

Index

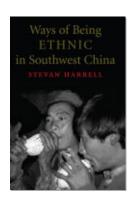
Published by

Harrell, Stevan.

Ways of Being Ethnic in Southwest China.

University of Washington Press, 2012.

Project MUSE. https://muse.jhu.edu/book/19896.



→ For additional information about this book https://muse.jhu.edu/book/19896

Index

Abu. See Nasu Bamo sisters, 6-7 Acculturation, 263-73, 320 Barbarians, 84, 175-76 Affirmative action, 75, 299-301, 309 Bimo, 96, 97-98, 165, 182; as traditional intel-Anti-Rightist Campaign, 50-51, 88-89, 139 lectuals, 181 Assimilation, 21 Brother nationalities (xiongdi minzu), 31 Autonomy, 48, 77-78, 151-52, 326-28; Law of 1982, 89 Central Television Studios (Zhongyang Dianshi Tai), 6 Bai, 71 Chen Tianjun, 179 Bai (Yi group), 68, 270-71. See also Tazhi Chiang Kai-shek, and Zhonghua minzu, 30 Chinese culturalism, 27, 28, 308, 309, 321 Bai Hua, 222 Bai pi shu (reports on society and history), Chinese state: early, 19, 325-30; reaction 43-44 to emerging, 19-21; literizing/civilizing Bailang, King of, 209, 214 project of, 28, 321; and nationalism, 28, Baima Zang, 41 171-72; participation of minorities in, 159, Baiwu, Han in, 298-306; architecture/homes 172-73, 319-20, 329-30 of, 298; and affirmative action, 299-301; Collaborative research, 13-15 business sense of, 299; economics of, 299; Collectivization, 137, 159 education of, 299-301, 304; monolingual-Confucianism, 27 ism among, 301-2; language of, 301-2, 304; Cultural characteristics, paradigmatic, 17 marriage among, 302-4; religion/ritual of, Cultural Revolution, 89, 137 302; slaves of, 304-5; chauvinism of, 304; Cyvi. See Nuosu clans ethnic pride of, 305-6; poverty among, 310 Dai, 71 Baiwu, Nuosu in, 82; demography of, 129; Dali Kingdom, 63-64, 134, 236 economic development of, 131-33; ethnic Decollectivization, 51 distribution of, 130-31; history of, 134-Democratic Reforms, 49-51 38; Loho clan, 135; in-migration of, 135; Deng Yaozong, 14 retainer obligations of, 136; rebellion of, Destiny of the Flowers in the Mirror (Jing hua 136; slave/landholding among, 136; interyuan), 251 clan feuds of, 136; caste among, 136; class Dong Yunfa, 213 among, 136; collectivization of, 137; and Cultural Revolution, 137; and deforesta-Economic colonialism, 51-52

Economic development, 51-54, 105, 109,

131-33, 154, 155, 275, 285-87, 289-90, 299

tion, 137; education of, 138-44, 299

Bamo Ayi, 14, 115

Education, 138–44, 158, 165–68, 278, 299–301; bilingual, 72, 76–77, 113–14, 138; ethnic aspects of, 76–77, 110–21; and patriotism, 76; ethnic higher education, 77; literacy, 100–103, 110–21; English, 114–15; of women, 114–21; success of, 141–42; school enrollment, 142; gender bias in, 142–43

Empire and nation-state, 25–26
Ethnic identification, 7–8, 35, 40, 171–72; disputed, 41; language as criterion for, 41; leaders' involvement in, 42; need for description in, 42; bai pi shu (reports on society and history), 43–44; to channel resources, 72; of the Yi, 173–78; and crys-

tallization of identity, 212; and heightened

ethnicity, 315-18

Ethnic identity, 11–12, 17, 72–73; as symbolic language of communication, 33–34; and clan/caste identity, 144; persistence of, 281–83; heightened, 313–14; and internal solidarity, 314, 315–20; and external relations, 314–20; and the state, 321

Ethnic markers, 17, 18, 33, 34; dress, 74, 121, 129–30, 201–3, 145–46, 164, 223, 233–34; food, 74, 122, 164, 233; cultural features, 74, 194–95, 288–89; religion and ritual, 74–75, 147–48, 165, 201, 223–25; marriage, 75; kinship organization, 75–76, 168–70; folk craft, 122–26; architecture/homes, 146–47, 164, 203–6, 223–29; common descent, 165, 169; history, 167; language, 167–68, 232–35

