent, White Yi slaves 9.33 percent. Liang Shan Autonomous Zhou, which today includes both Da and Xiao Liang Shan, now has an estimated Yi population of 700,000.

Within each caste, considerable mobility was possible. In addition to the intake of Han captives as slaves, White Yi could also become slaves if they were taken captive in war, if they were heavily in debt, or if there was some advantage (access to land, for example) to be gained. On the other hand, a slave could buy his or her freedom. Slaves usually began as house slaves (domestic servants). When a son of the master married, he was given some male slaves as part of his inheritance; when a daughter of the master married, she received some female slaves. These slaves would then be paired off with the slaves of the other marriage partner, and they would set up house as separate slaves, working land or tending livestock for their new masters. When these separate slaves had children, the children would be sent to the master's house as house slaves. (This system is an interesting contrast to that which existed in the antebellum American South, where domestic slaves had a higher status than field slaves.)

The Black Yi of Da Liang Shan owned an estimated 80 percent of the agricultural land (Winnington 1959). They were owed certain feudal rights and respectful behavior, which served to emphasize their superior status. White Yi commoners were either serfs who worked their
lord's land or freemen who leased or owned their own land. Most Black Yi did no agricultural work at all, but hunted, carried out raids and feuds, and looked after their houses. This has led some writers (e.g. Lin 1947) to suggest that they may have originally been a pastoral people. The shamans—even those who could read and write Yi characters—the blacksmiths, and the carpenters were all White Yi. White Yi contributed several days' labor to their lords and also provided contributions and services in times of war, births, marriages, and funerals. These were not inconsiderable, since a Yi bride-price is said to have been 300 or 500 tael for a Black Yi, 600 to 1,000 for a Black Yi chief, and 100 to 300 for a White Yi (Hsu 1944, Ko 1949); or 500 to 800 ounces of silver for a Black Yi, and 100 to 200 for a White Yi (Lin 1947); or a race horse (which might be valued at several hundred tael of silver), ten ingots of silver, ten cattle, and a hundred sheep, plus various gifts to middlemen and to the bride and her parents (Winnington 1959). This bride-price was largely made up of contributions from the master's serfs and slaves.

Outside Da Liang Shan, the power of the Black Yi was not as great, and some White Yi were actually wealthier and more influential than Black aristocrats (Hsú 1944). In Weican, Yunnan Province, Han Chinese absentee landlords held feudal rights over Yi tenants, although these were considerably curtailed after a series of rebellions between 1847 and 1872 (Fei 1951-52; Li, Fei, and Chang 1943). In southwestern Lancang, in the same province, the Lahu were under Tai headmen, and a "primitive class system" prevailed (Chen 1964).

In addition to the contact between Yi and Han resulting from raids, kidnappings, banditry, rebellion, and suppression, there was also some contact between the Yi and Han traders, who sought wax insects, coffin planks, hides, herbs, and other local products.
To travel in Da Liang Shan, an outsider had to buy or otherwise retain the protection of a Black Yi; since the area suffered from endemic feuds between the various local groups and families, this personal protection was only good in some parts of the area. In Da Liang Shan, Han Chinese migrant laborers were employed to tap opium poppies (Hsú 1944, Lín 1947), but the cultivation of opium poppies as a cash crop probably did not begin until the nineteenth century (and ended in the early 1950s).

The Han also appointed Yi and other minority individuals as "tussu" ("headmen or officials") and "tumu" ("officers"), but this system seems seldom to have worked well: some officials were sinicized and lost contact with the people they were supposed to administer; others had no real power (Fang 1945b). The system began in some areas as early as the Han dynasty, but many officials were sacked during the Ming, and those reinstated during the Ch'ing were without real power. (The system among the Hani is discussed by Súo 1962.) The Han were therefore forced to resort to fortifications, militias, the holding of hostages in towns, and forbidding Yi to spend the night in towns (Clarke 1911, Lín 1947, Zeng 1947, Wang 1951, Winnington 1959). These measures only further added to the mutual distrust and dislike.

The first contact between the Yi and the Communist Chinese was during the Long March in 1935 (Wilson 1971, Winnington 1959). The Red Army was apparently greeted with the usual antagonism displayed toward any Chinese soldiers, but some Yi were won over, especially through a Communist officer of Yi origin (Rén-mín rì-bào 1972a). After the Liberation, People's Liberation Army units and Communist Party cadres arrived to administer the Yi areas (some Yi helped to finish off Kuomintang army units in Da Liang Shan). Small teams of two to five cadres (officials), some trained in the Yi
language at the Central Academy for National Minorities, began to create the desire for change in the traditional social structure, now so much at odds with China's new ideology (Ji 1958, China Reconstructs 1953, Fei 1952, Ren-min ri-bao 1962). It was also deemed necessary to alter the social structure for economic reasons: traditional social structure offered little motivation to increase production, since all the work was done by one group (serfs and slaves), but almost everything that was produced went to a much smaller group (Black Yi lords).

Through propaganda and discussion meetings, the abolition of slavery, land reform, and the cancellation of debts was decreed in 1956 (Chang 1959, Ji 1958, New China News Agency (NCNA), Kunming 1956c, 1959b, NCNA, Peking 1958b, Pu 1958, Tie 1959, Winnington 1959). Black Yi former aristocrats caused some problems by slaughtering their cattle, spreading false rumors about Han intentions, or taking to guerrilla tactics. In fact, Fei (1951-52: 57) claims that most of the "Tu-Mu" (Yi headmen) became bandits (cf. Pu 1958, Winnington 1959). But most of the problems resulting from the abolition of slavery seem to have involved helping the exslaves think and plan for themselves: for example they would eat all the relief supplies provided them by the Han, and then refrain from work in the hope of getting more. Some of the problems were solved by grouping exslaves in cooperative units of various sizes from ten households up (NCNA, Chaochueh 1956b, NCNA, Chengtu 1965c, Winnington 1959).

The change from a slave society to a socialist society is certainly one of the most intriguing aspects of Yi studies: if the changes reported in the Chinese press are true, they would represent social changes of even greater magnitude than those undergone by the Han themselves in the past three decades. The same changes have occurred on a lesser scale among the Hani (NCNA, Kunming 1959b),
Lahu (Huang 1958a), Lisu (Zhang 1958; Huang 1958a, 1965; Ma 1958), and Nu (Huang 1959a).

In agriculture, which remains the basis of the economy, opium is no longer grown (Chang 1952, Winnington 1959), but Yi minorities are said to produce a surplus of grain crops (Chang 1959, Ji 1958, China Reconstructs 1953, Guang-míng rì-bào 1959, NCNA, Chengtu 1958a, 1959b, 1965e, 1965g, 1966; NCNA, Kunming 1958c, 1964b; Tian 1959, Wang, W., 1959; Lisu-Zhang 1964, Huang 1959b, Guang-míng rì-bào 1971, NCNA, Kunming 1958b, 1958g, 1958h, 1964f, 1964h; NCNA, Peking 1958a; Lahu-NCNA, Kunming 1959d). This was accomplished by a wide variety of innovations: new tools (many locally made), manuring (both animal and human), doublecropping, irrigation, and terracing (NCNA, Chengtu 1963c, 1965d; NCNA, Kunming 1960b; Wang, H., 1959; Yi and Hani--Huang 1958b; Lisu--Zhang 1958, Zhang 1964, Hsu 1965, NCNA, Kunming 1955b, 1964c; Ren-mín rì-bào 1959a, Yang, T., 1955, Huang 1958a; Lahu--Huang 1958a; NCNA, Kunming 1963a, 1963b; Guang-míng rì-bào 1957). Perhaps of greater importance than these technical innovations have been the social innovations: the agricultural population was organized into mutual aid teams, cooperatives, and, later, communes. By 1959, about 87 percent of the Yi in Liang Shan were in cooperatives (NCNA, Chengtu 1959a, 1964a, 1965e, 1965g; NCNA, Peking 1959b; Wang, W., 1959). By 1958, about 86 percent of the Lisu and other minorities living in Nujiang Autonomous Zhou were in cooperatives (NCNA, Kunming 1958a, 1958g, 1964h; Zhang 1958, Chang 1959, Yang, T., 1955; Lisu and Nu--Huang 1959a). As in other parts of China, the very rapidity of cooperative and commune formation (the bulk of the population was brought into these organizations within a matter of weeks) raises some question as to the deepness of the changes. Yet there is no question that today's commune organization is continuing to change away from traditional norms (Ji-niu-bu 1971; Guang-míng rì-bào 1972b; Yaoshan 1972).

Communization has gone hand in hand with diversification of the economies to include a greater variety of crops (some minorities did not plant rice before 1950) and livestock, lumbering, paper-making, metallurgy, tool-making, electricity, vehicle repair and operation (Ji-niu-bu 1971; NCNA, Chengtu 1958b, 1965b; NCNA, Kunming 1965b, 1971; NCNA, Peking 1959b, 1972; Rén-mín rì-bào 1959b; Wang W., 1959; Yi and Hani--NCNA Kunming, 1970a, 1972b; Lisu--Zhang 1958; Chang 1959; Zhang 1964; Huang 1959b; NCNA, Kunming 1958f, 1964d; Dong and Xue 1959).

In modernization, self-sufficiency, socialism, and other ways, the Yi now "learn from Dazhai" (Rén-mín rì-bào 1972a;  Guāng-míng rì-bào 1972a). "In the past we only knew that by getting nearer to the stove we could warm ourselves. Now we know that the Communist Party is warmer than the stove" (NCNA, Kunming 1957, 16 Aug.). In the Nujiang Lisu Autonomous Zhou, once known as "poor hills, bad waters," the Lisu now sing:

Everyone can eat his fill without paying,
Our forefathers never heard of such a thing.
Is it a dream?
No, it is the truth.
Where is it?
Right here in our commune.
The east is red,
Long live Chairman Mao! (NCNA, Kunming 1958e)

Schools were established, so that the majority of the population now has some literacy in Chinese, and some minority individuals have gone on to technical schools and colleges (Chang 1952, Chang 1959,
Ji 1958, NCNA, Chengtu 1956a, 1963a, 1971; NCNA, Kunming 1958d; Yi and Lisu--NCNA Kunming 1972a, Wang, L., 1959; Lisu--Chou 1963; G\u{201c}ang-m\u{201d}\u{1e0}ng \u{201cr}-b\u{1e6}o 1973b; NCNA, Kunming 1955c; R\u{201e}n-m\u{201d}\u{1e0}n \u{201cr}-b\u{1e6}o 1963; Dong and Xue 1959; Lahu-Gao 1960). There are now Yi and other minority newspapers and publications (Gjessing 1957; NCNA, Kunming 1960a, 1961, Tsung 1954, Yang, G., 1955a, 1955b; Lisu--NCNA, Kunming 1973).

Medical centers were established and doctors trained (Chang 1952, Chnag 1959, NCNA, Chengtu 1965f; Yi, Lisu, Tulung, and Nu-NCNA, Kunming 1972e; Lisu-Chou 1963, China Pictorial 1963, NCNA, Kunming 1969a; Dong and Xue 1959; Lahu-Yang 1963a), leading to population increase (G\u{201c}ang-m\u{201d}\u{1e0}ng \u{201cr}-b\u{1e6}o 1973c, NCNA, Kweiyang 1959; Lahu-Chen 1964) and new towns (R\u{201e}n-m\u{201d}\u{1e0}n \u{201cr}-b\u{1e6}o 1959c; Lahu--G\u{201c}ang-m\u{201d}\u{1e0}ng \u{201cr}-b\u{1e6}o 1957, NCNA, Kunming 1963b; Yang 1963a, 1963b). Cooperative banks and trading organizations were opened (NCNA, Chengtu 1963b; NCNA, Kweiyang 1973; Lisu--Chou 1963, NCNA, Kunming 1964g; Lahu--Yang 1963b). Transport and communications were greatly improved (Chang 1952, NCNA, Chengtu 1959d; Lisu--NCNA, Kunming 1955a, 1964a, 1964g; Hani--Jiang 1958).

Yi and other minority members have become responsible cadres (officials) and Communist Party members (Ji-niu-bu 1971, R\u{201e}n-m\u{201d}\u{1e0}n \u{201cr}-b\u{1e6}o 1972a, Wa-cha-mu-chi and Wang 1959; Yi, Hani, and Lisu--Wang 1956; Yi, Hani, and Nakhi--Yunnan \u{201cr}-b\u{1e6}o 1956a; Yi, Lahu, Hani, Pulang, and Kutsung--R\u{201e}n-m\u{201d}\u{1e0}n \u{201cr}-b\u{1e6}o 1973; Yi, Lisu, Nu, Tulung, Nakhi and Pumi--Lichiang Regional 1973; Lisu--G\u{201c}ang-m\u{201d}\u{1e0}ng \u{201cr}-b\u{1e6}o 1971), Youth League members (Hani and Lahu--Zh\u{201e}ng-guo Qing-nian-bao 1956a), and soldiers in the People's Liberation Army, which also has separate minority regiments (China Reconstructs 1973).

Amicable interminority relations have also increased, with various minorities sharing autonomous administrative regions and communes, working together, and joining in each other's celebrations (G\u{201c}ang-m\u{201d}\

-21-
Han-Yi relations since 1949 have reflected national political directions: during times of radical change, such as the period of socialist transformation and the Great Leap Forward (1956-62), as well as the Great Proletarian Cultural Revolution (1966-69), the emphasis has been on rapid movement toward socialism and criticism of "local nationalism." The Communists have attempted to make these periods as shattering to the minorities' social structures as it was to the Han's, as this statement by Zhnag (1958: 34) concerning the Lisu makes clear:

The Great Leap Forward has not proceeded smoothly at all times. Apart from the struggle of the two lines mentioned above, there was the acute struggle of the two roads, which was manifested principally in the struggle against counterrevolutionaries both in the country and abroad, the landlords, rich peasants, rightists, and nationalists. In the past, it was thought by some that since class distinctions among the Lisu were not quite clear-cut, since the landlord class had not yet been formed, and since a rich peasant economy was not yet developed in certain areas, class struggle would not be acute. The opposite, however, was true. It is true that class distinctions have never been quite clear, but that does not mean that classes do not exist. Moreover, the class struggle is still quite complicated and acute. We have dealt resolute blows to a group of reactionary landlords, rich peasants and counterrevolutionaries. Meanwhile, class education has been carried out in the rural areas. The masses were urged to make recollections and comparisons between the past and the present, to air their grievances and trace their origins, and to expose the crimes of the reactionary upper strata and headmen of the nationality, so as to increase the ideological consciousness of the masses.
Traditional customs were criticized as wasteful superstitions: "There is blasting day and night, and after sunset there are thousands of torches. The spirits are frightened away, and there are no more gods" (Zhang 1958; cf. Yi and Hani--Huang 1958b; Hani--Li 1958; Lisu--Ma 1958). The habit of buying off the old aristocrats ("upper-circle personages") by giving them official positions and allowances was reversed: old aristocrats were "reeducated," and class origin was emphasized in appointing new officials and Party members (Ji-niu-bu 1971, Guang-míng rì-bào 1972a, 1972b; NCNA, Kunming 1956b, Rén-mín rì-bào 1972a, 1972b; Wen 1970). During the Cultural Revolution, Mao thought-study classes were initiated, and the Yi were able to quote Mao as well as the Han (Investigation Group 1971, Rén-mín rì-bào 1972a; Lisu--China Reconstructs, 1969, NCNA, Kunming 1968, 1969b; Rén-mín rì-bào 1970; Tulung--NCNA, Peking 1968).

During the lulls between these periods of rapid change (1950-56, 1962-66, 1969-75), more stress has been placed upon regional (political) and minority (cultural) autonomy (see Table 3). Great Hanism (excessive centralization and ethnocentricity) was criticized (Fei 1952, Moseley 1973, Winnington 1959). Each nationality was to be guided into socialism at its own pace, peaceful transformation was achieved through discussion and demonstration and the granting of special treatment to the exaristocrats (NCNA, Chengtu 1956c). As in the rest of China, not only was there a slowing down of reforms but there was also some backstepping: in 1962, for example, 70 percent of the cooperatives in Nujiang Lisu Autonomous Zhou were slashed back, and the number of schoolchildren was reduced (NCNA, Kunming 1968). During such lulls in revolutionary fervor, the continuity with the past can be discerned: the Lisu are still scattered in small groups of households (NCNA, Kunming 1969a), bandits still harass remote areas (NCNA, Kunming 1969 [Aug. 11] and 1970 [Feb. 7]).
<table>
<thead>
<tr>
<th>Province</th>
<th>Number of Nationalities</th>
<th>Population in Thousands</th>
<th>Date Founded</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Zhou</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liang Shan Yi AZ</td>
<td>S</td>
<td>3</td>
<td>860</td>
</tr>
<tr>
<td>(11 xian)</td>
<td></td>
<td>Yi: 700</td>
<td></td>
</tr>
<tr>
<td>Nujiang Lisu AZ</td>
<td>Y</td>
<td>17</td>
<td>220</td>
</tr>
<tr>
<td>(4 xian, 1 autonomous xian)</td>
<td></td>
<td>Lisu: 110</td>
<td></td>
</tr>
<tr>
<td>Honghe Hani and Yi AZ</td>
<td>Y</td>
<td>12</td>
<td>1,880</td>
</tr>
<tr>
<td>(10 xian, 1 municipality)</td>
<td></td>
<td>Yi: 340</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hani: 280</td>
<td></td>
</tr>
<tr>
<td>Chuxiong Yi AZ</td>
<td>Y</td>
<td>10</td>
<td>1,670</td>
</tr>
<tr>
<td>(Zuyong)</td>
<td></td>
<td>Yi: 390</td>
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<td><strong>Xian</strong></td>
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<td>Eshan Yi AX</td>
<td>Y</td>
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<td>Lancang Lahu AX</td>
<td>Y</td>
<td></td>
<td>220</td>
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<td></td>
<td></td>
<td>Lahu: 100</td>
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</tr>
<tr>
<td>Wei-ning Yi, Hui, and Miao AX</td>
<td>K</td>
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<td></td>
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<tr>
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<td>Yi: 275</td>
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<td>Jiangcheng Hani and Yi AX</td>
<td>Y</td>
<td>12</td>
<td>40</td>
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<td>Menglian Thai, Lahu, and Kawa AX</td>
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<td>Population in Thousands</td>
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<tr>
<td>Xian</td>
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<tr>
<td>Gongshan Tulung and Nu AX</td>
<td>Y</td>
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<td>1956</td>
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<td>Ning-lang Yi AX</td>
<td>Y</td>
<td>12</td>
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<td>10/56</td>
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<td>Yi: 75</td>
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<td>Lu-nan Yi AX</td>
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<td>1957</td>
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<td>Wei-shan Yi and Hani AX</td>
<td>Y</td>
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<td>1960</td>
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<td>(formed from Wei-shan Yi and Yong-jian Hui AX; under jurisdiction of Tali Pai AZ)</td>
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<td>Nanjian Yi AX</td>
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<td>Yi: 49</td>
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<tr>
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<td>1963</td>
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<td>Hekou Yao AX</td>
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<td></td>
<td>1963</td>
</tr>
<tr>
<td>Yanyuan Yi AX</td>
<td>S</td>
<td></td>
<td>Yi: 300</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1964</td>
</tr>
</tbody>
</table>

AZ = Autonomous Zhou  
AX = Autonomous Xian  
K = Kweichow  
S = Szechwan  
Y = Yunnan
The Yi peoples have therefore learned to dance to the same tune as their Han neighbors: two steps forward, one step back. A detailed study of recent history would probably show that this pattern also holds within the larger periods of time considered here. Despite temporary emphasis on rapid or slow reform, on centralization or local autonomy, on class antagonism or the attempt to smooth over class differences, the goal is still socialism. Paradoxically, what the Chinese before 1949 could not accomplish by force, they are now accomplishing as a by-product of a quite different goal, all the while encouraging respect for minority differences: the Yi minorities are becoming ever more assimilated into national political, economic, social, and cultural institutions. The Yi, formerly known as "iron peas" because they could not be assimilated, are joining the stew.
Ethnography

Chinese interest in the southern "tribes" is ancient. For example in the second century A.D., Yang Fu wrote Nan I I Wu Chih ("Strange Things from the Southern Borders"). Wan Zhen's Nan Chou I Wu Chih ("Strange Things of the South") dates from the fourth century. Man Shu ("Book of the Barbarians"), by Fan Chuo, dates from about 685, and Wen Hsien Thung Khao ("Historical Investigation of Public Affairs"), by Ma Duan-lin, was published in 1319.

It was not until the second half of the nineteenth century, when Britain and France were seeking a back door to China, that Southwest China attracted attention from Western scholars. The earliest useful information on the Yi people was written by missionaries. For the Yi proper, we have excellent accounts by Paul Vial (1893-94, 1898, 1909), who lived among the Gni from 1886 on; Samuel Clarke (1911), who spent over twenty years in Kweichow; and Alfred Liétard (1913), who spent some eight years with the Ahi (A-si) of Chaotung in northeastern Yunnan. Missionaries among the Lisu who left important publications include l'Abbe Dubernard (1873, 1875), Auguste Desgodins (1872, 1873), Alexandre Biet (in Biet and de Croizier 1877), Théodore Monbeig (in Liétard 1909b and Madrolle 1908), and James Fraser (1922) of the China Inland Mission, who devised a writing system still in use among Christian Lisu.

A great number of travelers have also left accounts of ethnographic value. Edward Baber (1882) was one of the first English
travelers to write enthusiastically of Southwest China, and of its Lisu and Yi inhabitants. Henri d'Orléans (1898) and Emile Roux (1897) visited the Yi, Lisu, and Akha peoples in Yunnan in 1895. Henry Davies (1909), who was trying to promote a rail link between India and China via Yunnan, made some observations on its inhabitants. Henri d'Olloné (1911) passed through Liang Shan and other areas of Yi and Lisu occupation in 1907, as did Jacques Bacot (1912, 1913). Archibald Rose and J. Coggin Brown (1911), the former a British consul at Dengyue and the latter a geologist, wrote the first extensive description of Lisu customs, based on their familiarity with Yunnan and the Shan States.

Modern Chinese ethnographic studies began in the 1930s. In 1934, Hsiang Ling-ching and other researchers of the West China Science College spent two months in Liang Shan. In 1939, Mǎ Cháng-shoû (1942-44) and other scholars of the Szechwan-Sikang Scientific Research Group traveled through Da Liang Shan. In 1940, Hsú I-táng (1944) and members of the Szechwan Education Department spent several weeks in Xiao Liang Shan, near Leibo. Zeng Zhao-lun (1947) traveled through Da and Xiao Liang Shan in August and September 1941. Lǐn Yāo-huá (1947) studied in Da and Xiao Liang Shan from July to September 1943; his monograph follows closely Hsú's (1944) report on many points. After 1949, Ji Xi-chén (1958) and Alan Winnington (1959), an Australian adviser in Da Liang Shan between 1957 and 1958, wrote reports of the changes taking place among the Yi.

Tāo (1945, 1948) spent some weeks in 1935 with the Lisu of the Biluoxue Mountains, between the Salween and the Mekong, in Yunnan. His brief reports include some interesting observations and several legends. Chén (1947) visited Dechang in Szechwan in 1946, and reported that Lisu clans were organized in a dual fashion, an observation
that has yet to be confirmed.

Only sketchy ethnographic information exists for the Achang, Akha, Woni (Hani), Lutzu, Tulung, Lahu, and Kadu in China.

Those Yi peoples who inhabit areas outside China have also been the subject of ethnographic enquiries. The Lisu of Thailand have been described by Bunchuwa Srisawat (1952, 1963), Alain Dessaint (1972a), E. Paul Durrenberger (1971), and others. The Lahu of Thailand have been the subject of an exhaustive study by Anthony Walker (1970b, 1972c), Harold Young (n.d.), and Oliver Young (1961). The Akha of Thailand are the subject of an excellent study by Hugo Bernatzik (1947); Paul Lewis (1969-70) has written about the Akha of Burma.

The caste system dividing the Yi into Black and White has already been described above. Marriage (or sexual relations) across caste lines was severely forbidden. Marriage might be within the clan, "so as to strengthen the ties between two families" (Hsú 1944). The preferred mate is a cross-cousin; Liń (1947: 40-56) states that marriage with a parallel cousin is forbidden, but Hsú (1944) asserts that marriage with the mother's sister's daughter sometimes occurs. The Yi are not as strict as the Chinese about marrying within one's generation, so that one may marry someone standing in an "aunt" or "niece" or even "stepmother" relation (Hsú 1944, cf. Ko 1949).

The marriage ceremony (Liétard 1913: 156-59, Hsú 1944: 44-50) takes place preferably when the couple are thirteen, fifteen, or seventeen years old, on a day chosen in consultation with a shaman for its auspiciousness as determined by its conjunction with the couple's birthdates and those of their parents. The men of the groom's party are greeted by the women of the bride's family, first with witty remarks, then with buckets of water; their faces may be smeared with
pepper and soot, and some girls even physically attack them. Once the ice has been broken, the pig and other ingredients for the marriage feast are prepared. After the feast, the bride is taken to the groom's home, with much weeping and protestation. For three to five days the bride remains at the groom's parents' home, during which time the groom and bride are separated. The bride then returns to her parents' home for a "waiting-at-home-period" that may last for one or two years or until she is pregnant. During this time, the bride takes lovers--often cousins--and the groom (who is living with his parents) must not only bring presents if he wishes to have sexual intercourse with her but must usually use force to do so. This is a probationary period, which allows both parties to reconsider the match and allows the woman to prove her childbearing abilities. Polygamy, the sororate and levirate, are also practiced, particularly among high-status Black Yi.

The relative status of men and women among the Yi is quite equal, although the women do more work. Most activities are not restricted to one sex: women even do the heavy work in the fields, chop wood, and make musical instruments (Hsu 1944). Only the tending and shearing of sheep is masculine work (Hsu 1944). Normally, men and women eat together, but when there are important guests, they will eat separately, or the men will eat first.

Women could inherit land and even chiefly offices. Women were important in stopping feuds or wars, but they could also cause them by claiming mistreatment, by committing suicide, by arguments over bride-price, and by discovery of sexual liaisons between members of different clans. One girl is said to have committed suicide because a member of her husband's family let out gas in her presence (Hsu 1944).

Since the Black Yi refrained from most manual work, an important part of their lives consisted in enforcing rules of etiquette within
and between clans. Hsu (1944) writes that there are 485 Yi clans, with each clan or group of clans occupying a distinct territory. Clan feuds seem to have been endemic in Da Liang Shan. They were caused by arguments over women, insults to Black Bone men or women, murder, theft (especially of slaves or horses), and defaulting on a debt; but, as elsewhere, the reasons for most feuds were long forgotten, and each clan had traditional enemies. Battles or war could be averted if the offenders paid an indemnity in silver or horses, or, if the offending clan were poor and no loss of life were involved, the wrongdoer might go on horseback (wearing a silk dress with a mirror in his hair and raw beef in his mouth) to apologize and to offer wine and beef to the offended party. Preparations for war included sending out a wooden tablet calling on all members of the clan, its tenants, serfs, and slaves to assemble; each family would assent by making a mark on the tablet; tallying the marks would indicate how large a fighting force might be expected. War costumes were extremely colorful: some wore hats of woven bamboo covered with white cloth, thin woolen felt and yellow satin, with animal hair that would wave in the wind; they would carefully prepare their hair, interweaving it with a strip of cloth and tying it into a horn just above the forehead; some would cap this with a sheep horn wrapped in colorful silk and red pompons; squares of silk would be sewn on their clothing. They reminded Hsu (1944) of the warriors in Chinese operas. Like these warriors, the Yi would run forward, shout out their names, and challenge their enemies to fight.

The War songs were equally awe-inspiring:

We are the famous Black Nosu!
We are the tigers who eat up human flesh!
We are the butchers who skin people alive!
We are the supermen, the nonpareil! (Hsu 1944: 61)
War tactics were more mundane: ambushes and surprise attacks were favored; because of lack of ammunition, battles were often hand to hand; the goal was not so much to kill the enemy as to capture him. A Black Yi would be held for ransom or allowed to commit suicide; White Yi or slaves were held for ransom or enslaved. Witchcraft and amulets were used extensively.

Battles and wars were often ended or averted by the mediation of a third clan, or by a "waiting-at-home" bride related to both parties (if her pleas were unsuccessful, she would commit suicide). Peace negotiations were long and required expert debaters: compensation had to be decided upon for each life lost. Finally, the hide of a bull was spread over a wooden frame, under which representatives of both sides would drink wine with chicken blood, and take a peace oath. If either party broke this oath, its members would meet the same fate as the slaughtered chicken.

Ji (1958) states that in 1949, one feud between two clans resulted in the mobilization of 20,000 men. Another feud between two of the largest clans had lasted a century, and resulted in the deaths of over 300 persons.
Problems for Future Research

The gaps that exist in our knowledge of the Yi peoples are obvious: the greatest need is still for reliable descriptive studies—ethnographic, archeological, linguistic, sociological, psychological, and historical. This is especially true of the smaller ethnic groups, such as the Achang, Hpon, Kadu, Lutzu, and Tulung. Much of the written data on the Yi peoples, however, remain undigested. Among some of the more urgent problems are the following:

(1) Further investigations of the historical phonology, morphology, and syntax and of the comparative lexicon and the internal relationships of the Yi languages (not to mention their external relationships to other Tibeto-Burman groups). As Matisoff (1972a, 1973c) has pointed out, such studies will also make a contribution to broader theoretical issues, such as the mechanism of tonogenesis, grammatical effects on sound change, protovariation, and the notion of "cognacy."

(2) The identification and delimitation of Yi ethnic groups and subgroups, both in terms of self-identification and in terms of social processes; the nature of their relationships and the problems of changing ethnic identity, either at a group or at an individual level (Hanks, Hanks, and Sharp 1965; Leach 1954); in other words, the nature of "ethnicity" in highland Southeast Asia.

(3) Historical study of local gazetteers and Yi texts, with the goal of correcting histories written solely from a Han (or lowland) point of view.

(4) Documentation of the recent changes undergone by Yi peoples
in China, and comparisons with changes undergone by Yi peoples in Southeast Asia; the change from swidden to irrigation agriculture taking place in both areas will be especially significant.

(5) Comparative studies of shamanism and curing methods, to explore the sexual division of labor in shamanism, methods of inducing trance states, relationship of shamanism to value systems, and the changes brought about after the acceptance of external medical systems.

(6) Comparative studies of social structure and value systems, to determine whether a core common to all Yi peoples exists, and to find out which variations may be traced to ecological or historical causes.
Each citation is alphabetized under the author's last name (the author's own transliteration is used; where this is not provided, the Pinyin System is used for Chinese, and the Mary Haas system is used for Thai). The citation continues with the date of publication, followed by the title of the work, place of publication, publisher, and number of pages. In the case of periodicals, the title of the article is indicated in quotes, followed by the serial title, volume number, issue number (if appropriate), and page numbers. In some cases, important re-editions, reprints, and translations have been indicated in parentheses following the main citation. If the item is available in the Human Relations Area Files, the notation HRAF is followed by the file number.

Each annotation begins a new paragraph, which usually starts off with the name(s) of the ethnic group(s) discussed. The abstract is followed by a note on ethnographic maps and photographs, but only if they refer to the ethnic groups mentioned. Cross-references and book reviews are then noted, if appropriate. The author's spelling of proper nouns is retained in each case, and where several spellings are used these are indicated. The more common spelling in use today is indicated only where identification might be difficult.

As in any such bibliography, there are bound to be accidental omissions. The following categories of works are usually omitted: missionary tracts, Chinese district gazetteers, works in Lolo languages, and unpublished manuscripts. Works published through 1975 are included.
Anonymous

      Lahu sermon outlines.


1970a  Ca Law cu yi hen ve (Ca Law the wise man), 2 vols.,
      Bangkok, n.p. (First edition, Rangoon.)
      Lahu reader.

1970b  Lahu li-Aw hkui pui hen tu ve (Lahu primer), Bangkok, n.p. (First edition, Rangoon.)

Aadsāalii, Sēerii

1963  Sibhā phaw nai Thai (Fifteen peoples of Thailand),
      Bangkok, Sāmnākphim Phidjaakaan. 216 pp.
      Akha, Lisu: Descriptions of dress, housing,
      livelihood, marriage, divination, and spirits. Based
      mostly on Srisawat 1952.

Abadie, Maurice

1924  Les races du Haut-Tonkin de Phong-Tho à Lang Son,
      Paris, Société d'Éditions Géographiques, Maritimes
      et Coloniales. 194 pp.
      Lolo: The only Lolo in Tonkin are located in Bao-
      lac, where they are called Heu-lolo (Black), Peu-lolo
      (White), Dji, Gni, or (by the Annamities) Man-khoanh.
      Although they are often immoderate in their use of
      alcohol, tobacco, and opium, they are more gentle than
      the northern Lolo. Description of dress: men adopt Thai
      dress except for burial. Houses of the rich are on piles,
      others on ground. Meo and Lolo often have the same chief
Adoption and buying of children. After marriage, the wife lives with her parents until her first pregnancy. The Kan-t' eou-lolo ("head-cutting Lolo") exhume their dead, cut off the skulls, and place them in wooden boxes. They believe in spirits and worship ancestors at an altar with figurines made with the stem of the orchid, 7 knots long for the males and 9 for the females. Other groups which may be related to Lolo include the Fou-la (Peu-pa, P'ou-la), a few hundred of whom are scattered along the Chinese border; the Xa-pho (Lao-pho), 3,000-4,000 of whom live on the right bank of the Red River; and the Ho-nhi (Ouo-ni, Woni) who number 200-300. Descriptions of their dress and houses. The Xa-pho have mixed with Thai and Nhang; they do not have a deluge legend, but their origin legend says that the first human couple had four sons: Xa-pho, Thai, Man, and Meo; the mother made cloth for the Thai and Yao, but, running out of material, she had to make a shorter dress for the Meo and a very short one for the Lolo.

Adams, Marie Jeanne (or Monni)

Akha grow cotton.

Lahu and Lisu emphasize the upper arm of the jacket, wear plain shirts with elaborate sashes.

Photos.
Lolo: Chinese military currently suppressing Lolo rebellions near Sanya and Yen T'ang (pp. 17, 36-38). According to d'Ollone, the Lolo originally inhabited southern Yunnan and Kuei Chou, but rebelled against the Chinese in 1727 and fled north to the Ta Liang Mountains. North of the T'ung River are Tributary Lolo, south of it are Independent Lolo, who raid and enslave local Chinese. The only Chinese who regularly enter the Ta Liang Shan are the collectors of white wax insects and those who slit opium poppies, the Lolo being inexperienced in this. The main road to Yunnan through Chien Chang Valley is defended by blockhouses every mile; subsidies are paid to nearby Lolo chiefs, and Lolo hostages are kept, but even so the road is unsafe. Even more so since the Revolution; scarcely a hamlet from Fulin to Huili Chou has not been pillaged (pp. 23-26).

Leesaws and Kakhyens inhabit Hotha and Sanda valleys and grow rice, tobacco, opium, and maize (p. 83). Leesaws and Myautze live east of Momien (p. 118). Kakhyen sometimes exact tribute from the Leesaw. Description of Leesaw dress, which resembles Chinese and Shan. Met
Leesaws in Sanda and Muangla markets carrying vegetables, firewood, and planks. Their language resembles Burmese (pp. 135-36). Visited a Leesaw village, where Chinese and Shan also live, overlooking Hotha; one enters through wooden gate and leaves through long, enclosed passage of climbing plants (pp. 163-64). Leesaw vocabulary (pp. 401-09). Map.


Leesaws: Anderson was the expeditions' medical and scientific officer. He claims that Leesaws in Hotha and Sanda valleys, between Tengyueh and the Burmese border, are the same people Cooper calls Leisu in northern Yunnan. They sell oil, bamboo, and firewood. Men and women shave a circle around the head, leaving only a large patch from which hair is gathered in a short pigtail. Description of dress. Language akin to Burmese (p. 257). Village with wooden gate and covered passage (pp. 276-77). Vocabulary (pp. 464-73). Maps, illustrations.

Anthony, K. R. M., and F. R. Moorman


Lahu and Lisu of Tak nikhom (government reservation) included.
Antisdel, C. B.

1911a  "Elementary studies in Lahoo, Akha (Kaw), and Wa languages," *Burma Research Society, Journal* 1,1: 41-64.

Lahoo, Akha: Information from pupils in Kengtung. Words, simple phrases.


Lahoo: Creator was Gusha, who planned (daw) and thought (ga), so that Adaw and Aga are interlocutors.


Lahoo: Brother and sister rescued from flood.

Dispersal of peoples from pagoda in Mung Miehn (Shan word for Lahoo). Myinchias of Tali are a branch of Lahoo. One party of Lahoo killed a stag and distributed it; another party killed a porcupine but did not eat it, since it was small; however, since the quills were longer than the hairs of the stag, the first party was vexed and separation of the two Lahoo groups resulted. (Karen and Chin are said to have same tradition.) According to one legend, both groups started south, but one group stopped to boil molluscs, hoping the shells would soften; the other group did not wait and went on. (Karen and Akha have same story.) There is a prophecy that this latter group will one day return and bring with them the precepts of God, which were written on rice cakes, and restore them to political supremacy. (Akha, Wa, and Karen have legends of writing on buffalo skin.)
Arritola, Marlene
Akha, Lahu Na, and Lahu Nyi wear silver extensively as jewelry and dress ornamentation.
Lisu wear silver chains attached to both ears.
Photos.

Asian Analyst Supplements Agency
List of minority areas. Discussion of immigration of Han cadres, literacy drives, insistence on common culture during Cultural Revolution, religious persecution.

Audretch, C. C., and C. C. Chaffee
1969 The Lahu tribes of Thailand and Burma: Specific information, bibliographic references, and sources, Bangkok, Battelle Memorial Institute, Thailand Information Center. 16 pp.
Lahu: Sources of authority and power, values, the legend of a "man-god" with warrior followers, qualities that might give rise to a Lahu army. See Hill Tribe Welfare Division 1970.

Ba Te
Lahoo: Translation of a folktale.
Ahka: Young men and women meet at dances, after which a youth and his companions may "forcibly" abduct a girl. The first mouthful eaten by her in the youth's
house makes her his wife. An elderly man of the groom's village settles bride-price with girl's father.

Baber, Edward Colborne

1882


Lolos used to defeat Taipings (pp. 55-56). Road to Chien-Ch'ang subject to Lolo attacks; some border Lolos help guard it; these speak Chinese but retain Lolo dress. Tall, well-built, with prominent cheekbones and chin. Hair is gathered into a knot over forehead and twisted in a cotton cloth to resemble a horn. Sinicized Lolo wear both horn and pigtail or may shave entire head. Felt mantle and leggings, Chinese cotton trousers. Silver, copper, and iron mines near Yueh-hsi T'ing in Lolo country. A Lolo T'u-ssu (chief) at Yueh-hsi. Call themselves Lo-su, No-su, Ngo-su, Le-su. Black-bone nobles, white-bone retainers; Wa-tzu are captive Chinese slaves. Description of marriage ceremony. High position of women. Bad relations between Lolo tribes. Ultimogeniture in property and chieftainship. Communicate with spirits through shamans and omens. Le-su is a widely used term but may be the same people as Desgodins' Lissou, Andersons's Lee-saw, and Cooper's Lei-su (pp. 58-72). Lolo and Leesaw numerals, Lolo vocabulary from left bank of T'ung River (pp. 72-78). Fear of Lolo attack causes panic in Li-chou in 1850. Stones are stored in case of Lolo attack at a custom house, which
had been looted and its officers stripped a few weeks previous to Baber's visit. Half the population of Yen-
yuan district are Moso tribes. Moso writings (pp. 79-
89). Lolo Tu-ssu at Tu-ke. Lolos blamed for Chinese
banditry, blamed for revenging themselves against
Chinese who kidnapped Lolos (pp. 105-06). English
translation of kidnapping of Fenouil in 1862 (pp. 118-24).
Lolo writing (pp. 125-29, 9 plates). Stone statue said
to be of Hsi-po, an ancient Lolo king; they still burn
incense to him (pp. 139-40). Comment on Lolo writing by
Terrien de Lacouperie (pp. 142-43): It is phonetic, and
it resembles writing of Sumatra. Map.

