Notes

Introduction

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3. Archie R. Crouch, Steven Agoratus, Arthur Emerson and Debra E. Soled (eds.), *Christianity in China: A Scholar's Guide to Resources in the Libraries and Archives of the United States* (New York: M. E. Sharpe, 1989), xxxi.
4. Exodus 1:12 (*Holy Bible*, NIV).
5. Article 147 of the Chinese Penal Code.
6. Conrad Brandt, Benjamin Schwarz and John K. Fairbank, *A Documentary History of Chinese Communism* (New York: Antheneum, 1966), 217.
7. Gyatso Tenzin (Dalai Lama XIV), *My Land and My People* (New York: McGraw-Hill, 1962).
8. Zheng Lan, *Travels Through Xishuangbanna: China's Subtropical Home of Many Nationalities* (Beijing: Foreign Languages Press, 1981), 17.
9. Ralph R. Covell, *The Liberating Gospel in China: The Christian Faith Among China's Minority Peoples* (Michigan: Baker Books, 1994), 24.
10. Wolfgram Eberhard, *China's Minorities: Yesterday and Today* (Belmont: Wadsworth Publishing, 1982), 8.
11. Dennis Bloodworth, as cited in Covell, *The Liberating Gospel*, 18.
12. Paul Vial, "Deux mois chez les Miaotse" [Two Months Among the Miao], *Les Missions Catholiques*, no. 32 (1900):
    434-35.
13. F. S. A. Bourne, as cited in Samuel R. Clarke, *Among the Tribes in South-West China* (London: Morgan & Scott, 1911), 1.
14. Wolfgram Eberhard, *Kultur und Siedelung der Randvolker Chinas*, as cited in Inez de Beauclair, *Tribal Cultures of Southwest China* (Taiwan: The Chinese Association for Folklore, 1974).
15. John Kuhn, *We Found a Hundred Tribes* (London: CIM, 1945), 8.
16. CASS, *Information China* 3: 1247.
17. Fei Xiaotong, "On the Question of Identification of Nationalities in China," *Chinese Social Sciences*, no. 1 (1980).
18. Sun Yatsen, *Memoires of a Chinese Revolutionary* (Taipei: China Cultural Service, 1953).
19. Colin Mackerras, *China's Minorities: Integration and Modernization in the Twentieth Century* (Hong Kong: Oxford University Press, 1994), 142-43.
20. CASS, *Information China* 3: 1281-82.
21. Australian Academy of the Humanities and Chinese Academy of Social Services (CASS), *Language Atlas of China* (*LAC*) (Hong Kong: Longman Group, 1987), A-3.
22. Fei Xiaotong, "Guan yu Wo Guo Minzu de Shi Bien Wenti," *Minzu Yi Shehui* (Beijing, 1981), 5, 26.
23. *Guizhou Nianjian 1985* (Guiyang: Guizhou Renmin Chubanshe, 1985), 340-41. The *Minzu Shibie Wenxian Ziliao Huibian, Minzu Yanjiu Cankao Ziliao* 15 (Guiyang: Guizhousheng Minzu Yanjiusuo, 1982), also states there are 80 unclassified groups in Guizhou, which contradicts Fei Xiaotong, "On Identification of Nationalities in China," which states there are only 30 unclassified groups in Guizhou.
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26. Li Youyi, *Ethnology in China* (Griffith University Press, 1980), 10. Also see Lin Yuehua, "Zhongguo Xinan Diqu De Minzu Shibie" [Ethnic Studies in Southwest China], *Yunnan Shehui Kexue*, no. 2 (1984): 1.
27. Stevan Harrell, "Ethnicity and Kin Terms Among Two Kinds of Yi," in Chiao Chien and Nicholas Tapp, *Ethnicity and Ethnic Groups in China* (Hong Kong: The Chinese University of Hong Kong, 1989), 183.
28. *Yunnan Shaoshu Minzu* (Kunming, 1986), 627-28.
29. Hsu Itang [Xu Yitang], *Leibo Xiaolaingshan zhi Lomin* [A Report of the Lolo in Leibo, Xiaoliang Mountains] (Chengdu: University of Nanjing Institute of Chinese Cultural Studies, 1944).
30. Sir Reginald Fleming Johnston, *From Peking to Mandalay: A Journey from North China to Burma through Tibetan Ssuch'uan and Yunnan* (London: John Murray, 1908), 81.
31. Jamin Pelkey, "Yunnan's Myriad Yi: Profiles on the Peoples Classified as 'Yi' in Yunnan Province," unpublished report (May 1999): 3-5.
32. Joakim Enwall, *A Myth Become Reality: History and Development of the Miao Written Language* (Stockholm: Institute of Oriental Languages, 1996), 1: 14.
33. Ibid., 20.
34. Fei Xiaotong, "Fifty Years Investigation in the Yao Mountains," as cited by Jacques Lemoine and Chiao Chien in *The Yao of South China: Recent International Studies* (France: Pangu, 1991), 24.
35. Mackerras, *China's Minorities*, 143.
36. Zhang Tianlu, *Zhongguo Shaoshu Minzu de Ren Kou* (Liaoning: Renmin Chubanshe, 1987), 2.
37. "The Pumi People of China," report sent to the author by a Christian worker wishing to remain anonymous, 1995.
38. *Frontiers Focus* 4, no. 3.
39. See *Guizhou Tongji Nianjian 1992* (Beijing: Zhongguo Tongji Chubanshe, 1992), 117-23.
40. Guizhou Sheng Shaoshu Minzu Renkou Tongji Ziliao, *Minzu Yanjiu Cankao Ziliao*, no. 21, (Guiyang: Guizhou Minzu Yanjiuso, 1985), Preface.
41. Matthew 28:19 (*Holy Bible*, NIV).
42. Revelation 5:9 (*Holy Bible*, NIV).
43. Matthew 24:14 (*Holy Bible*, NIV).
44. Paul Hattaway, "The Yi of China," *New Zealand A-A-P Advocate*, no. 18 (New Zealand Adapt-a-People Programme, August 1996).
45. Covell, *The Liberating Gospel*, 219.
46. *Mission Frontiers* (April 1995).
47. Donald McGavran, *Understanding Church Growth* (Michigan: Eerdmans, 1970), 297-98.
48. Vicomte d'Ollone, *In Forbidden China: The d'Ollone Mission 1906-09, China-Tibet-Mongolia* (London: T. Fisher Unwin, 1912), 311.