Ethnic tourism, 52–53, 183, 216, 253–59
Ethnicity: and nationalism, 171–72; historical and contingent, 193–94, 323–24; residual, 264–73; as local-global interface, 296; and boundary crossing, 315; four modes of, 320–30; intentional and functional explanations of, 321–25; selection and adaptation, 322–25; ecological models of, 322–25; inclusion and absorption, 324

Ethnology: enthnohistory, 8, 34, 179; and categorization, 36; Chinese Communist, 36–38, 240–44; late imperial, 36–37; Western, 37–38, 240; as *minzu xue*, 38; and Chinese Revolution, 39–42; and Lewis

Henry Morgan, 54–55, 240–42; and the Chinese state, 55; divergence of Chinese and Western, 55; and Stalin, 240

Federalism, 326–28 Feminism, 216–17; and history, 250–51 Feng Yuanwei, 173

Gaitu guiliu (replacement of native by posted officials), 86, 156, 175

Gami, 211–12 Gaxy, 93, 94–96 Gemo, 96–97 Gender, 98–99, 248–49 Great Leap Forward, 89 Guboshu *tusi*, 134–35 Guo Xiaolin, 245

Han, 66, 68, 77, 296-310; ethnonym of, 27, 237-38; chauvinism among, 31, 126-28, 304, 309; early settlements in Anning Valley, 63-64; as slaves of Nuosu, 109, 304-5; infringement of, 127; and nationalism, 127-28; as emblematic of social change, 128; and Communist sexuality, 216; as constructed category, 295-96; as unmarked, 295; as villagers, 297-98; language of, 297, 301-2, 304; population of, 297n2; architecture/homes of, 298; in Baiwu, 298-306; and affirmative action, 299-301; business sense of, 299; education of, 299-301, 304; marriage among, 302-4; religion/ritual of, 302; ethnic pride of, 305-6, 309; poverty among, 310; acculturation of, 320; inclusion and absorption of, 324. See also Baiwu, Han in

He Jiaze, 219

He Xuewen, 247, 260

History, 8, 34, 179; and ethnic identity, 21; narrative, 23–24; and creation of *minzu*, 44–45; of national and ethnic conflict, 50

Hong Yi. See Nasu

Hou Han shu (History of the latter Han
dynasty), 9, 63

Hu Jingming, 213

Hui, 67, 70 Human communities, pre-state, 16–17

Independent Lololand, 66

Jienuo clan, 155–57 Jingtang (village), 10 Jjivo clan, 122–26

Khams-pa, 211-12

Kinship: syntagmatic characteristics of, 17–18; as ethnic marker, 75–76; matrisegment households, 75–76; and architecture/houses, 228–30; terminology for, 230–32. *See also* Nuosu clans
Kriukov, Mikhail, 290

La Pinzu, 237
Laluo. See Shuitian
Land reform: in minority areas, 49–50;
in Liangshan, 88, 159, 276, 288
Language: and minzu identification, 45–47;
standardization of, 45–46; bilingualism,
73, 113–14, 138, 165–68, 278; use of Han
Chinese, 73, 115, 121, 301–2, 304; disappearance of, 73–74; language committees
(yuwei), 101; English, 114–15; literacy,
115–21; adult literacy, 120; and women,
120; and mobility, 121; polyglossic situations, 139–44, 278; classification of, 174;
Han, 297; monolingualism, 301–2. See also
Nuosu language

Leng Guangdian, 86, 87, 159, 172–73, 297 Li Shaoming, 236, 290,

Li Xingxing, 290

Liang Qichao, 29

Liangshan: revolt in, 50; geography and agriculture of, 57–59; logging in, 59; transportation in, 59–62; ethnic population distribution in, 62; vertical society in, 62; official *minzu* in, 68; ethnic education in, 76–77; history of, 84–90; Museum of Yi Slave Society, 93; ethnic relations and future, 329. *See also* Baiwu; Manshuiwan; Mishi

Liangshan Yi. See Nuosu

Lietard, Alfred, 174 Lin Yaohua, 87

Lipuo, 5, 273–83; language of, 5, 273; population of, 66, 275; acculturation to Han, 273; ethnonyms of, 273–74; in Pingdi, 273–83; as Yi *minzu*, 274–75; feudalism among, 274; absorption of Han, 275, 277, 278–83; origins of, 275; economy of, 275; agriculture of, 276; marriage among, 276–77; and land reform, 276; political integration of, 276; education of, 278; bilingualism among, 278; rituals of, 278; dress of, 279; architecture/houses of, 279; social organization of, 280–81; identity of, 281–83