Bacot, Jacques

1909  
Lissou mentioned. Map, photos.

1912  
Lissou: Bacot believes that the Lissou of Yunnan
were forced into the mountains by Tibetan invaders.

1913  
Les Mo-so, Leiden, E. J. Brill
Lissou: Bacot considers them indigenous to north
western Yunnan.

Bangkok Post

1973a  
"Igor tribesmen prefer peace and solitude," Bangkok Post, Nov. 6: 5.
Igor (Akha) unresponsive to government's family
planning program. Photo.

1973b  
Lisu will be target of literacy program by Jesse Yangmi, Eugene and Robert Morse, and four of their sons.

See Boh 1967; Morse 1962, 1974.

Bangkok Technical College


Lahu provided with houses, playground, medicines, and clothes In Thai.

Bangkok World


Lahu Nyi of Amphoe Phrao: Sketch of the study being carried out by Anthony Walker. Photos.


Lisor (Lisu) teacher in Tak Province. Photo.

Bank of China: see Zhōng-guó yín-háng.

Barnard, J. T. O.


Lisu arrived in 'Nami and Alikyang valleys three or four generations ago. They levied tribute from Daru and Nung, some of whom left.


Lisu considered truculent. When casualties occur in quarrels, women intervene. They wash for gold. Suspension bridge. Maps.

-44-
Bastian, Adolf


Laulau or Lolo (Nui) mentioned (1: 177)

Baumann, William H.


Akha, Lahu, Lisu, and other highlanders could be recruited as police.

Beauclair, Inez de


Yi: Miao call Chung Chia "Yi" in Anshun, and Kweiyang Chinese call them "Yi Chia." Wiens (1954: 280) uses "Yi" for Chung Chia and includes the Tai, Tung Chia, and Shui Chia. Lolo stone defense towers serve as hiding place, storeroom, and lookout.


Wu-man, 93 tribes of "Black Barbarians," including Lolo, Nu-tzu, Ku-tsung, Mo-so, Li-su, and Wo-ni, left original habitat in east Tibet. Vanguard, which may have
been Woni, reached south Yunnan by Han times. Lisu, Akha, and Lahu later drifted south and east from the upper Salween; the Lisu reaching south Yunnan by Ming. Lahu, between the lower Salween and Mekong, arrived several centuries ago. Lolo moved south and west in historic times, reaching Kweichow in Han, driven back west in Ming, and reaching Annam several centuries ago.

Physical data and population figures. Kutsung and others frequent Tali medicinal market; Lolo frequent Tatsienlu market, where wool, felt, fox skins, yak tails, and rhubarb are exchanged for tea, cloth, tobacco, needles, and spices. White Lolo have assisted Chinese in fighting Black Lolo. Lolo landlords mistreat Miao tenants, confiscating their belongings when they are unable to pay. Miao refer to Lolos' overbearing attitudes in their myths, and when sending deceased's spirit to ancestors the Miao priest warns him to stay away from Lolo.

Beauvais, J. (See also Zaborowski-Moindron 1901, 1904, 1905.)


T'ou-jen: Detailed notes on customs pertaining to childhood, marriage, death, and day of dead among t'ou-jen (تكون الجنوس). Translation of passage from Long Tcheou ki lio.

Bendict, Paul K.

1941 Kinship in southeastern Asia, doctoral dissertation, Harvard University. (Not available through University
1947
"Languages and literatures of Indochina," Far Eastern Quarterly 6,4: 379-89.

Akha (of northern Laos) and Lolo (of northwestern Tonkin) included in "immigrant" languages of Tibeto-Burman stock.

1948

Burmese-Lolo tonal systems have common origin. A number of languages (including Lahu and Lisu) have 4, 5, or 6 tonemes with a simple high-low contrast in checked syllables. (See Matisoff 1972a, 1973a.)

1975

Akha, Lisu, Lolo, Moso vocabulary items used for comparative purposes (pp. 88, 100, 109, 113, 116).

Benedict, Paul K. (and James A. Matisoff, contributing editor)

1972

Comparative linguistics. Based on a manuscript of 12 volumes (at University of California) completed in 1943, with some revision, mostly by Matisoff.


Bernath, Frances A.

1964
Catalogue of Thai language holdings in the Cornell
University Libraries through 1964, Cornell University, Southeast Asia Program, Data Paper 54. 236 pp.

Bernatzik, Hugo Adolf

1938


Lisu mentioned. Photos.

1940


1947


Akha: Complete ethnography.

Lisu said to be most similar to Miao; much intermixture with Lahu and Chinese; economically dependent on latter. Lisu most distrustful of outsiders and resist missionaries. Kin terms. Maps, photos.


1954


Bernot, Lucien


Bertreux, Henri


Lolo: Missionary in Kien-tchang. Lolo toll-collectors (p. 155). It is almost always the Chinese who break treaties with Lolo. For six centuries, Chinese have tried to colonize the Lolo. Witnessed cremation Houses. Chinese soldiers have married Lolo (pp. 307-28). Map, photos.

Bhruksasri, Wanat

1970  "Other points and guidelines for the solution of hill tribe problems," Journal of Sociology and Anthropology (Chiang Mai University) 3,2.

Akha, Lahu, Lisu: Cites contradictory ideas of Australian anthropologists on defense, development, and administration of Thai highlands. Notes that the solution to problems lies in the similarities between highlanders and Thai, also increased capability of Border Patrol Police, training of officials, and economic development.

Biet, Alexandre, and Marquis Edme Casimir de Croizier
"Vocabulaire lyssou recueilli à Tsekou..." Société Académique Indochinoise, Mémoires 1: 22-41. (Reprint: 1879, St-Quentin, Jules Moureau.)

Lyssou pay tribute to the Chinese. Vocabulary.

Birnbaum, Norman


Bishop, Mrs. J. F. (Isabelle L. Bird)


Lolo bandits make the trade routes above Ping-chan insecure.

Blakiston, Thomas W.


Miau-tze (Huh-I, I-jin) sketch, with horns from Ta-lia-shan (pp. 271-72, 284). Maps.

Blanchard, Wendell: see Henderson 1971b.

Boell, Paul Victor


Boh, Shwe

Lisu trained at Central Frontier Areas Missionary Institute in Myitkyina. Morse, a missionary, induced some Lisu of Milashidi village near Putao to follow him into exile. They were later readmitted to Burma "shivering, hungry and helpless."

See Bangkok Post 1973b; Morse 1962, 1974.

Boiteux, L.

Lolo: Visit. Photos.

Bonifacy, A. L. (See also Soulïé and Tchang 1908.)

Black Lolo of Bao-lac is compared to Tibetan, Burmese, Chin, and Kachin (by Huber) and shown to drop the final consonant (except nasals).


Lolo derives from "la," meaning people in many languages of Tonkin and South China. In the deluge and creation legends, bamboo plays an important part; it invited brother and sister to unite, protected their union with its shadow; newlyweds cannot cut bamboo; ancestor figures are placed on bamboo. Sky spirit is Mo nè, spirit who intercedes for man is Tchung nè. Fowl and pork are
taboo for married women. Both husband and wife stay in house 15 days after a birth (pp. 321-22).

Five tribes: (1) Mung (Muong) near Bac Mè, speak and dress as Thô; similar to Lajonquière's Xapho, near Bao ha. (2) Black Lolo near Baolac. Men wear Thô costume. Grow wet and dry rice, but Meo encroaching on their land. Rebury bones of dead, using bamboo stick to determine end of odor; their neighbors maintain that the skulls of dead are kept in baskets in their houses. Physical type. Photos. (3) White Lolo at K'ai hoa fou are similar to Black, with whom they marry, but not subservient to them. Photo. (4) Pu-la at Hoang thu bi, near Xin man, are 12 families. More similar to Vial's Lolo. Photo. (5) Pu-la at Lang dan (north of Hà giang) are 2 families (pp. 300-25). Photo. La qua, called Pen-ti Lolo by Chinese and classed with Lolo by Deveria 1886 and Lunet de Lajonquière 1906 (but with Thai in his 1904), are not Lolo (p. 321).


See his 1919.


Lolo located in Tu.o.ng.yên phu of Tuyên-quang Province: Mung, Black Lolo (including Man Khoanh, whose men have adopted Thai language and dress), White Lolo. La-qua are not Lolo, have Meo chief. For past 50 years, Meo have increasingly taken Lolo lands and
assumed political dominance. Some Lolo villages have Thô priests; may conduct ordeal of putting hand in boiling oil in presence of Yao or Chinese priest. Pray to ancestors on 9th-10th day of 6th month. Different forms of ancestor tablets illustrated (p. 541). Village spirit sacrifices. Birth, marriage, and death customs; levirate, with exception that elder brother cannot marry younger brother's wife; bones reburied. Legend of brother and sister, survivors of a war, told by turtle and bamboo to marry; they have 3 sons and 3 daughters, who marry and have Man-zi, Mung and M'ti (Thai), from whom other tribes are born. 18 souls and 18 vital spirits. Houses on piles. Vocabularies.

1919

Lolo found in Third Military Territory, upper Black and Red rivers. Includes Houni, Pu-la (Xa-phô), Mosso, Kha reng, and other Kha and Kouy in Laos, Upper Cambodia, Siam, and the Shan States. Near Bac Mê are Mung who refuse to admit it but speak a Lolo language. White better off than Black. They use stylized representations of human body as ancestor tablets, and three different types from less to more stylized may be distinguished (sketches).

1923

See his 1919.

1924
"Conference sur les groupes ethniques du Haut Tonkin

-53-

Lolo: Summary of his 1906 and 1908. Photos.

Bonin, Charles-Eudes


Mau-tse (Lolo) (pp. 124-26).


Mosso: Translation and discussion of Mosso manuscript from Li-kiang-fou; Marco Polo calls them Mosso-man. In Sung, they descended from Tibet to Likiang, where they were conquered by Nan-chao and by Mongols (1255). In 1277, they joined the army of Mongol Nasser-ed-din (along with Lolo and Pa-y) against the Burmese. Chinese kept Mosso king in mandarinate. Mosso train as lamas in Lhasa.

Bons d'Anty, Pierre


Lolo: Chinese have begun to come into Lolo country.

T'a-lang-t'ing inhabited by Po-wo-mi (call themselves Pi-yo). Map showing general ethnic locations and routes of explorers.

Boon Chuey Srivasdi: see Srisawat, Bunchuai.

Bcon-Itt, Kultida

196-[]

Bibliography on the Lahu (Muzer), Bangkok, Battelle Memorial Institute, Thailand Information Center.

50 pp.

Lahu: About 90 entries.

Boucher, André

1935


Lolo: Missionary among Lolo. Photo.

Bourne, Frederick Samuel Augustus

1888


Boutmy

1889

Lolo religion. Oldest son of deceased takes a handful of grass from near the tomb to make a figurine (1060: 465-66).

Bradshaw, Angela

Brandt, John H.
1965 Recommendations on a hill tribe health program, Bangkok, Memorandum to United States Operations Mission, Public Health Division. 6 pp.

Akha, Lahu, Lisu: USOM health activities, including nikhom (reservations) at Chiangdao, Mae Chan, and Tak, and at eastern Chiangrai and northern Nan in Thailand.

Bridgman, E. C.

Translation of selections from a Chinese work (cf. Clarke in Colquhoun 1883, Cordier 1907: 4-6). Ko-lo (originally Lou-lou) in Ta-ting prefecture includes Black and White divided into 48 clans with chiefs of 9 ranks; women governors; A-ho of Pau-ting may be related to Pe (White) Ko-lo.

Brooke, J. W.: see Maitre and d'Ollone 1909; Meares 1909a, 1909b; Starr 1911.

Broomhall, A. J.

Nosu: Medical missionary in Ta Liang Shan, 1947-51. Chinese use mortars and planes against Nosu (pp. 18-
Chinese fear Nosu raids; soldiers stationed among them trade in opium; Nosu bandits (pp. 31, 36-37). The nearer to the Nosu, the less cared for were Chinese fields, though it had been 10 years since the last raid (p. 46). Stories of American pilots held as Nosu slaves probably refer to northern Chinese deserters (p. 75). Lepers are killed by Nosu (pp. 50-51, 75). Use of hen's lower jaw for divination (p. 77). Attack on Chinese post harboring escaped slaves, clan feuds, Chinese held for ransom, (pp. 116-17, 143-45). Nationalist guerrillas operate from Chaokioh, March-May 1950; dispute over tolls with Nosu (pp. 217-28). Map photos.

Broomhall, Marshall

Lolo in northeastern Yunnan, by John M'Carthy (pp. 244-45) and northwestern Kweichow, by Samuel R. Clarke (pp. 251-52).


Lolo includes Lisu, Laka, Kang-i (Kopu), Bapu. Nosu fled to Taliangshan before Manchus in 1727. Now Chinese must pay 75-150 taels to collect wax insects there. C. G. Gowman notes the similarity of Lisu demon rites and those in Leviticus XVI: 2 goats are 2 Lisu chickens, idea of blood pervades. Flowery Lisu near Tengyueh are being missionized. Caste hierarchy of Nosu; they worship Mü-p'ü-mö (spirit of heaven) and le-su (lord of life and happiness). Pollard invented script
for Nosu.

Brown, John Coggin (See also Rose and Brown)


Hwa Lisu of Ku-yung-kai, Yunnan. Jew's harp previously noted by Orleans (1898).

Bruk, Solomon Il'ich


I-tsu include Hang-i (Woni), Li-su, Na-hsi (Moso), La-hu (Lo-hei), Pai (Buddhists), A-ch'ang, T'u-chia. A group of T'u-chia has recently been located in Hunan.

1959a Naselenie Indokitaia: Poyasnitel'naia zapiska k karte narodov, Moskva, Institut Etnografii imeni N. N. Mikluho-Maklaia, Akademii Nauk SSSR.

Ethnographic map and booklet on Indochina.


1953 census of minority populations. Yi subdivisions include Nosu, Ache, Asi, Sani, Laloba, Menhua, and Yulo. Yi group includes Hani, Lisu, Nasi, Lahu,
Pai, Achang, Tuchia (of Hunan); Dulung have much in common with Lisu. Subdivisions and locations of each of these minorities. Ethnographic map.

Bruk, Solomon Il'ich, and V. S. Apenchenko, eds.  
1964 *Atlas narodov mira*, Moskva, Institut Etnografii imeni N. N. Mikluho-Maklaia, Akademii Nauk SSSR.  
Ethnographic atlas. Map omits the Lisu of Thailand and Kengtung. The large concentration of Lisu east of 96° E probably consists of Kachin and Kachinized Lisu. Greatly underestimates the number of Lisu in Thailand.

Brun, Viggo  
Akha of Saen Caj, Mae Chan district, Thailand.  
Contains 414 entries, including Swadesh's 200-word list.

Brunhuber, Robert  
1912 *An Hinterindiens Reisenstromen*, Berlin-Friedenau, Franz Ledermann. 120 pp.  
Liessou, or Lissu, are located along Salween River from Dagatse (25°18'N) to 27°N, north of which are Lutzu. Location and size of settlements. Brunhuber and Schmitz left Bhamo and Tengyueh in 1908, and were murdered at about 27°20'N, near the Salween, on January 5, 1909. Map, photos.

Buchanan, Keith  
Yi: 1958 visit to Yi Commune in Yunnan, general description of agriculture, industry, health, and
schooling (p. 168).

Bunchuai Sisawat: see Srisawat.

Bunnâag, Suraphong


Lisu: Visit to Doi Laan, Mae Suaj district in Chiangrai Province. Descriptions of dress, names (which Bunnâag believes sound Japanese), origin, distribution, housing, spirits, New Year, courting. He notes that they often live in same villages as Lahu, and that Lisu women work harder than men (pp. 77-111).

Lahu: Visits to Doi Jo Lo and Doi Paa Khâa, Fang district in Chiang Mai Province. Descriptions of dress, names, courting, marriage, New Year. Like the Akha, they seldom bathe, due to fear of water spirit (pp. 183-208).


Burling, Robbins


1967 "Proto Lolo-Burmese," International Journal of American Linguistics 33, no. 2, pt. 2, Indiana University, Research Center in Anthropology, Folklore, and
Linguistics, Publication 43.


Carey, Fred W.


Akka are a Shan people who have lost their original language.

Lolo (Tsuan-man) fast mixing with Chinese, to whom they pay taxes. Rent land from Shan. Trade and trade routes. Superior branch includes Pu la of Mengtse and A Mi-chu, Tu la of Kai Hua, Ta T'ou of Sumao, Lo Hei of Chen Pien. Inferior branch includes Pu Tu, Woni, and Kato (all three between Mekong and Red rivers) and Ma Hei of Pu Erh and Sumao.

Carrapiett, William James Sherlock


Lisu child-brides (p. 36). Atzi in Yunnan levy 3 squirrels per year per Lisu household for use as nat offering (p. 70).

Carriquiry, Ph.


Lolo missionary visit.
Central Census Steering Committee, Democratic Republic of Vietnam


Lolo number 6,898 (3,331 males, 3,567 females), 0.04% of population. Xa (a Yi subgroup) 22,500 (11,121 and 11,379), 0.15%. Uni (Woni) 5,259 and 2,690), 0.03%.

Chaffee, Frederic: see Whitaker and Shinn et al. 1972.

Chang, Chi-jen (Pinyin: Zhang, Ji-ren)

1956  The minority groups of Yunnan and Chinese political expansion into Southeast Asia, doctoral dissertation, University of Michigan. (Dissertation Abstracts 17,6: 1308, University Microfilms order no. 21, 160.) 199 pp.

Three phases of Han expansion: cultural colonization or sinicization, Communist political conquest, implementation of regional autonomy. Table shows number of conflicts between Han and minorities (p. 4). Tibetans of Chiang group migrated east and mixed with aborigines (P'u), creating Wuman (Lolo), which itself gave birth to Lisu, Moso, Lutzu, etc. Central lake area of Yunnan: Lolo, Minchia, Nu-tzu, Lisu, Moso, etc. (pp. 39-40, 48-50). Vertical distribution of tribes. Maps of Akha, Lahu, Wo-ni, Nutzu, Moso, and Liso from Tao Yun Kwai, Lists of minorities, autonomous regions, populations, and maps (from Wiens 1954, Handbook of Current Events 1955, and other sources). Centralizing forces: assimilating to Han majority, Communist Party, structure and policies of government, mass organizations and movements, inter-
locking leadership, economic development, cultural institutions, military (this section based on Hinton 1955). This dissertation is based wholly on published and secondary materials; large portions are summaries of published data; lacks details or critical approach.

Chang, Jen-kai (Pinyin: Zhang, Ren-gai)
1952
I: 300,000 I have representatives in governments of Obien, Mabien, and Leipo hsien. There are 400 I enrolled in 8 primary schools; 7,000 treated medically. Branches of State Trading Company and People's Bank. Conference of 13 tribes guaranteed to plant rice instead of opium. Addicts treated. Mutual aid teams organized.

Cháng, Lúng-chèng, Shī Huái-rén, and Yú Dé-jùn
1935
"Sì chūăn shěng léi mǎ ě pǐng diào chá jì (A record of the investigation of the Lei-po, Ma-pien, O-pien, and Ping-shan districts of Szechuan)," Zhōng guó xī bù kē xué yuàn tè bīe dì yí hào (West China Union University Bulletin), Special Issue Number 1.

Chang, Sen (Pinyin: Zhang, Sen)
1959
Yi slaves freed 1957. Grain yield in Liangshan was 70 jin per mou before Liberation, 300 in 1958. By 1958, 8 middle schools with 2,566 students, 595 primary schools
with 46,583 pupils, 65 hospitals and health centers.

Chao, Wei-pang (Pinyin: Zhao, Wei-bang)
1950 "A Lolo legend concerning the origin of the torch festival," Studia Serica 9,2: 95-104.

Lolo legend says the festival held on the 24th day of the 6th moon is held to offer sacrifice as payment to heaven for the life of its rent-collector killed by Lolo. But it is primarily a buckwheat harvest festival. Also observed by P'o-jen, K'u-ts'ung (who observe it as New Year's), Chuang and Yao of Kwangsi, Chinese in Yunnan and southeastern Sikang, etc.

Chao, Y.-r. (Pinyin: Zhao, Y.-r.)

Lolo-Moso group includes Lolo (and Lisu) and Moso (and Lahu and Nashi).

Chariwan, Suthep

Akha, Lahu, and Lisu population, difficulties of government administration because of nomadic habits, limited contacts with lowlands, limited knowledge of tribesmen about Thailand and its government. Visits of tribesmen to Bangkok.

Charria, Sylvain

Lolo: This inscription mentioned in Siu yun nan t'ong tche kao. Photo does not include Chinese
inscription next to it. Inhabitants say it dates from reign of Hong-wou (1368-98). There is a second (possibly more) inscription nearby. See Chavannes 1906.

Charusathira, Prapas


Akha, Lahu, Lisu: Border Patrol Police has run schools for highlanders since 1960. Hill Tribe Division of Department of Public Welfare has four nikhom (land settlement projects) to develop permanency, improve livestock, marketing, health, education, tea planting (Lahu), wheat (Akha). Development and Welfare Centers with mobile teams. BPP courses for headmen. Problems: opium, granting of citizenship, land rights and obligations.

Chaturaphun, Preecha (also spelled Chaturaphand)


Akha: General description, Mae Chan nikhom, emphasizing different customs, such as dog-eating. Photos.


Lahu: General description. Photos.


Lisu: General description. Photos.

Lyssou villages extend 10-12 days south of Tse-kou. Six moukoua (chiefs) named. Ferocious brigands, who in the last few years have cultivated opium, mined gold, and so trade at Ouy-si. Chinese criminals find refuge among them.


Lolo: Chinese text found on the same rock as Lolo text copied by Charria (1905). Chinese inscription is dated 1533, therefore Lolo must be 1527-33. It gives the genealogy of Fong Tchao, a Lolo chief loyal to the Chinese, back to 1174. Translation of section of Ming history dealing with Wou-ting (Min che 314). Map from Tien hi, by Che Fan (1817), locates some of the localities mentioned.

"Quatre inscriptions du Yun-nan (Mission du Commandant d'Ollone)," Journal Asiatique, série 10, 14,1: 5-46.

Lolo: Chinese texts and French translations of inscriptions found at: (1) Lou-leang tcheou (458 A.D.) and (2) K'iu-tsing fou (405), both funerary inscriptions of Ts'ouan (Lolo) chiefs subject to Chinese; (3) Tchao-t'ong fou (25 B.C.?), funerary inscription of Mong Siuan; (4) K'iu-tsing fou (971) showing that Lolo had attempted to throw off Chinese domination. See 1909b, below. and Farjenel 1910.
1909b "Note additionnelle sur l'inscription de Che-tch'eng (971 p.C.)," *Journal Asiatique, série 10,14,3:* 511-14.

Lolo: A corrected translation of the fourth inscription in his 1909a; the upper part of the inscription is read left to right, the lower right to left. See Farjenel 1910.

1912 "Documents historiques et géographiques relatifs à Li-kiang," *T'oung Pao, série 2,13:* 565.

A chronicle of the aboriginal chiefs of Li-Kiang. Lolo chiefs adopted "Ts'ouan" as family names.

Chazarain-Wetzel, Paul


Lolo always at war. Taoists. Lin-ngan-jen have flowing pants, vests with buttons, and red turbans, and they chew betel.

Tchong-kia (T'ou-jen, "men of the earth," or Lao-pan-kia, "habitants of the country") call themselves Pou-Diei.

Lissou are hunters.

Houni, Min-chia, Mosso mentioned. Photos.

Che Fan: see Soulié and Tchang 1908.

Chen, Ding (or Ting) (transliterated Tch'en in French)

1905 "Le mariage chez une tribu aborigène du sud-est du Yunnan, d'après une relation de Tch'en Ting- traduite et annotée par T'ang Tsai-fou," *T'oung Pao, série 2,6:* 572-622.

First-hand account of a Chinese (ca. 1651-) married to an aboriginal girl (possible Ho-ni) in 1667.

A new translation by John K. Shryock of 1905, above.

Chen, Yin

1964  "La-hu zu (Lahu race)," *Mínzú Túanjíe* no. 4: 46-48.

Lahu: 170,000 Black, Yellow, and White Lahu in Sse Mao and Lan Ts'ang, including Lan Ts'ang Lahu Autonomous Xian and Mung Lien Thai-Lahu-Wa Autonomous Xian established in 1953-54. Originally Chiang from Ching Hai, they settled in Ehr-Hai (Yunnan) in the third to fifth centuries A.D. After the tenth century, Lahu and Lahu Hpu (White) moved south to Kengtung and east to Sse Mao, while Lahu Na (Black) entered Lan Ts'ang and Shuang Chiang. Constant uprisings against oppression by higher classes (i.e. Han), including the eleven-year-long rebellions at Shuang Chiang and Lan Ts'ang. Before the liberation their development varied: some were exploited by landlords through labor contributions and loans; in southwest Lan Ts'ang they were under Tai headmen, and a primitive class system prevailed. After Liberation, depending on local conditions, peaceful negotiation or direct transition was carried out; agricultural techniques improved, irrigation, small industry, electrification, state trading agencies, better communications, educational and medical advances. Lan Ts'ang Xian had a 10% population increase 1949-59; its capital Meng Lang Pa has 10,000 inhabitants.

Chen, Zhang-feng (or Chang-feng)

Yi welcomed Mao, despite their reputation for hating the Chinese, because they recognized that he was different (pp. 50-55). Map, drawing. See Wilson 1971.

Chén, Zōng-xiāng (or Tsūng-hsiāng)


Lisu of Szechuan divide patrilineal surname groups into She-tsu (twelve clans named after rats) and Mai-tsu (ten clans named after animals or plants), who cannot use the Chiang-tzu tree and the Yang-chiao tree, respectively, in accordance with a deluge legend. (This dual organization has not been reported or confirmed by others.)

1947-48 "Xī kāng lì-sù suī tiān míng zú zhī tū téng zhī dū (The tu-teng system of the Lisu of lowland Sikang)," Bān-zhèng gōng-lùn (Frontier Affairs) 6, 4, and 7, 1.

1948a "Liāng-shān lùo zū xì pǔ bǔ (The genealogy of the Liangshan Lolo)," Bān-zhèng gōng-lùn (Frontier Affairs), 7, 2.

See Dīng 1936, Dong 1940, Fang 1945a and 1945b, Lo 1944a, 1944b, 1945a and 1945c, Ma 1942-44 and 1946, Shiratori 1957.

1948b "Lūō-lō de zōng jiāo (The religion of the Lolo)," Bān-zhèng gōng-lùn (Frontier Affairs) 7, 2.

Chēng, Chāo-lún: see Zēng Zhāo-lūn.

Chēng, Tē-k'ūn, and Liang Ch'ao-t'ao (Pinyin: Zhēng, De-kūn, and Liang, Chao-tao)

1945 An introduction to the southwestern peoples of China, Chengtu, West China Union University Museum Guidebook,

-69-
Lolo during Chou known as Lu, and, according to the Shu-ching, helped Emperor Wu-wang against the Shangs. Chinese call them Yi-chia or Man-chia; they call themselves No Su, I-jia, or Hei-ku-t'ou; along the Red River, they are known as Wo-li; along the Salween, Li-so; between the Salween and the Mekong, Lo-hei; in south Yunnan, A-k'a. They use armor of untanned leather. Map.

Chevalier, Stanislas
1899 Le Haut Yang-tse de I-ichang fou à P'ing-chan hien en 1897-98, Voyage et description, Shanghai, Imprimerie de la Presse Orientale. 97 + 91 pp.

Lolo: Several Lolo hostages kept at P'ing-chan (p. 87). See Cordier 1907: 26-27.

Chiang, Yung: see Jiang, Yong.

Chieri, Virgilio
1943 "I Lolo Neri del Se-ciuan (Cina)," Reale Società Geografica Italiana, Bollettino, serie 7, 8, no. 6: (80): 350-55.

Lolo, Black and White location, clans, and classes, tombs, marriage. Short trip near Opien.

China at War

Lolo in southern Sikang outnumber Chinese 1,500,000 to 800,000. Policy of assimilation through political influence, education, and, as last resort, military force. About 100 have been sent to Central Military Academy at Chengtu. Lolo depend on Chinese for salt, cloth, and
wine. General Teng Hsiu-ting suppressed Lolo uprisings for 20 years, when Lolo broke into Yuehsi, Mienning, and Sichang to free Lolo hostages. He uses old feuds and caste hatreds to divide and conquer, along with one Lolo and two Chinese regiments. Major Lin Kwang-tien, a Lolo, commanded several thousand Lolo who worked on Loshan-Sichang highway. He hopes to raise 100,000 Lolo soldiers for Nationalists and to help Lolo "catch up" with Chinese (Cf. Sun 1942).

**China Journal**


A fossil seashell with dot design including 8 triangles (equivalent of 8 trigrams); a little in water is used as medicine. Drawing.

**China News Agency**

1943 "School for Yunnan aborigines," *China at War* 10,1: 47.

Kachin, Lisu, Lolo, Mosu, Lutze, Nama, Payi, and Chinese included among 200 normal school and 100 middle school pupils at Tali.

**China Pictorial**


Lisu in Kunming Medical College.

**China Reconstructs**


Yi pushed into mountains perhaps as early as Han times. Of 3.4 million Yi, 700,000 live in Taliangshan. 270 chiefs were called together to sign pact of unity. In Oct. 1952, 328 representatives elected a government
council of 27 Yi, 8 Han, 1 Miao. Progress in agriculture literacy, education, medicine. Chaochueh, the capital, has a 700-seat auditorium, a bank, and a store; the daily market accommodates 1,000 buyers and sellers. A model peasant claims that before liberation he harvested 900 lbs. of grain a year, by 1951 2000 lbs., and his son earned money in town hauling stones. Photo of Wachamuchi chairman, Yi Autonomous Government. Photos.

1960 "Communism will come flying to us," China Reconstructs 9, 12, Supplement: 36.

Lisu: A modern song.

1969 Photograph, China Reconstructs 18, 11: cover.

Lisu: Shows Lisu studying Mao's work.


Lisu, Nu, Tulung, and Yi of Nukiang Autonomous Chou have built a road from Pikiang to Fukung and Kungshan. All five counties of the chou are now connected by roads, and 63% of the communes can be reached by truck. Grain output in 1973 was double that of 1953, and industrial production rose fivefold (mostly since 1965). Local products include lacquer, animal skins, rhizoma coptis, and fritillaria verticillata (medicinal herbs). Photos.

Chou, Tse-yu (Pinyin: Zhou, Ze-you)


Lisu paid one or two antlers for a handful of salt
before the Liberation. Now, marketing cooperatives supply each town, and Pichiang, capital of the Nuchiang Lisu Autonomous Chou, has a hospital and secondary school staffed by Lisu. Photos.

Chung-kuo ch'ing-nien pao: see Zhong-guo Qing-nian-bao.
Chung-kuo tso chia hsieh hui: see Zhong-guo zuo jia xie hui.

Clarke, George W.: see Colquhoun 1883.

Clarke, Hyde

See 1883, below.


Lolo: Similarities between Baber's Lolo manuscript and Vy (of West Africa), with combinations like the Khita (Hittite, which resembles Moso manuscript of Gill) pointing to a common ancestry. See Terrien de Lacouperie 1882a.
(Read for humor only.)

Clarke, Samuel R.


Lo-lo or Nosu entered Kweichow from Tibet. In Chinese, "lo-lo" refers to the hamper which contains the spirit of deceased Lolo (photo). Also called by Chinese "I-chia" and "I-pien," where "I" means remote, foreign, and "pien" means boundary. Black landholders, White tenants (called Black- "bones" in Szechwan but not in
Kweichow). Often outnumbered by Miao tenants. Ancestors were two brothers, Wu-sa and Wu-meng, who struggled in the womb, hence their fondness for fighting. Coming to Chaotung Plain, they found the P'u (Yao-ren), who have left behind mounds with unhewn stones and burnt bricks. Branches of Lo-lo include Hsi-fan (north Yunnan); Li-su, Laka, and Kang-I (all north of Wuting); perhaps Man-tsi. In Chantung and Weining districts, Lairds have built up sizable estates by conquest or claims on land of extinct families. Land disputes frequent. Decadence: whiskey, opium, dirt. Brought under Chinese rule during Manchu, the lairds pay taxes and are continuously bringing disputes to courts. Lairds have Chinese and Miao concubines. Tenants pay nominal rents but also contribute to lairds' funerals, weddings, litigations, wars, and feuds, and also labor on lairds' land. Live on maize, buckwheat, oatmeal, never milk. Mud hovels with straw thatch. Each family has pony, 2-3 cows, few pigs, dozen sheep and goats, some fowl. Use aconite as arrow poison. Lairds have Chinese teachers and compete in civil examinations. After buckwheat harvest, thanks is given to Je-so-mo. Ancestor and hill worship: exorcist determines propitious day in the fourth month each year, an altar of rock and tree trunk is erected and a ceremony performed to keep evil spirits away. Creation. Flood story: man and three sons (Nosu, Han, Miao) saved in wood cupboard. Miao used straw boundary markers, Nosu stone; when fire came, Miao lost their land. Arranged marriage; bride capture. Bride does not revisit her parents for several years but then may
stay 2-3 years. Diseases caused by demons. At death, a pig or sheep is sacrificed in doorway to maintain intercourse with spirit. Close relatives bring a strangled fowl, distant relatives have a sheep struck by a son of the deceased. Formerly cremated (Independent Lolo still do), now buried (pp. 112-36). Vocabularies: Nosu (pp. 307-12); Chaotung and Weining Nosu by Hicks; Laka, Kangi, and Wutingchow Lisu by Nicholls (pp. 314-15). Photos. See Hicks 1910.


Cochrane, Wilbur Willis

Lahu use gourd organ (p. 26).

Akha and Lahu frequent Kengtung bazaar and speak Shan (p. 93).

Collis, Maurice Stewart
1938 Lords of the sunset: A tour in the Shan States, New York, Dodd, Mead (London, Faber and Faber).

Lishaw in Tawng Peng (Loi Lung) state. Lishaw and other hill tribes will become Burmese; a Lishaw expresses desire for bicycle (pp. 322-23). Photo (facing p. 321).

Colquhoun, Archibald Ross
Lolo: Translation of manuscript on Miao-tsen by George W. Clarke (c. 1730) (cf. Bridgman 1859, Cordier 1907: 7-8, Playfair 1876). Lolo wear hair in hornshape. Their habitat called "The Devil's Net." in 221 A.D., a Lolo named Chi-ho helped Marquis Wu defeat Mong-hwo and conquer Yunnan, for which he was made Prince of Lo-tien-kwoh (near Ta-ting-fu), which is now divided in 48 sections, each with a chief, and 9 head chiefs who live at Ta-ting-fu. If a chief dies, first wife may assume chief-taincy until a son is of age (2: 300-02). Colquhoun did not find the Lolo "horn" nor felt cloak, and White (Pei, Pe) were superior to Black (Hei, He). Hwa Lolo are probably a subdivision of White. "Man-tzu" probably refers to Lolo, but is loosely used (2: 302-03). Chinese are contemptful and coercive toward the Lolo, corrupting them with customs such as foot-binding. Near Meng-hua, White Lolo women are married to Chinese and very Chinese in appearance (1: 228, 341; 2: 168, 297). Lolo raid and kidnap Chinese. They cultivate opium but do not smoke it (2: 298, 307-08).

Li-ssu (Lissou, Le-su, Lo-su, Ngo-su) "are the wildest of the hill-people of Western Yunnan." They are of the same stock as the Lolo, and their language is close to Burmese. They hunt musk-deer with dogs and hunt vultures with decoys (2: 309-10). Lissu, Lolo, Hwa Lolo, Hei Woni, Po Woni: sketches.

Li-ssu, Lolo, Si-fan, and Burmese languages similar.

See also 1883.

1885


Lolo women have high status. In the third century, Lolo had prominent political dominion in eastern Szechuen and Kwei-tchou.

Cook, T.

1936


Lolo: Called Man Chia or I Chia by Chinese, call themselves Hei or Pai Ku T'ou (Black or White Bones). Black Bones are lairds. White Bones are Chinese subjects or serfs of the Black (three degrees of serfdom). Giles thinks their writing is of Chinese origin, some 2,000 years old. Lolo mentioned by Chou Kung in 1122 B.C. White Bones only go back to Ming, when General Cheng Ke Ching was exiled in 1368 to Yuehsii (ancient Szechwan), where his descendants still rule. New Year, foods, dress, marriage, divorce. Cremate dead, remains are covered with stone and brush and not revisited. Branches kept as idol in house. In September 1926, Black Bones attacked frontier. Photo of letter calling for rebellion. Chinese and White Bones drove them back and peace pledges were made over a sacrificed ox, whose hide is saved as a token.

Coolidge, Harold Jefferson, and Theodore Roosevelt

1933


Lolo number 10,000-20,000 in Laos and Tonkin. They have assimilated to the Thai (pp. 303-05, 320).
Kako (Akha?) women wear cloth caps with long silver earrings, near Paka village on the Chinese border (p. 125). Sketch.

Cooper, Thomas Thornville

1871


Leisu north of Weisi are Chinese Buddhists, have Chinese schools, and include some recent Christian converts. Some are subordinated to Mooquor and Ya-tsu chiefs. Near Weisi, Cooper saw many burnt houses due to rebellion, and was attacked by dogs and the Leisu.

Lu-tsu occupy a fifty-mile strip between the Lantsan and Nou-kiang rivers. They raise no crops, but depend on hunting and predation on neighbors. They pay no tribute to Chinese (pp. 310-11).

Moso are fast losing their identity and becoming merged with Ya-tsu, whose chief governs them. They use Chinese language. Dress (pp. 312-13).

Ya-tsu look Chinese, grow opium.

Cordier, G.

1915-16


Lolo (Ts'ouan): 21 divisions, locations listed (pp. 375-76). Li-so and Kou-tsong included under Tibetan. Lolo of Black River use chicken femurs for divination. Pai Lolo may live to 180, by which time they are abandoned. Liso will eat earth mixed with honey when hungry (pp.

Wo-ni mentioned.

Cordier, Henri
1907

Lolo: A summary of published studies, Lolo origins, names, manuscripts, reprint of map of Ta Liang Shan obtained by Vicomte de Vaulserre in 1898. 21 family chiefs of Siao Liang Shan kept as hostages by yamen of Lei Po. Reprint of Fenouil (1862), who was a prisoner of Lolo bandits. Discussion of Lolo marriage from Rocher 1879-80; husband usually does not recognize first child as his, since wife lives with her parents until its birth.


Crabouillet
1873

Lolo of Su-tchuen. First human was Ou-lang, hunter and inventor of cereals, who is represented by clothing on a stick. After death, soul goes to sky and becomes a star. The whole tribe will avenge a homicide, adultery, theft of a slave. Wood tablets used for messages, marriage agreements, or calls to war. Lolo are being sinicized; this is especially evident in their clothing, which is becoming less coarse, and in their hair style, in which the horn is being replaced by the pigtails. Dress.
Shamans chase away evil spirits with chants, gestures, and drum; sacrifice cattle and sheep; the humerus of sheep is consulted by reading the number and disposition of fissures. The Lolo are divided into many independent tribes, which feud and raid Chinese and rob strangers. Women prevent large massacres. Captured Chinese are made slaves, forbidden to speak Chinese, and exchanged for livestock. Writing is probably only superstitious signs. Food. New Year. Marriage (bride-price, in some tribes fake capture). Funerals, burial with head and arms between knees, legs folded.

Cramer, Carol J.


Lisu: About 50 entries.

Credner, Wilhelm

1930 Yunnanreise des Geographischen Instituts der Sun Yat Sen Universität, Allgemeine Reisebericht 1.

Lisu going to market; diversity of crops; freedom of Lisu women (pp. 24ff.).