Methodology and Terminology

1. Ralph D. Winter, "Unreached Peoples: Recent Developments in the Concept," *Mission Frontiers* (August-September 1989): 12.
2. Lawrence B. Radcliffe, "A Field Worker Speaks Out About the Rush to Reach All Peoples," *Mission Frontiers* 20, no.1-2 (January-February 1998), cited from the electronic edition.
3. Enwall, *A Myth Become Reality* 1: 41.
4. Patrick Johnstone, *Operation World* (Grand Rapids: Zondervan, 1993).
5. Ma Yin, *Questions and Answers about China's Minority Nationalities* (Beijing: New World Press, 1985), 3.
6. S. Robert Ramsey, *The Languages of China* (Princeton: Princeton University Press, 1987), 6-7.
7. David B. Barrett (ed.), *World Christian Encyclopedia* (New York: Oxford University Press, 1982), 110.
8. Patrick Johnstone, *Operation World* (England: STL Books and WEC Publications, 1987), 32.
9. Ralph D. Winter, "Unreached Peoples: What, Where, and Why?" in Patrick Sookhdeo (ed.), *New Frontiers in Mission* (Grand Rapids: Baker, 1987), 154, as cited in John Piper, *Let the Nations Be Glad: The Supremacy of God in Missions* (Grand Rapids: Baker, 1993), 206-207.
10. Taken from Enwall, *A Myth Become Reality* 1: 20.
11. Heijdra, "Who Were the Laka?" 159.
12. Enwall, *A Myth Become Reality* 1: 14.
13. Robert Storey (ed.), *China: a Travel Survival Kit* (Hawthorn, Australia: Lonely Planet Publications, 1994), 72.
14. Ibid., 75.
15. Ibid.
16. See Tony Lambert, *The Resurrection of the Chinese Church* (Illinois: OMF, 1994), 172-197.
17. Storey (ed.), *China*, 73.

Profiles

ACHANG

1. Robert Ramsey says that most Achang live in Myanmar. See Ramsey, *The Languages of China*, 278.
2. Unfortunately no research has been conducted into the various historical and cultural differences among the three Achang languages, so this study has been unable to include them as separate groups.
3. Jiangxi Educational Publishing, *Encyclopedic Dictionary of Chinese Linguistics* (*EDCL*) [*Zhongguo Yuyanxue Dacidian*] (Nanjing: Jiangxi Educational Publishing House, 1991), 554.
4. Grimes, Barbara F. (ed.), *Ethnologue: Languages of the World* (Dallas: Summer Institute of Linguistics, 1996, 13th ed.), 539.
5. Zhang Weiwen and Zeng Qingnan, *In Search of China's Minorities* (Beijing: New World Press, 1993), 217.
6. *China Prayer Letter and Ministry Report* (*CPLMR*), no. 119 (Hong Kong: China Ministries International, December 1991-February 1992).
7. Jonathon Chao (ed.), *The China Mission Handbook: A Portrait of China and Its Church* (Hong Kong: CCRC, 1989), 141.
8. *CPLMR*, no. 119 (December 1991-February 1992).
9. The 5,000 Achang who have been included in *Operation China* as *Achang, Husa* have been subtracted from the 1990 census figure of 27,708.
10. 90% of Achang live in Longchuan County and in the Zhedao and Dachang districts of Lianghe County. According to the 1990 census there were 7 counties or municipalities in China that recorded more than 500 Achang people. In descending order, they are: Longchuan 11,022; Lianghe 10,535; Yunlong 1,798; Luxi 1,530; Tengchong 1,054; Longling 782; Yingjiang 517.