Lisu, 70; population distribution of, 66
Liu Yaohan, 242–44
Logging, 59
Loho Anyu, 107
Loho Muga, 108
Lolo, 306
Lololand, Independent, 66
Long March, 87–88
Long Yun, 172–73, 297

Lugu Lake, 75–76, 253–59 Luoluosi Xuanweisi (Lili Nzymo), 85–87

Ma Changshou, 179 Ma Erzi, 14, 96, 130, 135, 138

Manshuiwan, 82–83, 319; agriculture in, 153–54; architecture in, 153; economic prosperity in, 154–55; plains Yi (*pingba Yizu*) in, 155, 160–70; Jienuo clan in, 155–57; nonagricultural production in, 159–60; land reform in, 159; collectivization in, 159; ethnic distribution in, 160; dress in, 164; food in, 164; homes in, 164

Mao Zedong, 47

Marriage, 7, 75, 148; interethnic, 7, 75, 144–45, 276–77, 302–4; as ethnic marker, 75; cross-cousin, 75, 206; endogamy, 75, 169, 206–8; clan prohibitions concerning, 91–92; clan exogamy, 91–92; exogamy, 91–92, 206–8; "walking marriage," 208, 230, 246–47, 256–57, 258; and Nayar of Kerala, 246; as universal, 246–48

Matolo (village), 106-9; houses in, 106; Nanzhao Kingdom, 63, 84-85, 134, 179 income in, 106; schools in, 110-21 Naru language, 10 Matriliny: in anthropology, 244-46; as primi-Nasu, 68, 267-70 tive, 247-48; and gender equality, 248-49 Nationalism, 171-72; and minorities, 159, McKhann, Charles, 220, 221, 238, 245 172-73, 319-20, 329-30. See also Chinese Meng, 9-10, 69. See also Mongolians culturalism Nationalities identification. See Minzu shibie Mgajie, 93, 94-96 Miao, 70-71 Nationalities Institutes, 77 Miao man tu ce (Miao albums), 36 Nation-states, 325-30; and empires, 25 Minzhu Gaige (Democratic Reform), 50 Naxi, 70, 218, 220-22 Minzu, 26, 222: origin of term, 29; and Sun Naze: origins of, 62; kinship among, 75-76, Zhongshan, 29; definition of, 38-39; fit-228-33; and Buddhism, 193-94, 224, ting the criterion, 44-45; writing histories 227-28; architecture/houses of, 223-25, of, 44-45; policy on, 47-51, 77-78; popula-225-30, 242-43; and Mongolia, 194, tion distribution of, 62; benefits of classi-218-22, 232-37; and Prmi, 207-8; tusi of, fication, 71-72, 75, 78, 282-83, 307-8; and 217; matriliny among, 218, 241-44; and cadres, 77-78; and ethnic groups, 173; Naxi, 218, 220-22; as Mosuo, 219-22; resistance to classification as Yi, 176-78; Eastern, 222-36; Western, 222-36; dress system, 313-14 of, 223, 233; ndaba (religious specialists) Minzu gongzuo (minorities work), 47-49 of, 223-25; Zambala, 225; marriage Minzu identity: among urbanites, 188-89; among, 228-30, 242, 246-47, 256-57, 258; among villagers, 189, 289-91; manipulalanguage of, 232-35, 237-38; contingent ethnicity of, 232-24; Dapo Mongolian tion of, 213-14; persistence of, 307; increase in, 313-14 Township, 233; Han ethnonyms for, 237-Minzu shibie (ethnic identification/ 38; representations of, 239-60, 318; in nationalities identification), 8, 26, 35, 40 ethnographic research, 241-60; as living Mishi: and primordial ethnicity, 82; agriculfossils, 243; a xia system of, 248-49; and ture in, 104-6; demographics of, 104; feminist histories, 250-51; and tourism, entrepreneurs in, 105; income in, 105; 253-59 nonagricultural production in, 105, 106-Ndeggu, 96-97 7; history of, 107-10; village economic Ni, 84, 214 improvements in, 109; education in, Nuoho, 85-86, 91-96, 135, 158 110-21; culture and crafts in, 121-26 Nuosu: rebellion of, 50-51, 88-89, 136, 157-58, Missionaries, 174 329; migration to Liangshan, 64-67, 135; Mongolians (Meng), 9-10, 69; and Naze, population in Liangshan, 64-66; nuclear 194, 218-22, 232-37; Dapo Mongolian area (fuxin diqu) of, 81; acculturation of, Township, 233 81; assimilation of, 81, 156; origins of, 84; Mongols, and tusi, 85-87 caste war among, 89; official ethnic cul-Morgan, Lewis Henry, 54-55, 240-42, 244, ture of, 89-90; famine among, 89; calendar of, 90, 182; genealogies of, 91-92; marriage among, 92, 144, 148; slavery Mosuo, 70, 219-22, 257-60. See also Naxi; Naze among, 93-96, 157-58, 180-81, 304-5; Mother-right, 244-46 lacquerware of, 97, 122-26, 185; gender Mueller, Herbert, 174 and family among, 98-99; women, 99; Muli: and Prmi 9; tusi in, 64, 69, 134, 209; clothing of, 121-22, 145-46; interethnic Kingdom of, 209 relations of, 135-36; retainer obligations