1935a Cultural and geographical observations made in the Tali (Yunnan) region with special regard to the Nan-Chao problem, Bangkok, The Siam Society. (Translated by Erik Seidenfaden.) 20 pp.

Lisu agriculture said to be adaptable to many soils, slope steepness, and exposition. Winter crops include barley, wheat, opium; summer crops are maize, buckwheat, kaoliang, millet, rice.

Crider, Donald M.


Lisu first baptized in 1902 at Myitkyina by Geis (p. 372).


Croizier, Marquis de: see Biet and Croizier 1877.

Cultural and Education Section, Mabien Xian, Szechwan

1958  "Liangshan's Yi nationality people learn to read the Han language," Guang-ming ri-bao, Dec. 15. (English translation in Survey of China Mainland Press, 1931: 4-6.)

Yi formerly forbidden to learn Han by slavemasters and elders, who thought it would make Yi forget their ancestors and become Han. Through mass meetings and door-to-door campaigns, the advantages of learning Han were appreciated.

Cunningham, E. R., Leslie G. Kilborn, James L. Maxwell, W. R. Morse, Harrison J. Mullett, and F. Dickinson

1933  The Nosu tribes of western Szechwan: Notes on the country and its peoples and on the diseases of the region, Shanghai, Department of Field Research, Henry Lister Institute, Supplement to the Chinese Medical Journal.

(Abstract, "Epidemiology of the Nosu, Western Szechwan,
China," Nature 134: 294-95.)

Nosu blood pressure low and falls with age. Nosu diseases contrast with Chinese in frequency; whereas smallpox and tuberculosis are rare, malaria absent, and syphilis less common, leprosy is most serious. Lepers may be burnt or buried alive. Roundworm most common among children, but infantile diarrhoea is most fatal. Chronic indigestion. Few scabies. Goiter near the Yunnan border. Caries almost absent, but gum diseases almost universal; much abrasion owing to the food. The Mongolian fold occurs in less than half the population.


Dai, Qing-sha: see Hu, Tan, and Dai, Qing-sha 1964.

Dasse, Martial


Minorities in Southeast Asia and China: their cultural assimilation, political integration, and roles in revolutionary wars.

Dauffès, A. E.


Akha of Muong Sing give birth in special house. Bride-price of 4-5 piastres. Deceased wrapped in white cloth, money and rice placed in mouth, chicken and rice on a plate, shaman asks spirits to allow the soul to attain "Hima-lasa," the land of the ancestors. Ceremonial calendar.
Lahu: Chinese establish forts to subdue Lahu, soldiers marry Lahu and grow opium. Ch'uan-lo was capital of Lahu state to 1891; they had driven Shan out 4 or 5 generations ago. Many Lahu have now adopted Chinese customs (pp. 89-93). Mixed Chinese-Lahu villages (p. 104). Locations (pp. 192-93 and passim). Vocabulary.

Lolo have adopted Chinese language and customs (pp. 64, 73, 79, 107). Some Lolo have adopted Shan Buddhism and Lahu dress (p. 89). Christian Lolo (p. 217). Miao driven back north by Lolo (p. 232). Lolo first learn Chinese language and adopt Chinese dress, then religion. Then women use Chinese language and dress, bind feet, then finally Lolo language is dropped, and the next generation is Chinese (pp. 250-51, 368). It is probable that in their southward migration, the Lolo mixed with Mon-Khmer peoples, producing Woni and southern Lolo; Lahu may be descendants of Lolo and Wa; Liso of Lolo and Kachin or Maru. Others have had Lolo language imposed. On the other hand, southern Lolo may have been original stock, and the northern Lolo may be mix with Tibetans (pp. 365-66). Dress and economic activities; locations (389-91 and passim). Vocabularies.

Lisu live on heights, because they are militarily weak. Chinese soldiers married Lisu and became chiefs. Locations (pp. 36-37, 127-28, 391-392). Vocabulary from
Kachin Hills. Woni (Akha) locations and vocabulary (pp. 393-95 and passim). Maps, photos.


Dawson, G. W.

Lisu grow opium, practically all consumed locally. They came originally from between the Shweli and the Salween. They practice ancestor worship, grafted onto animism.

Deal, David Michael

Yi as a case study of cultural change and political integration. 427 pp.

De Francis, John

List of minorities and autonomous areas in China.
Dellinger, David Whitley


1969a Akha: A transformational description, doctoral dissertation, Canberra, Australia National University. xi, 271 PP.
Akha lexicon, phonological components, structure rules, transformational rules.


Deng, Zhi-fu

1930 "Si-chüan xī nán zhī yì zu (The foreign tribes of southwest Szechuan)," Cheng-du da-xue shi-xue za-zi (Chengtu University Historical Magazine) 2.

Department of Public Welfare, Royal Thai Government (see also Hill Tribe Welfare Division)

Akha, Lahu, and Lisu included.

Desgodins, Auguste

Lissou brigandage; pay taxes to lama of Tcha-moutong. Concerns the Société des Missions Étrangères.

Dessaint, Alain Y.


Lisu names and their meanings, survey of the information available on their language, history, and ethnography. 173 entries.


Lisu changes in residence, the way in which a decision to migrate is reached, and what migration reveals about social structure. After an ethnographic summary, the particular case of the migration that took place in 1969 and 1970 is considered. The reasons for migration included a lack of land, disputes between households, and poor interethnic relations. The decision-making process is analyzed as consisting of three periods: a germination period, precipitating acts leading to migration, and a period of adjustment to the consequences of a decision. Also considered are the sources of information, sources of influence, and perceived alternatives. It is concluded that the Lisu social structure is based upon loose, informal, and unstable household allegiance groups, and that migration offers the opportunity to cooperate with or separate from other individuals and households within the potential social field. The allegiance groups consist of
of a number of households which cooperate in economic and ritual activities, and are based on kinship, affinal relations, or simply cooperation with an important man. Four types of migration which occur among the Lisu are defined on the basis of the number of migrants, the distance, and the permanency of change. Map.

Economic organization of the Lisu of the Thai highlands, doctoral dissertation, Honolulu, University of Hawaii. (Not available through University Microfilms.) 216 pp.

Lisu economic organization, social structure, and ethnic relations. Based on a study of the Lisu of northern Thailand, 1968 to 1970, whose economy is based upon the shifting cultivation of opium poppies, hill rice, and maize. An historical and geographic summary emphasizes the importance of migration in Lisu social and economic organization. The motivations, mechanisms, and implications of migration are discussed by means of a detailed consideration of an actual migration in 1969-70. This leads to a consideration of how the Lisu select agricultural land, their technology, agricultural ritual, systems of measurement, and cultural goals, and the means by which they mobilize labor. The following chapter examines the distribution of resources within the Lisu household and village, and the exchange relationships between Lisu and non-Lisu. It is concluded that among the Lisu, migration functions as a means of avoiding interethnic conflict and conflict within the village, and as a means of reallocating labor within the multivillage Lisu community. Labor is in fact the only important manipulatable element in
Lisu economic organization. Each Lisu household has a great degree of choice in forming allegiances with other households, and certain manipulatable mechanisms exist, such as bride service and cooperative labor. The Lisu have utilized a traditional system of agriculture, usually associated with subsistence economy, to adapt to a wider money economy in which they are now inextricably enmeshed. Opium has been used by the Lisu to reinforce their core values of social equality and political anarchy, as well as to attain their more immediate goal of material wealth. The vagaries of opium yields and market prices have reinforced the value that Lisu put on labor and labor relations. It has also helped determine the quality of ethnic relations with their non-Lisu neighbors. Maps.


Lisu village locations, population estimates, problems of ethnic identity, the difficulties of enumeration, Lisu migration into Thailand. The siting of Lisu villages is found to depend upon both physical and social factors: proximity to good opium and rice fields and to water, distance from harassing ethnic groups, proximity to markets and those ethnic groups with which a symbiotic relationship is maintained. Maps.

1972c "The poppies are beautiful this year," Natural History 81,2: 30-37, 92-96.

Lisu ethnographic summary, opium technology, and marketing. Photos.

1975 "Witches, were-tigers, and wat-spirits: Animism in Southeast Asia," in Alain Y. Dessaint and Ernest C.

Lisu stories, including the origin of beliefs in spirits, beware of strangers' hospitality, and beware of non-Lisu. Photos.

Dessaint, William Y.


Lisu of Thailand: settlement patterns, demographic data, ecological factors, and economic systems.

Dessaint, William Y., and Alain Y. Dessaint


Dessirier, Jean


Lolo force Chinese to retreat, rule over Chinese (pp. 40, 63). Few Lolo are addicted to opium (p. 92).

Diary of a member of the Mission Legendre 1910. Photos.


Devéria, Gabriel


Lisou (Li-sie) have lived in Yunnan since the fourth century B.C. (pp. 163-64).

White Lolo have same food, language, and taxes as
Chinese. Divine by putting wheat in water. Wooden shoulder halter for carrying baskets (pp. 138-39).

Black Lolo are the highest class of aboriginals to which chiefs and administrators belong. Locations. Women bind feet, language and food similar to Chinese. New Year's sacrifices of chickens, wine. Lô-man of Ma Touan-lin, Lou-lou of Annals of Nan-chao, Lolo-sse of Mongol Annals (pp. 140-55). Kan Lolo, Hai Lolo (Pa Lolo), Lou-wou Lolo, A-ťcho Lolo, Mo-ťch'a, and other groups mentioned (pp. 122-68).

Ouo-ni known by various other names (pp. 135-36). Map, drawings. See Cordier 1907: 8-11.

1891


Lolo (Loulou or Lô-man) chief, Mong-hou, defeated in 224 A.D. by General Tchou Ko-leang. In sixth century, Lolo were divided into White Tsouan (Pe-man) in west and Black (Ou-man) in east. Language divisions: "ou" in north and "a" in south. Ngî-pa (an "a" dialect) has no /u/, /r/ is close to /l/; aspiration of /h/ is soft, many words pronounced with mouth closed, only 300 monosyllabes. Almost no prepositions, all complements to verbs come after subject and before verb. About 1840 signs in Lolo writing, hieroglyphic. About 30% of the spoken language cannot be written. May have originated about 550 A.D. Comparison with Miao writing. See Cordier 1907: 12.
Deydier, Henri

Akha of Phong Saly include Akha Pouli, Oma, Phou Sang, and Mou-chi. Maps, photos.

Diao, Richard

Theory and operation of autonomous minority areas, especially in Tai autonomous areas, which include Hani, Lahu, Lisu, etc.

Diguet, Edouard Jacques Joseph

Lolo mentioned in fourth-century Chinese writings as Tien (White Lolo) and Tsouan (Black Lolo). Lolo of Nam Chieu empire invaded Red River Valley in 860. According to Truong Vinh Ky, the Hac La La (Black Lolo) invaded Tonkin in sixteenth century. The White and Black Lolo, La Qua (Penti Lolo), Phu La, Lati, and Ho Nhi comprise 1% of highland population of Tonkin. Physically the Lolo are the handsomest people in the highlands: more vigorous and intelligent, but also lazy and not good
at commerce. Many smoke opium. Extensive description of costumes of the various subgroups (pp. 145-51). Photos.

Ding, Wen-jiang

1935  "Cùăn wén cóng kè zi xu (Preface to the collection of Lolo characters),"  Di-lǐ xué-bào (Geographical Bulletin) 2,4.

See 1936, below.

1936  "Cùăn wén cóng kè (Ts'ūan wén ts'ūng k'o) (Collection of Lolo characters),"  Lì shì yǔ yán yán jiù suǒ, Zhōng yāng yán jiù yuàn (Peking, Institute of History and Philology, Academia Sinica) Special Publication 11.

Lolo (or Tsuan) writing, including a genealogy of the Tsuan family. See Chen 1948a, Dong 1940, Fang 1945a and 1945b, Lo 1944a and 1944b, 1945a and 1945c, Ma 1942-44 and 1946, Shiratori 1957, Wēn Yōu 1936b.

Diringer, David


Di-xué za-zhi

1913  "Liang-shān yī wù diao chā ji (an inquiry into Liangshan Yi affairs),"  Di-xué za-zhi (Geographical Magazine) 4,5.

1922  "Sì-chūan é bīān yī-rén xian zhòng zhī diao chā (A survey of present conditions of the Yi people of the E or H-pien border area of Szechuan),"  Di-xué za-zhi (Geographical Magazine) 13,2.
D Mazure, Thomine (communicated by A. P. Phayre, with notes and comments by H. Yule)


Among (Louts in Chinese, Guia in Tibetan), below Bonga in valley of Louts Kiang pay tribute to Chinese and Tibetans. (Yule: probably Nous of Lous of Klaproth's map.)

Lisou, also in Louts Kiang Valley, "They are said to be of very wicked dispositions" (p. 372). (Yule: north of Theng-ye-choo on Klaproth's map.)

Other tribes mentioned cannot be identified with any certainty. Map.

Documentation Francaise, La: see Menguy. 1960.

Dong, Ying, and Xue Jian-hua (or Tung, Ying, and Hsueh Chien-hua)


Lisu are cited as an example of a primitive class of society. Nukiang Lisu autonomous Zhou had in 1945: 10 factories; 60 primary schools, with 3,000 pupils; and one health center. In 1958, it had 600 factories and mines, over 700 middle-school students. Illiteracy had been almost eliminated, every xian and xiang has a health center, there is a general hospital, and a surplus of grain.

Dong, Zuo-bin (Tung, Tso-ping)

1940 "Cu'an ren pu xi xin zheng (New evidence regarding the genealogy of the Ts'uan people)," Min-zu xue-yan (Nationalities Research) 2.
Lolo (or Ts'uan) genealogy. See Chen 1948a; Ding 1936, Fang 1945a and 1945b, Lo 1944a and 1944b, 1945; Ma 1942-44 and 1946; Shiratori 1957.

Dreyer, June Elizabeth Teufel


Yi. Yunnan warlord Lung Yun was a sinicized Yi. Deposed by Chiang Kai-shek, he was reinstated after 1949, and made a member of the Central People's Government Council and a vice-chairman of the National Defense Council and of the Southwest Military and Administrative Committee. His half-brother, Luttan, was also a vice-chairman and was head of the Military and Administrative Committee for Yunnan. Wang Ch'i-mei, a Szechwan Yi, served on the Party Work Committee in Tibet.


Du, Bin (or Tu, Pin)


Dubernard, l'Abbé


Lyssou villages near Tse-kou are dependent on Mouquois, Moso chiefs of Ouy-si. Submission to the
Chinese is superficial, with revolts every 5-30 years, in which case they advise the chief by stick with cuts. About 40-50 years ago, a revolt laid waste Lan-tsang-kiang from Ye-tche to Ouy-si. The subsequent pacification was so terrible that the Lyssou were reported exterminated to Peking. In 1871, The Mouquois of Ye-tche was assassinated at Hong-pou lamasary; 2,000 of his Lyssou subjects laid waste the surrounding villages in revenge. Mixed Lou-tze and Lyssou villages. Trip to visit Lyssou chief of Ta-so, 8 days from Tse-kou; list of villages. Mou-ma (sorcerer) chases evil spirits with drum and liquor. Slaves treated as members of family. Clothes of hemp or of rich silk stolen from Chinese.

Dubernard, l'Abbé, and Auguste Desgodins


Du Halde, Jean Baptiste


Li se or Li sse at 25°33'N on the frontiers of Ava live as semibarbarians in the mountains.

Durrenberger, Edward Paul

1969-70 A socio-medical study of the Lisu of northern Thailand,
Chiang Mai, Tribal Research Centre (mimeographed).

1970

Lisu cosmology, paper read at the American Anthropological Association meeting.

Analyzes Lisu spirits in terms of linguistic categories and relates these to concepts of ecology and political structure.

1971

The ethnography of Lisu Curing, doctoral dissertation, Urbana, University of Illinois. (Dissertation Abstracts International 32,10: 5585B, University Microfilms order no. 72-12, 145.) 343 pp.

Lisu theory of disease and curing. Activities involved in curing, including a case history, the kind of data interpreted and the reasoning processes that lead a Lisu to the course of action taken. Their explanation of how diseases arise and the pantheon of spirits involved. The underlying cause-effect theory of pathogenesis shows why spirits are involved the way that they are and the reasons certain treatment is credited with curative effects. Based on fieldwork in Ban Lum, Chiang Mai Province, Thailand, from Feb. 1969 to July 1970.

1973

The theory of misfortune among the Lisu of northern Thailand, paper read at the American Anthropological Association meeting.

Misfortune, the categories of disease causation that it postulates, and the types of therapy that it implies.

1974


Lisu have five economic focuses: miang (pickled tea), rice, opium, livestock, and motor roads.

The Lisu servitor of the village guardian spirit and the shaman have a contractual relationship with the supernatural. The master of incantations and the medicine woman do not. For all four, the spirit is an alter ego. If the spirit is an aspect of the personality of the person, then that person is a witch or were-animal.


Lisu soul may be thought of as positive and body as negative, with analogy to Yin and Yang; then a person would be in a neutral state of health and vigor. If the soul is subtracted, it must be brought back by appeal to certain spirits. After death, a soul goes to the sky (also positive) and thus becomes a spirit.


Lisu ideas of obligation to reciprocate (in this case, medicine) differ from Thai ideas. Misunderstandings reinforce negative stereotypes that each has of the other.


Lisu song for the recall of a soul: text and explanation.

Dussault (Commandant)


A Kha (Kha Kho) live at 1,000 to 1,400 meters
altitude. Their numerous subgroups are distinguished by the women's costumes. Unlike other Kha, who are virtually slaves of the Lao, the A Kha are independent. Photos.

Xa Pho (Xa Phong) language is similar to Lolo.

Eales: See Archibald Rose and J. Coggin Brown 1911.

Eberhard, Wolfram


Lolo mentioned.

1968 The local cultures of South and East China, Leiden, E. J. Brill. (Translated by Alide Eberhard.) 522 pp.

Lolo mentioned (pp. 53, 189).

Ecole Francaise d'Extreme-Orient, L'

Lolo data based on Lajonquière, Bonifacy, Laufer, Dauffès, Vial, and Liétard.

Edgar, J. Huston

Lolo numerals.
Edkins, Joseph
Lolo of Weining from the "topography of the prefectural city Hing-i."

Egerod, Søren, and Inga-Lill Hansson
Akha of Mae Chan district, Thailand. Comments on death and funeral customs in Akha and English translation. Basic phonology, grammar, and word list.

Eickstedt, Egon von
Lolo, Li-su: Distribution, physical features, history, relations and affinities with other groups, writing (pp. 162-78). Maps, photos.

Eink, Z.
Akha highly structured society related to respect for tradition and ancestors. Gateway as symbolic barrier between human and spirit worlds.

Embree, John Fee, and William Leroy Thomas, Jr.
1950a Ethnic groups of northern southeast Asia, New Haven, Yale University, Southeast Asia Studies (mimeographed).
1950b Bibliography of the peoples and cultures of mainland South-
east Asia, New Haven, Yale University, Southeast Asia Studies. 821 pp.

Encyclopedia Britannica


Enriquez, Colin Metcalf Dallas


Akha mentioned.


Lisu distribution (especially within Burma), names (name given at birth never used), death customs (dead given money to travel over mountains and cross rivers), legend according to which they are offspring of a Chinese female and Nat Palaung. Lisu are influenced by the Chinese, but probably come from eastern Tibet and are affiliated with the Lolo.


Lisu clan names. Map, photo.


1924  Races of Burma, Delhi, Manager of Publications.

(Second edition 1933.) 98 pp.

Lisu may become Chinese and vice-versa. Lisu clan names (similar to those found in Thailand today). Photos.

Fan, Yi-tian

1931 "Tán-tán jiāng biān guī-zōng (A talk about the River Guzong)," Yún-nán bān-yuè-kān (Yunnan Bimonthly) 3.

Guzong, a Yi subgroup?

Fang, Jwang-You (pinyin: Fāng, Zhāng-you)

1945a "Léi-bō pínɡ-shān mò-chuān děng xiān tū sī jīa pù (Genealogies of the headmen of Leipo, Pingshan, Mōchuan and other counties)," Biān-zhèng ɡōnɡ-lùn (Frontier Affairs) 4, 4-6.

1945b (Genealogies of nine headmen of the Man Yi Sz (Lolo district), Biān-zhèng ɡōnɡ-lùn (Frontier Affairs) 4, 7: 20-40.

Lolo genealogies (as deep as 24 generations), years of accession, and other data on Chinese-recognized chiefs.

1945c "Líɑnɡ-shān lùò zu xī pù (Genealogies of the Lo tribe of Liang Shan)," Biān-zhèng ɡōnɡ-lùn (Frontier Affairs) 4, 9-12: 1-20.

Lolo of Liang Shan genealogies, including that of the main branch, Gu Hou Zhong. Gathered May 1939. See also Chén 1948a, Đīnɡ 1936, Đōnɡ 1940, Lo 1944a, and 1944 b, 1945a; Ma 1942-44, 1946; Shiratori 1957.

Farjenel, Fernand (avec notes de Chavannes et Senart)

1910 "Le serment des 37 tribus Lolos," Journal Asiatique, 10 série, 15, 3: 574-84.

Lolo: A translation of the Chetch'eng inscription differing from that of Chavannes 1909a and 1909b, concerning Chinese pacification of Lolo chiefs.
Fei, Hsiao-tung (Pinyin: Fei, Xiao-dong)


I: 1.5 million, including 100,000 in Kweichow. T'ussu headman system instituted by Han; positions of three T'ussu in Kweichow canceled by Ming; two re-instituted without real power by Ch'ing. After 1949, "most of the T u Mu (Lolo headmen) became bandits" (p. 57). Although land rents were only 10-20% of harvest, tenants were exploited by landlords in other ways. Now they have stopped excessive exploitation. In Liang Shan, slave labor still exists. Outside this mountain redoubt, Han landlords acquired Lolo land and exacted rents in labor or in kind. Photos, sketches.


Old Yi feuds ended. Regional autonomy, economic development.

Fei, Hsiao-tung, and Lin, Yao-hua (Pinyin: Fei, Xiao-dong, and Lin, Yao-hua)


Yi of Ta Liang Shan cited as an example of slave-level society. Castes included Black Yi (15% of the population), serfs who owned slaves, serfs, and slaves.

Feingold, David

1968  "Networks of identity; Ethnic designations and kin groupings among the Johgwo Akha of northern Thailand," Abstract, Proceedings of the VIIIth International
Congress of Anthropological and Ethnological Sciences, Tokyo and Kyoto.

1969a What kind of Akha are you? paper read at the American Anthropological Association meeting, New Orleans.

1969b The politics of space: Field allocation among the Akha of northern Thailand, paper read at the Association for the Advancement of Science meeting, Boston.

Akha: The greater the percentage of women and children in the household work force, the greater the tendency to emphasize opium production.

1970 Consensual settlements in Akha law, paper read at the American Anthropological Association meeting, San Diego.

1973a Minorities in Thailand: A comparative perspective, paper read at the Association for Asian Studies meeting, Chicago.


Akha spirit medium is self-selected diagnostician. Validation of her role is examined in interaction with the audience during her trance.

1973c On knowing who you are: Intra-ethnic distinctions among the Akha of northern Thailand, paper read at the IXth International Congress of Anthropological and Ethnological Sciences, Chicago (to be published in David J. Banks, ed., Changing Identities in Modern Southeast Asia (World Anthropology), Chicago, Aldine Publishing Co.).
Loafing through life: The evasion of social responsibility among the Akha of northern Thailand, paper read at the American Anthropological Association meeting, Mexico.

Feng, Han-yi, and John Knight Shryock


"Lolo" first appeared in Yuan period, soon identified with "lulu" (eastern Ts'uan barbarians, fifth to ninth centuries); possible derivations of "Lolo" reviewed. Nan-chao Yeh-shih (Ming) lists 11 Lolo tribes subject to Nan-chao. History of An clan of northwestern Kweichow (based on Tu-shih fang-yu chi-yao, 1624-80, and Yen-chiao chi-wen by T'ien Ju-ch'eng, 1560). Man-shu indicates Lolo are eastern Ts'uan, but not western; it says they cremate their dead, and keep the ears in vases. Eastern Ts'uan area of Ssuch'uan rose in revolt in 1723-25, when direct Chinese administration was forced upon them. Independent Lolo of Chien-ch'ang Valley early came under influence of Chinese, because it was an important route, but those of Ta-liang shan remained independent until almost the end of the Ch-ing period, despite attempts to subdue them in 1723-35 and 1796-1820. Ch'ou Ta-wu freed thousands of Chinese captives in 1870. Chao Ehr-feng built a road and some garrisons in 1909, prohibited slavery, and established Chinese administrative districts.

Fenouil, Jean Joseph

1862 "Missions de la Chine. Extrait d'une lettre de M. Fenouil...," Annales de la Propagation de la Foi
Y-Jin are administered, but Man-Tse of Leang-Chan have never been subdued. On the way to visit there in 1861, Fenouil was attacked by Man-Tse, his servants killed, and kept prisoner for 48 hours.

Fergusson, W. N.

1910


1911


Lolo kidnap Chinese and rob travelers in spite of troops and blockhouses. A force of 3,400 Chinese decapitated several Lolo slaves in retaliation, but fled in fear from real battle. A few weeks later, John W. Brooke entered Lololand and was murdered by A-heo tribe (?). Lolo cremate dead, bury ashes in jar, write name on paper and place in basket; a great price is paid to retrieve body of dead Lolo. In 10th month, a great fair is held and ponies raced. Women have high status, especially in stopping quarrels. Nosu are originally inhabitants of Assam, driven north by Bengali. Of same stock are Corean and ancient Japanese, certainly not Tibetan. Old Lolo capital is southeast of Chingchi hsien. Based on travels with
Février, James Germain
      Lolo (pp. 82-83).

Fides Agency
      Lolo character, costumes, classes, slavery, kidnapping. Photos.

Fitzgerald, Charles Patrick
      280 pp.

      Li Su is one of the largest, most scattered tribes in Yunnan, found west and northwest of Min Chia, whose markets they sometimes frequent. Rarely cultivate rice. Lolo means "basket" and is loosely applied to any non-Han, e.g. those southeast of Ta Li in Ting Hsi Ling range may actually be Lisu.

Flatz, G., C. Pik, and S. Sringham
      Correlation of HbB prevalence to occurrence of malaria and to fertility in women.

Flatz, G., and S. Sringham
      Deficiency of G-6-PD correlates more with incidence of malaria than with ethnic affiliation.
Limitations and value of C-6-PD in genetical studies of migration.

Fletcher, H. G. 
1927 
*Tengyueh: Route book of travels in neighbourhood, Hints for travellers, Market day dates, and notes on Yunnan pronunciation, etc.*, Shanghai, Statistical Department of the Inspectorate General of Customs, China, The Maritime Customs. III. Miscellaneous Series: No. 36. 162 pp.


Fleurelle, de
1910 

Lolo legend tells of three brothers warned of coming flood by an old man who tells eldest to build a boat of iron, second to build one of copper, and youngest one of wood. Youngest brother and his sister survive. To determine whether they may marry, they roll rocks from opposite sides of valley to see if they meet. De Fleurelle was a member of d'Ollone's expedition.

Forrest, George
1908 

Lissoo: Forrest was a botanist who accompanied
consul George Litton on his expedition up the Salween from Tengyueh. The map is probably erroneous, and they probably did not get further north than 26°45'N. The Southern Lissoo marry Chinese and are nominally under Chinese control. They are called Han-ti or Han-jen to distinguish them from the wild northern Lissoo. Forrest passed through several Lissoo villages, including one with 90 houses. He met a shaman who had led a rebellion against the Chinese. The Lissoo raise maize, hemp, tobacco, buckwheat; they make fermented drinks from millet and maize. They worship spirits, especially ancestral. He believes they are undoubtedly from southeastern Tibet. Map, photos.

1910


Lissoo ox hide shields. Trade. Forrest witnessed a dispute between two villages over the theft of some maize. Map, photos.

Franck, Harry A.

1925


Nosu or I-bien called "Lolo" because of basket in which they keep dead souls. They now bury rather than cremate. Fine-featured Nosu are lords who sometimes mistreat their Chinese and Miao serfs and slaves. Photos.

François, Charles

1904


Franjola, Matthew

Akha and Laho fight in the Kokang Brigade of the Shan State Army, Burma.

Fraser, James Outram

Lisu language study, based mainly on Tengyueh and Myitkyina areas. Fraser recognizes six tones and provides a good morphological description and extensive vocabulary. Brief but good ethnographic introduction.

Fraser, James Outram, translator
1938 The New Testament in Hwa Lisu, Hongkong, China Bible House. (Various reprints.)

Fraser was a Protestant missionary whose script is still used by Christian Lisu. For his biography, see Taylor 1944.

Fu, Mao-ji (or Mao-chi)

Lolo distribution, writing, dialects, phonetics.

1944b Sikang I-yu hui-hua (Sikang Lolo conversation), Sichang, n.p.

Lolo of Ta-liang mountains language study.

1945a A study on the Lolo manuscript Sii-zeu-bo-pa, "The origin of the gods," from the Taliang Mountains,
Lolo arbitrators base decisions on 16 proverbs, which are reproduced here in Lolo characters, phonetic, literal, and free translations (into Chinese).

Lolo of Taliang shan males use EB, YB, Z; while females use EZ, YZ, B. YB or younger generation are called by name given 5, 7, or 9 days after birth; EB and elder G are called by "style" given when a person begins to speak (nickname?). Widow cannot refuse to marry in H's family, unless she can repay bride-price even if she must marry HF or Hs (by another wife).


Fürer-Haimendorf, Christoph von


Gaide, L.

1903 "Notice ethnographique sur les principales races indigènes de la Chine méridionale (Yun-nam en particulier) et du nord de l'Indo-Chine," Annales d'Hygiène et de Medicine Coloniales 5: 449-94.

Lolo near Sse-mao include Nissou, Lohè (when sinicized called Ouang Lolo, when independent called
Ya Lohè, and includes the La-hou "clan"), Siang-Tan Hé-lou-jen (completely sinicized). Marriage entails bride-price (5 tael silver) or service (3 years). Dead buried with silver in mouth, in favorable place, with stone raised in front and name inscribed on it. Son uses blood of finger to write parents' names on board in Lolo characters. Boards kept 3 generations, then burned. I-pou (tablets) are venerated for 3 days after death, then 1st and 15th of each month and anniversary days in 3rd and 10th months. They are kept in bamboo baskets. In eastern Yunnan, orchid stems of 7 or 9 knots are used instead of tablets. Rather than a religious system, they have superstitions, bons, bad spirits. Writing, originally ideographic but now phonetic, used for religious manuscripts. Reads top to bottom, left to right. Village chiefs usually literate. Dress. Unmarried women wear one hair-tail, married two (curled around head before children, in chignon in back after having several children). Hounis include Mâbè, Pou-tou, Khado, Si-mou-lou, Lô-mi or black Houni, Pi-yo or white Houni, Peunn-jen. Distribution.

Akha or Kha probably a Houni subtribe, since they have the same origin, vocabulary and physical type. Live on right bank of Mekong. Village gates are decorated with drawings, carvings (human figures with large genitals), or head and skin of a dog holding a wooden rat. Similarities between Lolo, Houni, and Akha are noted (pp. 477-80). Lolo group is gradually migrating southward (pp. 487-88).
K'ou-ts'ong-jen caravans visit Ssemao (pp.484-87). Map.

Garnier, Francis
Lisu illustrated wearing roughly-made skin clothing. Language said to be close to Melam.

Gao, Shou-sui
Lahu before Liberation kept rough records on wood or bamboo. After 1949, a written language was created, 1,500 teachers trained, and 56,000 youths enrolled. Since 1958, 30% of the young population (26,000) have become literate. Photos (by Wang Yao-zhi).

Geddes, William
Akha, Lahu, and Lisu mentioned. Based on four mimeographed lectures presented at the SEATO Seminar on Community Development, Bangkok, July 23, 1965.

Geis, G. J.
Lisu clan names and marriage customs.

Geographical Journal
Died in Lisu country, 1908.
George, E. C. S.

Lisu settled in this district shortly after its annexation by the British. Coming from China, they selected the highest altitudes for their "wasteful energies," causing formation of treeless savannas. During the previous 10 years, they were forced to adopt other means of livelihood: potatoes (introduced by the British), terrace paddy (borrowed from the Palaung) (pp. 44-45).

Gill, William John

Gjessing, Gutorm

Goré, Francis

Gould, Charles

Lolo: Three figures, one with Lolo characters
Goullart, Peter

1955


Black Lolo are energetic people, "the most noble looking people I have seen in my life" (p. 115). Live at 5,000-6,000 feet in Taliang shan. Their hair is gathered through hole at the top of the turbans and hangs as a tail through which the Divine Spirit communicates with man. Dress. Localized clans, each with its prince. Nobles are warriors; all agricultural work is done by White Lolo, who are Chinese or other tribespeople. Marriage between Black and White is forbidden under pain of death. Some emancipated White have been successful as intermediaries between Black and Chinese. High status of women. Food, opium, horse fairs. Lissu quarrel with Black Lolo. Black Lissu are especially ferocious, being outcasts from Taliang shan. Black Lissu "baroness" near Likiang.

1959


Lolo of Fulin, Dienba, and Mienning in Sikang Province. Black Lolo are aristocratic warriors, and White Lolo are serfs. Clan conflicts. Believe in one god, spirits of nature, and demons. There is no organized priesthood and no temples, but "pimo" keep written lore, diagnose diseases, exorcise demons, and
are experts in ceremonial and medicinal herbs. Many Lolo have studied or undergone military training in Chengtu and Chungking. Chinese merchants at Dien Ba are contemptful of Lolo "barbarians," but also fear them. They barter salt, sugar, matches, thread, and firearms for wax, honey, hides, copper, and coffin planks. Poor relations of Lolo and local Chinese often erupt in fighting and kidnapping. A Lolo noble, "Koumou," was said to have been poisoned by a Provincial Army commander a few months after Goullart met him. The Army trades in opium and plunders Lolo villages. White Lolo work on Sichang-Fulin highway.

Goullart was a Russian emigre employed by the Chinese Industrial Co-operatives. He regularly traveled on foot, with only a single guide, and had a knack for meeting "aristocratic" ladies whom he greeted with a flourish and a "Mesdames." His writing conveys the feeling of the country and the people, but does not contain much specific information.

Gourdin, Edouard François


Gourou, Pierre
1951 "Land utilization in upland areas of Indochina," in The Development of Upland Areas in the Far East, 2 vols., New York, Institute of Pacific Relations, 2: 25-
Lolo of Bao Lac practice dry, permanent, intensive agriculture with plow and manure—an example that should be followed (p. 33).

Graham, David Crockett


Lolo characteristics, occupations, clans, customs, religion, and sacred language.


Lolo year begins in 10th moon; holidays in 5th and 8th moons. Sky god provides good crops, victory and blessings, and is symbolized by hair knot above forehead.


Lolo are landlords of Miao (p. 35). Lolo and Miao tales: ancestral rock (p. 17), Lolo thieves (pp. 25, 231), kidnapping of slaves (pp. 29, 33, 129), Lolo and Miao fight the Chinese (pp. 30-33), Lolo and Miao immigrated together (p. 261). Gold and silver followed the Lolo into the Cool Mountains (p. 169), Lolo slaves (p. 165), Lolo women are efficient servants (p. 23).


Lolo story is similar to Chinese geomantic tales: supernatural signs indicate that the emperor of a new dynasty is about to be born; the only person who knows
about it tries to bury his ancestors in a propitious place or tries to get the symbols for himself; the plan almost succeeds, but a catastrophe occurs at the last minute. The tale explains how the Lolo rid themselves of cruel Chinese oppression, and explains the reason for wearing hair in a knot above the forehead.

Graham, David Crockett, translator
1931 Seven Lolo sacred books, Foochow and Shanghai. 12 pp.
Lolo: Two rain chants, five prayers for exorcising demons.

Graham, Shirley
Yi (Nosu and Punosu) mentioned.

Graham, Walter Armstrong
(HRAF A01-23, 24.)
Lishaw section reprinted from the 1912 edition.
The Lishaw are said to be related to the Muhso (Lahu), but their customs are almost indistinguishable from those of the Yunnanese.

Gregory, John W., and C. J. Gregory
Lisu bandits attack salt caravan east of the Mekong. Lisu burn idols, and convert to Christianity near Weisi in 1922.

Grierson, Sir George Abraham, ed.
Volume 1, part 2, includes the following vocabu-
laries: Aka (Kaw) by L. F. Taylor, Lahu by Taylor, Lishaw by Taylor and Scott, Lisu by Fraser, and Lolopho by Liètard.

Grillières, G.

Lolo are degenerate, cretins, have goiter, and some cannot even speak.

Gùang, Wei-rán
1954 Ā-xi rén de gé (The songs of the Asi), Míng-jīān wén-xué công shū, Rén mín wén-xué chū bān shè (Peking, Folk Literature Series, People's Literature Publishing Company).

A-sí Yi. See Yuan 1946, 1953.

Gùang-míng rì-bào (Kūang-míng Jìh-pào) (Peking)
1957 "Wú guó de shǎo shù mín zú jìe-Lǎ hǔ zú (Brief introduction to the minority peoples of our country-The Lahu people)," Jan. 18.

Lahu in Sse mao and Lan Ts'ang special regions number 129,000. "La" derives from "tiger," and "hu" means "place where it is divided." Lahu have gradually migrated south from Tien-ch'ih, where their souls still return. Before liberation, they were exploited by headmen and landlords. Now, they have new tools, irrigation, autumn crops, fertilizers, land reform, medical and educational advances, and new towns, such as Meng Lang Pa.

1959 "The new life of the peoples of Tibetan and Yi nationalities inhabiting Szechwan province following

Yi of Liangshan autonomous Zhou had a 1958 grain harvest of 650 million catties. Half the school-age children are enrolled in school. A Yi cooperative member sacrifices his life to save a lamb from a leopard.

1963
"Hundred year old person, although physically old, her heart is red," Feb. 16.

Lahu centenarian, who suffered under the old system, was so grateful when given a portrait of Mao and a book of his quotations from the People's Liberation Army that she shouted "Long live Chairman Mao!" She has asked to be taught to read. Under the leadership of the reddest of the red hearts, she has become young again despite her age.

1971

Nuchiang Lisu Autonomous Zhou minorities cadres raise their consciousness in class struggle. 1,500 have been trained since the Cultural Revolution. Now, 90% of the leading cadres are non-Han. Lisu examples cited. 1970 food output was 21% greater than any year previous to the Cultural Revolution.

1972a
"Minority nationality education in Lichiang area develops rapidly under the guidance of Chairman Mao's proletarian line of education," Jan. 29. (English
Yi: Hung ch'iao production brigade in Ninglang Yi autonomous xian consists of 13 teams, including 7 nationalities, and has expanded its educational programs (including the training of non-Han teachers) since the Cultural Revolution.


Yi of P'ulo commune, Put'o xian, Liangshan Yi autonomous zhou. 92.4% of school-age children attend school.


70% of outside cadres above commune level are fluent in Lisu, Nu, and/or Tulung.


Lisu, Nasi, Pumi live in xian. Of 635 teachers in xian, 397 are minority members (of which, 45% are women).


Nu of Pichiang and Fuking xian in the Nuchiang-Lili autonomous zhou, Yunnan province, and of Kungshan Tulung-Nu autonomous xian.

Guébriant, de (See also Maitre and d'Ollone 1909.)

Lolo have Chinese slaves. Their battle cry often suffices to rout Chinese soldiers. The La family has been tou-séé for 4-5 centuries. Lolo manuscripts kept by pé-mou. At market, one may see Lolo, Sifan, Li-Sou, Tibetan, Mo-So, Pé êul, Tchong-Kia-tseé. Based on missionary's excursion to Kien-tchang. (See Maitre and d'Ollone 1909.)