ACHANG, HUSA

1. Xu Ye, "The Lingguan Route (II)," *China Tourism*, no. 120 (n.d.): 31.
2. Ibid.
3. Zhang Weiwen and Zeng, *In Search of China's Minorities*, 214.
4. Ibid.
5. Xu Ye, "The Lingguan Route," 31.

A CHE

1. The A Che were also mentioned in Wolfgram Eberhard, "Kultur und Siedlung der Randvolker Chinas," *T'oung Pao*, no. 36 (supplement, 1942).
2. Jamin Pelkey, "Initial Investigative Report on the Yi Peoples of Honghe Prefecture," unpublished report (February 1999): 8.

ADI

1. Bethany World Prayer Center, 1995 Joshua Project. There is little likelihood of there being such a high number of Adi in China. The Adi do not appear in Chinese government records. The vast county of Medog where the Adi live is the size of Holland, yet contains just 9,000 people of all nationalities. See He Guanghua, "The Lost Horizons of Medog," *China Reconstructs* (March 1995): 47-50. The *Lhoba, Bogar* group in China are known as *Bokar* in India and are considered a subgroup of the Adi; while the *Idu* (named *Lhoba, Yidu* in China) is considered a subgroup of Mishmi in India. It is possible these two Lhoba groups therefore constitute the majority of the Adi population in China.
2. He Guanghua, "The Lost Horizons of Medog," 47-50.
3. The 15 Adi subgroups in Arunachal Pradesh are: Ashing (959 people in the 1971 census, but due to reclassification their number was listed as only 66 in the 1981 census); Bokar (3,375 — 1981 census); Bori (1,884 — 1981 census); Gallong (8,999 — 1981 census); Karko (2,118 — 1971 census); Komkar (1,107 — 1981 census); Milang (2,595 — 1971 census; 706 — 1981 census); Minyong (25,259 — 1981 census); Padam (9,864 — 1971 census); Pailibo (1,190 — 1971 census); Pangi (1,317 — 1981 census); Pasi (1,944 — 1971 census); Ramo (818 — 1981 census); Shimong (3,140 — 1971 census); Tangam (84 — 1971 census). Except for the Bokar, it is not known which of these subgroups live in China.
4. Grimes, *Ethnologue* (1996), 540.
5. See Raghubir Singh, "A Rare Visit to a World Unto Itself," *National Geographic* (November 1988): 696.

ADU

1. *Huaning Xian Minzu Zhi* (1990), 45. This figure was estimated from information given in this source, but was not specifically stated.
2. Ibid.

A-HMAO

1. Wang Fushi and Mao Zongwu, *Renconstruction of Proto Miao-Yao* (Beijing: National Academy of Social Sciences, 1995).
2. The A-Hmao live in the following counties in Yunnan Province: Yiliang, Daguan, Zhaotong, Yongshan, Suijiang, Qiaojia, Wuding, Lufeng, Luquan, Chuxiong, Kunming, Anning, Qujing, Xundian and Xuanwei. Ibid.
3. The classification of the many different Miao groups is a confusing task. In the past, anthropologists often divided the groups according to their appearance and socio-cultural designations, such as *Black Miao*, *Cowrie-Shell Miao*, *Pointed Hat Miao*, etc. The Chinese now often list the various Miao groups according to their county or location. To complicate matters further, every linguistic survey seems to classify the Miao differently. My aim is to present the best overview of the ethnolinguistic make-up of the Miao possible at the present time. After much consideration, the classifications of Chinese linguist Wang Fushi and British linguist Michael Johnson have been mostly used. Johnson has recently forged a reputation as an expert on Miao linguistics, especially the Western (Chuanqiandian) Miao groups. The groups presented here are largely taken from Wang's descriptions in *Miaoyu Jianzhi*, and several of Johnson's manuscripts. This has resulted in some clumsy group names, such as the *Southwestern Guiyang Miao*, but at the present time the author considers Wang and Johnson's work the best available. It is hoped that in the near future thorough research will be undertaken to determine the true ethnolinguistic compilation of the Miao in China.
4. Wong How-Man, "Peoples of China's Far Provinces," *National Geographic* (March 1984): 308.
5. Enwall, *A Myth Become Reality* 1:14.
6. *The South China Morning Post* (Hong Kong, 1994).
7. Samuel Clarke, *Among the Tribes in South-West China*, 35.
8. In 1995 the Communist authorities restored Pollard's grave and that of another English missionary, Heber Goldsworthy. Their graves were declared a national monument.
9. Enwall, *A Myth Become Reality* 1:129.
10. Wong Tak Hing, "A Pilgrimage to the Mountains: A Visit to Miao Churches in Guizhou Province," *Bridge*, no. 24 (July-August 1987): 10.
11. For a comprehensive account of Communist plots to break up the A-Hmao church, see T'ien, *Peaks of Faith*, 90-100.
12. C. G. Edwards, "Kweichow Tribal Report," *The Field Bulletin of the China Inland Mission* (Shanghai, November 1948): 195.
13. Enwall, *A Myth Become Reality* 1:217.
14. Zhang Tan, *"Zhaimen" qian de Shimenkan: Jidujiao Wenhua Yu Chuan-Dian-Qian-Bian Miaozu Shehui* (Kunming: Yunnan Jiaoyu Chubanshe, 1992), 237.
15. Enwall, *A Myth Become Reality* 1:217.