among, 136; and Han surnames, 140–41, 157; religion and ritual of, 147–50, 165; funerals of, 148–50; education of, 158, 165–68; as cadres, 159, 319–20; as national leaders, 172–73; as backward (*luohou*), 181; as inventors of writing, 181–82; folk culture of, 183–88; Torch Festival of, 185–86; beauty pageant of, 186; and tribalization, 323. *See also* Baiwu, Nuosu in; Plains Yi

Nuosu caste, 91, 92, 93–96, 144; and Indian *jati*, 94; and endogamy, 94, 319; and economics, 95; and social mobility, 96; specialist social statuses among, 96–98

Nuosu clans (*cyvi*), 91–93, 318; intertribal warfare among, 66; assistance among, 91; wars among, 92, 136; alliances of, 92; and Han clans, 92–93; and identity, 144

Nuosu culture: song and dance in, 6, 183–85; and crafts, 121–26, 183–88; shaped in reaction to Han, 128; and nation building, 151–52; as prototypical, 180–81; demonstration of value, 181–82; spread of, 182; as symbolic capital, 183–88; beauty pageant, 186; coffee-table book, 186–86; and entrepreneurs, 188

Nuosu language: instruction in, 76–77, 110–21; script reform, 89, 100; Sino-Tibetan, 100; use of, 100; and *bimo*, 100; writing and literacy, 100–103, 110–21; Chinese classification of, 100; and education, 100–101, 110–21, 138–44; and ethnicity, 101; Han influence on, 101, 139–40; and primordial ethnicity, 102; in Mishi, 110–21; persistence of, 165–68; Western classification of, 174

Nzymo, 91–96, 135, 158; of Lili 85–87; marriage among, 94

O'Neill, Tip, 11 Ottomans, 22 Ozzu, 7, 193, 136, 211

Panzhihua: geography and agriculture of, 57–59; logging in, 59; transportation in, 59–62; vertical society in, 62; Panzhihua City, 88 Plains Yi (*pingba Yizu*), 155, 160–70; interethnic marriage among, 161–62; "dry" relatives of, 162–64; education of, 165–68; food of, 164; homes of, 164; clothing of, 164; language of, 165–68; ritual of, 165; kinship among, 168–70

Primordial ethnicity, 81–82; Nuosu, 102–3
Prmi, 7–8, 69–70; as Zang, 7–8; origins of, 62; bilingual education of, 72; kinship among, 75–76; and Buddhism, 193–94, 198–201; religion of, 193–94, 198–201; and Tibet, 194, 214; language of, 195–98; population of, 195; Dingba/Hangue, 198–201; dress of, 201–3; architecture/houses of, 203–6; household deity (Zambala) of, 204; Han influence on, 206; marriage among, 206–8; names of, 206; minzu membership of, 207–8, 213; and Naze, 207–8; classification of, 210–11; contingent ethnicity of, 323–24 Pumi, 8–9, 69–70. See also Prmi

Qi Qingfu, 179 Qiangic languages, 62, 208–9 Qubilai Khan, 236 *Quho*, 87, 91–96, 135, 158

Rang-nyi, 212

Raw and cooked (sheng/shu), 36–37 Record of a Westward Journey (Xi you ji), 251 The Remote Country of Women (Yuanfang you yige Nüer Guo), 251–53 Representation: of Naze, 239–60; of Tahitians, 239; of Tasaday, 239

Revolt: following Anti-Rightist Campaign, 50–51, 88–89, 136; resistance to Chinese Communists, 108

Romance of the Three Kingdoms (Sanguo yanyi), 63

Shih Chuan-kang, 238, 245–46, 246–47 Shui, 272–73,

Shuitian, 10, 68, 283–91; reaction to classification as Yi, 177, 283–84; village enterprises of, 285; economic development of, 285–87, 289–90; silkworm production among, 286; education of, 286, 288; and "Futian