1908

Lolo: Guébriant crossed Leang-chan with d'Ollone in 1907. 200 Chinese families live at Kiau-kio, traders in the middle of Lolo country; other Chinese fled a century ago. White Lolo (oua tse or ngu-ma) are serfs, Black Lolo (hé-y) are masters, tou-séé (dze mò) are chiefs, but many Black Lolo are not on good terms with them. Photos.

Guibaut, André (sometimes misspelled Guibaud)
1937
"Marche de la Mission Guibaut-Liotard de Tali Fou, base de départ, aux marches tibétaines de Loutseukiang (Bahang)," T'oung Pao 33: 295-98. See 1938a, below.

1938a

Guibaut and Liotard were probably the first Europeans to follow the Salween from 25°35' to 28°30'N (in 1936). They report that a mandarin, his soldiers, and his servants were recently massacred by Lissou, as were earlier English and German travelers. Housing (very similar to present-day Lisu in Thailand). They
claim that all Lisu smoke tobacco pipes, but not opium (neither is true of present-day Lisu in Thailand). Map, photos.

1938b
See 1938a, above.

1940
Lissou have Mongoloid-Europoid appearance and resemble the Tibetans of Tsarong.

1947

1967
Lissou used poison-tipped arrows. Photo shows two Lissou about to be executed for rebellion. Photos.

Guibaut, André, and Louis Victor Liotard
1941
Map, photos.

1945
Lissou: some live in established villages, have rice terraces, and use plows pulled by oxen. The Chinese buy skins, bear bile, and stag horn from them in return for iron goods, clothes, and silver. Ethnographic map, photos.

Ha, Bac
1964
"The Ha-nhi tribe and its ten years of progress," Nhan Dan, May 27: 2. (English translation: Joint
Ha-nhi were contemptuously called "U-nil" by Thai in past. Ten years ago they lived in caves and went naked as a result of Thai oppression. Only 600 remained. Today there are 2,800 in Muong Te district, 77% in 8 cooperatives, and the rest in labor-exchange teams. The most stubborn hold-out was the sorcerer, who only joined a cooperative last year. They are now prospering: last year they sold 38 tons of rice and 5 tons of maize to the government, they have eliminated opium addiction, they have a militia and a theatrical troupe, they have irrigated and terraced fields, 359 can read and write. They now work together with Thai, belong to same Party cells, and even make loans of rice and maize to them. There are 99 Party members and also some in administrative posts and in the army. The executive secretary of one Party cell is a former opium addict. A woman Party member is a cripple, who works as a clerk. See Mong 1957.

Ha, Van Thu 1956


Lo-lo of Cao-bang come from China.

Haberlandt, Michael

Lolo: Short summary section. The "Lisu" of Hainan are not Tibeto-Burman. Photos.

Halpern, Joel M.


Hammerton, Sir John Alexander, ed.


Volume 2 contains photos by Scott of Akha (pp. 1061, 1064, 1072), La'hu (p. 1084), Lihsawa (p. 1073); by R. J. Steele of Akha (p. 1081); by Pollard of Nosu (pp. 1330, 1334, 1335, 1336).

Hanks, Jane R.


Thai-tribal relations. Patron-client system of Shan and Akha.


Akha, Lahu, and Lisu north of the Mae Kok, Thailand.


Akha patronymic linkage names. Occasions for the recital of names of ancestors, heroes, and spirits.
The patrilineage is the most important institution maintaining Akha homogeneity and indicates links with Chinese culture. Comparison with lineages in Yunnan.

Hanks, Lucien M.


Akha, Lahu, and Lisu villages are mapped, and information is provided on their population and headmen.


1964 *Summary of the data from the Mae Kok area of Thailand, with some afterthoughts on upland settlement patterns* (mimeographed). 36 pp.

See 1965, below.


Interethnic relations north of the Mae Kok in Chiangrai Province. Some villages consist of Lisu, Lahu, and other groups, some of whom intermarry. The authors seem surprised at finding ethnic intermarriage and mixed villages, but these have been noted by travelers as early as the nineteenth century. Tale about the Lisu brother and sister who saved the world. The ethnographic map (1964), issued separately, with information on each village, is the best available for any part of the area settled by the Lolo group.
Includes the following articles: "Headmanship among the Lahu Na" by M. R. Wutilert Devakul (pp. 31-35), "The brother and sister who save the world: A Lisu folk-tale" by William H. Wohnus and Lucien M. Hanks (pp. 67-71), and "Philadelphia among the Lahu" by Lauriston Sharp (pp. 84-90). See also Hanks 1975, above.


Lisu costume. Photos.

Harris, George L.: see Henderson 1971b.

Hart, Virgil C. 1888 Western China, A journey to the great Buddhist centre of Mount Omei, Boston, Ticknor and Company. 306 pp.

Lolo: Told by Chinese of warlike Lolo (p. 282).


Yi phonemics based on a comparison of Vial 1909 and Ma Xué-liáng 1951, both of whom note an uvular series distinct from postpalatal series. 105 glyphs with corresponding sounds noted.

Incorrectly considers Akha and Ekaw two different groups (p. 85). Lahu and Lisu mentioned.


Incorrectly states that the Lisu eldest son lives with parents, while younger sons move away. (It is often the youngest married son who remains with parents, rarely the eldest son.) Akha and Lahu mentioned.

Henry, Augustine (See also Start and Wright 1936.)


Summary of Henry 1903, below.


Woni south of Red River also include Pudu, Mahe, Kado, Aka, and Piza. Linguistically similar to Lolo, but biologically different.
Pula is a dialect of Lolo near Mengtse and Yuanchiang. Pula are only 4-1/2 feet tall and may be aborigines on whom the Lolo imposed their language (as they have on the Muji, Aja, Sansu, A-ch'o, and K'uts'ung). Lolo language and script. Lolo soul seen in dreams. Soul leaves body during illness and at death, when it must be witnessed or it can become dangerous. Red cord tied about arm to retain soul. Ancestral tablets made of pieris tree wood (same as that used for the Lolo ark), thatch, bamboo (9 joints for female, 7 for male), written by priest. Three types of evil spirits: ghosts of accidental or unclean deaths, invisible demons, and "slo-ta," unusual phenomena which portend and cause disasters. They must be coaxed and threatened. Twice a year a pig and fowl are sacrificed at the worship stone near the village tree, which houses a dragon-protector. People of each surname group worship a different patriarch, who lives in the sky; they cannot touch or eat their totem. Creation and deluge legends. Songs. Some of the people whom Henry visited and took for Lolo were actually Miao (cf. Start and Wright 1936, where "Lolo" costumes he collected are actually Miao).


Lisu immigrated into district in large numbers after British annexation. Reports of Yawyin rebellion in Yunnan in 1901-02, which was led by a shaman; Kachin and Lashi were also involved. The Yawyin are included in the figures for the Kachin (pp. 72-74, 102).

Hervey de Saint-Denys, Marie Jean Leon Marquis d': see Ma, Touan-lin

Hestermann, F.

1915  "Die nicht-chinesische Schrift der Lolo in Yunnan (Sudwestchina)," Wiener Zeitschrift für die Kunde des Morgenlandes 29: 231.

Lolo writing.

Hicks, C. E.


Nou-su twin ancestors, Wu-sa and Wu-meng, came to Chao-tung plain and found the P'uh (lao ren) people. The Chinese have pushed the Nou-su across Kinsha River and into the mountains. Land quarrels frequent. Sub-groups include Black (Na Su); White (Tu Su); Lake or Red, who are blacksmiths; A-u-tsi, who are feltmakers and basketmakers. Marriage by capture; bride may have to wait 10 years before revisiting her parents. Small bamboo basket contains bamboo tubes, one or two inches long, in which there are pieces of grass and wool representing each ancestor couple. Every three years the basket is burned and a new one made. Hill worship. New Year's Customs. Writings. Summarized in Clarke 1911: 114-16.
Hill Tribe Welfare Division, Department of Public Welfare, Ministry of the Interior, Royal Thai Government

1965  
Facts about the Tribal Research Centre, Bangkok.  73 pp.

Objectives, opening speeches. In Thai.

1967a  

In Thai.

1967b  
The development and welfare scheme for the hill tribes in Thailand (B.E. 2510-2514), Bangkok. 68 pp.

Describes Hill Tribes Research Centre, self-help land settlements, mobile development and social welfare field units, budget allocations and estimated achievements of the development and welfare scheme, hill tribe-government relations. In Thai.

1968a  
How the newspapers talk about us, Bangkok.

Suwan Ruenyote and Smith Manusrudee on the self-help settlement shop at Tak and communication problem with Lahu and Lisu (in Thai, 19 pp.). Laiad Piboonsawat on Doi Muzer land settlement near Tak, which includes Lahu and Lisu villages; livestock epidemics, communist infiltration (in Thai, 38 pp.). Anonymous articles in English on "Undefined Loyalities," factors separating highlanders and lowland Thai, and "Languages minus Scripts: educating tribesmen poses difficult problem for government agencies" (11 pp.).

1968b  

Purposes and operations of Phra Dhammayak and

1970

In-service orientation on hill tribes, First Symposium, Bangkok.

Includes cultural summaries on Khe Lisu (16 pp.), Lisu (8 pp. not clear whether these are considered two separate groups--they should not be), Muzer (by C. Audretch, C. Chaffee, J. Jen-uksorn, C. Vongburi, and K. Thong-on, 10 pp.), Lahu (by B. Srisawasdi and D. Jones, reprints, 42 pp.), and classification of the Lahu by S. Wongprasert (3 pp.). In Thai.

Hinton, Harold C.

1955


Minority problems and policy. 1953 census, regional autonomy, centralizing forces, limited benefits of "autonomy" or minority status.

Hinton, Peter

1968

"Agricultural development in northern Thailand," Agricultural Credit Newsletter.

Lahu swiddening and the need for development. In Thai.

Hinton, Peter, ed.

1969

Tribesmen and peasants in North Thailand, Chiang Mai, Tribal Research Centre. 117 pp.

Akha, Lahu, Lisu of Thailand.

Hope, Edward Reginald


Lisu morpheme types.

1969  Lisu religion (manuscript).


Lisu grammar is analyzed in terms of a base, including a set of presuppositions and a focus. The logical relations that hold between the components of the sentences are not related to their relative order, but to logical notions associated with those components; these notions are the case labels. A series of base rules and transformational rules are posited sufficient to generate all of the major Lisu surface structures.


Lisu order of noun phrases in a surface sentence cannot be accounted for adequately in syntactic terms. The unpredictable nature of the placement of subject and object results in ambiguity of meaning, which can be resolved only by reference to context. The constraints on the order of noun phrases are semantic and logical in character, not syntactic. Based on Hope 1972, above.
Lisu-English, English-Lisu dictionary (manuscript).
Not seen.


Moso of Likiang similar in blood groups to Koko Nor. Min Chia of Tali similar to Hopei, Peking, Mukden. But Mohammedan Min Chia are closer to Mongolians.


Yi are one of the nationalities in the Kwangsi-Chuang Autonomous Region who solved drought problems by drilling wells. Photos.

Hsin-hua Shê: see New China News Agency (NCNA).


Lisu grow irrigated rice in Nu River Autonomous Chou, which was established in August 1954. Photos.

Hsu, I-t'ang (or I-t'ang) (Pinyin: Xu Yi-t'ang) 1932 Les trois grandes races de la province du Yun-nan, Paris, Adrien-Maisonneuve. (Reprint 1932, Librairie russe et francaise.)

Translation of selection from Yun-nan tong Zhi by Wang Wen-chao (1894 edition), which itself includes
materials reprinted from some 62 earlier sources.

Lolo groups include Hei (Black), Po (White, Miao, Hai (Sea), Kan (Land), Sa-mi, A-tcho, Lou-wou, Sa-wan, A-hie, Ko, Pou-la, Ta (Great), Siao (Little). Dress.

Holidays. The Hei Lolo were severely "pacified" by Chinese from 1573 to 1620. The Po Lolo wrap the deceased in a wool rug, carry it on a bamboo chair, preceded by seven men, who shoot arrows in the four directions to ward off evil spirits; it is cremated, then a drum is beaten to call the soul (pp. 51-120).

"Lei-bō xīng-jì (Leipo travelogue)," Biān-zhèng gōng-lùn (Frontier Affairs) 2,11-12.

Lolo mentioned.


Lolo of Xiao Liangshan, Leibo (Szechwan) came from Yunnan following the defeat of Yang in 1730. They retreated into the Da Liangshan, from which they raided the Chinese in 1802, 1814, and 1839. From 1875 to 1892, they advanced into Xiao Liangshan, and by 1917 most of the eastern portion of Leibo xian was occupied by Lolo. Their villages average 23 families. The typical house of wood, bamboo, and mud has an entrance with carved birds, sun, moon, or prayers,
under which is a wooden guardian eagle blessed by the "bi-mu" ("pen mother," shaman); opposite are goats' horns and chicken feathers remaining from propitiatory sacrifices. The house may have a kitchen on the east, a bedroom on the west, and a living room between. In the northeastern corner is a hearth of three stones, which must never be touched with the feet, as this will bring misfortune. Guests of high status are seated behind the hearth, the host on the right, and lower status persons nearest the door. Wooden utensils (including a double-lid toilet bucket), bamboo baskets, stone tobacco pipes. Staples are maize and buckwheat pancakes, bean curd, sour and dried vegetables. Rice, chicken, pork, mutton, and beef are eaten only after sacrifice. Dress includes blue or black cotton kerchiefs for young girls, and black cotton hats with ribbons for women. Women also wear earrings with complicated pendants made by Han. Skirts of four layers: white, black, red, and blue. Topcoats. At the age of 5 or 6, a boy lets a strip of hair grow above the forehead, which is tied into a knot when he comes of age. Turbans reflect nobility by their size; white turbans for funerals. The left ear is pierced once or twice for earrings of beads, coral, amber, or silver. White or blue topcoats with multicolored lapels; blue cotton trousers. Both men and women wear ornaments on their chests: bamboo musical instruments, spice or needle pouches, charms such as boars' teeth, tiger claws, bear claws, and a red or blue cotton
pouch in which there are prayers written by the bi-mu. A large outer coat is worn by men. Hunt using dogs, poisoned arrows, or traps. Livestock raising. Both irrigated and swidden agriculture. Land may be acquired by clearing, by inheritance (father to all sons equally), leasing by slaves. Father's sister's daughter marriage preferred. Marriage is generally within one's own class, and may be within one's own clan. Marriage between generations possible. Bridewealth averages 600 to 1,000 taels of silver among chiefs, 300 to 500 among other Black Lolo, and 100 among White. When at least half the bridewealth has been paid, a bi-mu examines the two families' horoscopes for an auspicious date for the wedding (they prefer to marry when their age is of an odd number: 13, 15, or 17). After the wedding, the bride lives with her parents until the birth of the first child. Divorce is most frequent during this "waiting-at-home period." Black Lolo especially may take two or more wives. Levirate: widow marries husband's younger brother. Average Black Lolo family is 5.3 and 10 slaves; average White family 6.34. The average annual income of a Black Lolo is 8 times that of a White. Although the Black are the aristocrats and landlords, through corruption and inefficiency they have lost some political power to the White, some of whom were appointed officials during the Ching.

White Lolo, who comprise 89% of the population, are former Han who were captured and made slaves;
many of them have been able to buy their freedom. Some of them are as rich as Black, and all bi-mu, carpenters, and ironworkers are White. The free White and the slaves comprise 98.33% of the population, the Black only 1.67%. There are many rules of etiquette which must be observed between castes. Warfare is announced by a messenger carrying wooden tablet, on which each family makes a notch to signify their participation. The number of notches (odd or even) on each side may be interpreted as an omen. Also read sheep's shoulder bone. In battle, they wear colorful silk and cotton costumes, with hats of woven bamboo with white and yellow cloth. They wear charms and are very superstitious before a battle. Tactics. Women usually mediate an end to wars.

On the 5th, 7th, or 9th day after birth, the bi-mu prays for the baby, cuts its hair, and gives it a name. When a daughter is 13, 15, or 17, she goes through a ceremony performed by her parents and a bi-mu: she changes her hairdo from one to two plaits, and her skirt from two layers to four. The bi-mu chooses an auspicious date and location for cremating the dead. The bi-mu also makes a soul-plate (for honoring the ancestors) of bamboo, wool thread (red for men, green for women) wound around 9 times for men, 7 for women. A chicken is tied to it while the bi-mu recites prayers to rid it of all things unclean; it is then kept near the hearth for one or more years, until the bi-mu takes it to a cave in the mountains.
A rite for sending the spirit to heaven. Three souls: one in the tomb, one roams the world, one is reborn as a man or animal, after going through the otherworld. Spirits and propitiatory rites described. Praying for rain, prognostication, curses, oath taking, superstitions. Bi-mu ("pen-mothers") are always men, who usually inherit this office from an uncle; they know how to write and recite prayers. Shi-niang may be men or women who are possessed by the soul of a deceased shi-niang. Both bi-mu and shi-niang are White Lolo.

Maps. Drawings.

Hsu, Kuang (Pinyin: Xu, Guang)

Hu, Chang-tu, et al. (Pinyin: Hu, Zhang-du)

Lisu operate iron works in Yunnan.

Hu, Hsien-chin (Pinyin: Hu, Xian-jin)
1938 The four tribes of southern China, Cambridge, Harvard University Library (manuscript).

Lolo, Yao, Miao, Li: unwarranted generalizations.


Nosu, Kachin, Pai-i, and Min-chia would make good fighters against the Japanese. Many are becoming assimilated by the Chinese because they join the bureaucracy. Lung Yin, the governor of Yunnan, is a
Nosu.

Hu, Liang-chen

Hu, Tan, and Dai Qing-sha

Huang, Chang-lu (sometimes Chang-lo, Ch'ang-lu)

Lahu: Half of the 130,000 Lahu used to live in a feudal society. Feudal land ownership abolished peacefully in 1955-56. They now produce 477 catties of grain per capita annually, compared to 100-200 in pre-Liberation years.

Lisu lived in a primitive communal society. They used wooden plows, with blades an inch wide. Since Liberation, they have built 60,000 mou of terraced fields on Kaolikung and Pilohsueh mountains.

Nu, Tulung, Panglung, Pulang, Chingpo, and Kawa also mentioned.


Hani and Yi of Yuankiang, who were at first hesitant to use manure, have renounced their beliefs
in spirits for the Communist Party.

1959a


Nu and Lisu village with 134 families, dining hall, nursery, stable, old people's home. Chih-tzulō brigade of Pi-lo People's Commune formed their first mutual aid team in 1955. Former Nu slave marvels at improvements.

1959b

"6,000,000 minority people in Yunnan province advance at flying speed with the help of Han people," Kunming, New China News Agency, June 11. (English translation: Survey of the China Mainland Press 2038: 35-36.)

Nuchiang Lisu Autonomous Zhou, previously the poorest mountain area in Yunnan, is now self-sufficient in grains and produces iron, steel, and tools. Author is NCNA correspondent.

1965


Lisu of Nuchiang Autonomous Zhou trebled grain output in 4 of 5 counties in their first 10 years, 440 households of Santai Mountain (including Chingpo and Penglung as well as Lisu) increased grain production 6 times since Liberation. Members of Sunglin People's Commune remember Kuomintang (Nationalist Chinese) raids; one in 1949 took 100 lives. After Liberation, every former slave and serf received 1.5 to 3 mu of land, and every 3 households received an ox.
Huang, Tie, Yang Zhi-yong, and Liu Yi, ed.

1954  
A shi ma, n.p., Zhong guo ching nian chu ban she  
(Young China Publication Company).

Shani legend in Chinese. See Gladys Yang
1955a and 1955b.

Huard, P.

1939  

Akha goiter.

Hudspith, J. Edwin

1969  

Akha, Lahu, and Lisu religious beliefs and how they may be used (as highways) to further the growth of Christian churches among them.

Hutton, James H.

1962  
"Lisu," Encyclopedia Britannica.


Intharaksa, Chana

1970  
"Arunjarung thi Paapee (Dawn at Paapee)," Chiang Mai 10-14: 60-61.

Lisu living near Pa Pae, Mae Taeng district, Chiang Mai Province, Thailand. Photos. In Thai.

Investigation Group, Revolutionary Committee, Liangshan Yi Autonomous Zhou, Szechwan, and Revolutionary Committee, Meiko Xian, Szechwan

Yi former serfs of Walikou commune, Meiku Xian have started own school, linking education and labor for all ages to study Mao thought, cultural and scientific subjects. In 1960, Liu Shao-chi and his agents said that education had proceeded beyond economic base and chased some students out of school.

Izikowitz, Karl Gustav


Akha near Muong Sing use deadfall, simple snares, spring-pole snares, spear traps, and bird nets. Illustrations.

"Quelques notes sur le costume des Puli-Akha," Ethnos
Akha dress and ornaments described and compared to those of other Asian peoples, including Lissu. Photos.


Akha mentioned for comparative purposes. Photos


Jack, Robert Logan


Lolo murder Chinese and steal their cattle (p. 97) Lolo costume (pp. 100-01), housing (pp. 116, 129-30), village and feud described (pp. 118-19), mixed Sifan-Lolo village (p. 110). Map, photos.

Jacobs, Oma Lee

1970 Bibliography on the Akha, Bangkok, Battelle Memorial Institute, Thailand Information Center. 45 pp.

Akha: About 80 entries.

Jamieson, C. E.

1923 "The aborigines of West China," China Journal of Science and Arts 1,4: 376-83.

Lolo exorcist shuts eyes and places forefinger on page of exorcist book; the figure it falls on must be sacrificed (photograph of book). Black Lolo are the only aborigines represented on horseback in Chinese drawings. They introduced horses to Kweichow. They were appointed by Chinese to rule over White Lolo and
Flowered Miao in third century. Chang Ying says that they were originally called Ko-lo from the age of that name.

**Jamieson, E.**

1909 *Habits and customs of the Muhsos (Black and Red) also known as Lahus*, Ethnographical Survey of India, Burma, No. 3, Rangoon, Office of the Superintendent of Government Printing, Burma. 6 pp.

Lahu came from southwestern China and now inhabit Wa country, Kengtung, Trans-Salween, Mongpan, and Mongpai (Siam). They are related to Kwis of Kengtung. Black Lahu offer to house nat every 12 days. Red Lahu offer on full and waning moon, but tinged with Buddhism. Woman has high status: customarily groom goes to live near bride's father; if woman divorces she pays 8 rupees, but if man initiates divorce he pays 15. Dress. Cremation. Ordeals: picking lead from fire, chewing mouthful of rice: guilty if grains not properly broken. Only trade item is opium.

Jen-min jih-pao: see Ren-min ri-bao.

**Jensen, Hans**


Lolo (pp. 144-47).

**Ji, Jie-fei**

1944 "Nan-shao jian guo shi mo (The rise and fall of Nanchao)," *Bian-zheng gong-lun* (Frontier Affairs) 3,4.

Ji, Xi-chen (or Ji Syi-chen or Chi, Hsi-ch'en)

-144-

Yi: Liang Shan Autonomous Region, established in 1955, has a population of 970,000, of whom 706,000 are Yi. The Yi's first ancestor was Chywe Li He Gu Hou. During Chou they were called "Pu," during three kingdoms "Nan Man," during Chin and Sui "Lyao." Some say that during Tang dynasty, Black Yi came from the north in search of pasture and conquered the agricultural White Yi. But according to Tang records, the Yi tribe of Nan Syao Gwo of Yunnan entered Szechwan in 671, 674-75 A.D., occupying the area around Chengtu, where they enslaved artisans and peasants. Before Liberation, the Black Yi, who comprised 5% of the population, owned 60-70% of the arable land, 80% of the slaves and provisions, 40-60% of the horses, cattle, and sheep. The slaves, who made up 70% of the population, owned 5% of the arable land and paid the Black Yi land rents in labor (30-80 days a year) or goods (50-60% of the harvest); traditional gifts when a Black Yi married, died, built a house, or was ill; aided them in feuds; and repaid debts. Four classes of slaves: Chyu Nwo, who had bought freedom; An Jya Wa Dz, who lived separately from their masters and may have had their own slaves (San Tao Wa Dz); and Gwo Ya, who lived in their masters' houses. Slaves took their masters' surnames. There are over 100 territorially-based clans with elected or hereditary leaders owning
clan pastures and forests. Clans were equal in status and always feuding; a sponsor was necessary for a Yi traveling through another clan's land. The over-all headmen appointed by the Han in Yuan, Ming, and Ching dynasties were never effective. Because of poor agricultural techniques and lack of motivation, harvests were poor; opium was grown on the best land. At husband's death, a wife had to marry a relative of her dead husband. Spirit doctors were not Black Yi; they selected New Year's Day, which therefore varied from clan to clan. Calendar based on 10 months of 16 days each. Long sections on improvements since Liberation.

Ji-niu-bu Ha (or Chi-niu-pu Ha)

1971

"Chairman Mao's revolutionary line is the lifeline of emancipated slaves," Hong-qi (Red Flag), Jan. 1.


Yi: Author is former slave and head of Revolutionary leading group of Walikou cooperative, Meiku Xian, Liangshan Yi Autonomous zhou, Szechwan. His cooperative has 65 households, 248 people, power plant, brick and tile kiln, lime kiln, water mill, and new, tile-roofed houses. Hailaishihku attended Third National People's Congress in 1964 as Yi representative. Revolutionary leading group was formed in 1968, during struggle between two classes, 1958-68. Sabotage by former slave owners and followers of Liu Shao-chi (1962),

-146-
who alleged that minorities are backward and special. Many quotes from Mao.

Jiang, Ding-liang (Jyang, Ying-Lyang, or Chiang, Ting-liang)

1938 Kang zhan zhong di xi-nan min-zu (The people of the southwest during the anti-Japanese war), n.p. 43 pp.

1948a Xi-nan bian-jiang min-zu lun-cong (Hsi-nan pien-chiang min-tsu lun-ts'ung) (Articles on border tribes in the south-west), Canton, Hai Ju University Press.

Yi: Article 1: "K'un-ming ching nei te I-min (The Yi people within the limits of Kunming city)," states that the Yi form a community in Kunming, despite lack of official recognition. Originally from northwestern China, they have spirit doctors, scriptures, temples to various deities, and they observe the torch festival on the 24-25th days of the 6th month. Women are free to choose husbands, do most of the work, and therefore have high status--sometimes a woman is head of the household. They love to drink.

Article 4: "(The headman system among the Hai Yi of western Yunnan)," may refer to the Pai-i or the Yi. Ten grades of headmen were established in Yuan dynasty; since the positions were hereditary, they became virtual monarchs and appointed their relatives to other positions. Administrative unit remained the village, whose chief relayed the headman's orders to the people.

Article 7: "(Ju Ke Lyang and the Nan Man):" Ju is still revered today by Han and Yi for pacifying the Yi by capturing their chief, Meng Hwo, 7 times.

Article 8: "(The written languages of the southwest
border regions):" during late Han, the Yi were known as Jyang, and their language as Bai Lang Wen (white wolf language).

1948b  
Liang-shan yi-zu di nu li zhi du (The slave system of the Liang-shan Yi), n.p. 79 pp.

Yi population estimates, kin terms, and clans. Map, photos.

Jiang, Yong  
1958  

Hani song praises new roads and carts, which free women from heavy carrying.

Johnston, Sir Reginald Fleming  
1908  

Liso linguistically closer to Burmese, but live with Moso in Yung-ning district. Both are contemptful of the Lolo. As noted by Orléans, these and many other groups have a tradition that they originally came from the area around Nanking (pp. 281-82, 291-92).

Lolo robbers (pp. 146, 235). Lolo struggles with Chinese (p. 120). Twenty-three Lolo families have lived at Pa-U-Rong since 1850. A few use Tibetan characters to write in Lolo. Their deities reside on mountains. Dead wear white veils and are thrown into
Yalung River. Inheritance goes to eldest son, but if there is none, one may be adopted, or the inheritance may be given to the lamas (pp. 186-90). Bonin and Vial identify Lolo with Man-tzu. T. W. Kingsmill claims that they are both descendants of Mauryas, mixed with Bod and Kiang of Tibet (pp. 273-76, 286).

Moso call themselves Lashi or Nashi (pp. 281-82).

Jones, Delmos J.
1966 The tribe, the village and over-generalization: Example of the Black Lahu, Report for the National Research Council, Bangkok. 26 pp.

Lahu villages differ from one another.


The effective social unit among the Lahu and other highlanders in Southeast Asia is a group of villages linked by history, migration, kinship, etc.

Jones, P. H. M.

Yi, Lisu, Nu, Kutsung, Tulung, and other minorities
in China developing and becoming communist. Photos.
Jui: see Ruey, Yih-fu.

Jùn, De
1935 "Chūn-nán mǎ biān yì-re̍n zhī gài kuàng (The general condition of the Yi of the Ma border area in southern Szechuan)," Kāng-zàng qian-bàng (Sikang-Tibet Pioneer) 2,9.

JUSMAG Psychological Operations School

Akha, Lahu, Lisu. Village locations, maps, historical background, attitudes toward government, weapons, leaders, Communist influence.

JUSMAG Seventh Psychological Operations Group

Akha cultural summary. Map.

Kacha-ananda, Chob

Akha ceremony observed at Saen Chai, Thailand, in August 1967. First day ancestors honored, chickens sacrificed. Second day two village swings built, also household swings for children. Third day feast on pigs and an ox. Fourth day swinging. See Urbani 1974.

Kandre, Peter
1967 "Autonomy and integration of social systems: The Iu Mien ("Yao" or "Man") mountain population and their neighbors," in Peter Kunstadter, ed., Southeast Asian

Akha, Lahu, Lisu mentioned.

Kanthathatbamrung, Manat

1965 Assistance to the northern hill tribes provided by the Border Patrol Police, thesis, Bangkok, Thammasat University Institute of Public Administration. 154 pp.

Akha, Lahu, Lisu: differences between these cultures and Thai culture; problems with opium, nomadism and opium. Government policies toward these problems, also husbandry and agricultural promotion, security. Border Patrol Police activities in these areas. In Thai.

1967 Welfare and management activities of Border police among the hill tribes in northern Thailand, Bangkok, Thammasat University Department of Public Administration. 89 pp.

English version of his 1965 volume, above.

Kao, Hua-nien


Nasu grammar, texts, word list.

Kasemsri, M. L. Pichitwong

Muser (Lahu) spiritual leader Pu Caw Lon (Thai spelling: Pu Chong Luang) escaped Burmese attack. He declares war on Burmese. Photos.

Katsura, Makio

1965a  Interim report of field research on the Akha language
       No. 1, Report to the National Research Council,
       Bangkok. 5 pp.

1965b  Interim report of field research on the Akha language
       No. 2, Report to the National Research Council,
       Bangkok. 10 pp.

1966a  "Akago no genchi chōsa yori (Notes on a survey of the
       Akha language in Thailand)," Tōnan Ajia Kenkyū
       (Southeast Asian Studies) 3, 3: 195-99.
       Akha. In Japanese.

1966b  "Akago Aru isson hōgen no onso (The phonemes of the Alu
       dialect of Akha)," Tōnan Ajia Kenkyū (Southeast Asian
       Studies) 4, 1: 122-32.
       Akha. In Japanese.

1968a  "Futatabi kitatai yori - Lahu-nago no genchi chosa
       (Notes on a field survey of the Lahu-na language in
       northern Thailand)," Tōnan Ajia Kenkyū (Southeast
       Asian Studies) 6, 2: 211-20.

1968b  "Rafu-Na go no onso taikei: Rafu-Na go no kijutsu
       (Lahu-na phonemics - A descriptive study of the Lahu-
       na language in northern Thailand)," Tōnan Ajia Kenkyū
       (Southeast Asian Studies) 6, 3: 113-37.

1968c  "Akago no on-in kōzō oyobi keitai kōzō no gairyaku
       (An outline of the phonological and morphological
       structure of the Akha language in northern Thailand),"
       Tōnan Ajia Kenkyū (Southeast Asian Studies) 6, 4: 220-40
Akha. In Japanese.

1970
"An outline of the structure of the Akha language (Part I) - Introduction and phonemics," Tōnan Ajia Kenkyū (Southeast Asian Studies) 8, 1: 16-35.

Akha. In English.

Kauffmann, Hans-Eberhard

1934

Akha, Lahu, Lisu, Lolo, Mosso: Crops, livestock, tools, division of labor by sex. Maps.

1966
"Beobachtungen im Lisu-dorf Tham Ngob, Nordthailand, Wiener Völkerkundliche Mitteilungen 8: 55-68.

Lisu village in Fang district, Chiang Mai Province, Thailand, housing, dress, spirits, marriage, graves. Description based on a weekend visit.

Kē, Xiang-Fēng: see Ko, Siang-feng.

Keen, F. G. B.

1973
Upland tenure and land use in north Thailand, Bangkok, Southeast Asia Treaty Organization. 172 pp.

Lahu and Lisu mentioned.

Kerr, Arthur Francis George

1923
"Report of the Botanical Section of the Ministry of Commerce, September 1st 1920 to December 31st 1922," The Record (Board of Commercial Development, Siam) 8: 8-16, 9: 3-12 (English edition).

Black Musō village of about 100 houses near Doi Pahom Pok, Fang district, Chiang Mai Province, Thailand. Musō cultivate peaches. Their clearings are overgrown with weeds and bushes. Tiger attacking
their ponies. Musø extend as far south as 17°30'N (Tak). Map.

Kerr, Arthur Francis George, and Erik Seidenfaden


Musso divided into Red and Black.

Lissu and Ko (Akha) photos.

Kia Tan: see Pelliot 1904.

Kickert, Robert W.


Akha, Lahu, and Lisu north of Mae Kok, Chiangrai Province, Thailand. Migrations, ethnic relations, relations with Thai Border Police, government policies, and security problems.


Akha of Chiangrai Province, Thailand: villages, households, descent, rank spiritualists, settlement
of disputes.

Kingdon-Ward, Francis: see Ward, Francis Kingdon.

Kingsmill, Thomas W.

1900-01  "Han Wu Ti, and the aboriginal tribes on the southwestern frontier of China," China Review 25, 111: 103-09.

Yelang (Nashi?) and Mimo (Moso) mentioned as southwestern I in Shiki in the time of Wu (140-86 B.C.).

Ko, Siang-feng (or Hsiang-feng) (Pinyin: Kē Xiàng-fēng)


Lolo writing. In Chinese.


Lolo of Liang-shan in 1939-40 remained robbers and kidnappers of local Chinese, despite repeated attempts to conquer them from the time of Chu-keh Liang's invasion in 225-26 A.D. They have destroyed roads built in their territory. Black Lolo are feudal lords, who differ physically from the White Lolo serfs and slaves. Chang Long-ching estimated 2,225 Black and 14,733 White families in eastern Liang Shan in 1934. Western part has about the same population. Ren Chentong estimated the average Black family at 5.3 plus 10 slaves, and the average White family at 6.34, for a total population of 23,850 Black, 45,000 slaves, and 190,000 White. Chinese traders bring salt, cloth, and cotton for hides and
drugs; they are often members of secret societies, which afford them protection. Equality of Lolo men and women. Marriage between Black and White is forbidden. Small exogamous lineages. Bride-price. After marriage ceremony, the wife returns to her parents' home for one or two years.

Ku, Yen-wu (Pinyin: Gu, Yan-wu)

(Numerous reprints.) Historical geography.


Kūang-míng Jìh-pào: see Gūang-míng rì-bào.

Kuhn, Isobel


Lisu of Yunnan. Photos.


Lisu: Kuhn and her family missionized in Yunnan from 1929 to 1949 and in Thailand from 1952 to 1954 for the China Inland Mission (now the Overseas Missionary Fellowship). Despite the fact that she was fluent in the Lisu language, her books display considerable ignorance of them, and especially of Lisu religion. She regularly greets Lisu strangers by announcing that she has a message from God for them, urges those she knows better to destroy their "demon" shelf, refuses to watch "demon" dances, is openly shocked by the vulgarity of their love songs, and flagrantly distrusts the "witchdoctors." Fortunately, her successors are much better informed. This book
is partly about the brief stay of OMF missionaries at Thango, Fang district (cf. Kauffmann 1966). Photos.

1957

1959
In the arena, London, Overseas Missionary Fellowship. 222 pp.

1960
Stones of fire, Chicago, Moody Press. 224 pp.

Lisu of Yunnan.

Kunstadter, Peter, ed.

1967

"China: Introduction" (pp. 149-67): Minorities listed with Chinese character, populations, distribution, occupations, religion, language, autonomous areas.


"Burma: Introduction" (pp. 75-91). List of minorities, populations, and locations.


Lajonquièrie: see Lunet de Lajonquièrie.

Lamjuan

1969
Chaaw Khaw (Hill peoples), Bangkok, Samnakphim Bandaansaana. 271 pp.


Larnlue, Aroon

1970
Apr. 5: 17.

Akha, Lahu, Lisu: Refugee centers and other government programs.

Lasher, Robert


Akha, Lahu, Lisu villages. Maps, photos.

Lasker, Bruno


Lolo mentioned as keeping slaves.

Laufer, Berthold


Lo-lo and Mo-so closely related to Si-hia in vocabulary (pp. 30-57), prevalence of vowel /i/ and diphthongs (especially /ou/) and lack of final explosive consonants (pp. 107-15).

Layton, Dora H.


Akha, Lahu, and Lisu villages in Chiangrai Province affected by Border Patrol Police, Seabees, and Hill Tribes Handicraft program.

Le, Thanh Khoi


Lolo live at all altitudes; 12,000 live in Lai-châu, Lào-kay, and Yên-bái. Includes Black and
White Lolo, Fou-la, Xa-pho, and Ho-nhi. Grow opium. Maspero supposes a common ancestral culture for Thai, Lolo, Meo, and Chinese (pp. 44-48).

Le, Van Hao
1971

Coong, Si La (or Kha Pe), Co Sung (or La Hu), Bo Kho Pa (or Lao), and U Ni (or Ha Nhi), all Tibeto-Burman groups, were reported by Vuong Hoang Tuyen in his 1966 study, "Geographical distribution of ethnic minorities in North Viet Nam." The Lo Lo, Pu Piao, Cao Lan, and Nhang Ka (or Khang) have also been studied by Vietnamese scholars (pp. 17-19).

Leach, Edmund
1954
Political systems of highland Burma, London, Bell. (Various reprints, including London School of Economics Monographs on Social Anthropology and Boston, Beacon Press.) (HRAF AP1-26.) 324 pp.

Lisu may live with or marry non-Lisu, especially Kachin or Chinese. They may change ethnic identity. Some have class stratification.

LeBar, Frank M., Gerald C. Hickey, and John K. Musgrave
1964
Ethnic groups of mainland southeast Asia, New Haven, Human Relations Area Files Press. 288 pp.

Best and most recent gazetteer type of summary. Some errors: Lisu are in fact found as far south as the provinces of Kamphaeng Phet and Phitsunaloik; the population figures based on Young are too high;
alcohol is made from rice and millet as well as from maize; the existence of patrilineal clans is ignored; "maw-pi" is Thai for the Lisu ne pha. The ethnographic map is very useful, but it does not show the Lisu near the Chiangrai-Burma border, in the Kengtung and the Putao areas, nor (now) in the Tirap and the Phitsunlak areas.

LeBar, Frank M., and Adrienne Suddard, eds.

1960


Ho (descendants of Chinese traders and Lolo women) number a few thousand in mountains (pp. 36, 43).

Kho (A'Kha) live in villages of 40-50 households. Village is autonomous, and hereditary headman has limited power (pp. 43, 72).

Leclère, André

1900


Lee, Chin Yang

1941


Lisu appear only on market days at Mang shih.

Lefèvre-Pontalis, Pierre

1892


Lolo and Ou-Nhi may pass as Chinese. Lolo manuscripts were collected by Vacle. Vocabularies:
White Lolo of Poufang, Ouñhi of Poufang, Minkia of Xieng-hung.


Ou-Nhi seem to be most ancient population of Panna d'Ipang, but Lolo have also been there a long time. Yao are newcomers. Ou-Nhi are said to be related to Kha (this is erroneous), but men wear Chinese dress and try to be considered Chinese (pp. 27-28, 34).

Lolo village near Ipang grows tea. Description of dress (pp. 27-28).

Mou-seu have villages in high inaccessible spots such as the Nam Ngao area. Dress. Photos. (pages 150, 154, 160, 296-97, 301-03.)

**Legendre, Aimé-François**

**1905**


Lolo are Aryans, but have mixed with Mongols, Chinese, aborigines, etc. They worship natural elements. Lolo of Foulin (where P. Martin missionized) and Gue-Leou-Ka. Map, photos.

**1909a**

"Far West Chinois, Races aborigenes, Les Lolos, Etude ethnologique et anthropologique," *T'oung Pao, série 2, 10:* 341-80, 399-444, 603-05. (Reprint 1909, Leiden, E. J. Brill, 151 pp.)


Lolo anthropometric data.


Lolo anthropometric data on 10 individuals from Ta Tou Ho Basin (Oua Tou Vo massif), which are similar to the 19 of Ngan Ning presented in Legendre 1910a.


Lolo language resembles Sifan and Tibetan. Food, houses, physical and moral traits, high status of women, hereditary power, three castes, property, law. Religion based on supplication of evil spirits. Agriculture, blacksmiths. Dislike of Han: the name "Lolo" alone is enough to strike terror in Chinese hearts. Chinese are masters only in Ngan-Ning Valley of Lolo country. Description of vendetta in chapter 23. Most information on Lolo is summarized in chapters 38 and 39 (much of this is a repetition of Legendre 1909a). Legendre was a military doctor in Szechow from 1907 to 1909, during which time he visited Kientchang, and (with Père de Guébriant) Ta Leang Shan. Map,

Lolo of Ta Liang Shan raid and feud constantly. Houses. Description of a surprise attack in 1907, in which Lolo lit fires at corners of village. Prefer marriage with mother's mother family. Scapulimancy with goat or sheep: if crack forms cross it is a good sign, but if fine cracks cut across, further rites must be performed. Patient eats heart of sacrificed animal, blood is offered to God and patient's family eats rest. Three origin stories: (1) couple fall from heaven; (2) male appears and gives birth to bear and monkey; (3) several people fall from heaven and one couple has 10 sons and daughters. Two deluge legends: (1) brother and sister who survive flood give birth to Hsifan, Lolo, and Chinese; (2) brother and sister give birth to bear, monkey, and man. Dead are placed in mortuary box in fetal position and burned. No ancestor cult. Dress. Food. Most powerful tribe is Lo Hong, with 10,000-20,000 fighters. Most villages are autonomous groups of 10-20 households. Photos.

Lisso (Lisu) and Lolo continued to grow opium in 1910 after it had been banned elsewhere in Yunnan (p. 6). Rebel Lisu defeat Chinese troops, who are forced
to plead for mercy (pp. 52-53). Visited several Lisu villages, including Protestant converts. Claims Lisu will not sacrifice young animals, only old ones. They practice apiculture. Map, photos.

1913b

Lolo, Lissou, and Lo Wou of Yunnan are timid and peaceful, unlike those of Ta Liang Shan. Dress, agriculture, houses, food, sickness. 90% of population suffers from goiter; other prevalent diseases include malaria, smallpox, leprosy, typhoid fever, and tuberculosis.

Legendre, Aimé-Francois, with Paul Lemoine

Not seen.

Lei, Bō-lún
1921 "Ló lo rén mín fēng tǔ zhì (An account of the customs and environment of the Lolo)," Dì-lǐ zá-zhì (Geographical Magazine) 12, 1.

Lei, Jīn-liú
1944 "Yún-nán jí jiāng lólo de zǔ xiān cóng bái (Ancestral worship among the Lolo of the Ji River area in Yunnan)," Bian-zhèng gōng-lùn (Frontier Affairs) 3, 9.

Lepage: see Vissière 1914.

Leparoux
1905 "Information diverses, Yunnan," Les Missions
Catholiques 37, 1888: 375.

Man-tseu (Lolo?) rob missionary.

Leroi-Gourhan, Andre, and Jean Poirier, with Andre-Georges Haudri-cour and Georges Condominas.


- Akha: 4,500 in Laos.
- Lolo: 12,000 in northwestern Tonkin and 5,000 in Laos (called Ho).
- La-ti, La-que, and Ke-lao: 1,000 in northwestern Vietnam.

Based on Abadie 1924; Diguet 1908; Izikowitz 1939, 1943; and Roux 1924 (pp. 649-51).

LeRoux, P.


Biron missionized among the Lolo from 1931 to 1935.

Lesserteur, M.

1878 "De quelques tribus sauvages de la Chine et de l'Indo-Chine. II. Les Tou-jen (Kouang-si)," Les Missions Catholiques 10, 473: 309-11.

Tou-jen resemble the Tchoung-kia-tse or Y-jên of Kouy-tchéou. Their language is similar to Siamese. They would seem to be a Tai people.

Levi-strauss, Claude


Lolo kinship, high bride-prices, initial period when wife lives with her parents, right of female succession, intervention of women in feuds, levirate, ultimogeniture in movable property—all shared with Kachin—but hierarchical positions about hearth, prohibition of marriage between elder brother and younger brother's wife, distinction of junior and senior lines—all shared with Manchu. Erroneously states that White Bones are senior caste and Black Bones are junior (actually White Lolo are junior).

Lewis, Elaine T.

Akha say of their language "yawku nya" ("complete, satisfying, perfect"), reflecting its complex phonemic character and semantic richness. Photos.


Lahu Christian village (Gosay) near Doi Tung, Chiangrai, has over 80 households, mostly Black. Headman owns small truck. At midnight of New Year, guns are fired, and youths draw new water to ritually clean the hands and feet of elders. A pine or other sapling is planted in the middle of the dancing area. Rice cakes and pork are presented to the headman and elders. Photos (by Paul Lewis).

Lewis, Paul W.
1968a Akha-English dictionary, Ithaca, Cornell University
Southeast Asia Program, Data Paper Number 70. 363 pp.


Akha village priest, his selection and ordination by elders, responsibilities for ceremonies, sacred places, births, deaths, village matters, and fines. His relations with the spirit priest, blacksmith, headman, and shaman. The priest is a stabilizing force in Akha culture, but syncretism has occurred, for example the offerings to the lords of land and water are borrowed from Shan ritual. It is becoming more difficult to recruit priests.

1969 "The rice theme in the Akha culture," Journal of Sociology and Anthropology (Chiang Mai University) 2, 2.


Akha of Kengtung area, Burma, from 1951 to 1966. Best for its descriptions of religious and curing ceremonies, religious specialists, beliefs, life cycle customs, language, and such related topics as proverbs, names, and kinship. Less comprehensive coverage is given to agriculture, hunting, husbandry, food, housing, settlements, property, justice, sexual behavior, family, and other aspects of social and
economic organization. The principal limitation of the data is that they were acquired through interviews with informants from several different villages, rather than through participant-observation.


1970a Introducing the hill tribes of Thailand, Chiang Mai, Chiang Mai University, Faculty of Social Sciences (mimeographed). 102 pp.

Akha, Lahu, Lisu cultural patterns.


Akha, Lahu, and Lisu face three major problems: opium, food, education. They fear leaving the highlands, but they need paddy land.


Organizations in Chiang Mai supporting tribal programs.


Akha tonal changes are described and seen as having developed in order to give more contrast. Three song types: (1) those in which words are important and receive proper tones; (2) tune-oriented songs, in which words are nonsense or of modern meaning and (3) nonvocal music, in which meaning is communicated through the use of tones associated with words.

Akha everyday activities. Photos.

Lewis, Paul W., ed.

1969 Lahu li sha tan (Lahu magazine), periodical published in Chiang Mai by the Lahu-Akha-Lisu Association of Churches.


Lewis, Paul W., Yohan, and Ca Ui, translators

1966 G'ui sha ve Li hpu aw suh (New Testament in Lahu), Rangoon, Bible Society of Burma. (1962 edition issued by the British and Foreign Bible Society.)

Li, Can

1937 "Yun-nan bian chu de liang zhong miao-zi bai-yi ye-ren (two kinds of Miao tribes, the White Yi and Ye or Wild Men, of the border areas of Yunnan),"

Wen-hua jian-shè (Cultural Reconstruction) 3, 7.

Yi and Lisu.

Li Cheng-tchoang: see Siguret.

Li, Hong-de

1958 "The Hani sweep away 1,000-year old practices,"


Hani offered pigs and chickens every Dragon day (every 12 days) to high priest, who exploited people. Debates and cooperation led to the abolition of this and other wasteful superstitions, such as spirit propitiation, erection of dragon gates (the old gates were used to build lavatories and pig sties). Dragon mountain, where dead were buried, is no longer taboo.
Li, Lin-zan
n.d.
The dragon king sutra in Mosso hieroglyphics (manuscript). 16 pp.

Mosso text, one of 22 collected, concerns a dragon king who escaped to the high mountains to avoid the world, and yet came into conflict with men. Because of his emphasis on cleanliness, when the Mosso sacrifice to the dragon they must go through a cleansing ceremony, and shamans must keep a vegetarian diet (the dragon cannot stand the sight of blood). Copied and translated by He-tsai in Bai-dege village, Wei Syi county, Yunnan.

Li, Xu-hua
1935-36 "Da liang shan zhi luo-lo min zu (The Lolo tribes of Greater Liangshan)," He bei di yi bowu yuanhua bao (First Museum of Hopei Pictorial): 102-103, 106-107.

Li, Yu-i, Fei Hsiao-tung, and Chang Tse-i (edited by Fei Hsiao-tung)
(Pinyin: Li, You-yi, Fei Xiao-dong, and Zhang, Ze-yi)

"Weits'un, A mixed community of Chinese and Lolos," by Li. Lolo natives retreated to arid region during Ming (ca. 1380), and in 1467 the native chief was superseded by a Chinese official. The land has since been regarded as the private property of his family. Pressured by high taxes, the Lolo killed most of the Chinese lords in 1847-72. Though pacified and forced to return the land, the Lolo had put an end to the feudal system. Eventually some even bought land. In the traditional serf system, the land was divided
among 42 families, each paying dues in kind, plus 15
days' service a year and building materials. They
were not free to leave the village without permission.
Lot size differed, because a family could cultivate
additional unused land. Rent was the same for each
lot; it is now 1% to 3.3% of the harvest. After the
revolt, only rent was collected, not services. Details
of land ownership, cultivation, rent, and income.
After revolt, the Chinese became absentee landlords
and had difficulty in collecting rents, therefore they
were eager to sell. Lolo pay in installments and may
pay interest rates of 40-50% in kind. Differences in
standards of living correspond not with wealth, but with
ethnic differences. Lolo have lower standard of living,
despite their thrift and industry, because they inspire
to own land. Rich Lolo include opium dealer, brewers,
stockbreeder, rice merchants, and Catholic steward.
Village is located in Lunan Valley, 180 kilometers
south of Kunming.

Liao, Yu-tao
1940
"The torch festival among the Lolo," Xin Ning-yuan
(Xi-chang) 1,3.

In Chinese. See Chao 1950.

Lichiang Regional Chinese Communist Party Committee
1973
"Actively train national minority cadre," Hong-qi
(Red Flag), Mar. 3. (English translation: Survey of
China Mainland Magazines 73-3: 18-22.)

I, Lisu, Nahsi, Nu, Pumi, Tulung areas: 50% of
cadres are minority members (67% of leading cadres).
Recommends promoting unity between minority and Han
cadres.
Liétard, Alfred


Lolo buy paddies from Chinese opium addicts. A-chi belong to langue d'ou (Vial's "ou"). The writing given them on dough has been lost. After 15, they sleep in groups in granaries. Love songs. Shell money. Chinese collect rents and services and generally oppress Lolo. Catholic evangelization begun in 1888 by Vial at Lou-Mey-y, followed by Kircher (1894-98) and Lietard (1898- ). Now have 12 schools. In addition to A-chi, there are A-djay, A-li, and Tsi-cho Lolo. Map, by de Gorostarzu (p. 95). Photos. See Cordier 1907: 82-83.


"Lo-lo" originally applied only to Lo-lo-p'o, now extended to many groups. Sounds, adjectives, numbers, pronouns, verbs, adverbs, postpositions, phrase construction.


A-hi, Lo-lo-p'o, P'u-p'a, and Co-ko (both by Bonifacy 1908), Li-p'a or Li-su of Pin-tch'ouan-tcheou on the right bank of the Yangtze, Li-su-p'a (by Théodore Monbeig) vocabularies with French and Tibetan translations. List of Chinese loanwords in A-hi. Text of "Prodigal Son" in A-hi, Lo-lo-p'o, and Tibetan.

Lolo word lists and texts. Lietard was a missionary for the Société des Missions Etrangères de Paris at Lan-gni-tsin, Lou-lou-tcheou, from 1898 to 1904.

1912 "Au Yun-nan, Min-kia et La-ma jen," Anthropos 7: 677-705.

Li-sou, Lo-lo, La-ma jen, Mo-so, Min-kia vocabularies.


Lolo are known by many different names, leading to confusion: Man-tse ("sons of barbarians"), I-jen or I-kia ("foreigners" and more especially Lolo in Yunnan and Thai in Kweichow), Pen-ti jen (when Lolo or Minkia intermarry with Chinese). Hé kou t'eou is the Chinese term applied to noble caste (meaning Black Bones), but it is sometimes used for all independent Lolo, whose correct name is Seu Lo-lo (raw Lolo, in contrast with Chou Lolo, cooked Lolo). Various etymologies of "Lolo." Three Lolo dialects: (1) "a" Lisou p'a (2) "o" Lo-lo p'o, and (3) "ou" Ko-p'ou. Locations of Lisou and Lolo. History: Lolo have probably inhabited Liang Shan since the early part of our era, and at least since tenth century, according to Chinese. Villages range from 10 to 120 families (average 30-40), but Lisou have individual houses
near their fields. Houses may be built around courtyard. Grow maize, rice, wheat, buckwheat, sorghum. Agricultural calendar. Use shoulder board to carry baskets. In plains, they use foot-operated rice mortars. Goats, sheep, pigs, fowl, cattle, horses. Hunting, fishing with poison. Dress. Most iron goods are bought from Chinese in exchange for hemp blankets, musk oil. Games include tops, pitching seed in hole, tiger protecting stones, see-saw, dance. Songs with Lolo and French texts (pp. 111-24). Baber's and Deveria's contention that Lolo worship a White Horse is result of confusion over the Chinese writing of pi-mo. They believe in a Creator (whom they mostly ignore), practice simple ancestor worship, and believe in spirits that can cause disease. Two types of sorcerers: one literate. A son will make wooden figures of his dead father and mother; they are kept in the roof thatch until the son's death, when they are burnt by the grandson. During epidemics, the Lolo or Lisou sorcerer may walk a ladder of knives. Many methods of divination are originally Chinese, as are spirit names, but formulas are in Lolo. Deluge legend (pp. 140-42). Ceremonies. Marriage, bride-price. Patronymics were derived from Chinese and are unimportant in marriage (often a whole village took the same name). Medicines include nicotine for toothaches, gall of goat for eyeache, pig's lung for goiter. In Szechwan, the dead are still cremated, but elsewhere they are buried in coffins. Lamentation chanted by women (pp. 172-78). T'ou-seu headman system. Caste
system. Language: sounds, tones, Chinese influences, particles, substantives, adjectives, pronouns, verbs, adverbs, postpositions, conjunctions, syntax, writing (pp. 195-267).


1947
"Chants populaires des Lo-lo p'o (Yunnan)," Bulletin de l'Université l'Aurore (Shanghai), série 3, 8, 2: 266-74.

Lolo: Nine songs extracted from Liétard 1913 (pp. 111-24), Lolo text and translation. Two types: love or story. Verse has 5 measures; rhythm starts low, then becomes piercing.

Lin, Hui-xiang, and Lu Zuò-fú

1931
"Ló-lo biao bèn tú shuò (Illustrations of the Lolo)," Shè huì kē xué yán jiū suǒ, Zhōng-yāng yán jiù yuán (Bulletin of the Social Science Research Institute, Academia Sinica) 3.


Lin, Yào-húa (or Yà-u-huí or Yuèh-huí)

1944a

Lolo live alongside Chinese in Hsi-ning, Hsiao liang shan. On the way from here to Lei-po, 40 miles south, Lin had to call on militia twice for protection Chinese are killed and kidnapped by Lolo nearly every evening. Went to Ta liang shan, along with two Lolo guarantors, but there were several misunderstandings and extortions. Spent a total of 50 days among Lolo
in summer 1943. Map.

1944b
"Da liang shan lolo zu jie ji zhi du (Class systems among the Lolo on Ta Liang Shan)" Bian-zheng gong-lun (Frontier Affairs) 3, 9: 22-41.

Lolo call themselves Yi, and are divided into Black, White, and Han Wa ("Chinese youths" who eventually become Lolo). Black Lolo are Mongoloid, have Mongoloid eyefold, dark skin, hooked nose, big ears. In Chinese.

1944c

Lolo, including Aka, Liso, Lohei (Lahu), Woni. Locations, populations, houses. Classes. Lolo bride payment consists of silver, cattle, weapons, slaves, paid in installments. After the first night, bride and groom live separately for one or two years. Widow remarries husband's brother or nephew. Feuds. Hostility with Chinese. Those Lolo who have moved south into Yunnan have intermarried with Chinese; some have become Chinese. Lolo chiefs may rule over some Miao.

1944d
"Da xiao liang shan kao cha ji (Exploration of Greater and Lesser Liangshan)," Bian-zheng gong-lun (Frontier Affairs) 3, 5-6.

Lolo mentioned.

1946

Liang-shan Lolo. Data collected 1943. Fireplace
(Kuo-chwang) is center for cooking, eating, entertaining. Partial avoidance between elder brother and younger brother's wife; husband's father and son's wife never eat together, talk, or look each other in the face. Levirate. Parallel-cousin marriage prohibited. Cross-cousin marriage preferred (mother's brother is called "father-in-law"). Bride lives with her parents until first pregnancy. Kin terms in Lolo, Chinese, phonetic, and English.

1947

Liang shăn yī jīa (Liang-shan I Chia) (The Lolo of Liang Shan; Shăng wù yìng shū guăn shè huì xué cóng kăn (Shanghai, Commercial Press). (Translated by Ju-shu Pan, 1961, New Haven, Human Relations Area Files Press.) 159 pp.

Da-liang shan and Xiao-liang shan. Data collected July-Sep. 1943. Populations. History. Lolo and Han trade and have shifting frontiers. Chinese control towns, but Lolo control much of the countryside. Since the founding of the Republic, Chinese garrisons have been reduced, and the Lolo have attacked many towns and disrupted communications. At Lei-po, much of the population has left because of Lolo attacks. Those who remain (including sinicized Lolo) are constantly on the defensive. Small bands of Lolo plunder one house at a time and take captives. The only way to travel is with a Lolo protector. Subdivisions of Lolo, locations. Each clan occupies several villages of up to 50 households each. Clan leadership depends on personal ability in fighting and organization. Kin terms. Cross-cousin marriage. Houses. Dress.
Exogamous clans. Children of mixed Black and White marriages are called "yellow bones" and considered pariahs. Polygyny is rare, only among nobles. Betrothal gift 500-800 ounces of silver for Black, 100-200 for White, none for slaves. May originally have been pastoral, since they look down on agriculture. White Lolo, who make up 80-90% of population, grow maize and buckwheat; minimum swidden per person half an acre; 40-60% of harvest is paid to Black landowners. Opium is traded for guns and silver from Chinese; temporary Han laborers are imported during opium planting and harvesting. Movable property is inherited equally by children; male slaves go to sons, female slaves to daughters; fields to sons, house to youngest son. Caste system; in multiclan villages, White may be subject to several nobles; slaves are mostly captured Han. Constant feuding; strategy is usually surprise attack, and after one or two persons are killed, a temporary truce is called. Women sometimes talk the men out of a battle. Animists. Pi-mu is both priest and magician, always male, and usually a White Lolo; tutorial is usually father to son or uncle to nephew. Divination. Ceremonies in third, seventh, and tenth months to drive away evil spirits from household. Magic against enemies. Cremation. One, three, or five years after death, an expensive ceremony is held to release the departed soul. Interdictions, ordeals, covenants.

Lindgren, Ted D.

1967 A comparative study of the Area V Border Police Patrol

-178-
teacher and the remote area villager in northern Thailand: Their perceived role of each other in a remote area civic action program (manuscript). 22 pp.

Akha, Lahu, Lisu. Border police teachers, schools, extracurricular activities, attitudes on sending children to school.

Ling, Bing
1961 Zhōng miàn tài yín biān mín qīn (Customs of border peoples of China, Burma, Thailand and India), Hong Kong, World Book Store.

Lisu are possibly Aryans; clothing, crossbows, poison, houses, gods and spirits, marriage, birth.

Líng, Chūn-shèng

1953 "Dōng-nán yá de fǔ zǐ lián míng zhì (The patronymic linkage systems of Southeast Asia)," Dà-lù zá-zhì (Continental Magazine) 1.

See Shiratori 1957.

Líng, Guāng-diàn (or Kuang-tien) (See also David Crockett Graham, 1955.)
1948 "Hēi yī hē bái yī (Black Yi and White Yi)," Bān-zhèng gōng-lùn (Frontier Affairs) 7, 2.

Linguistic Survey of Burma
1917 Preparatory stage or linguistic census, Rangoon,

Litton, George John

1904a  
Report on a journey to the north of Tengyueh sub-prefecture (manuscript).

1904b  
Report on a journey to Tibetan Yunnan (manuscript).

1906  
Report on the upper Salween (manuscript).

See Forrest 1908.

Liu, Chun (Pinyin: Liu, Zhun)

1954  
"National minorities enjoy regional autonomy,"  
People's China 1, 1: 9-14.  
Yi have organized a militia.

Liu, Chungshee Hsien (Pinyin: Liu, Zhong-she-xian)

1932  
"On a newly discovered Lolo Ms. from Szechuan, China,"  
Man 32: 235-37.  
Figure.

1937  
"A Lolo manuscript in the Bodleian library, Oxford,"  

Liu, Hsiu-yeh (Pinyin: Liu, Xiu-ye)

1940-41  
"Selected bibliography of Yunnan and of tribes of southwest China,"  

Liu, Yao-han

1954  
"Nan-shao tong zhi zhe meng shi jia zu shu yi zu zhi xin zheng (New evidences showing that the Meng ruling family of Nanchao to be Yi),"  
Li-shi yan-jiu (Historical Research).

Liu, Yi: see Huang, Tie, et al., eds.

Lo, Ch'ang-p'ei (Pinyin: Ló Cháng-péi)

1944a  
"Lun zang mian zu de fu zi lian min zhi (A discussion
of the patronymic linkage system of the Tibeto-Burman tribes)," \textit{Bian-jiang rén-wén} (Border Culture and Humanities) \textbf{1}, 3.

See 1944b, below.

1944b

"Zai lùn zàng mían zǔ de fù zǐ lián mín zhì (Further discussions on the family naming system among the Tibeto-Burman tribes)," \textit{Bian-zhèng gōng-lùn} (Frontier Affairs) \textbf{3}, 9: 19-21.

The son takes the last one or two syllables of father's name. There are four patterns: ABC-CDE-EFG-HI; AYB-BYC-CYD-DYE; ABCD-CDEF-EFGH; and YAYB-YBYC-YCYD. Genealogies of A-he and Lo-hong clans. White Lolo had no surnames until the birth of A Myau, whereupon Myau became their surname. See Lo 1944a, 1945a and 1945c, Ma 1942-44, Ruey 1950, Shiratori 1957.

1945a


Lolo, Woni, and Aka (as well as Moso and Burman) genealogies illustrate naming system in which last one or two syllables of father's name are repeated in son's name. See also 1944a, 1944b, and 1945c.

1945b

"Gōng-shān nǚ yǚ chū tān xù lùn (Preliminary survey of the Nu language of Gong Mountain)," \textit{Bian-zhèng gōng-lùn} (Frontier Affairs) \textbf{3}, 12.

1945c

"Sān lùn zàng mían zǔ de fù zǐ lián mín zhì (Third discussion on the patronymic linkage system of the Tibeto-Burman tribes)," \textit{Bian-jiāng rén-wén} (Border Culture and Humanities) \textbf{2}, 1.

See 1944b, above.
<table>
<thead>
<tr>
<th>Year</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Trung (or Ch'iu-Chi in Chinese) probably belongs to the Lolo-Moso group, close to Nung. Located 97°50'-98°50' E, 27°-28° N. Phonemes, six tones, word order, classifiers, affixes. See Matisoff 1972a.</td>
</tr>
<tr>
<td>1950</td>
<td>First survey of the Lo-i language of Lien-shan, Peking.</td>
</tr>
<tr>
<td></td>
<td>Not seen, but apparently Lolo. In Chinese.</td>
</tr>
<tr>
<td></td>
<td>Logan, J. R.</td>
</tr>
<tr>
<td></td>
<td>Li-se probably eastern Sing-Phos (p. 92).</td>
</tr>
<tr>
<td></td>
<td>Lowis, Cecil Champain</td>
</tr>
<tr>
<td></td>
<td>Lowy, Rennold L.</td>
</tr>
<tr>
<td></td>
<td>Lolo said to hold U.S. flyers as slaves in eastern Sikang and western Szechwan. Lolo raided Chungsopa, carrying off young men and girls. Black Lolo chief and &quot;queen&quot; of Tienpa rule 300 White families. Photos of women's costumes, etc.</td>
</tr>
<tr>
<td></td>
<td>Luce, Gordon Hannington</td>
</tr>
</tbody>
</table>
Lisu (Lolo) is one of the groups of Tibeto-Burman languages. Probably originally pastoralists of northwestern China, part of Ch'iang ("goat-men"), squeezed out by Chinese agriculturalists and Tibetan hunters.

Lunet de Lajonquière, Etienne Edmond


Lolo have been in Bao-lac for several centuries; they are not migratory, like the Man and Meo. Number 1,800 (18,000 is a misprint, p. 243). They retain their physical type, dress, and language, but they no longer have writing, and they have adopted many beliefs and ceremonies of their neighbors, truly "dénationalisées" (p. 250). Based on information gathered by Diguet, Bonifacy, Révérony, and Fesch. Map.


Lolo, including P'ou-la or Fou-la, Houo-Ni, Pen-ti-lolo, Kan-tao-lolo, Xa-pho. Populations, locations. Names, physical features, houses, dress, agriculture, marriage, birth, funerals. Girls in puberty cannot eat pork, chicken, duck, or dog. Live mixed with Meo, and may have a Lolo, Meo, or Tho chief. Vocabularies. Map, photos.

Lyall, Leslie T.


Lisu in Yunnan were first missionized through Miao in 1907; the following year the Lisu missionized among the Lahu. Fraser arrived to work among Lisu in 1910. By 1918, 60,000 Lisu were baptized. John Kuhn arrived in 1928. In 1943, Lisu church was organized, with elected deacons and central council. In 1944, a Lisu gospel magazine was begun.

Nosu reached in 1910. The center of 30 Nosu churches was Salowu.

Attempt to reach the Tuli, related to Lisu, failed.

Mǎ, Cháng-shòu (or Cháng-shèo)

1942-44 "The genealogical table of the Lo los at Liangshan, Western Szechuan," 輔疆研究論叒 (Frontier Studies) 44, 4: 51-83.

Lolo usually do not have written genealogies, but they engage in oral competitions, reciting long genealogies; the naming method, whereby the last part of the father's name is repeated, also aids memorization. It is a disgrace to make mistakes in one's own genealogy, and an insult to do so in another's. Only recently have the Lolo adopted family names like the Han (either Chinese surnames or place names), so that members of one clan may have different surnames, or members of different clans may have the same. Originally, the Black Lolo were divided into Gu Heu and Chu Ni, but eventually they intermarried.
From these two, the present-day clans and subclans evolved, and these remain the basic social units. Most famous of the early Lolo was A T'u, who settled in the Jau Tung region of northeastern Yunnan. One headman identified him with Gu Heu, and his brother with Chu Ni: the former led his people into eastern Liang Shan, and the latter into the western part. Gu Heu's descendants are more numerous, more warlike, and more influential. See Chen 1948a, Ding 1936, Dong 1940, Fang 1945a and 1945b, Lo 1944a and 1944b, 1945b, and Shiratori 1957.

1946

"Liang shan lo-yi de zu pu (The genealogy of the Lolo of Liangshan)," Min-zu xue-yan (Nationalities Research) 5.

See 1942-44, above.

Ma, Touan-lin (or Tuan-lin) (Pinyin: Ma, Duan-lin), translated with commentary by Le Marquis d'Hervey de Saint-Denys

1876-83


A translation with commentary of parts of Wen Hsien Thung Khao, published in 1319. Extremely difficult to identify the groups mentioned by Ma with present-day peoples. Y mentioned 1: 5; 2: 122, 126, 167.

Ma, Xue-liang (or Hsüeh-liang)

1931

"Luo min de ji si yan jiu (A study of Lolo religious rites)," Xue-yuan (Source of Knowledge) 2, 2.
1940 "Sæ-ní yú 'Pzlp'slbz1fvzl' xiao kǎo (A brief examination of the Sani language)," Zhōng-guó wén-huà yán-jiù sūo (Chengtu, University of Nanking, Institute of Chinese Cultural Studies) 1, 2.

See 1951, below.

1944 "Hēi yí fēng sù zhǐ yī-chú hùo sùi (A custom of the Black Yi to eliminate disasters and evil spirits)," Bān-zhēng gōng-lùn (Frontier Affairs) 3, 9.

1947 "Cōng luó-ló shì zuò míng chēng zhōng suǒ jiàn de tú téng zhì dù (The 'tu-teng' system as seen from the tribal names of the Lolo)," Bān-zhēng gōng-lùn (Frontier Affairs), 6, 4.


Lū-Ch'ūan, a Lolo dialect: transcription, translation, and commentary on a sacred book.

1948b "Lūo-ló zū de zhāo hún hé fāng gū (Lolo spiritualism and witchcraft)," Bān-zhēng gōng-lùn (Frontier Affairs) 7, 2.


1951 Sæ-ní yí-yú yán-jiù (A study of Sani, an I dialect), Peking, Yú yán xué zhuan kan dì 2 zhong, Linguistics

Sani, a Yi dialect: sounds (using International Phonetic Alphabet), grammar, word list, glyph list, texts. See Haudricourt 1957-58.


Lisu script in use by 1958. Central Institute of Nationalities at Peking offers courses in Lisu.

Ma, Yao

1958 "National minorities in direct transition areas in Yunnan leaping forward toward socialism," Guang-míng ri-bào (Peking), November 15.

Lisu exploitation of poor by rich has been done away with, as have wasteful sacrifices to the spirits. The Lisu, who formerly had an incipient class society, are rapidly moving toward socialism.

Macey, P.


Akha vocabulary.

MacFarquhar, Roderick


Yi took from October 1956 to March 1958 to liberate 10,000 slaves in Ninglang, Yunnan.

Madrolle, Claudius

1898 Les peuples et les langues de la Chine méridionale.
Parlers de l'île d'Hainan et de la presqu'île de
Louï-tcheou (Louei-tsiou) suivis de quelques
expressions des peuples originaires des régions

Lolo vocabularies from Szechuan and Yunnan.

1908
"Quelques peuplades lo-lo," T'oung Pao, série 2, 9:
529-76.

Lolo and Lisou distribution, names, dress.
Vocabularies: K'o (Akha), Lisou by Monbeig, Lolopho by Liétard.

1925
Indochine du Nord, Tonkin, Annam, Laos, Yunnan,
Kouang-tcheou Wan, Paris, Librairie Hachette. (Third
edition, 1932. English translation: 1939, Indochina:
Cochin china, Annam, Yünnan, Cambodia, Tonkin, Laos,
Siam, Paris, Société d'Editions Geographiques, Mari-
times et Coloniales.) 384 pp.

Lolo number 450 in Ha-giang; Pou-la 360 in Ha-
giang, 320 in Lao-kay, and 6,500 in So'n-la; K'i-lao
350 in Ha-giang, 500 in Lao-kay; Heu-yi 230 in Ha-
giang; Wou-ni 600 in Lao-kay and 3,100 in Lai-chau
(pp. 35ff, 58-59). In Laos (Luang Prabang and Fifth
Territory), Lolo include Kho, Mu-so', Wou-ni, and
Allo, and number 16,500. Wou-ni live near Muang So,
Allo in Sip-song Pana; A-ka (Kò) include 7 subgroups
(pp. 67, 73, 151, 315). Lolo villages in Yunnan men-
tioned (pp. 355-56). This Guide Madrolle is in the
best tradition of French tourist guides, an overlooked
but extremely useful source of information on dis-
tribution of ethnic groups. Photos.
Maire, Henri

Lolo houses. Entire villages have been converted: 300 catechized and 255 baptized this year.

Maitre, Claude-E.

Questions d'Ollone's claim of being the first to traverse Lolo country, in light of Bonin's previous voyage. Notes contradictions between d'Ollone's depiction of it as a dangerous country and de Guebriant's account of it as peaceful. See Maitre and d'Ollone 1909.

Maitre, Claude E., and Henri Marie Gustave Vicomte d'Ollone

d'Ollone cites Bonin 1899 and 1907, acknowledging that de Guébriant and d'Ollone crossed Lolo country before Bonin. Cites de Guébriant 1899 to show that Bonin crossed country inhabited by Chinese. Maitre concedes this point, but re-emphasizes the differences between d'Ollone's and de Guébriant's accounts, citing de Guébriant in Echo de Chine, Nov. 4, 1908: 869-71, where he cautions against thinking of Lolo as cruel savages simply because of their murder of Brooke.
See Maitre 1908.

Manndorff, Hans


Akha, Lahu, Lisu: general survey of opium growing highlanders in North Thailand.


Akha, Lahu, Lisu: Summary of a survey trip.


Akha, Lahu, Lisu: Thai government aims to end slash-and-burn cultivation, migration, and opium growing.


Lahu and Lisu southward movement to Tak; migration routes. Vertical distribution of ethnic groups from highest to lowest altitudes: Lisu, Lahu
Akha, Lahu, Lisu relations with lowland Thai have traditionally been mutual noninterference. However, with increasing population, Thailand is concerned that slash-and-burn agriculture will cause land depletion, erosion, and flooding, and wishes to stop opium cultivation. The integration of highlanders can best be achieved by building upon (rather than upsetting) past relations: e.g. confirm local headmen, use locals for agricultural education programs.

Lahu number 15,000 in Thailand. Subgroups. Pawku as religious authority. New Year's at Doi Paka, Fang, in 1965.

Manndorff, Hans, F. Scholz, and E. Volprecht

1964-65 Encyclopaedia Cinematographica Films, Numbers: 1239
Dances at the New Year (Black Lahu), 1240 Husking rice
with a stamp mill (Black Lahu), 1241 Removing the seed
from cotton with a special machine (Akha), 1242 Shaking
up and fulling cotton (Akha), 1243 Spinning cotton
(Akha), 1244 Preparation of a woven cotton rope (Akha),
1245 Weaving cotton on a treadloom (Akha), 1246 Making
a bark mat (Akha), 1247 Manufacturing a bamboo board
(Akha), 1249 Building a house (Akha), 1250 Forging a
chopping knife (Akha), 1251 Making a sheath for a
chopping knife (Akha), 1252 Weaving a basket with a
lid (Akha), 1271 Weaving straps for shoulder bags
(Black Lahu), 1283 Chewing betel nuts (Black Lahu),
1284 Making an ornamental string from feathers (Akha),
1285 Braiding an ornamental chain from cotton and seed
pearls (Akha), 1286 Men's dance (Akha), 1287 Girls'
dances (Akha), 1301 Dog sacrifice at house building
(Akha), 1302 Sword dance (Akha), 1303 Dances at the
New Year (Lisu), Vienna, Encyclopaedia Cinematographica
Films.

Silent films; most are black and white. Some have
explanatory booklets.

Matisoff, James A.

1966 The phonology of the Lahu (Muhsur) language, Report
to the National Research Council of Thailand, Bangkok

1967 A grammar of the Lahu language, doctoral dissertation,
Berkeley, University of California. (Dissertation
Black Lahu spoken in Christian villages of Chiang Mai. A structural analysis in the transformational style. (1) Phonology: syllable structure, initial consonants, vocalic nucleus, finals, tones, junctures, morpho-phonemic phenomena that shed light on earlier stages of language. (2) Sentence types: morphemes are assigned to form classes including "unrestricted particles." (3) Noun-phrase: noun subtypes both autonomous and limited, compounding, reduplication, elaboration, nominal nuclei (quantified, genitivized, determined, and extensive), noun-particles, unrestricted particles in nonfinal noun phrases, constraints on possible sequences of noun phrases. (4) Verb-phrase: three subtypes of verbs, verb-concatenation, adverbs, verbal particles, relationships between several types of particles in final verb-phrases. Conjunctions and interjections. (5) Compound sentences. (6) Various optional transformations by means of which "kernel" sentences are operated upon to produce complex sentences: nominalization transformational, relative transformational, and citative transformational. Permutational transformations characteristic of colloquial speech. See his 1973b, below.


Lahu phonology, rejection of Burling's (1967) analysis. Cognates of the name "Lahu." Aspects of
the Proto-Lolo-Burmese initial system: PLB velars and Tibetandentals, Lahu voiced stops, Loloish and PLB resonant system, a laryngeal residue. Initial clusters: "intrinsic" vs. "fusional." Lahu and the PLB rhymes. The Lahu high-rising tone and glottal dissimilation. (See his 1970, below.)


Lahu verbs may be strung together by simple juxtaposition to form complex verb phrases, raising some questions on the interrelations of semantics and grammar. There is a well-defined class of cases wherein the evidence indicates that it is the inherent semantic features of individual verbs that actually determine the structural descriptions of concatenations.


Black Lahu stories of misunderstandings with Shan and Yellow Lahu due to the fortuitous resemblance of a foreign word to a Lahu one. Prerequisites for Black Lahu bilingual humor: a long-standing cultural intimacy, a sufficient degree of otherness. It is the Lahu who tries to speak Shan; it is almost always the Lahu who is the butt of the joke (status hierarchy is Shan highest, Black Lahu, Yellow Lahu).

1970a "Glottal dissimilation and the Lahu high-rising tone: a tonogenetic case-study," American Oriental Society,
Lahu high-rising tone does not show any simple correspondences to tones in other Lolo-Burmese languages. It can be demonstrated that it is a secondary development within Lahu, furnishing a striking confirmation of the assumption that tones arise in general through the influence of consonants in syllable-final or syllable-initial position.


1972a The Loloish tonal split revisited, Berkeley, University of California, Center for South and Southeast Asia Studies, Research Monograph No. 7. 88 pp. Revision of his 1970a and 1971, above. The tonal split depends ultimately on the voicing or voicelessness of the root-initial consonants as complicated by the various proto-prefixes that could be preposed to the root. Confirmatory evidence includes about 200 cognate sets.

1972b "Lahu nominalization, relativization, and genitiviza-
tion," in John Kimball, ed., Syntax and Semantics,
Lahu particle "ve" serves as marker of genitive constructions, relative clauses and clause nominalizer.

1973a

The role of laryngeal final consonants and syllable-initial voicing vs. voicelessness in the generation of tonal phenomena. The interrelationship among monosyllabicity, intersegmental feature-sharing, and compensatory tone. The tonal situation at the Proto-Sino-Tibetan and Proto-Tibeto-Burman levels, and the areal diffusion of tones in Southeast Asia, and the utility of tone-systems for the establishment of genetic relations among languages.

1973b
The grammar of Lahu, Berkeley, University of California Press, Publication in Linguistics No. 75. 673 pp.

Revision of his 1967, above.