Shuitian (continued) model," 286-87, 290; ethnonym of, 287, 291; language of, 287-89; Tangba (village), 287-89; origins of, 287-88; cultural markers of, 288-89; dress of, 288; land reform among, 288; minzu identity of, 289-91 Sinicization, 306-7, 309, 315 Slavery, 93-96, 109, 157-58, 180-81, 304-5 Social systems and egalitarianism, 248-49 Song Enchang, 242-44 Song Zhaolin, 241-44 Ssakuo, 96 Stages of human development theory, 54-55, 180, 216, 221, 240-42; in schools, 257 Stalin: on stages of human development, 31, 54-55, 180, 216, 221, 240-42; and social scientists, 35; and minority identification criteria, 39-42, 327 States, empires and nations, 22, 26 Suga, 96 Sun Zhongshan (Sun Yat-sen), and minzu, 29-30 Sunyi, 96, 98 Tazhi, 68, 270-72

Tibet, 12, 52, 152, 330
Tibetans: cultural influence in Liangshan, 64, 66–67; Buddhism among, 193–94, 224, 227–28. *See also* Zang
Turks, 22–23 *Tusi*, 9, 323, 324; of Muli, 64, 69, 134, 209; and Mongols, 85–87; Shama, 86; and *gaitu*

guiliu, 86, 156, 175; of Guabie (Guboshu), 134–35, 222; Ji, 176, 265, 267–68; Nasu, 181, 267; Naze, 217; Yongning, 217, 237; Zuosuo, 236–37; Puwei, 267

Wang Wenzhi, 219, 238 Weng Naiqun, 245–46, 248–49 Wu Jinghua, 172–73

Xichang Prefecture, 88 Xifan, 208, 210, 211, 212–13 Xinjiang, 12, 51–52, 152, 330

Yala, 68, 265–67 Yan Dezong, 289 Yan Ruxian, 221–22, 241–44 Yao, 44–45

Yi, 5–6, 46, 54–55, 171, 273–74, 282, 291, 318–19, 325; ethnonym of, 6, 175–76; language and origins of, 64–65; groups in Liangshan, 68–69; and imperial exams, 156–57; as *minzu* category, 173–78; branches of, 174–76; unity of, 176–81; research on, 178–82; and *liuzu fenzhi* (separation of six ancestors), 179–80; as *minzu* identity, 188–89. *See also* Lipuo; Nuosu; Shuitian

Zang, 69, 212; Prmi as, 7–8; of Baima, 41. *See also* Tibetans *Zhonghua minzu* (Chinese nation), 30, 38 Zhou Enlai, 9, 211 Zhuge Liang, 63

Ways of Being Ethnic in Southwest China

Drawing on extensive fieldwork conducted in the 1980s and 1990s in southern Sichuan, this pathbreaking study examines the nature of ethnic consciousness and ethnic relations among local communities, focusing on the Nuosu (classified as Yi by the Chinese government), Prmi, Naze, and Han. It argues that even within the same regional social system, ethnic identity is formulated, perceived, and promoted differently by different communities at different times.

The heart of the book consists of detailed case studies of three Nuosu village communities, along with studies of Prmi and Naze communities, smaller groups such as the Yala and Nasu, and Han Chinese who live in minority areas. These are followed by a synthesis that compares different configurations of ethnic identity in different communities and discusses the implications of these examples for our understanding of ethnicity and for the near future of China. This lively description and analysis of the region's complex ethnic identities and relationships constitutes an original and important contribution to the study of ethnic identity.

"This comparative ethnography is a breakthrough study of the complexity and dynamics of multi-ethnic relationships in southwest China. It is an inspiring resource for both scholars and students interested in China and ethnicity issues." -Shanshan Du, Tulane University

"This book is primarily about the peoples of Liangshan and Panzhihua. However, it also has quite a bit to say about ethnic relations in the People's Republic, about ethnology, and about the nature of the Chinese state and its future."

-Colin Mackerras, Griffith University, Queensland, Australia

STEVAN HARRELL is professor of anthropology at the University of Washington and curator of Asian ethnology at the Burke Museum of Natural History and Culture. Among his many publications is Mountain Patterns: Survival of Nuosu Culture in China, with Bamo Qubumo and Ma Erzi. A volume of his collected essays has been translated and published in China.

University of Washington Press Seattle and London

ISBN 0-295-98123-7