1973c

n.d.(a)

n.d.(b)

Matsuzaki, Hisakazu

1947
Byōzoku to Rorozoku (The Miao and Lolo of South China), Tokyo, Nikkō Shoin. 239 pp.
Maung Shwe Wa

1963 


Lahu first contacted by Baptist missionaries, Mr. and Mrs. Cushing, when they traveled to Kengtung in 1869 (p. 208). Mr. and Mrs. Paul Lewis ran a Bible School at Pangwai for Lahu and Akha (p. 232). There are 20,203 members of Lahu-Wa Baptist churches, which operate 120 schools and a seminary (p. 268). See Crider 1963, Saw Aung Din and E. E. Sowards 1963.

McCarty, James

1902 


Lahu mentioned in North Thailand, 1881-93. Maps.

McCoy, Alfred W. (with Cathleen B. Read and Leonard P. Adams, II)

1972 


Lahu used for intelligence and guerrilla activities by the United States, through the Young missionary family. Attempt to unite Lahu with U Nu's United National Liberation Front against the Burmese government. Maps.

McGilvary, Daniel

1912 


Musso (Lahu) mentioned by this Presbyterian missionary, who lived in North Thailand from 1867. He notes their use of opium along the Kok range.
Meares, C. H.


Lolo occupy highlands near Fulin on Tung River, from which they raid the Chinese. Brooke went into Lololand, where he was murdered. Map. See Starr 1911.

Meillier


Lolo armor from Kien-tchang donated to Museum of the School.

Meillet, Antoine, and Marcel Samuel Raphael Cohen, eds.


Lolo has no final consonant and no initial consonant clusters. Lolo has 5 tones, Lisu 6 (pp. 554-55). First edition mentions hu-ni as part of the Lo-lo group (p. 369). Map XII.

Menguy, Marc

1960  "Les minorités ethniques de la Chine continentale," La Documentation Française, Notes et Etudes Documentaires, Série Politique 220, numero 2639, fevrier 27. 32 pp.

List of minorities (including Lisou, Lahou, Hani, Yi, Akka), populations, historical relations, constitutional status, regional autonomy, economic status, socialist transformation, political line toward minority
culture. Centralist policy via Party and minority organizations. Lou-han is a Yi frequently cited in the press, the former head of an expeditionary corps to Tonkin in 1945, and now governor of Yunnan. Maps.

<table>
<thead>
<tr>
<th>Source</th>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meng-zang Xun-kai</td>
<td>1935</td>
<td>&quot;Jin sha jiang liu yu zhi luoluo (The Lolo of the Jinsha or Yangtze River Valley),&quot; Meng-zang Xun-kai (Mongolian-Tibetan Quarterly) 98.</td>
</tr>
</tbody>
</table>

-199-
Khas-ko mentioned (pp. 24,26).

Mickey, Margaret P.

1948  

Mieyaa, Pierre

1972  

Lahu near Chang-in were missionized by the Pères de Bétharram from 1935, and were later persecuted for their Christianity by the Chinese.

1973  

Lahou south of Tali were missionized by Oxibar from 1935 to 1950. Known as "L'Apôtre des Lahous." Photos. See Saint-Guily 1964.

Military Research and Development Center, Bangkok

1968  
Ethnographic map of Thailand, Bangkok, Military Research and Development Center.

Minzu Huabao (Nationalities Pictorial)

1958  

Lahu during the Great Leap Forward carried out water conservation projects and set up fertilizer plants and agricultural machinery workshops to produce new tools and equipment. Since Liberation, the Lahu have built iron works, hydroelectric plants, textile factories, highways; they have made greater use of natural resources, eliminated diseases, and developed
films, radio, education, and a written language.
Photos.

1963
Photograph, Minzu Huabao no. 8: cover.
Photo of Lisu and soldier.

1965
"Young artist was a former slave-Ah Ge," Minzu Huabao no. 7: 32.

Yi of Liang Shan Autonomous Zhou: 18-year old Ah Ge, a wood carver, was a slave before the Liberation. Her family escaped once, but was recaptured; her grandparents were killed and the family dispersed. She graduated after five years at the Szechuan Arts Academy, and is now working at the Chinese Artists Association, Szechuan Branch. Her mother is a member of a cooperative, her brother teaches, and her sister is a cadre. Photos show some of her works depicting pre-Liberation life.

1966
Photograph, Minzu Huabao no. 1: 6-7.

Photo of Lisu studying Mao's work in Thai-Chingpo Autonomous Zhou.

Minzu Tuanjie (Nationalities Unity)

1959

Yi of Liang Shan in 1959 had 847 schools, 11 middle schools, 56,000 pupils (half the school-age population), 2,800 teachers (mostly Han).

1965
"Lisu female paper worker," Minzu Tuanjie no. 5-6: 55.
Lisu model worker.

Missions Catholiques, Les

1881-82
"Mon district et huit ans de sejour au Yun-nan (Chine). Recit d'un missionnaire," Les Missions Catholiques 13,
Man-tse (Yi) of Leang-Chan are immoral and polygamous, and they have raided the lowlands each year for the past 15 years. Other Lolos are under Chinese Thou-sse (pp. 377-91). Visit to Lolo chief (pp. 546-48). Man-tse scare (pp. 618-19). Buys Lolo land near Pe-chy-ngay (p. 29). Lolos converted (pp. 58-60). Map (p. 366), photos. (especially pp. 405, 529).

1938
"Conversions en masse au Yunnan," Les Missions Catholiques 70; 3297: 430.

Lahou converted, but now persecuted by authorities.

Mitumori, Sadao

1945
Biruma, shan no shizen to minzoku (Land and peoples of Burma and the Shan States), Tokyo, Nihon Hyōronsha. 273 pp.

Lisu: Distribution, dress, life cycle. (Based mostly on Rose and Coggin Brown 1911.) Yawyin of Shan States are not genuine Kachin. d'Orléans claims they had a kingdom in eastern Tibet in the latter part of the tenth century.

Akka, Lahu mentioned.

Mitton, Geraldine Edith (Lady Scott), ed.

1936
Scott of the Shan hills, orders and impressions, London,
John Murray. xii, 348 pp.

Muhsor Muso (Lahu) have septs (p. 167), have inhabited area east of Kengtung for several generations (pp. 212-13).

References to other works by Sir James G. Scott.

Monbeig: see Liétard 1909b, Madrolle 1908.

Mong, Luc


(English translation: Joint Publications Research Service DC198, The ethnic minorities of North Vietnam, July 1, 1958, pp. 11-13.)

Houni live in Chungchai and Sin-phinh in 13 hamlets, each with 11 to 90 inhabitants. Total of 603 in 1,800 square kilometers. The government has not levied taxes and has sent relief supplies of rice and cloth. Houni have only one buffalo for three families, and they do not grow sufficient rice. Kuomintang bandits still active in area. They cultivate and smoke opium, and are in poor health. Suggestions for economic, agricultural, medical, and educational aid. See Ha Bac 1964.

Mongkhonrat: see Lamjuan.

Mongolian-Tibetan Quarterly: see Meng-zang xun-can.

Monpeyrat, J.

1905  "Notes sur les Mousseux de la province de Muong-sing (Haut-Laos occidental)," Revue Indochinoise, n.s. 4: 1614-23. (First published 1904, Revue Coloniale: 373-85.)

Mousseux (Lahu) vocabulary.
Moore, W. Robert

1934 "Among the plains and hill people of Siam," National Geographic 55,5: 563-70.
Messu (Lahu) and Lissu color photos.

Lisu present at a Kachin festival in Myitikyina.
Photos.

Morrock, Richard

Akha, Lahu, Lisu, Norsu (Yi) mentioned.
Abolition of slavery among Norsu.

Morse, Robert H. (See also Bangkok Post 1973a, Boh 1967, Voegelin and Voegelin 1965.)

Lisu have influenced the Tangsarr clan of the Rawang (p. 24) and some Rawang east of the Salween (p. 33). Map.

Lisu include White, Black, and Red (Yunnan), Flowery (Shan States), and Lushih (Thailand). Houses vary, include log cabins (western Yunnan), adobe (eastern Yunnan), bamboo longhouses (Burma), and square frame structures, with dirt floors (Thailand).
At Nokate, a man has 4 wives in one house, also 30 children and 43 grandchildren (of which 16 and 11 have died, respectively). Lisu adapt well and are pragmatists
Moseley, George V.H., III


1967b "The right to be different," Far Eastern Economic Review 55, 10: 462-64.

Akha, Lahu, and Lisu are oriented toward Chinese culture, therefore attempts by Thai government to change their lives will lead to trouble. Both China and the West "brainwash" minorities by giving them no alternative but to follow their policies: the West offers material goods, China offers equality with the majority. Photos.


Chinese official positions toward minorities.

1973 The consolidation of the South China frontier, Berkeley, University of California Press. 192 pp.

Chinese attitudes toward minorities in historical perspective. The best work available on this subject.

Mueller, Herbert

1913 "Beiträge zur ethnographie der Lolo," Baessler Archiv 3,1: 38-68.


Murchie, G. W.

Propaganda leaflets were distributed to troubled areas in northern Thailand. Three examples. In Thai and English.

Nabangxang, Chum, and Charas Mahawat


Akha, Lahu, Lisu summary descriptions. In Thai.

National Geographic Society

1971 The peoples of southeast Asia (map), Washington, D.C., National Geographic Society.

Colorful map, with illustrations and distribution of major ethnic groups.

Nature


Lolo is a corruption of Lulu, name of a former chief. They call themselves Nersu. Other names. Physical appearance. Vocabulary. Based on Bourne 1888.

New China News Agency, (NCNA), Chaochueh (Pinyin: Zhaojue)


New China News Agency, (NCNA), Chengtu (Pinyin: Chengdu)

1956a "First teachers' school built in Liangshan Yi nationality Autonomous Zhou (Szechwan)," Sep. 10 (English translation: Survey of the China Mainland Press 1369: 25, 1386: 8-9.)

Yi visited by government teams. See 1956e, below.

1956c "United front expanded in nationalities areas in Szechwan Province," Nov. 17 (English translation: Survey of the China Mainland Press 1427: 12.)

Yi "upper circle personages" make contributions to socialism.

1956d "Local minority nationals promoted to responsible positions in Szechwan," Nov. 22 (English translation: Survey of the China Mainland Press 1427: 12-13.)

Yi.


Yi. See 1956b, above.


Yi of Liangshan Autonomous Zhou harvested 700 million catties, about 300 per mou, or 750-1,000 per individual.

Yi now exploit forests, herbs, groundnuts, paddy rice, wheat, and fish, in addition to maize and buckwheat.


Yi of Liangshan turned out 2,000 tons of iron.
87% of Yi belong to cooperatives.

1959b  "China's minority people have better food," Jul. 17
(English translation: Survey of the China Mainland Press 2061: 33.)

Yi of Liangshan.


Yi and Tibetan areas have over 100 new factories in Szechwan.

(English translation: Survey of the China Mainland Press 2101: 31-32.)

Yi of Liangshan have improved agriculture, education, health, and transport, and have 2,000 mines and factories.


Yi women study at Southwest Institute for Nationalities.

Yi of Liangshan: 41% of the 1,700 workers in state trading departments are Yi.

1963c


1964a
"Southwest China theatrical festival by former slaves," Jun. 29 (English translation: Survey of the China Mainland Press 3251: 22.)

Yi of Liangshan use folk songs and dances in new plays depicting Yi enthusiasm for agricultural collectives.

1964b

Yi of Liangshan comprise 90% (7,800) of the Communist Party members in the area.

1965a
"Former women slaves advance farm production in southwest China area," Mar. 3. (English translation: Survey of the China Mainland Press 3411: 24.)

Yi of Liangshan: 2 of the 100 women holding official positions.

1965b

Yi of Liangshan engage in generating power, metallurgy, tool making, vehicle repair, paper making, and motor transport.

1965c

Yi of Meika xian include 700 children of former
slaves brought up by the state and now engaging in socialist construction.


Yi practice terracing, irrigation, manuring, seed selection, and use experimental plots and new tools.


Yi of Wanigou cooperative in Liangshan doublecrop wheat and buckwheat, and grain production is now half a ton per capita.


Yi of Liangshan: 240 of the 1,100 doctors there are Yi.


Yi of Liangshan have doubled grain output in past 10 years due to new agricultural methods. 90% of the Yi are in agricultural cooperatives.


Yi of Liangshan. No statistics.


Yi of Liangshan have 2,300 schools. There were 1,100 by 1960, but Liu Shao-chi and his followers closed down half of them. Houkuomu town has a May 7
school.

1973

Yi of Liangshan make up over one-third of the battalion and regiment cadres in militia.

New China News Agency, (NCNA), Kunming

Lisu now have 3 post roads across Pilo Snow Mountains.

1955b "Peasants in Lisu nationality Autonomous Area, Yunnan, carry out spring plowing," May 17 (English translation: Survey of the China Mainland Press 1055: 30.)

Lisu are being helped by production work teams (from Communist Party committees, state trade organs, bank, and sanatoria), labor model rallies to exchange experiences gained in the 1954 bumper crop harvest, and financial aid from Yunnan Provincial People's Council.


Hani and Lahu among those attending performances by a Thai touring group.
1956b "Yunnan strengthens nationalities work in high mountain areas," July 8. (English translation: Survey of the China Mainland Press 1335: 19-20.) Lisu, Yi, and other minorities are basically unchanged and need more attention.


1958a "Primitive national minorities of Yunnan frontiers expedite direct transition to socialist society," May 19. (English translation: Survey of the China Mainland Press 1783: 11-13.) Lisu were the first people to realize cooperativization.


Yi of Ch'uhsiung autonomous zhou have eliminated illiteracy. South Yunnan University has been founded in Hungho Hani-Yi autonomous zhou.


Lisu cooperative includes Thai, Chingpo, Han and others.


Lisu make up 75% of the population of Nukiang autonomous zhou, established in August 1954. Over 10,000 workers man over 600 factories and mines, 130 steel furnaces, and 150 iron smelting furnaces, to turn out 70 tons of steel and 250 tons of iron, making the area self-sufficient. 60 kinds of new tools have been developed.


Lisu, Nu, Lemo, and Tulung are among the 120,000 inhabitants living along the Nu River. Due to irrigation and the use of 72 tons of manure per hectare, grain output has increased from 100 kilograms to 1.25 tons per capita. 86% belongs to cooperatives.
Industrial and educational progress.


Lisu have increased irrigation works, paddy fields, manuring, new farming methods. This winter's harvest was four times last year's. Average 800 kilo grain per person leading to storage, grinding, and preparation problems. Lisu song praises changes.


Central Institute of Nationalities and other institutions are investigating the history of minorities, including the Lisu.


Lisu included.


Hani and Yi of the Upper Red River, where 70% of the 1.88 million inhabitants were landless and 2% were feudal lords, underwent land reforms in 1956.


Lisu Autonomous Zhou receives 90% of its annual
budget from the State.


Lahu of Lantsang planted 67% more paddy this month than last year.


Yi, Lisu, Pai, Hui, and Han included among the 9,500 households of Fengmi People's Commune, Tali Pai Autonomous Area. Lisu and Yi helped build a dam across Polo River, although they will not benefit from it directly, since they live in the hills. Agricultural and industrial progress.


Yi novel, "The Merry Kinsha River," by L. Chiao, describes the changes in the Yi area. A culture history of the Yi has also been compiled.


Pula, a Yi people, were urged to build irrigation works, roads, and schools in Nanshan, Red River Commune, Yuankiang Xian. Written by NCNA correspondent Yeh Tzu-chien.

Yi epic, describing the origin and struggles of the Yi ancestors, has been translated into Chinese.

"Gathering of the various Lahu tribes at Lan Tsang, in Yunnan Province, to celebrate the tenth anniversary of the founding of the Autonomous Xian," Apr. 12.

Lahu joined by Hani, Yi, Bulang, Tai, Hwei He, Jingpho at Meng Lang Ba on April 7. Executive officer Li Gwang-hwa, a Lahu, addressed the 5,000 people and pointed out the advances made by the Xian's 100,000 Lahu and China's 190,000 Lahu.


Lahu of Monlengba, seat of Lantsang autonomous xian, with 10,000 inhabitants, have made progress.


Lisu of Nukiang autonomous zhou have saved 780,000 labor units since they no longer have to act as porters, thanks to a new all-weather road to Kunming.


Hani, Lahu, Yi, and 9 other nationalities included in Kiangcheng Hani-Yi autonomous zhou. 80% of the 40,000 inhabitants are in agricultural cooperatives.

Lisu of Nukiang autonomous zhou have received farm tools and cattle from state.

1964d

Lisu and others of Teh-hung Tai-Chingpo autonomous zhou make own tools, aided by 200 Han instructors.

1964e

Yi, Hui, Miao, and Han of Hsuanwei Xian have increased their grain output five times since 1949.

Hani and Lahu have been aided by the Tai in improving agriculture.

1964f

Lisu of Nukiang autonomous zhou have been self-sufficient in grain since 1962, they have doubled cultivated area to 3,733 hectares, and yields are 70% above those of 1953.

1964g

Lisu of Nukiang Autonomous Zhou have made great improvements. Pre-Liberation, traders demanded a chicken for a single needle. Now three bridges cross the Nu River, and goods are reasonably priced. Lisu
account for half of the 220,000 inhabitants, which includes 16 other nationalities. Pei Ah-chien, chairman of the zhou, was deputy to the third National People's Congress and was elected to the Presidium in 1964.

1964h

Lisu of Nipolo agricultural cooperative, who used to pay 24 different kinds of taxes and often ate bark and grassroots, have increased their grain harvest fivefold, to 450 kilo per capita.

1965a

Lisu family returns home after having taken refuge from Kuomintang and reactionaries.

1965b

Yi of Lungshan extend irrigation to 110 hectares. The 300 families also sell fruits, fish, and timber.

1965c
"Nanchien Yi Autonomous Xian, Yunnan Province, inaugurated," Dec. 2. (English translation: Survey of the China Mainland Press 3593: 18.)

Lisu, Yi, and 8 other nationalities included in 113,000 inhabitants (48,900 Yi), south of Tali.

1968
"Southwest China minority people creatively study, apply Mao Tse-tung's thought," Dec. 15. (English translation: Survey of the China Mainland Press 4323: -218-
Lisu of Nukiang Autonomous Zhou have set up over 8,000 Mao thought study classes.

1969a
"Medical team serves minority nationalities in Yunnan Province," June 5. (English translation: Survey of the China Mainland Press 4434: 17-19.)

Lisu given medical help.

1969b

Lisu of Otolo production brigade, Tungfanghung commune, on Kaolikung Mountain.

1970a

Hani-Yi Autonomous Zhou.

1970b

Lisu of Liuten commune, Yungsheng xian, in Xiao liang shan, practice irrigation.

1971

Yi of Ninglang have a forestry bureau (with 300 workers) that has built 152 km. of road, 80 km. of telegraph lines, leveled storage areas, constructed transport lines and overhead cable in the past 18 months.

-219-
Mainland Press 72-44: 16.)

Lisu, Tulung, Nu, Nahsi, Yi, Chingpo, Tibetan of Nukiang Lisu autonomous zhou have 41 medical and health institutions staffed by 449. 80 qualified doctors and many barefoot doctors have been trained from minorities.

1973

Lisu-Chingpo-Tai-Han newspaper of Teh-hung Tai-Chingpo autonomous zhou has a circulation of 10,000.

New China News Agency (NCNA), Kweiyang (Pinyin: Guiyang)

1959

Yi and Kweichow's 11 other minorities increased 9.6% to 4.36 million from 1953 to 1958, due to improved conditions.

1973

Yi like the laces, silk handkerchiefs, and sashes with floral designs that are provided by trading company in Weining xian, Kweichow.

New China News Agency (NCNA), Peking (Pinyin: Beijing)

1956a
"Deputy of Lisu addresses June 27 session of National People's Congress," June 27. (English translation: Survey of the China Mainland Press 1321: 6-7.)

Lisu deputy Pei Ah-chien asks for new written Lisu language, roads, and bridges for Nukiang autonomous

Yi deputy Wang Hai-min.


Lisu of Nukiang autonomous zhou harvested 180,000 tons of grain, a sevenfold increase over last year, and an average of 1.2 tons per person, more than twice the national average.


"Name list of the National People's Congress Nationalities Committee," Apr. 28. (English translation: Survey of the China Mainland Press 2008: 2-4.)

Lahu delegate: Li Kuang-hua; Lisu: Fu I-chih. (Fu was re-elected to the committee in 1965. He was deputy to the Second National People's Congress in 1959.)


Yi of Liang shan autonomous zhou, Szechwan, have 33 communes, over 1,000 cooperatives, 4,700 factories and mines, and 13,900 members of the Youth League and Young Pioneers.


"Slaves of the Lolo," Newsweek 28, 15: 37, Oct. 7. Lolo rumored to be holding U.S. flyers as slaves. In 1944, several airmen were ransomed from them. Photo.

"Population explosion in the north Thai hills," Geographical Magazine 43: 255-63. Akha, Lahu, Lisu mentioned. Erroneously states that Lisu live in villages of a hundred or more houses, whereas there are only two such villages of the 60 Lisu villages in northern Thailand. Photos, map.

Nguyen Van Huyen


Lolo of Bao Lac, Vietnam, have houses on stilts, poorer ones on ground (p. 33).

Nhom Nghien Cuu Dan Toc (Cua Uy-Ban Dan-Toc), Minority Peoples Study Group (of the Committee of Minority Peoples)

1959 Cac dan toc thieu So O Viet-Nam (Minority peoples of Viet-Nam), Hanoi, Nha Xuat Ban Van Hoa.

Lolo mentioned.

Nishida, Tatsuo


Onso Kagaku Kenkyū (Studia Phonologica) (Kyoto) 4: 1-37.


Bisu has not been reported as an ethnic group by anyone else. In Japanese.

1966b "Taikoku hokubu no gengo chosa ni tsuite (Some notes on a linguistic survey in northern Thailand),"

Tōnan Ajia Kenkyū (Southeast Asian Studies) 3,3: 117-29.

In Japanese.

1966-67 "Bisugo no keitō (The Lineage of Bisu. A comparative study of the Bisu, Akha and Burmese languages I-II),"
Tōnan Ajia Kenkyū (Southeast Asian Studies) 4,3: 42-68, 5: 52-68.

In Japanese.


Lisu phonology, based on a week's study in the same village as Roop (1970). In Japanese.


Bisu, Akha, Lisu, Lahu.


In Japanese.

1968b "Roro-Biruma-go hikaku kenkyū ni okeru mondai (Some problems in proto Lolo-Burmese)," Tōnan Ajia Kenkyū (Southeast Asian Studies) 4,4: 198-219.

In Japanese.


In Japanese.

Nyunt, Khin Maung


Ollone, Henri Marie Gustave, Vicomte d' (See also Maitre 1908, Maitre
and d'Ollone 1909.)


Lolo country is divided into rival fiefdoms.


Lolo: Progress of the expedition.


Lolo: First voyage by a European going west to east across Ta Liang Shan (but cf. Bonin 1907).


Lolo inscriptions and books found near Wei-ning, Kweichow.


Lolo depend upon Chinese for firearms and cloth. Chinese get wax from Lolo. Lolo may enter towns, leaving weapons at gate and hostages with yamen, but Chinese do not have reciprocal rights of entering Lolo territory unless a Lolo extends his protection.
Chinese who enter are killed or enslaved. Lolo raid Chinese. Long-tiu-shan (Lolo: Chonolevo) is the cradle of Lolo ancestors. In past 200 years, Lolo have moved west. Seigneur-warriors, serfs, and slaves each of whom has several subclasses. Seigneurs are divided into clans with council or ruler. In 1868, General Chao was defeated by the Lolo. Since then, Chinese have made a score of attempts to regain the country, the latest in 1905 under commissary Chang and the Lolo prince, Chaowu. Eldest son inherits political power, but youngest is given advantage in herds, houses, and land. Women receive dowry. For three years after death, the soul roams; an effigy of wood, hemp, or orchid root, in which magical formulas have fixed the soul, is kept in a box or under the roof. At the end of three years, the effigy is thrown away, the body is exhumed and burned, and the ashes are put in an urn and buried in a new location.

Sinicized Lolo.

Lissou are said to intermarry only with Mitcha or Minkia. Lissou vocabulary from Mitala, near Wouting-tcheou, just north of Kunming. Maps, photos.


Lolo vocabularies, nos. 14 (by Liétard), 15 (Maire), 16 (Tapponier), 17 (Lepage), 18 to 22 (d'Ollone), 23 (the Mitcha who intermarry with Lissou and Minkia), 24 (Lipou or Lissou), 25 (Lissou west of Wutingchow, by Charria and Monbeig), 26 (Lolopo, by Liétard), 27, 28 (the Née), 29 (the Chouitien,
Sinicized Lolo, by de Fleurelle), 30, 31 and 32 (d'Ollone).

1912b


Lolo writing used for family books and for legends (deluge, dispersion of races, description of animals, rivers, and mountains). Four Lolo inscriptions. Dictionaries of characters used near Kang siang ying (250 characters), Kiao kio (480), Wei ning tcheou (1030). Map.


Orléans, Henri Philippe Marie, Prince d' (See also Scott and Hardiman 1900.)

1896

"From Yun-nan to British India," Geographical Journal 7: 300-09.

Lissu: The wild Lissu constantly raid and kidnap the Lissu and Lamajen of the Mekong for slavery or ransom. Map.

1898


Lissou: Orléans passed east and north of the main Lissou area in 1895, but he collected two vocabularies (Nos. 20,23). Their language resembles Lochai and Lolo. The Lissou collect tribute from Kioutses, whom they have driven west; perhaps they
came from the south, because of legends about
elephants.

Akha of Pichu, vocabulary No. 9. (No. 10 is
possibly Akha.)

Lolo vocabularies (Nos. 7, 12). Pula (not
Liétard's Phupha) (No. 1). Map, illustrations.

Oughton, Gary
1969 Hill-tribe agriculture in northern Thailand (manu-
script), Chiang Mai, Tribal Research Centre-Agricul-
tural Research Office.

Oxibar, Jean-Pierre
1959 "A la recherche des Lahous," Feuilles Missionaires
16: 1-5.

Lahu spirit possession in a village in Chiangdao
district, Thailand. Photos. See Saint-Guily 1964,

Palangtirasin, Ome
1970 "Hill tribes: The hidden minority," Bangkok Post,
Sep.

Akha, Lahu, Lisu: Efforts to win their loyalty.
Unsuccessful approach of government's mobile contact
teams. Related articles in same issue on "Terrorism in
Thailand" and "Rehabilitation is the CSOC's aim."

Parker, E. H.

Parsons, Hy
1931 "Aborigines in West China," Missionary Review of the
World 54,2: 87-90.

Ko-pu, a branch of the No-su, were probably former
serfs of the No-su. Located north of Tong-Chuan in
villages of 5 to 60 families. They recognize their inability to withstand the Chinese, who are encroaching on their land, and this has been a factor in their movement toward Christianity. In litigations, the Chinese bleed both parties. The Ko-pu worship Ya-so-mu, the all-powerful, and keep ancestral tablets. They have copied the Chinese in smoking opium and now grow their own. Photo.

Paw U, Richard
1961 Report by Mr. Richard Paw U on a field trip undertaken in connexion with the project on a socioeconomic survey of the hill tribes of northern Thailand, Bangkok ECAFE Division of Social Affairs (mimeographed). 46 pp. Lisu and Lahu of Tak nikhom (reservation). Maps.

Peet, Lawrence J.

Peking Review.

Lisu of Nuchiang Autonomous Chou: 90% of cadres at prefecture, county, commune, and brigade level are minority members. 7,700 theoretical workers and 210 schools for criticizing Lin Piao and Confucius. Of the 2,700 Tulung, 58 are Party members and 110 cadres.

Pelliot, Paul
1904 "Deux itinéraires de Chine en Inde à la fin du VIIIe siècle," Ecole Française d'Extrême-Orient, Bulletin
Based on *Sin t'ang chou* (New History of the T'ang) by Kia Tan, written about 785-805 A.D. The eastern Ts'ouan (Wou-man, Black Man) include the Lou-lou (k 222, p. 8) which Yuan historians identified with Lolo (*Yuan che lei pien* k 42, p. 65). They were located southeast of Yunnansen, as far as Pou-t'eoou, or Linn- ngan (pp. 137-38). Lolo writing and inscriptions (pp. 154-55, 159).

People's Republic of China

1954  

Yi: A large color photo of Yi celebrating the Torch festival in Milo County. (Captions in Chinese, Russian, French, Indonesian, and Arabic.)

Perazic, Elizabeth

1960  
"Little Laos next door to Red China," *National Geographic* 117,1: 46-69.

Akha of Muong Sing: photos.

Percheron: see Teston and Percheron 1932.

Phanphayap, Nopphaburi

1967  
Chaaw Khāw (Hill peoples), Chiang Mai, n.p.

Akha, Lahu, Lisu: Short cultural summaries.

In Thai.


Playfair, George Macdonald Home

1876  
"The Miaotzu of Kweichow and Yunnan from Chinese
Kouo-lo (originally Lou-lou) located in Ta-ting prefecture of Kweichow and most prefectures of Yunnan. They are divided into Black and White. Their clothes of grass (hemp?), their hair in knots similar to those of the Li Sou. In the little Han period (ca. 221 A.D.), Tchou-ko-liang (Wou Hou) fought Meng Houo and was made prince of Lo-tien; he also brought fire to the Kouo-lo. See Clarke in Colquhoun 1883; Cordier 1907: 6-7.

Pollard, Samuel (See also Hammerton 1922-24.)


Nosu nearly kidnapped Pollard, then nearly had him marry a Nosu. A missionary's anecdotal adventures. Photos.


Nosu dish of sheep liver, stomach, and heart, which are minced, spiced, and eaten with porcupine quill. Nosu use white towers as refuge. Nosu have Chinese tenants (pp. 63, 84, 93, 98, 103, 106). Va-sa-neh, the flying pony. Nosu send 48 horses to Peking as tribute (pp. 134-35). Ranked groups: Earth Eyes (landowners registered with Chinese), Black, White, Lama Tibetans (?), slaves. Three souls; at death, one goes to heaven, one to grave, and one to Hades (but kept in basket in corner of house). Chinese hire Nosu mercenaries in Mohammedan revolt; Nosu ambush Taiping rebels. Opium growing. Spirit mediums.
Pritchard, B.E.A.


Lissu came to dig for gold at A'mekh River junction in previous few years, driving out the Naingvaws from the N'Mai area. Lissu trade metal pots and blue Chinese coats for the rice, eggs, and salt of the Naingvaws.

Pu, Kuei-chung


Yi autonomous xian, Ninglang, Yunnan, has 94,000 inhabitants of 12 nationalities. Slavery was abolished in 1956-58, and the 10,000 freed slaves were first in agricultural cooperatives and industry during the Great Leap Forward. 4,000 were labeled slave-owners, and saboteurs of the Leap were dealt with. The author is secretary of the Communist Party Working Committee, Yi Autonomous Xian, Ninglang.

Puttawatana, Pichai


Akha, Lahu, and Lisu: short cultural descriptions.

In Thai.

Qū, Běn-zàng-yáo, and Gāo Bō-shēn

1934 "Xi-nán guó făng yǔ lǔo-yǐ mín-zú (Southwestern
national defense and the Lolo tribes)," Fang-zhi yue-kan (Fangshi Monthly) 7,5.

Rachanee, M. C. Bhisatej
Lisu from Burma attempt to sell opium in Thailand, but government enforcement of law scares buyers.

Rajan, Bhistej
1970 His Majesty's assistance to the hill tribes, Bangkok, Royal Thai Government. 5 pp.
Akha, Lahu, Lisu receive medical help, advice on sericulture and vegetable growing.

Raquez, A.
Mouceu (Lahu?) near Xieng Kok offer to the spirit of the household during fourth month (pp. 301-04).


Ratzel, Friedrich
Lissu (3: 340), Lolo (3: 509-10) mentioned.

Reclus, Elisée, and Onésime Reclus
Lolo may mean someone who cannot speak properly. Also called Laka. Came from Chensi. In Ningyuen, they have become Chinese, even passing the examinations to become mandarins. Black Lolo only slightly darker.
than White. Physical description by Thorel (pp. 319-21).

Reinhard, Kurt


Lolo music in Western notation.


Lolo songs.

Ren, Chen-tong


Black Lolo families average 5.30 plus 10 slaves; White Lolo families average 6.34 members. Average income for Black family is $485.66, for White $60.21. Author is an agricultural economist, who worked among the Lolo about 1918.

Ren-min ri-bao [People's Daily], Peking


Lisu area, once known as "poor hills, bad water," has made great progress between 1954 and 1958.


Yi feuds with Han forgotten. Some 3,000 Han have come to work in industrial enterprises and to teach the Yi.

1959c  "New cities and towns spring up in Liangshan Yi

Yi have one city over 10,000 (Chaochueh, the capital), and five others over 1,000 (Meiku, Put'o, Kanlo, Wakang, and Puhsiung).

1962

"Over one hundred work teams and work groups of the People's Liberation Army in Yunnan....," Sep. 3. (English translation: *Survey of China Mainland Press* 2828: 1-2.)

Lisu are guided by Chinese soldiers in agriculture and education. Many Lisu had never eaten rice before, now they have paddy fields, and often place a bowl of cooked rice before the portrait of Mao.

1963


Lisu: The first Lisu teacher graduated from Kunming Normal College in 1962.

1970

"People of various nationalities in Nuchiang autonomous region, Yunnan, creatively study and apply Mao Tse-tung's thought by integrating it with the struggle-criticism-transformation movement," Jan. 9. (English translation: *Survey of China Mainland Press* 4578: 133-36.)

Mao thought study classes inspire the Lisu toward new progress in the direction of socialism.

1972a

"Under the guidance of Chairman Mao's revolutionary line, minority nationalities cadres are growing up and maturing," Jan. 13. (English translation: *Survey of China Mainland Press* 72-4: 137-38.)
Liangshan Yi: Liu Shao-chih and his agents allowed former slaveowners to take important posts; now the emphasis is on ideology. Over 50 "May 7" schools. At xian level, 51% cadres are Yi; at zhou, commune, and village levels, 80% are Yi, mostly of serf background. In 1970, a "learn from Tachai" campaign was begun in the zhou. Wang Hai-min, former serf who joined the Red Army in 1935 and is now the zhou Party secretary, talked to cadres of the struggle between two lines, and led a visit to Walikou commune, an advanced example of learning from Tachai. Pan p'o commune is another advanced unit, partly due to the efforts of He-i-po, former serf who is now political instructor of the local militia company.

1972b

Lisu: Party committees of Nuchiang Lisu autonomous zhou stress re-education of old minority cadres, and training and promotion of new minority cadres. For example a Lisu ex slave had become a cadre, but erred. He was criticized, exposed to Mao thought, and now he is active once again.

1973

Laku, Hani, Yi, Pulang, K'uts'ung: 36% of all cadres in Ssumao district are minority peoples.
Rheinwald, Otto

Richtohofen, Ferdinand, Baron de (See also Tiessen 1907.)

Lolo raid Chinese (pp. 67-68), raid for salt in Szechwan (pp. 186-87), opium growing.

See Cordier 1907: 56-57.


Robinson, Joan

Hani underwent land reform, 1953-54. Nu had common forest parceled out by chief.

Rocher, Emile

Lissou live along both sides of the Salween, north of 27°. Lolo (I-jên) of Liang shan have been peaceful for the past 17 years. In K'un-yang, much of the valley population has fled, and I-jên have replaced them. I-jên of Hsin-kai have been decimated by the plague. I-jên work iron industry in Hsi-o-hsien (pp. 68, 115, 117, 130-34). Revolts in 60 B.C., 58 A.D., 1294, 1330, and 1775 (pp. 153, 172, 174, 193). I-jên live alongside Pa-i and Chinese (pp. 139, 250, 274). Map.

Lisu rebellions from 1592 on. Rock visited several Lisu villages, including Ba-ssu-ko, with 130 families. Some Lisu speak Nakhi and Chinese. High incidence of cretinism and interbreeding, many afflicted with goiter.

Lo-lo forced to migrate by clan feuds from Ta liang Shan to Yunnan have cut down pine forests for fields. Near Shih-ku, Lo-lo live alongside Na-khi and Li-su. In 1796, Chinese killed many Lo-lo rebels. Constant Lo-lo plundering and raids have given them the upper hand, and the other tribes and the Chinese of the area live in fear of them. Tso-so T'uussu lives in constant fear of his Lo-lo "subjects." Kua-pieh T'uussu, a Mo-so, was killed by Lo-lo in 1924. Yung pei t'ing records mention Lo-lo as original inhabitants of Yung-ning Lake.


Lissu, Lolo, and Moso rites resemble those of the
Bonpo. Many Tsarong Tibetans have Lissu debt-slaves. Lichiang fu traders buy pine tree coffins from the Lissu, and therefore opposed missionaries, who might disrupt this trade (pp. 218, 284-86).

1895


Lolo dress.

Roop, DeLagnel Haigh

1969


Lisu: Problems in teaching Thai to them.

1970


Lisu of Tak nikhom (reservation) in Thailand.

Phonemics and systematic grammar. See Nishida 1967a.

Rorak, Gloria

1969


Lahu of Thailand: Anecdotes of a missionary.

Rose, Archibald

1909

"The reaches of the upper Salween" Geographical Journal 34, 6: 608-13.

Lisu villages have buried stockades of sharpened bamboo. Story of Brunhuber and Carl Schmitz, who traveled along the Salween, among tame and Black Lisu,
and were killed by Lutzu between $27^\circ 15'$ and $27^\circ 30'N$. Chinese punitive force was sent. Map. See Brunhuber 1912: Geographical Journal 32: 529 and 34: 341.


Lisu village with 85 houses, 5 of which were Chinese. Photos.

Rose, Archibald, and J. Coggin Brown

1911 "Lisu (Yawyin) tribes of the Burma-China frontier," Royal Asiatic Society of Bengal, Memoirs 3: 249-76.

Lisu distribution, legends, dress, housing, life cycle, crops, religion, word list, anthropometric measurements. Previous European visitors. The most useful of the early descriptions. Rose was British consul at Tengyueh, and Coggin Brown was a geologist. Map, photos.

Roux, Emile


Lissou as far as $95^\circ 30'E$. They are hunters, drinkers, and bandits. An interesting description of a curing ceremony. Roux accompanied Orléans, following the Salween from $26^\circ$ to $26^\circ 10'N$. and the Mekong to $28^\circ 30'N$. Map, sketches.

Roux, Henri

1924 "Deux tribus de la région de Phongsaly (Laos septentrional)," Ecole française d'Extrême-Orient, Bulletin 24: 373-500. (Reprinted with minor changes made by Tran Van Chu, 1954, "Quelques minorités ethniques du
"A-Kha" means intermediary. 4,500 A-Khas in the Fifth military territory, in 7 groups. They claim that they didn't know about opium smoking 20 years ago, but now they overdo it. Physical traits. Costume. Legends: 700 years ago they lived on Cha Ten Plateau, between the Shan States and China. Wasps were devastating the country, and the Akha and Ho agreed that whoever could destroy them would rule the land. Ho tricked the Akha into submission. 200 years ago, the Akha tired of Ho sovereignty, and moved to the Lu territory of Muong U Nua. Akha ate buffalo hides, on which writing had been given them. Villages more every 3 or 4 years. Houses. Illness, sorcerers. They have 3 souls. The spirits of the ancestors are kept in a special basket, along with 2 bowls, black or blue cloth, small bamboo basket, and 9 cowries. The sorcerer has a larger basket to worship his protective spirit. Marriage, marriage payments, and songs. Birth, names; twins, who are considered unlucky, are killed. Funerals, buffalo sacrifices. Dreams. Taboos. Festivals. Omens. Spirits. Vocabulary, Texts. Map, photos. Review: by E. Seidenfaden, 1956. Siam Society Journal 43: 143-61.


A-Kho never place pot with handle perpendicular to main beam of the house, and never enter a house by the back door.

Roy, Claude

Yi stripped advance detachment of Red Army on Long March in 1934, but were won over by Mao, who helped them revolt in 1935 (pp. 45-46). By 1938, two Yi were generals in Red Army. Commission of National Affairs, Peking, has Chairs of Yi and Liso. Mentions Lolo, Yassi, and Nosu as if distinct from Yi.

Ruenyote, Suwan

The development and welfare scheme for the hill tribes in Thailand, Bangkok, Department of Public Welfare, Ministry of Interior. 24 pp.

Akha, Lahu, Lisu relations with Thai government.

In Thai and English.

Ruey, Yih-fu (Jui I-fu) (Pinyin: Rui, Yi-fu)


Hwa (Flowery) Lisu of western Yunnan: Phonemes. (In Chinese, with English summary.)


Lahu, Lo-hei, Black Lolo or Muhso number 100,000 in Yunnan and Lantsang, Chuang chiang, Tsangyuan, etc., 20,000 in Burma, and 10,000 in Thailand. A few in
Vietnam. Distinction between Big and Small Lo-hei, as well as Red, Black, and Yellow. Clothing. Houses. Forbidden to eat sheep. Marriage is by love match and negotiated through groom's father or elder brother. Cremate the dead. Hunt with crossbow; mash roots to make poison, which can be counteracted by pregnant women. In 1723-35, a Buddhist monk acquired many Lo hei followers; monks became village officials; and temples became courthouses. In the eighteenth and nineteenth centuries, monks led rebellions and were persecuted by the Chinese. Especially in the last quarter of the nineteenth century, there were many rebellions in league with neighboring highlanders. In the twentieth century, American missionaries spread Christianity, using children they had educated in Burma. Priests are leaders.

"Rui ai tài ye lü zu de gin zi lian ming zhi yu luo-ló mò xie (The patronymic linkage systems of the Rui Ai Tai Ye Lu tribe and that of the Lolo Mo Xie)," Tai-wan wen-hua (Taiwan Culture) 6,1.

See Lo 1944a, 1944b, 1945a, 1945b; Mā 1942-44; Shiratori 1957.

Saihoo, Patya, 1963a


Akha, Lahu, Lisu opium cultivation. A family of 6 or 7 is estimated to cultivate 2 to 4 rai (one rai is 0.16 hectare), yielding about 4 kilograms of raw opium. Lisu and Black Lahu consume about 5% of the
opium they grow; while the Red Lahu consume 30-40%.
Photos.

1963b The hill tribes of northern Thailand, Bangkok, Faculty of Political Science, Chulalongkorn University. 72 pp.

Akha, Lahu, Lisu: Cultural summaries and information contained in 1963a, above.

Sainson, Camille

Kouo-lo are mentioned in the Nan-tchao chronicles as Ts'ouan and descendants of Lou-lou. Their great sorcerer is H'i-p'ouo. They hold a festival of the torches on the 24th day of the 7th moon. They have a cult of the white horse. They divine, using cock's femurs. Subgroups include White, Black, Dry, Water (who cultivate irrigated fields), Miao, Ko, A-tcho, A-wou, Lou-wou, Sa-mi, and Lao-wou. See Cordier 1907: 13-16.

Saint-Guily, Jean

Lahou of Yunnan were missionized by Oxibar.

Savina, F. M.

Lolo legends of creation, ancestors, and deluge, and a 250-word list from Vial (pp. 42-69, 77-78, 109-12).
Saw Aung Din and E. E. Sowards


Lahu prophet A Teh Pu Cu predicted the coming of God when white people arrived on white horses bringing Scriptures. These were the missionaries: Cushing in 1870 and William M. Young in 1901. First Lahu was baptized in 1904. Drawings. See Crider 1963, Maung Shwe Wa 1963, Walker 1974-75.

Sayamnotr, Chidpong

1966 The administration of hill tribe development and welfare programs of the Department of Public Welfare, Bangkok, Ministry of Interior. 132 pp.

Akha, Lahu, Lisu: Describes objective, organization and administrative problems of government programs, including the structure of the projects, coordination, personnel, and funding. In Thai, with English abstract.

Scherman, L.


Lishaw village of Pangsapyi near Hsipaw forced by government to move there 6 months before Scherman's visit in June 1911. They now work on Palaung tea plantations. Description of bamboo house is same as houses used by Lisu in Thailand today. Photo (plate
VI, number 4), map.

Scholz, Friedhelm


Akha of Mae Chan district, Chiangrai Province, Thailand. Sociopolitical organization, religion, types of households, surname groups, kin terms.

Schrock, Joann L., Irene Crowe, Marilou Fromme, Dennis E. Gosier, Virginia S. McKenzie, Raymond W. Myers, and Patricia L. Stegemen


Akha (chap. 14), Lahu (chap. 6), and Lisu (chap. 5). A superficial synthesis of published works, repeating most of the misinformation possible. Emphasis is on communications, civic action, paramilitary capabilities, and advice for personnel working with these groups. No attempt is made to see them as cultural systems or social structures. The 25,000-28,000 Akha in Thailand are said to be patriarchal, and their villages are said to be much larger than those of the Lisu. The 16,000-17,000 Lahu are said to be matrilineal (sic), and poorer Lahu are said to be hired by Karen to work in their opium fields (sic: it is the other way around). The 19,000 Lisu in Thailand (an inaccurate estimate, see Dessaint 1972a) are said to have the largest villages of any of the hill tribes (p. 316 difficult to reconcile with the estimate...
of Akha village size above, pp. 879-80). Sketches.
Maps.

Schrock, Joann L., Dennis E. Gosier, Diane S. Marton, Virginia S. McKenzie, and Gary D. Murfin


Lolo of North Vietnam, ethnographic sketch (pp. 102-42). Several errors in references. Map.

Schweinfurth, Ulrich


Akha village in Chiangrai Province, Thailand.
Demand for land, agricultural activities, tools, crops.
Rice is now the only cash crop. The village economy is upset by the need to buy opium, formerly grown by the villagers. In German, with English abstract.

Scott, Sir James George (See also Grierson 1903-28, Hammerton 1922-24, Mitton 1936.)


Li-hsaw (or Yao-yen) speak Chinese and resemble the Chinese, but they are related to the Lahu. Photo.


Scott, Sir James George, and John Thomas Percy Hardiman


Word lists: Akha (by G. C. B. Stirling, pp. 692-94), Lahu (670-80), Lahu-hsi (by Stirling, pp. 699-702), Lahu-na (by Stirling, pp. 697-99), Lishaw (by Stirling,
pp. 661-69, 681, 702-04), and Lisu (by Orlando, pp. 671-81).

Seidenfaden, Erik

1930

Mussö are identical to Moso (sic). Chronicles mention that in 796 the Mussö were subdued by the king of Nan-Chao. Later, the Mussö had a confederation of 36 Fu. Part of it was overrun by the Burmese, and placed under the rule of the governor of Mulang Laem, but the confederation continued in China until 1887. Since then, there has been a continuous migration to the Shan States and Siam, where they were first contacted near Doi Pha Hum (northwest of Fang, in Chiang Mai Province). There they were governed by Phraya Kili, who wielded great power. The American Presbyterian Mission has started work east (west?) of Chiangrai, and has 60 to 70 converts. The American Baptist Mission in Chieng Tung has baptized 17,000 Mussö.

1958

The Thai peoples, Bangkok, Siam Society.

Lisu of Fang district, Chiang Mai Province, are said to reside for 40 to 50 years in the same locality and to have hereditary chiefs (neither of these statements is true of the Lisu in Thailand today).

Shabad, Theodore

1965

1972

Minorities, their locations and autonomous areas,
and 1953 populations.

Shafer, Robert
   Akha tonal and phonetic correspondences with Burmese.
1938b "The link between Burmese and Lolo," *Sino-Tibetica* 2: 8-10.
   Comparative lexical items from Akha, Ahi, Gni, Lolopho, Oulou, Phunoi, and Phupha.
   Lolo branch includes: (1) Phunoi (Akha, Lahu; Woni); (2) Lisu (Kesopho, Kosopho; Lisu, Lishaw, Lipha, Lipho), Nyi Tsëko, Weining, Ahi, Lolopho; (3) Thongho; (4) Mung; (5) Unclassified, including Mossô.
   Comprehensive. See 1963, below.

Sharp, Lauriston: see Hanks, Hanks, and Sharp.
Shǐ, Huái-rén: see Cháng, Lúng-chìng et al.
Shǐ-liào-xún-kàn (*Historical Material Quarterly*)
1930 "Yún-nán yě yì lì-sú shā hún qiāng lù àn (The case of the killing, burning and pillaging of the wild Yi Lisu
The existing national autonomy areas in China,
Shi-shi shou-ce 17 (Sep. 10). (English translation:
Current Background 430: 4-5.)

Nukiang Lisu autonomous area, which was established
prior to the promulgation of the Constitution, will
soon be reorganized into a zhou.

"The minority nationalities of China," Shi-shi shou-ce
18 (Sep. 17). (English translation: Current Background
430: 6-10.)

Lisu are mostly Christians.

Shiratori, Yoshiro

"Fushi renmeisei to Sanshi no keifu (The particular
form of genealogical kinship terminology and the
lineage of Ts'uan family)," Minzokugaku Kenkyū
(Japanese Society of Ethnology) 21,4: 33-42.

Lolo: Before the rise of the Lolo kingdom of
Nan Chao, the Ts'uan family belonged to a Tai tribe.
When the Lolo arrived in the area, they, too, were
called Ts'uan. Therefore, the Ts'uan of the Sung, Yuan,
and Ming dynasties are Lolo, but those before are Tai.
Dong (1940) does not realize the break in the genealogy.
Ling (1953) claims that this system is general through-
out Southeast Asia, but the evidence for this is very
dubious. In Japanese, with English abstract. See
Ch'en 1948a, Ding 1936, Dong 1940, Fang 1945a and 1945b,
Ling 1953, Lo 1944a and 1944b, 1945b, Ma 1942-44, 1946.
Chinas (Contributions to the ethnogenesis of minority groups in Southwest China), Wien, doctoral dissertation, Universität Wien. 122 pp.


Shirokogoroff, Sergei Mikhailovich


Shwe Boh: See Boh, Shwe

Siguret, J., ed. and trans.

1937 Territoires et populations des confins du Yunnan, Peiping, Editions Henri Vetch. (A translation of Yun-nan pien ti wen t'i yen chiu.)

Li-sou: Li Cheng-tchoang claims that there is no social stratification and that there are no chiefs, except among the sinicized groups, whose elected headmen may eventually act like mandarins. Each nuclear family lives separately, although in some districts a man may adopt a son to live with him. Differences in customs between northern and southern Yunnan Li-Sou. Marriage, death customs, religion, songs. Briefer notes on the Li-Sou of the Salween Valley by Miao Hoei-i.

Simonnet, Christian


Skipton, R. Kennedy


Akha and Lahu ethnographic sketches. Lisu, Lolo, and Lu-tzu mentioned in glossary (pp. 139-40), although no mention is made of those living outside China. Photographs were probably taken in Thailand.

Smalley, William A.

1964 Notes on some phonological problems in Akha (manuscript).

Smith, A. W.


Kaw (Akha), Lahu Na, and Lahu Shi. Photos.

Smith, Harvey Henry (see also Henderson 1971b), Donald W. Bernier, Frederica M. Bunge, Frances Chadwick Rintz, Rinn-Sup Shinn, and Suzanne Teleki


Lolo in Vietnam number less than 25,000 (p. 77).

Smythe, Hugh H.
Lahu, Lisu, and other highlanders have no attachment to Thailand.

Snow, Edgar


The Long March went through Lolo country in 1935.


Mixed Lolo-Minchia-Han commune in Kuan-tu district, Yunnan. Reluctance to leave individual huts for new apartments.

Soulie, G., and Tchang Yi-tch'ou (with notes by A. L. Bonifacy)

"Les barbares soumis du Yunnan," Ecole française d'Extrême-Orient, Bulletin 8: 149-76, 333-79. (Based on Tien hi, by Che Fan, 1807.)

Li-so are located only in Yu-long tcheou. Dress. Li-sou are found in districts of Kin-tch'eng (Szechwan), K'ang-p'ou, Kong-long, and Pen-tseu-lan (Yunnan). Dress. Houses. Food. Bride-price consists of cattle. Abandon dead. Spirits. Debts recorded by marks on wood. If contract is violated, they call a sorcerer. Ordeals include two parties placing their hands in boiling oil. Quick to use bow and knife, but they are held in check by Moso and Lolo chiefs. Each year they

-254-
offer the chief 5 bushels (13 liters?) of wheat and 5 of millet, and swear allegiance (pp. 377-78)

Woni (pp. 353-54).


Spielmann, Hans J.

1967  Lahu Shehleh and Lahu Na of northern Thailand, Report to the National Research Council, Bangkok.

1968a  "Religious attitudes and economic activities of the Lahu (Northern Thailand)," Tokyo, VIIIth Congress of Anthropological and Ethnological Sciences.

Lahu Na and Lahu Shehleh: Nonworking days. Gear-ing of agricultural activities to moon phases (rather than seasons) among the Lahu Na.

1968b  The Guisha problem-Monotheism among the Lahu (manuscript). Not seen.


Srisawat, Bunchuai (also spelled Boon Chuey Srisavasdi or Sisawat)

1952  Sâamsip châad naj Chiangrai (Thirty peoples of Chiangrai), Bangkok, Outhai Press. (Revised ed., 1963, Chaaw khâw naj Thai (Hill peoples of Thailand), Bangkok, Outhai Press.)

Akha, Lahu, Lisu: A member of parliament who has traveled mainly in the Mae Chan and Mae Suaj districts of Chiangrai Province, Srisawat tends to generalize on the basis of limited knowledge or observation. He states, for example, that all Lisu build their houses
on the ground without posts, eat with chopsticks, speak Lahu and Chinese, and chew betel all of which is true for only some Lisu, even in Thailand. He erroneously describes women as slaves and as felling trees. He also states (erroneously) that a man takes his prospective bride to his house, and that his parents negotiate directly with her parents. He uses Thai terms, implying that they are Lisu, and describes Lisu spirits and ceremonies in terms of Thai religion. Nevertheless, this was the first substantial description of the Lisu, Lahu, and Akha of Thailand, including data on distribution, clans, housing, names, dress, food, fields and livestock, spirits and ceremonies, courting and marriage customs, birth and death customs, New Year festivals, beliefs, and the role and status of women. Photos. In Thai.

1954  Thai sip sōng panna, Bangkok, Outhai Press. 626 pp.

   Akha and Lahu mentioned, but most of the book is about the Lue of Yunnan. In Thai.

1963  The hill tribes of Siam, Bangkok, Khun Aroon. 203 pp.

   Akha, Lahu, Lisu: Photographs with captions.
   The distribution maps are incorrect.

Starr, Frederick

1911  "Lolo objects in the Public Museum, Milwaukee,"

Public Museum of the City of Milwaukee, Bulletin 1,2: 209-20, with 8 plates.

   Lolo cape, skirt, jacket, trousers, cap neckband, pipe, bow and arrows, quiver, bowstring wrist guard, sword, Jew's harp, musical pipes, and other objects
obtained in 1899 by Owen L. Stratton in Opien-ting, northwestern Szechuen. Account of the Lolo killing of Mr. Brooke from the North China Herald, April 17, 1909. See Meares 1909a and 1909b.

Start, Laura E., and Mabel C. Wright
   The collection is probably from Miao tenants of Nosu lords. Sketches.

Steele, R. J.: see Hammerton 1922-24.

Stevenson, Henry Noel Cochrane
   Lisu (Yawyin, Lishaw) included with Kachin. Lahu and Kaw mentioned. Maps, photos.

Stevenson, Paul Huston
   White and Black Lolo country near Tzu-ta-ti (area ruled by Hsifan chief) and Fulin (southwestern Szechuan). The frigid, unbending attitude of the Black Lolo. Physical features. Dress. Battles with Chinese
   White Lolo and Hsifan inhabit slopes of the Ching Chi Valley, and Chinese live on valley floor. Visited in 1926. Black Lolo, who are free and easy among themselves, are unapproachable by strangers. Physical de-
scription of Black Lolo, who are somatically Indo-Afghan rather than Mongoloid. Jamieson and Buxton believe they came from Burma. Use of felt and horses suggests their origins to be in the Pamir.

Stevenson, William
1959

Lahu (p. 57). Lisu said to have ambushed and killed a Japanese patrol in late 1941 after they had gotten drunk, quarreled, and taken Lisu women. Survivors claimed that the Lisu ate some of the corpses (p. 73). Li Su of Peng-lung, Yunnan, live with Kachin and Chinese, and their land was formerly communally-owned (p. 81). Yi, once called "tottering weaklings," attacked advance party of Long March (pp. 61, 64, 129).

Stirling, G. C. B.: see Scott and Hardiman 1900.

Story, Joan H., and John H. Story
1969
"Hill tribes," the Target Audience, Bangkok, United States Information Service Research Office. 16 pp.

Akha, Lahu, Lisu: Radios owned and favored programs. Their relations with the Thai.

Stratton, Owen L.: see Starr 1911.

Stübél, Hans
1952

Lolo: Two different groups reflect different phases of adaptation to Chinese culture.

Studia Serica
1940-41

Sun, Kee-wong
1942
Lolo spread west of the Great Cool Mountains (Taliang Shan), driving out the Sifan two centuries ago. Early in the last century, they pushed west of the Yalung River, driving out the Mohsis. However, the Lolo are divided, and General Teng Hsiu-ting uses old feuds to fight Lolo with Lolo. He commands the Sikang Border Pacification Army, whose Chinese and Lolo soldiers are not paid, but share the spoils. Lolo use wooden tablets with notches, and bonfires to communicate. They buy salt, cloth, and wine from the Chinese. In 1914, they revolted so that even Sichang kept its gates closed. This article is a good illustration of the superior Chinese attitudes toward the Lolo. See China at War 1941.

Suò, Wén-jìng (or Swo, Wen-ching)
1962
Hani (Akha) number 540,000 in Hung He, Yuan Yang, Lyu Chwun, and Jin Ping counties, south of the Red River in Yunnan. After Liberation, several other ethnic groups were grouped with them: Ai Ni, Bu Dou, Bi, Ywe, and Ka Dwo. According to Wen Syan, predecessors of the Hani lived 2,000 years ago, with the Sou along the Lu Jyang Basin. They established relations with the Han
dynasty, and the headman system was established after the Yuan and lasted until the Ching dynasty. In the last few decades, the Hani rose against their oppressive headmen. The Hani who live in the Ai Lou Shan cultivate rice on terraces, maize, cotton, beans, bananas, pineapples, and mangoes. The Hani of Pu Er cultivate tea. After communes were established in 1958, production increased and motor transport, education, and health conditions improved. A written language was adopted in 1958. Major festivals include the Dragon Tree festival in the first month and two New Year festivals in the sixth and tenth moons. Photos.

Suraphong: see Bunnaag, Suraphong, 1963.

Sutton, Stephanne Barry
1974  

Lisu and Lolo mentioned. Rock (1884-1962) used Lolo as carriers, although he thought them filthy, afflicted with goiter, and prone to congenital idiocy. He intervened on the behalf of two Lolo prisoners being held in horrible conditions by the Prince of Muli. Information on Lung Yun, the warlord of Yunnan and a Lolo. Photos.

Szechwan ri-bao (Pinyin: Sichuan)
1956  
Yi receive representatives sent by the Central Committee of the Communist Party, the Central government, and Chairman Mao.

Takemura, Takuji

Lisu, Lolo includes 110 entries (3: 54-58).


Tang, Zhen-zong (or Chen-tsung)

T'ang, Tsai-fou: see Chen, Ding 1905.

Tao, Yun-kui (or Yun-k'uei)
1945 "Ji-ge yun-nan zang-mian yu-xi tu-zu di juang-shi gu-shi (Chi-ko Yun-nan Tsang-mien yu-hsi t'u-tsu ti Ch'uang-shih ku-shih) (Some creation stories told by the native peoples of the Tibetan-Burmese group in Yunnan)," Bian-jiang yen-ju lun-cong (Frontier Studies) 45: 1-12. (English translation: HRAF AE3-2.)

Lisu legend from Kung-shan and two legends from Weisi.

1948 "Bi lo xue shan zhi li-su zu (Pi luo shui shan zee Li su zu) (The Lisu tribes of Pi-luo Mountains)," Li shi yu yan yan jiu suo, Zhong-yang yan jiu yuan (Bulletin of the Institute of History and Philology, Academia Sinica) 17: 327-408.
Lisu: In August and September 1955, Tao visited the Pi-luo Mountains, between the Mekong and the Salween. This article consists of notes on Lisu food, housing, clothing, transport, hunting, life cycle, clans, warfare (including an eyewitness account of a rebellion against the Chinese), religion, and legends. He discusses the ethnic and linguistic affiliations of the Lisu, and quotes from local Chinese records. Map, drawings, photos.

Tatu, Marian, and Darlene Montgomery

Akha, Lahu, Lisu: A list of Thai agencies dealing with "hill tribes."

Taw, Sein Ko, and A. E. Eastes


Taylor, L. F. (See also Grierson 1903-28.)

Lisaw, Lolo, and Muhso are classified in the Assam-Burmese branch of the Tibeto-Burman subfamily (which, with Chinese but not Tai, forms the Tibeto Chinese family) on the basis of syntactic features.

Taylor, Mary Geraldine
1944 Behind the ranges, Fraser of Lisuland, S.W. China,
Lahu Na includes Na Penh, Huli, Kulough, La Law, Veya, Laba, Hpu, and Keleh. Lahu Shi includes Balang, Banceu, Namkyo, and Meukeu. History and legends. Centuries ago, a large Lahu village between Mung Lem and Meng Meng in Yunnan was invaded by Burmese and later by Shan. In 1887, Lahu and Wa fought the Chinese. Lahu have been in Burma at least a century, coming from Meng Meng and Mung Lem. Animism as revealed in birth, naming, eating, working, mating, playing, dancing, travel, trade, hunting, fighting, judging, divination, ailing, sacrifices, praying (prayers in Lahu and translation), healing, burial, and afterward. Spirits include ancestors, nature, independent, and demonical possession. G'uisha as the omnipotent creator, able to punish both humans and spirits; he is humanlike.

Kaw (Aka) divisions include Lehleubo, Jeu G'we, Jeujaw, Jo Byawn, Leh Nyi, Che Mui, Hpyo Hso, Zeu Zi, and Hteu La. Animism among the Kaw.

Lisu mentioned. Telford was a missionary who lived in Kengtung from 1924 on and came to speak fluent Lahu.

Telford, J. H. (assisted by Saya David)

Lahu probably originated near the headwaters of the Salween, Mekong, and Yang Tze. Now found from north of Meng Meng to Mung Lem and west, Mung Lun, Kengtung, Haut-Laos, and as far south as Chiangrai.

Dress. Houses. Headman and blacksmith receive choice meat. In non-Christian villages, there is a temple-hut for G'uisha, but no blood sacrifices. Bride service of one to three years, but for seven among Lahu Shi, who must also pay a bride-price of Rs42 to 48. Unlike the Kaw, the Lahu do not kill twins. Language is similar to Burmese, Lolo, Lisu, Kaw, and K'a To. Lahu Na sounds, grammar, idioms, time, names, weights, measures, and money. About 2,000 words. Names are given according to the time or animal day born, birth order, physical circumstances, or teknonymic.

Telford, J. H., translator


Telford, J. H. (assisted by Sala David and Sala Ai Pun), translator

1953 Chi Mvuh ve Li (The book of Psalms), Rangoon, The British and Foreign Bible Society.

Telford, J. H., and Saya Ai Pun

1939 Lahu ka pui ka lao (Lahu reader), Pang Wai, Loimwe (Burma).

Temple, Richard C.

1910 "The people of Burma," Royal Society of Arts, Journal
Lihsaw subgroup (including Lihsaw, Lahu, Akha, and Akho) is part of the Burmese group. Wife is salable chattel among Lihsaws (sic). Polygamy is unrestricted among Akha. Discussion of the common mental and religious traits among all peoples of Burma. Map, showing distribution of ethnic groups.

Terrien de Lacouperie, Albert Etienne Jean Baptiste

1882a "Lolo not connected with Vei characters," Athenaeum Sep. 23.

An answer to Clarke 1882, 1883.


1882c "The Lolo and Mosso writings," Royal Geographic Society, Proceedings, Supplementary Papers 1,1: 142-43.

A discussion of Baber 1882.

1894a Beginnings of writing in central and eastern Asia, London, S. Austin & Sons.

Lissou language is related to Lou-tze and Moso.


Lolo: Terrien has identified 450 different signs on Lolo manuscripts (p. 201).

Teston, Eugene, and Maurice Percheron


Lolo of Bao-Lac, Hoang-su-phi, and Phong-Tho include A-Ni (Houo Ni) of Phong-Tho and A-Kha (Ko) of

Thailand Information Center


Lahu, Lisu migrations. Map.

Thamsukati, Thanit


Muser (Lahu) leader Pu Chong Luang claims Burmese officials confiscate Muser weapons, refuse to allow them to sell livestock. There are several thousand Muser rebels in Burma. He and about a hundred followers have taken refuge in Fang District, Chiang Mai Province, Thailand. Photo.


Thatnaasuwan, Pramootya

1968  "Kwaamlang thi Dooj Mae Salong (The past at Doi Mae Salong)," O.S.T. 8,2: 36-40, 45-50.

Akha: A visit to villages near the headquarters of Mae Chan nikhom (reservation), Chiangrai Province, Thailand. Photos. Map. In Thai.

Thavisin, Anussorn


Muser (Lahu) reported to have killed hundreds of Burmese troops in uprising sparked by heavy taxes and attempts to disarm them. Photos. See Kasemsri 1973,
Thomas, Lowell (aided by Hugh Gibb)

1965 Land of the Yao, Film, BBC-TV. 25 minutes.

Lisu: Among the errors in the soundtrack: Thomas speaks of pigs as making up dowries, that a new house may be built in a week, that houses are flimsy, that houses are built with only the use of a machete. He identifies a slingshot as a bow. He says that the Lisu have grown opium for centuries. He says that there is only one blacksmith per village. He maintains that they wear embroidered petticoats. He says that they build a water bridge annually. He uses "maw phi" as a Lisu phrase (it is Thai). He says that red berets were left behind by British paratroopers (they are used by Lao troops). He says that the Yao despise the Chinese, and that the area has been exposed to waves of Chinese invaders. Without the sound track, the film is a colorful introduction to the Lisu of Thailand.

Thompson, H. Gordon

1926 "From Yunnan-fu to Peking along the Tibetan and Mongolian borders," Geographical Journal 67: 2-27.

Lisu mentioned as using cowrie shells. Map, photos.

Thompson, Phyllis


Lisu: Thompson claims that there was a Lisu legend that a white man would come, and that this came true when missionary J. O. Fraser arrived in Yunnan.
Thompson, Virginia McLean

1937  French Indochina, New York, The Macmillan Company
517 pp.
Lolo mentioned (p. 383).

Thomson, John R.

1968  "Mountains to climb," Far Eastern Economic Review
59,10: 420-22.

Lahu of Burma have been exposed to Communist
influences, and 20,000 of them are ready to attack
along the Thai-Burma border. Photos.

Thorel: see Reclus and Reclus 1902.

Tian, Liang-geng (or T'ien, Liang-keng)

1959  "Yi peoples of the lesser Liang-shan make rapid
transition to socialism," Rén-mín rì-bào, June 14.
(English translation: Survey of the China Mainland
Press 2043: 26-28.)

Yi of Xiao Liang Shan number 56,000, including
26,000 former slaves and 15,000 former serfs. Freed
slaves have cooperated to build new farms, and now
reap yields of 800 to 1,000 catties of grain per mou.
A new song on the progress.

Tian, Mu

1910  "Liăng-shan pìng yì (Subjugation of the Yi of Liang-
shan)," Jiao-yü za-zhi (Educational Magazine) 2,4.

Tie, Zhun (or T'ieh, Chun)

1959  "Family branch system gives way to general cooperation
in Liang-shan Yi Nationality Autonomous Zhou in
Szechwan," Minzu Tuánjie. (English translation:
Yi clan feuds give way to cooperation in Nan p'ing Peoples Commune. Formerly, slaves fought their masters' battles, and even after the abolition of slavery, the family system caused conflict. Hence it was done away with, and great economic progress has been made.

Tiessen, Ernst, ed.


Lolo mentioned (2: 241-324). See Richthofen 1903.

Tilke, Max

1945 Kostümschnitte und Gewandformen, Tübingen, Verlag Ernst Wasmuth. 60 pp. + 128 plates.

Lolo costume (color plate 89).

Ting, Wen-chiang: see Ding, Wén-jīāng.

Tinker, Hugh


Akha, Lahu, and Lisu mentioned.

Tirrell, Raymond F.


Akha, Lahu, Lisu: A comparison of 15 villages (plus 20 of other minority groups) on which there is published or unpublished information available.
Acculturation and assimilation of minorities into Thai society are strongly influenced by the degree of access to Thai settlements, by direct cultural contacts, by available transportation, the duration of contact, urbanization, Thai welfare and development activities, Thai public schools, wet-rice agriculture, large-scale wage labor, and related cultural changes. Christian mission contacts and Border Patrol Police schools have no consistent influence upon acculturation and assimilation. Cultural summaries of each ethnic group and village are appended. This dissertation is not based on first hand research and therefore contains many minor errors. It is not clear which factors are causal, rather than concomitant, and it is not tied into theories of social and cultural change. However, this type of comparative study is very much needed to synthesize the data that are already available. Maps.

Toa Kenkyujo (East Asia Institute)

1940 Taikoku (Kyumei shamukoku) no minzoku (The peoples of Thailand), Tokyo, Toa Kenkyujo.

Lahu or Musso are incorrectly grouped with the Lawa of Kanburi. Akha and Lisu not mentioned. Map.

Tóng, Zhèng-zǎo

1936 "Yě-rén shān kǎo (A study of Lisu Mountain)", Yu-gòng 6,2.

Torrance, Thomas


Lolo, Kolo, or Nosu. The Yueh Hsi history is
quoted. The Chinese say: "Cut off a Lolo's head in battle, and he will turn round and fight you with his tail." Ih Chia are of Lolo stock, they are landlords of Miao serfs. Bolotsze of small Heh-Shui (near Songpan) are mixed Lolo and Tibetan, renowned for their plundering.

Tribal Data Project

1971-72 Directory of tribal villages in northern administrative divisions, Chiang Mai, Tribal Data Project.

Akha, Lahu, and Lisu included in the volumes on the following changwad (provinces): Chiang Mai; Phrae, Lampang, and Lamphun; Mae Hong Son; Nan; Kamphaeng Phet and Tak; Chiangrai. Includes village names, location by administrative divisions and map coordinates, number of households and population, ethnic identity. In Thai and English.

Tribal Research Centre


Akha, Lahu, and Lisu of Thailand: Summary of research activities.

Trumbull, Robert


Lahu: The Chinese are said to have presented a Communist wife to the Lahu "man-god." U.S. Special Forces have equipped and trained the Thai Border Police Patrol to stem Communist influence among the "hill tribes."
Ts'ai, Yung-ch'un (Pinyin: Cai, Yong-chun)
1941 "The call of the border tribes," Chinese Recorder and Educational Review (Shanghai) 72,4: 183-89.
Lisu seem to be ready for mass conversions.
Nosu doctor and educator employed by missionaries.
Tseng, Chao-lun: see Zėng, Zhāo-lūn.
Tsung, Yun (Pinyin: Zong, Yun)
Yi number 3.3 million. The Yi epic "Asma" has been written down. See Yang, Gladys, 1955a and 1955b.
Tu, Pin: see Du, Bin.
Tụng Tsò-pīng: see Đông, Zuò-bīn.
Tung, T'ung-ho (Pinyin: Dong, Tung-he)
Lolo-Moso group includes Lolo (and Lisu) and Moso (and Lahu and Nashi).
Tung, Ying: see Đông, Ying, and Xue Jian-hua.
Tuyen, Vuong Hoang
The Ha Nhi (or U Ni, Hua Y, or Hey Yi) were much reduced in number, according to the 1960 census, which gave their population as 5,259. The Co Sung (or La Hu) numbered 2,447. Other groups discussed are the Xá Cỏong, Si La, and Bo Kho Pa (Lao or Xa Pho). These groups are now in the process of passing directly from the primitive stage to socialism. Photos.

Lo Lo (La La, Qua La, or Zi) numbered 6,898; Cao Lan (or San Choi) numbered 22,543; and the Giay were 16,429 "before the census of 1974" in the northernmost part of Vietnam. Photos.

United Nations


Akha, Lahu, and Lisu mentioned, although most of the report is about the Miao. Ecology, opium production, Thai government legislation dealing with opium, with recommendations. Photos.

United States Army


A-che (A-hsi), Ah-chang, Ah-ka (Akka), Ai-ni (Hani), Kutsung, La-hu (Lo-hei), Li-su (Lissou), Nu-jen (loutse or Nutzu), Sa-ni, Wo-ni, and Yi (Lolo). Distribution and miscellaneous notes on customs compiled from published sources. (A more complete gazetteer is available in LeBar et al. 1964.) Map.
United States Operations Mission (USOM)


    Akha, Lahu, and Lisu mentioned. In Thai and English.

Upcraft, W. M.


    Lolo do not use opium. They have three-storied towers. See Cordier 1907: 76.

Urbani, Arialdo


    Christian Lahou near Muang Ngam, Chiang Mai Province, Thailand. Photos.


    Ikho (Akha) man converted to Catholicism two hours before his death in Pa-Kha village, Chiangrai Province, Thailand. Photos.

1974  "Fête de la balancoire chez les Akhas (Ikos)," Feuilles Missionnaires 75: 12-16.

    Akha of Pha Mi, Chiangrai Province, Thailand. Mourning customs. Swing ceremony. The swing is an offering to the spirits for a good harvest, and it
helps put young women in amiable frame of mind. Shaman swings first, then men, then women. Legend has it that this custom was started by a woman whose fields were poor, and she thought the offering would better the harvest. The ceremony lasts three days, but at one time it lasted 33 days (one Akha month). Photos. See Kacha-ananda 1971.

Vacca, Giovanni  

Valtat, Maurice  

Vannicelli, Fr. Luigi, O.F.M.  
1944 *La religione dei Lolo, Contributo allo studio etnologico delle religioni dell'estremo oriente,* Milano, Società Editrice "Vita e Pensiero," Publicazioni dell'Università Cattolica del S. Cuore, n.s. 2, xi, 263 pp. Lolo religion. Based mostly upon French writings of Vial, Liétard, Legendre, and others. Comparisons with Chinese and other peoples of southwestern China. Suffers from attempts to prove parallels with Christianity. Agrees with Müller that the name of a specific tribe (Lolopho) was applied to all Lolo. Savina says there are 2 million Lolo, but there must
be 3 or 4 million in Yunnan alone, and Chatagnon says there are 300,000 to 400,000 in Szechwan. Vial distinguishes between the u and a dialects, and Liéたrd recognizes an o dialect. White Lolo include Na-se, Ko, Kotu, Gni, Asci, A-gie. Lolo writing is similar to the Chinese of the Chou, by which time they are said to have had a feudal state. They believe in an omniscient, omnipotent creator and lord known by different names (pp. 17-19). A Gnipha legend says that Ke-ze created man from earth, but the Spirit of the Earth demanded its return; a compromise was reached whereby it would be returned after one cycle of 60 years. Creation stories, including that of Sun and Moon, original sin and redemption, flood. Flood legends have three parts: God wishes to punish man, siblings are ancestors, incestuous union is approved. Four types of flood legends: moral where only the good brother survives (southern Yunnan and Miao), brothers as ancestors (Gnipha), conflict between two brothers causes flood (Yao), animal warns man of flood (Lolo of Szechwan). Traces of totemism. Personal cult involves sacrifices in spring and thanksgiving; family cult at New Year and 8th moon; village cult at 11th moon, 24th day of 6th moon and harvest. Lolo recognize Sifan, Chinese, Tai, Yao-Man as having descended from the couple who survived the flood. Monogamous, strong conjugal and filial devotion. God created good and bad spirits. The dragon is the opponent of bad spirits, protector of villages and houses. Divination by calendar, coin that oscillates
when right spirit is called, scapulimancy, grains in water, orientation of a dying chicken. Male and female shamans, working through personal spirits, deal with evil spirits. Spirits and spirit ceremony have names derived from Chinese. Death is the leaving of the soul from the body. Accidental death is impure. Seven grains of rice (9 for a man) are placed in the mouth of the deceased. Death customs, dances, songs, mourning. Independent Lolo cremate, but others bury the dead. There is a cult of the dead, with figurines or tombs as localizations. The protoparent of the sacred grove or village pagoda obscures the idea of the Creator God. Four periods in Lolo history: monotheism, spirit beliefs, cult of the dead, combination of all three. Rest day is Saturday. Possible origins. Map. Review: Wolfram Eberhard, 1945, Anthropos, 37: 976-77.

Van Roy, Edward


Lahu villages of nikhom Chiangdao, Chiang Mai Province, Thailand. They are Christians who no longer grow opium, but engage in labor on the nearby tea plantation and sell handicrafts via missionaries.

Akha, Lahu mentioned.

Vaulserre, Comte de


Lolo visited by Mission d'Ollone. See Cordier 1907.

Vial, Paul


Lolo in Yunnan call themselves Pou: in Kouy-tcheou (Kweichow) they are called Miao-tše. They are dominated but not conquered. Description of wrestling matches.

1890a *De la langue et de l'écriture indigène au Yun-nan*, Paris, Ernest Leroux. 23 pp.

Lolo has no meaning. Man are independent Lolo. Includes many dialects. Examples of writing (pp. 16-18); story of the deluge, with translation (pp. 20-23): three brothers and their sister are told by an elder of the impending flood; the oldest brother hides in an iron box, the next in a copper box, and the youngest in a wooden box with his sister; they wind up on a mountain and are saved by "bamboo." See Deveria 1891.


Gni Lolo: Vial lived first at Tien-sên-koân in 1886, and missionized the Lolo of Lou-meïy. Lolo marry by free choice; divorce frequent. Opium smoking unknown. Named after the name-day or some physical peculiarity (pp. 268-70). Literature and poetry (including translations), music, dance, costume (pp. 300-02, 308-10). Photos appear on other pages in these issues as well, especially pp. 222, 224, 258, 259, 270, 281, and 295.


Gni Lolo had 12 original patriarchs, one of whom (Pou) they still worship. They came from Mt. Mouto, led by two chiefs: tou (white) and na (black). Later, there were 18 lords. Creation legend, drought legend, deluge. Midje is a protector spirit sacrificed to on horse or rat day of rat (11th) month. Marriage ceremony. Funerals. Ritual combat when harvests are poor. 25 pages of Lolo script and meanings. Language, literature. Man-tse (lolo) vocabulary from Tong-ho in Sze-ch'uan (29ON) (by Martin).

Dictionnaire Français-Lolo, Dialects Gni, Tribu situee dans les sous-préfectures de Lou nân tchêou, Lou leâng tchêou, Kouâng-si tchêou, Province du Yunnan,

Lolo measures: previously cowrie shells were used as money; a chen of rice is a full measure, but a chen of rent is 8/10th of this; 12-animal cycle for days, months, and years. Grammar. Texts include a genealogy of the ancestors of the Lolo, a dream, why the earth is wrinkled, sacrament of the eucharist, act of repentance. 424 characters of Lolo writing. See Haudricourt 1957-58.


1917

Lolo cultivate wheat, buckwheat, maize. Village of Jedjé has 90 families, 542 inhabitants. Photos.

Vissière, A.
1914

Lolo, Kou-lo, and other names, their pronunciation and characters. Reduplication in ethnic names is similar to that of kin terms. The Louo mentioned by Lepage (1910, Journal Asiatique série 10,15,5: 236) must be Lolo. Lou means "ravish, take prisoner," and is widely used.


Voegelin, Carl F., and Florence M. Voegelin
1965
"Languages of the world: Sino-Tibetan fascicle five,"

Lisu: List of other names by which they are known. At least two dialects. Two-page phonemic summary, based on data of Robert Morse from 1956 to 1958.

Wa-cha-mu-chi, and Wang Hai-min (See also China Reconstructs 1953.)

1959

Yi of Liangshan: Their progress since Liberation. Both authors are secretaries of Liangshan Yi Party Committee, and administrative heads of the zhou.

Walker, Anthony R.

1966-69 Reports of research activities among the La Hu Ni (Red La Hu), Chiang Mai, Tribal Research Centre (mineographed).

Lahu Nyi of Amphoe Phrao. Fourteen reports concerning especially agricultural activities. Some written together with Snit Wongprasert. See Walker 1970b, below.

1969

Lahu Nyi of Amphoe Phrao: Social and political organization, ritual organization.

1970a
Lahu Nyi of Amphoe Phrao: Description of their New Year's ceremonies, including texts and translations.


Lahu Nyi of Amphoe Phrao, Chiang Mai Province, Thailand. Based on field research between 1966 and 1970. This is the best and most complete source of information on any Lahu group, including distribution, population, history, demography, village and household structure, kinship, political organization, law, religion, prophets, ritual, life cycle, land tenure, agricultural cycle (with detailed statistical information on labor and land inputs, yields, etc.), husbandry, hunting, trade, wealth, etc. Maps. Sketches.

1972a "Blessing feasts and ancestor propitiation among the Lahu Nyi (Red Lahu)," Siam Society, Journal 60,1: 345-73.


1973b "From poppies to peaches," Far Eastern Economic Review
Aug. 27: 46-47.

Akha, Lahu, Lisu mentioned. Photo.


Lahu tests of innocence in legal cases include chewing rice grains (if soft and mixed with saliva, innocent; if dry and hard, guilty), drinking water in which a half-burned piece of wood has been dipped (guilty will die), spirit specialist, invoking spirits, faces accused and dribbles ash from the headman's hearth through his fingers and onto the ground (guilty will die). Photo.


Lahu: An historical and ethnographic sketch. Photos, map.


Lahu Nyi of Thailand, text and notes.

Walker, Anthony R., ed.

1975  Farmers in the hills: Ethnographic notes on the upland peoples of North Thailand, Penang, Penerbit Universiti Sains Malaysia for the School of Comparative Social Science. 211 pp.

Akha, Lahu, and Lisu of Thailand. Settlement patterns, village communities, daily life, agricultural festivals, Christian converts, social organization, religion, history, and relations with the Thai government. The following chapters are most pertinent:

"Northern Thailand: Hills and valleys, hillmen and lowlanders" (pp. 1-17); "The Lahu people: An introduction" (pp. 111-26); "Ban Luang: A Lahu Nyi village" (pp. 127-37); "Sheh-kaw shi-nyi: A Lahu Nyi agricultural festival" (pp. 139-48); "The Lahu Na (Black Lahu) Christian community at Huai Tadt: Some notes" (pp. 149-55)—all by A. R. Walker; "The Lisu people; An introduc-

Wanat Bhrusasri: see Bhrusasri, Wanat.

Wang, Chi (or Ji)

1951
"The Yis may ride in their towns again," People's China 4,11: 28-29.
Yi of Choakioh may now ride horses in town and go about in groups, previously forbidden. Photo.

Wang, Hai-min (See also Wa-cha-mu-chi and Wang Hai-min.)

1959
Yi of Liangshan autonomous zhou use an average of 10,000 catties of manure per mou. National calamities this year kept the harvest at only 25% above last year's.

Wang, Jie-chīng

1937
"Yún-nán zàng shàn liáng zú zhì fēn bù jí chí fēng hùa (The distribution of Tibetan and Shan tribes in Yunnan and their morals)," Wén-huà jiàn-she (Cultural Reconstruction) 3,9.
Lolo mentioned.

Wang, Leh (or Le)

1959
"Cultural growth of minority peoples," Peking Review
Wang, Mary T.
1946
Yi character means "a man with a big bow."
Castes. Village is important unit. New Year and Torch festivals. Prefer father sister's daughter marriage. Cremation three days after death. Memorial service is accompanied by horse racing and bridge building. Ancestor worship stops at great-grandfather.

Wang, Shu-tang
1955

Wang, Tien
1956
More than 17,000 cadres of minorities were fostered in past few years. Among the Yi and Hani, 0.2% to 0.3% are cadres, among the Lisu, less than 0.1%.

Wang, Wei-xun (or Wei-hsun)
1959
Yi have ended slavery. 1,400 agricultural cooperatives with 100,000 households (85% of the population) are
proceeding with commune program. A bumper grain harvest of 815 catties per capita in 1958. There are now 4,700 factories and mines, employing 17,000 workers.

Wang, Wen-chao
1894 Yun-nan tong zhi (Record of an inspection-tour in Yunnan).

See Hsu Itang 1932.

Ward, Francis Kingdon (also Francis Kingdon-Ward)

Lissu are related the Black Lutzu. Map, photos.


Lissu live on both sides of the Mekong from 27°10' to 28°N. In summer they go to Li-ti-p'ing to tend flocks; collect honey, poison, and wood; and rob travelers. Peas are sometimes planted to camouflage opium poppy fields. Lissu women wear a headdress which looks like a sun bonnet covered with cowries. Mixed P'etzu-Lissu villages. 200 revolutionaries, including Lissu and Minchia, take La-chi-mi (pp. 215 17). Garrison at Bahang keeps Lissu in check.

Lutzu have moved down Salween as far as Bahang. Dress, traps, village locations. K'ang-p'u chief rules 15,000 families, including Lissu, Minchia, Moso, and Chinese; these Lissu are dwarfish and negritoid (pp. 194-95).

Lu-k'ou are of Shan and Lissu origin, but speak and dress like Chinese (p. 230).
Ch'utzu is a tribe between the Salween and Nmai kha at 28°N.

1918

Lissu have moved west from the Salween Valley.

1920

Map, photos.

1921

Altitude reflects relative power: the Lissu, who are settled at the highest altitudes, are claimed to be the weakest. Map, photos.

1923a

Map, photos.

1923b
The mystery rivers of Tibet, London, Seeley, Service 316 pp.

Lisu: Kingdon-Ward was a better botanist than he was an ethnologist, but he traveled widely through the Lisu area. Most of what he observed is summarized on pages 201-12 of this book, although he sometimes contradicts himself elsewhere. He writes about dress, housing, crops, graves, and possible origins (which appear linguistically and physically to be from north or east, although the houses, household goods, and traditions of elephants suggest a southern or western origin). He claims that the Lisu are moving northward and westward.

1924
From China to Hkamti Long, London, Edward Arnold.
Lisu are the "most picturesque people on the North-East Frontier." They were driven by the Moso from the east. He erroneously classifies them as Siamese Chinese. Map, photos.

1949


Lisu mentioned. Superb photos.

1956

_Return to the Irrawaddy_, London, Andrew Melrose.

224 pp.

Lisu pan for gold in northern Burma, and dig for medicinal plants (Fritillaria sp.) near the sources of the Irrawaddy (pp. 52, 214, 47). A Lisu family may own a Chinese coffin tree (Taiwania cryptomerioides) (p. 155). Photographs of Lisu crossbowmen (frontispiece, p. 32), girl (p. 61), and grave (p. 33).

Webb, C. Morgan

1912

_Census of India 1911,11,1_ (Burma, Report).

Lishaw kinship terms (Appendixes xlvii-xlxi, lxii), Lisaw (lxiii), Muhso (lxiii).

Weed, A. C.

1969

_Field notes and recommendations, Border Patrol Center Survey, Area V_, Bangkok, United States Operations Mission Public Safety Division. 9 pp.

Lahu, Lisu: Thai Border Patrol Police should make use of available supplies, engage in soap-making projects, civic action, make use of veterinarians and medics, and place less reliance on air support.

Wehrli, Hans J.

1904

"Beitrag zur Ethnologie der Chingpaw (Kachin) von"

Lisu, Lishaw, Lahu: Various classifications.

Map.

Wén, Bīn
1924 "Mán zi (Barbarians)," Zhōng-guó chīng-nián (Chinese Youth) 41.

Lolo mentioned.

Wén, Chǎo
1936 "Hàn zú tóng bāo dì du xīng lǔo-ló yīng yǒu de tài du (The attitude which the Han ought to have with regards to the renaissance of the Lolo)" Xīn yì zǔ (New Yi Tribe) 1,1.

Wén, Jiāng

Lolo mentioned.

Wen, Xue-nong (or Hsueh-nung)

Yi. Author is member of the Hungho Hani and Yi autonomous zhou Revolutionary Committee.

Wén, Yōu
1936a "Zài lùn lōo-lō wén shù zì (A further discussion of Lolo numerals)," Tiēn-jīng dà gōng bāo, tū shū fù (Tientsin News, Illustrated Supplement) 115.
"Dú cùan wén cóng kē - jīān lùn ló wén zhī qǐ yuán (A study of the collection of Ts'uan characters - as well as a discourse on the origins of the Lolo language)," Tīen-jīng dà gōng báo, tū shū fù (Tientsin News, Illustrated Supplement) 150-51.

Lolo (or Ts'uan) writing. See Ding 1935 and 1936.

"Yǔn-nán sì zhòng ló wén de chū bù bǐ jiào (A comparison of the four varieties of the Lolo script in Yunnan)," Studia Serica (Húa xī xíe hé dà xuè zhōng guó wén hùa yán jiū suǒ) 1,2: 119-54.

In Chinese, with English summary.

"Lǔo-ló yì yú kǎo (On Lolo i yu - Lolo-Chinese vocabularies)," Studia Serica (Húa xī xíe hé dà xíe zhōng guó wén hùa yán jiū suǒ) 1,1: 77-97.

In Chinese, with English summary.


Lolo characters from Liang-shan, Lu-nan, and Ta-ting. They have a common origin, originally ideograms (not phonograms, as Terrien de Lacouperie assumed). Each character has its own particular composition, though they are now always confused with each other.
In Chinese, with English abstract.

1948

In Chinese, with English summary.

1950
"Linguistic affinities between Hsi-hsia and Lolo," Studia Serica 9,2: 105-06.

Lolo: Laufer (in T'oung Pao, 1933) pointed out the close connection between Hsi-hsia, Lolo, and Moso. Wolfenden (in Royal Asiatic Society, Journal, 1931 and 1934, and T'oung Pao, 1936) proposed that Jyarung was a surviving relative of Hsi-hsia. Wang (in Shishiah Studies, 1933) points out the connection with Ch'iang and Minchia. Hsi-hsia is close to Lolo in its labial initials (p-b-v), and it is a tonal language (like Lolo and Moso, but not Ch'iang and Jyarung), because it was written with small circles in the four corners (a Chinese method of distinguishing tones).

Wēn, Yòu, and Yáng, Hàn-kūang

1942
"Wū-mán tōng zhì jīe jì de nèi hūn jī chǐ mè lùo (The intermarriage and decline of the ruling class of Wu-man)," Bīān-zhèng gōng-lùn (Border Political Commentary) 2,11-12.

Lolo.

Whitaker, Donald P., with Helen Barth, Sylvan Berman, Judith Hermann, John MacDonald, Kenneth Martindale, and Rinn-Sup Shinn

1972
Area handbook for Laos, DA Pamphlet 550-68, Washington D.C., Foreign Area Studies Program, American University and Department of the Army. (1967 edition was prepared
by T. D. Roberts, Mary Carroll, Irving Kaplan, Jan Matthews, David McMorris, and Charles Townsend.)
337 pp.

Akha, Lahu mentioned.

Whitaker, Donald P., and Rinn-Sup Shinn, with Helen Barth, Judith Hermann, John MacDonald, Kenneth Martindale, and John Weaver

1972
Area handbook for the People's Republic of China, DA Pam 550-60, Washington, D.C., Foreign Area Studies, American University, and Department of the Army. (1967 edition was by Frederic Chaffee, with George Aurell, Helen Barth, John Dombrowski, Neda Walpole, and John Weaver.) 729 pp.

Achang, Lahu, Lisu, Nasi, Nu, Tulung, and Yi mentioned (pp. 109-11).

White, Peter T.

1967
"Hopes and fears in booming Thailand," National Geographic 132,1: 76-125.

Akha, Lahu, and Lisu mentioned. Photos of Lahu and Lisu (by Dean Conger).

White, Peter T., and W. E. Garrett

1961

Akha: Photos.

Mousseudam and Mousseudeng (Black and Red Lahu) mentioned.

Wiens, Herold Jacob

1954
China's march towards the tropics, Hamden, Conn., Shoe String Press. (Reprinted 1967, Han Chinese expansion in South China, Hamden, Shoe String Press.)
Lolo An clan was in Ta-ting area as early as the Three Kingdoms in the third to fourth centuries (p. 87). Their origin was in the north; the western Chiang moved south and were renamed Lolo (pp. 93-96, 79). 1628 revolt against T'ien-ch'i (pp. 220-21). Description based on Lin 1947 (pp. 287-93, 280).


Yi have lived in southwestern China for 2,500 years. Their hair horns date from at least the Later Chou (951-960). Eickstedt says that their legends, economy, language, and customs indicate an origin in the northeastern Tibetan plateau (eastern Chinghai). They comprise 40 subtribes in Yunnan alone: Na-khi, Lisu, Nu, Tu-lung, Ching-po, La-hu, A-ch'ang, Pai (once thought by Wiens to be Tai, but grouped with Yi by Bruk), Han-yi, and T'u-chia of northwestern Hunan. In the 1953 census, the T'u-chia numbered 90,000, but later Fang Jen found that they numbered 300,000, and Bruk gives a figure of 549,000; they are highly acculturated. Summary of Winnington 1959. 1953 census figures by provinces. Map.


"Khon phaw Liisaw (The Lisu people)," Wiin-tham 17,803: 2-6, 18, 27-28.

In Thai.

1973
"Jiam Ikho (Visit to the Akha)," Wiin-tham 17,819: 4-5, 23-24.

In Thai.

Wilcox, Ruth Turner
1965
Folk and festival costumes of the world, New York, Charles Scribner's Sons. Not paginated.

Lessu woman's dress (plate 91).

Wilson, Dick
1971
xx, 331 pp.


Winnington, Alan
1959
The slaves of the cool mountains, The ancient social conditions and changes now in progress on the remote South-Western borders of China, London, Lawrence and Wishart 223 pp.

Yi: Based on residence in the Liangshan area as government adviser, 1957-58. Norsu raids took place as late as 1949. In the 1920s, a Chinese landlord officer of Yung Shen led 400 men on a raid of the Norsu: burning, killing, stealing cattle and horses. Shortly after, 1,000 Norsu struck back, taking 1,000 cattle and 300 slaves (p. 17). Home Guard and defensive village wall to prevent former slave-owners from staging a comeback. Slaves included former Han, Nashi, Lisu,
Hsifan, Chungchia, Mosu, Tibetans (pp. 23-27). Dress (p. 25). Ninglang has county government building, bank, hospital, state store selling large variety of goods, and producer cooperative (p. 28). Norsu of the area say that 30 generations ago they had a common ancestor named Lapudior, who had four sons: Buyu, Lomhn, Zeku, Wadja; the latter took a wife of doubtful antecedents, so that the latter clan was split with a bastard group, Loho, whom the other clans refused to marry. The five clans are further divided into 500 families. Norsu (Black Bones) have dialect differences with Pu Nor (White Black), who are bondsmen with feudal obligations to their lords (pp. 29-31). Caste and class (wealth?) differences do not necessarily coincide. 47% of the population were slaves: house slaves (those "at the lower end of the fireplace") were inherited by nobles' sons (who took the male slaves) and daughters (who took the females); when nobles married, their slaves were paired off (therefore slaves sometimes married within their clan), and they became separate slaves ("people sleeping on the side"). Slaves could also possess slaves. They could buy their freedom, and some ran away to enemy lords. Non-Norsu were kidnapped and made slaves, while bondsmen could be abducted and gambled into slavery (pp. 31-34). Nobles were endogamous, with clan exogamy; parallel-cousin marriage was forbidden, and cross-cousin marriage prescribed. Women held high positions; a threat of suicide by a woman (which would lead to clan feuds) was effective in get-
ting her way. Bride-price consisted of a race horse, 10 silver ingots, 10 horses or cattle, 100 sheep, gifts to the middlemen and managers of the wedding, 3 silver ingots to each family of commoners accompanying the bride, an estimated total of 2,670 yuan (400 English pounds), plus presents each time the wife visited the husband until the birth of the first child. Wife lived with her parents until the birth of the first child, during which time she engaged in love affairs with her cousins. Monogamy, except when the wife is childless. Close relations with husband's younger brother, but avoidance of elder (although in levirate, a widow may marry either, and even the dead husband's father). In 1948, Buyu Wani, leader of the largest clan (and now head of the county and member of the National People's Congress), was contacted by a Communist named Hu Tan. Hu Tan convinced him that the Kuomintang should be prevented from using Liangshan as refuge. The Norsu cut up the Kuomintang troops, including 1,000 at Yung Sheng. Hu Tan also warned Buyu Wani of missionaries such as "Pastor An," who had taught some Lisu how to write, and that now there were disputes between Lisu converts and non-Christians. At the time of Liberation, only the wealthy nobles were certain of food year-round, no one could read, and the "piled-up sufferings of their slaves and commoners ended in drunken feasts, opium orgies and buried silver ingots" (p. 58). At first, the Communists made friends and stressed unity; they brought relief supplies; there were problems with runaway
slaves who sought refuge with Han work teams. Rumors of a possible mass massacre of slaves caused more runaways; nobles also feared land reform and the indignities of "speak bitterness" meetings. An estimate of the Norsu population revealed: nobles with 10 or more slaves constituted 2.5% of the population, nobles with less than 10 slaves 2.5%, commoners with 10 or more slaves 3%, commoners with 1 to 9 slaves 25%, commoners without slaves 20%, separate slaves 33%, house slaves 14%. Slaves had no incentive to produce more, since everything went to the nobles. Nobles had no incentive, since they had enough. In 1956, peaceful reforms were carried out from above: slavery was abolished, but the nobles retained their houses, personal property, gardens, 2 acres of farmland, prestige and salaries as leaders and members of local committees; land divided, feudal privileges and usurious debts were canceled. All were classified either as "slave owners" (who owned 10 or more slaves, 10 or more acres, and derived over 70% of their income from the labor of others) or "working people." Five steps in abolition: elect District Reform Committee, investigate individual conditions of slaves, classify into categories, form a District Labor Committee, distribute land. Some slave owners sabotaged the plan by slaughtering their own cattle, but later the Reform Committee could force the sale of cattle. Documents pertaining to reform (pp. 88-96). A greater problem than dealing with former slave owners was getting house slaves to be self-dependent.
Slave households were urged to cooperate in groups of 10 or more.

Lahu headman of a Wa group fought Kuomintang (p. 128). Progress among the Wa and Jingpaw. Changes were not imposed upon the minorities, but they were urged to discuss possible reforms. Three methods of transition to socialism: reform by open class struggle; reform by peaceful negotiation, as among the Norsu (both these methods have an intervening stage of private land ownership); direct transition from communal work to cooperative collective, as among the Wa and Jingpaw (where class differences were unclear).

Wissmann, Hermann von


Aka, Buli Aka, Lohei, Lolo, and Yolo mentioned. Elevation cross-sections, showing habitats of different ethnic groups. Maps.


Wongprasert, Sanit (See also Walker 1966-69.)


Lahu Nyi of Phrao district, Thailand. Photos.

Wood, William Alfred Roe


Akha, Lahu, and Lisu mentioned (pp. 151-52).
Photos (mostly by Gordon Young).

Woods, James L.
List of names.

Woodthorpe, R.G.
Muhsos located west of Keng Tung and in northern Siam. Include 16 tribes. New Year festival. Drawing of Muhsso weaving.
Kaw located east of Keng Tung and Keng Cheng.

Wú, Shān-chóu
1922 "Si chūn é bān yí rén xian zhòng zhī dìáo chá (A survey of the condition of the Yi people in the E or O-pien border areas of Szechuan)," *Di-xué zá-zhì* (Geographical Magazine) 13,2.
1935 "Si-chūn jìng nei zhī ló-lo (The Lolo within the territory of Szechuan)," *Chūn biān ji-kan* (Szechuan Border Quarterly) 1,1.
See Zhōng-guo yín-háng diào chá zǔ, chūng chìng 1935.

Wu, Wen-tsao (Pinyin: Wu, Wen-zao)
Lisu number fewer than 200,000 (p. 10).

Wyss, Peter
1969 "Thai orthography for Akha, Part 2," in Peter Hinton,
Xia, Ting-yu
1928 "Luó-lo shù lüè (A brief account of the Lolo)," Zhōng-shān dà-xué yǔ yán lì shì yán jiu suǒ zhōu-kān (Sun Yat-sen University Language and History Research Institute) 3, 35-36.

Xin, Wen: see Hsin, Wen.
Xīn-huà News Agency: see New China News Agency.
Xú, Yì-táng: see Hsu, Itang.

Yang, Bin-zhuàn, and Wang, Ji-shen
"Lisu "cultivate by sword and plant by fire" (slash and burn). They love wine.

Yang, Ch'ēng-chih (also Young, Ching-chi or Ching-che) (Pinyin: Yang Chéng-zhi)
1929 "Yùn-nán lúo-lò diào chá jìn xìn (Recent report on the Yunnan Lolo)," Min-sú (Minority Customs) 57-59.
1930a "Lolo shuō lüè (Introduction to the Lolo)," Ling-nán Xué-bào (Lingnan Bulletin) 1,3.
1930b "Lólo wén de qí yuán jí qí nèi yòng yì bān (The origin and general content of the Lolo language)," Lì shǐ yù yán yán jiu suǒ, Zhōng yáng yán jiu yuān (Bulletin of the Institute of History and Philology, Academia Sinica) 11.
1931a "Yùn-nán lólo zú wǔ shì jí qí jǐng diàn (Yunnan Lolo shamans and their script)," Zhōng-shān dà-xué wén-shì xué yán jiu suǒ jí (Sun Yat-Sen University, Cultural and Historical Research Institute)1,1.

-301-
1931b "Yún-nán lólo de wén zì (The written language of the
Yunnan Lolo)," Xin-yà Xi-yà (New Asia) 2,2.

1931c "Yun-nan lolo jing ba (Yunnan Lolo sutras)," Xin-yà
Xi-yà (New Asia) 2,1.

1932 "Cong xī nán mín zú shuo dao dù lì lolo (Comments on
the southwestern minorities including the independent
Lolo)," Xin-yà Xi-yà (New Asia) 4,3.

1933 "Lólo tài shang chīng jìng xiào zài jìng dui yì (A
Lolo transliteration of T'ai-Shang-Ch'ing-Ching-Hsiao-
Tsai-Ching)," Lì shì yǔ yán yán jìu suǒ, Zhōng yāng
yán jìu yuàn (Bulletin of the Institute of History and
Philology, Academia Sinica) 4,2: 175-98.

Lolo sutra on tranquility and evading calamity,
in Lolo, and Chinese translation.

1934a "La langue, l'écriture et les manuscrits lolos,"
London, Premier Congres des Sciences Anthropologiques
et Ethnologiques: 313-16.

1934b "Zhōng guó zì nán mín zú zhōng de lólo zú (The Lolo
among the southwestern minorities of China)," Di-xué
zá-žī (Geographical Magazine) 22,1.

1934c "Wǒ dùi yǔ yún-nán lólo zú yán jìu de jì hua (My plan
for research on the Yunnan Lolo)," Yu-gòng 1,4.

1935 L'Écriture et les manuscrits lolos, Thèse, Université
de Paris, Genève (Publications de la Bibliothèque
Sino-Internationale 4).

Lolo divided into Ts'ouan white or west (Pei-Man)
and black or east (Wou-man) in sixth century. The name
"Lolo" first appears in the Yuan Annals. In the History
of the T'ang dynasty, it is mentioned that the Wou-man,
including the Man Lou-lou, entered into marriage relations with the Nan-tchao. During the Three Kingdoms (221-264), General Tchou Ko-leang made one of his followers King of the Lo-tien (kingdom of the Lolo). Names by which the Lolo are referred to in Chinese documents and histories. Meanings of various names. Five legends regarding the origin of Lolo writing. The P'i-Mo is a specialist in sacred written formulas, not to be confused with a magician with curative powers, Cho-Ngi-Ngi or Hsi-Ma (d'Ollone confuses these). The former is hereditary, while the magician is inspired. Nan-Tchao-Yé-Che mentions 1,100 characters in Ts'ouan-tseu. The oldest Lolo writing was found on two funerary stele at Kin-Tsingfou (405 A.D.) and Lou-Leang-Tcheou (458 A.D.). Other stele. Difficulties of translation due to, among other things, the secret nature of the books, which sorcerers recite without full understanding. Texts in Lolo, phonetic transcription, Chinese and French translations. D'Ollone's classification of manuscripts into 23 categories.

1936a
"Hypothese sur les origins des Lolos," Zhōng-shān dà-xué wēn kè yán jiū suǒ shì xué zhān (Sun Yat-sen University, Arts Research Institute Special Publication) 1,2.

1936b
"Remarques inédites sur la civilisation Lolo," Anthropos 31: 672-78.

Lolo first mentioned in Se-Ma Ts'ien's "Biographie des étrangers du sud-ouest." Yang claims to have three manuscripts even older than d'Ollone's, written by a
Lolo sorcerer in 1566-69. Lolo are not descended from the "Ts'ouan." The stele of Tche-Tcheng (971), the most ancient Lolo inscription, does not mention the Ts'ouan.

1936c  "Sommaire de la grammaire lolo," Zhōng-shān dà-xué wên kē yán jiǔ suǒ yū yàn wèn xué zhuan (Sun Yat-sen University, Arts Research Institute, Special Linguistics Publication) 1,1.

Yang, Cang
      Yi number 75,000 of the xian's 110,000 inhabitants.

Yang, Gladys, translator
      See 1955b, below.

      Shani are a Lolo people in Kueishan district, Lunan county, Yunnan. This narrative poem of 4,000 lines is about Ashma and her brother, Ahay. Ashma is kidnapped by a wicked rich man, and eventually she is changed into an echo. Previously published in Chinese in Southwest Literature and People's Literature. See Huang, Yang, and Liu, eds., 1954.

Yang, Han-kuang: see Wen, Yu, and Yang, Han-kuang.

Yang, Te-fan
1955  "Rehabilitation of the Nu Kiang Lisu nationality autonomous area," Guāng-míng rì-bào, May 31. (English
Lisu (the English translation gives the ethnic group as Lolo, apparently an error) make up 75% of the 110,000 inhabitants of the Nukiang area, which includes four xian: Kungshan, Fuking, Pikiang, and Lushui. They grow maize, rice, wheat, buckwheat, kaoliang, millet, olives, potatoes, soya beans, broadbeans, cotton, varnish, bitter bark (huanglien), and China root, and they collect bear's gall and musk, and hides. Kanpeng village of Pikiang paid 11 different taxes in 1948, amounting to 3 picul of maize per household; in 1953, 8 of the 24 households paid no tax, and the others paid 5 or 6 sheng of grain. State aid. Early spring planting was begun in 1951, production work teams in 1953. Improvements in agriculture, marketing, medical and educational facilities, and transport have resulted in a higher standard of living. Song gives thanks to Chairman Mao and the Communist Party.

Yang, Zheng-shi (or Shr-dwo or Cheng-shr)

1963a


Lahu make up 42% of the 220,000 inhabitants west of Lan Tsang River in Yu Mai region of southern Lu Shan. "La-gu" means "hunt the tiger, divide and eat." One hundred years ago, Meng Lang Ba, capital of the autonomous county, flourished like a pearl, but under oppression the pearl lost its luster, and rebellions flared. In 1950, the People's Liberation Army found
only five families left. In 1953, a hospital was established, malaria controlled, and tea cultivation encouraged. Today, there are 10,000 inhabitants. "Reed pipe music filled the air of Meng Lang Ba," Mi̇nzú Huábào (Nationalities Pictorial) 3: 18.

Lahu: Meng Lang Ba, capital of Lan Tsang Lahu autonomous zhou, had only ten households, and was known as an "area of pestilence." Now, it is a city of 10,000, with a hospital, stores, and factories. On market days, five local trading centers set up stalls where Lahu youths buy books and reed pipes. Photographs of paddies, high school students, and youths buying reed pipes.

Yang, Zhi-yōng: see Huáng, Tīe, Yang Zhi-yōng, and Liú Yī, eds.

Yaoshan Commune Party Committee


Yi are included in the commune, which is in Hokou Yao autonomous xian, Yunnan. 80% of the inhabitants are Yao, the rest include Yi, Miao, Chuang, and Han.

Yī, Fēi

1935 "Dīan xī shēn shān zhōng de luo-lō po (The Lolo within the mountainous regions of western Yunnan)," Shēng báo yùe-kān (Shin Pao Monthly) 4, 10.
Lisu women are fond of the Chinese character for "land" on their dresses; they also wear kerchiefs with flower designs.

You, Guo-en
1942
"Discussions on the torch festival," Xi-nan bian-jiang wen-ti yan-jiu bao-gao (Study-report on problems of the southwest border) (Hua-chung College) 1: 2-9.


You, Jing-yuan
n.d.
Wei-xi jian wen lu (Wei-hsi diary), n.p.

Lisu use almost all their grain to make wine. Their clothes are made of black cotton or hemp; the men wear straw hair nets, and copper belts on their foreheads. Bear trap, monkey trap, tiger trap (using goat as bait). Hunting.

Young, Ching-chi: see Yang, Ch'eng-chih.

Young, E. C.
1907
"A journey from Yun-nan to Assam," Geographical
Lissu (or Liso) sell herbs to the Chinese.

Photos.

Young, Gordon: see Young, Oliver Gordon.

Young, Harold Mason

n.d. To the mountain tops, A sojourn among the Lahu of Asia, Ms. (A copy is located in the Library of Congress.) 250 pp.

Lahu legend says that they came from Peking and Nanking to Central China, and by 1830 to the southwest. Mong Myen is said to have been taken by the Chinese when they tricked Lahu women into exchanging staghorn triggers of their bows for Jew's harps. Quarrel with Karen over sharing of meat spurred southern migration. God had given Lahu writing on a rice cake, but it was eaten; and had given them a sacred seal, but this was given to the Shans as a fine for touching a Shan girl. Lahu subgroups include Na, Shi, Na Mwe, Ku Lao, Kai Shin, and A Do A Ga. Distribution. Their villages are located above 3,000 feet, with a hill or ridge above the village, and a rising hill above that ("the pillow and the foot-rest" of the village, ensuring prosperity and security). The Kai Shin and many Na build their houses on the ground, but others build them on posts. A village usually has a chief (Kha Sheh), second chief (Hka Leh), and a caller (Pu Lan).

Dress. Names. Bride service lasts at least three years. Agriculture, livestock, blacksmiths, and silversmiths. Courting and marriage, love charms, translation of the "song of the Lahu love-meet" (pp. 96-123).

Animism, theism. Shamans usually male. Lahu used to have temples (fu) with priests; three remain in Yunnan (Nam Wai, Hka Lang, Mong Hka). Now, each village has an altar in a hut in a spirit grove; offerings and prayers are made there during the full and end of each moon by the chief, any shaman or dreamer (Paw Hku).

Famous religious leaders include A Sha of Mong Hka (died 1895) and Pu Kyan Long (a Wa who opposed the Chinese). Three of the latter's disciples met William Marcus Young in Kengtung in 1905, and were convinced that Christianity was what Pu Kyan had prophesied. He died shortly after learning of this. Songs of the bards show similarities with Christianity. Dreamers are mid-way between old-time religious leaders and today's witch-doctors. They are responsible for a diversity of sects; they build templelike bamboo structures, miniature sand pagodas, engage in gay dancing. Some teach that devotion alone will fill the granaries (thus causing poverty). Leather extractors (She Pa) extract leather and other foreign objects that evil spirits place in humans to cause disease.

auspicious days. Sickness, herb doctors. Holy days. Games. Folk stories: "The flying rocks," "The lost bride," "The dog and the pig," "The simpleton and the bear," "The frog child," "The ghost and the goiter," etc. (pp. 180-210). Hunting, fishing, traps, hunting stories (pp. 231-45). Changes include more contact with state administration and other ethnic groups, military service, missions, and schools. This may lead to a split between the educated Lahu, who will merge with non-Lahu, and others, who will remain Lahu.

Young was a missionary who spoke fluent Lahu. This manuscript has excellent information on religion, folklore and hunting, but in other areas suffers from an attempt to generalize for all Lahu.

Young, Harold Nelson

1962 Translation of leaflet symbols (Musers tribe), Bangkok, United States Operations Mission. 4 pp.

Muser (Lahu) interpretations of symbols used in propaganda.

Young, Oliver Gordon


Akha, Lahu, Lisu cultural summaries. Young, the son of a missionary, grew up among the Lahu, about whom he is a recognized expert. His information on the Akha and Lisu suffers a bit because of this "Lahu bias." Among the errors in his survey of the Lisu: his population estimates are much too high; "maw-hpi" is Thai,
not Lisu; defense is no longer a consideration in choosing village sites nowadays (in fact, water supply makes most of them very vulnerable); the power of the headman varies greatly from village to village; the ritual center is not mentioned. Map, photos.


Mussuh Daeng (Lahu Nyi) hunters are ranked according to performance of 10 kills (elephant, saladang, tiger, leopard, bear, wild boar, etc.). Religious leaders (Paw Khu) may promulgate doctrinal changes as a result of their dreams or imagination. Map, photos.


Akha, Lahu, Lisu mentioned, especially in connection with hunting in Thailand. Photos.

Young, Vincent, translator


Yu, De-jun: see Chang Lung-ch'ing, Shi Huai-ren, and Yu De-jun.

Yu, Ying-shih (Pinyin: You, Ying-shi)

1967 Trade and expansion in Han China, Berkeley and Los Angeles, University of California Press. 251 pp.

Southwest barbarians (pp. 111-17). Trade tied to tributary system.

Yuán, Jia-hua (or Chia-hua or Chih-hua)

A-si are a people of Lu-nan district, Yunnan, perhaps the same as Liétard's Ahi Lolo. See 1953, below, and Guang 1954.

1947  "Er-shan Wō-ni Yū Chu-tan (Preliminary investigation of the Woni language of Erh-shan)," Tientsin, Publication of the Frontier Peoples' Culture Department, Literary and Scientific Institute, Nan-k'ai State University, vol. 4.

1948  "Wō-ni yù yín xi (Woni pronunciation system)," Xué-yūan (Source of Knowledge) 11,12.


A-si Yi. See 1946, above, and Guang 1954.

Yule, Sir Henry


Lissu or Lisau are wild hill-robbers and great musk hunters (2: 60-64, 90). Lolo are equated with Polo's Coloman or Toloman; quotes from Richthofen, Baber, Hosie, Vial, Anderson, and Owen (2: 60-64,
Henri Cordier notes that we can only assume that the Coloman are mountain peoples of Yunnan. Sketches.


"Over 40,000 minority nationals recruited into Chinese Communist Party membership in Yunnan province," Sep. 21.

Yi have 20,351 Party members (1.26% of their population), Hani 3,163 (0.7%), Nasi 1,981 (1.4%), Lisu and Lahu not listed.


Yi, Lisu, Nahsi, Mosuo, and eight other nationalities live in Ninglang xian.


Lolo have Caucasian element. Thorel of the Garnier mission claimed that there were Gypsies among Lolo. Leclère (in *La Géographie* (1900): 276) says Lolo are Mongols from Kou-Kou-Nor.

"Photographies de femmes Lolo, Miao-tsé et de natives de la ville de Yunnan, Collection de chaussures du

Lolo resemble Tibetans. Photographs (by Beauvais).


Lolo is most ancient population of southwestern China. Some seem Chinese, others resemble peoples of Tibet-Assam-Burma, but none seem Mongol.


Lolo photographs (by François). Extracts from Chinese works by Beauvais.


Lolo have Caucasian element, but with Chinese intermixture. Beauvais' translation of "Atlas des tributaires de la dynastie imperiale actuelle."

Zēng, Zhāo-lún (or Tseng, Chao-lun)


Yi seen in market in Lichiang, also drinking on streets. Ninglang has problems administering the Yi, and suppressing opium cultivation among them.
Estimates of Yi population range from 100,000 to 2 million in the Liang Shan area. Chinese expeditions into the area include the West China Science College expedition in 1934, a team from the Central Military Academy in Chengtu in 1935, an expedition of the Military Affairs Commission in 1936, the Szechwan-Sikang Scientific Research Group, including Ma Chang-shou, in 1939, a group from the Szechwan Education Department, including Hsu I-tang, in 1940, and the writer's Szechwan-Sikang Scientific Research Group of the Southwestern Amalgamated Universities in the summer of 1941. The Han call them Lo Yi, the Republican government has decreed that they should be called "border people," but they call themselves Nosu. They claim that the gods gave birth to three humans: the eldest was Yi, the next Tibetan, and the youngest Han. The youngest was most loved, and he was given the plains, the next was given the hills, the Yi was left with the poor lands of the high mountains. The Yi of Yunnan have been sinicized to a great degree, where the division between Black and White Yi is not as strict. The Black Yi of Liang Shan call themselves "Shi po," and the White Yi call themselves "Wa tse." It is not true that the White Yi are former Han who were kidnapped and enslaved. The least sinicized Yi are in the Ning and Da Liang Shan areas. This area is divided into branches, which in turn are subdivided. They identify themselves as members of such-and-such a clan.
Zhang, Cui (or Chang, Ts'ui)
1964 "Zài Nù shān Nù shuǐ zhī jiān (Between the Nu Mountains and the Nu River)," Mínzu Tuānjīe nos. 11-12: 22-25.

Zhang, Guang-nian (or Chang, Kuang-nien)

Zhāng, Lián-máo
1929 "Yǔn-nán zhāo tōng xiàn zhī yì bìe (A glimpse of chao-tung county of Yunnan)," Zhōng-shān da-xué yǔ yán lì shì yán jiù suǒ zhōu-kān (Sun Yat-sen University, Language and History Research Institute, Weekly) 76.
Lolo mentioned.

Zhang, Xu (or Chang, Hsu)
1958 "The Lisu of Nukiang leap over several centuries," Guang-míng rì-bào (Peking), Nov. 19.
Lisu: Changes since 1950 include increases in grain yields due to increased irrigation, use of manure, agricultural cooperatives, changes in old class and clan concepts, new factories, schools, and mines. Zhang was vice-secretary of the Communist Party Nukiang Frontier Working Committee.

Zhāo, Huā-ēng
1928 "Dīān shēng xī nán de yì zu (The Yi tribes of southwestern Yunnan)," Zhōng-shān da-xué yǔ yán lì shì yán jiù suǒ zhōu-kān (Sun Yat-sen University Language and History Research Institute Weekly) 3, 35-36.

Lahu and Hani: A third of the youths were girls.


1953 census figures.

Zhōng-guó yín-háng diao chá zuǒ, Chǔng chīng (Bank of China Investigation Group, Chungking)

1935 "Mā bīān yí-rén diao chá (An investigation of the Yi people of the Ma border area)," Chūān biān jì-kān (Szechuan Border Quarterly) 1, 3.

See Wu 1935.

Zhōng-guó zuō jia xie huì (Chūng-kū tso chia hsieh huì)

1962 Kūn míng fen huì Yǔn-nán gō zuǐ min jīn gu shì xuǎn (Anthology of the folklore of the diverse peoples of Yunnan), Peking.

Lisu stories: three, including one from Zui et al. 1959.

Zhūāng, Xue-bèn (Chuang, Hsueh-pen)

1941 Si-gāng yī-zú diao-chá bào-gào (Sīkāng i-tsū tiao-ch'ā pào-kào (Ethnological report on the Lolo of Sikang), n.p., Provincial Government of Sikang.

1942 "Lo-lo wen zì de yán jiū (A study of the written language of the Lolo)," Shuo-wēn yuē (Shuowen Monthly) 32.
Zui, Lin, et al.

1959  

Li-su yu yu-fa gang-yao (Outline of Lisu grammar), Peking, Academy of Sciences.

Lisu dialect of Yunnan: phonology, morphology, and texts. Describes a recently-devised native writing system.
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