AI-CHAM

1. Grimes, *Ethnologue* (1996), 540. The 1992 *Ethnologue* listed only "200 to 300 speakers" of Ai-Cham, but recent research has found the figure to be much higher. There were a total of 84,505 members of the Bouyei nationality (including the Ai-Cham) in Libo County according to the 1990 census.
2. For a comprehensive study of Ai-Cham, see Lin Jianxin, SIL, *Comparative Kadai: Linguistic Studies Beyond Tai* (Dallas: SIL *Publications in Linguistics* no. 86, 1988), 59-85.

AINU

1. Jiangxi Educational Publishing, *EDCL*, 580.
2. Grimes, *Ethnologue* (1988), 446.
3. Jiangxi Educational Publishing, *EDCL*, 580.
4. Ibid.
5. Grimes, *Ethnologue* (1996), 540.
6. Marco Polo, *The Book of Ser Marco Polo, the Venetian, Concerning the Kingdoms and Marvels of the East,* trans. Henry Yule (London: John Murray, 1903), 2: 183.
7. Arthur Moule and Paul Pelliot, *Marco Polo: The Description of the World* (London: Routledge & Sons, 1938), 2: 143.

AKE

1. An Chunyang and Liu Bohua (eds.), *Where the Dai People Live* (Beijing: Foreign Languages Press, 1985), 101.
2. Personal communication, December 1996. Another linguistic source claims Ake is "spoken by several thousand people living in Jinghong County," see James A. Matisoff, "Languages and Dialects of Tibeto-Burman," *STEDT Monograph II Series* (Berkeley: University of California, 1998).
3. An Chunyang and Liu (eds.), *Where the Dai People Live*, 83.
4. Vladimir Li, *Some Approaches to the Classification of Small Ethnic Groups in South China* (Prague: Institute of Oriental Studies, n.d.).
5. "The Ake (or Akeu) in Myanmar fled there from China. They said to me, 'We are not Akha', but when I compared their genealogies with the Akha genealogies they are basically the same… Their ancestral altars and offerings are not the same, since they show some influence from both the Han Chinese and Dai." Paul Lewis, personal communication, February 1999.
6. For a brief comparative discussion of Ake with some lexical terms and a phonetic inventory, see Li Yongsui and Wang Ersong (eds.), *Haniyn Jianzhi* (Beijing: Minzu Chubanshe, 1986).
7. Some Christian outreach has been conducted among the Ake in northern Thailand.

AKHA

1. According to the 1990 census there were 59,726 Hani in Menghai County; 54,429 in Jinghong County, and 40,241 in Mengla. The great majority of these people are Akha.
2. John Kuhn, *We Found a Hundred Tribes*, 9; Akha subgroups in China may include the Buli, Phusang, Luma, Mucchi, Nu-Quay, Oma and O'pa. The main clan of Akha in China is called *Jeu-g'oe*.
3. Paul Lewis, *Ethnographic Notes on the Akhas of Burma*, 787-89, as cited in Cornelia Ann Kammerer, "Customs and Christian Conversion among the Akha Highlanders of Burma and Thailand," *American Ethnologist* 17, no. 2 (May 1990): 282-83. Among many good linguistic studies of Akha are three articles by Inga-Lill Hansson: "A Phonological Comparison of Akha and Hani," *Linguistics of the Tibeto-Burman Area* 7, no. 1 (1982): 63-115; "A Comparison of Akha, Hani, Khantu and Pijo," *Linguistics of the Tibeto-Burman Area* 12, no. 1 (1989): 6-91; and "The Language of Akha in Ritual Texts," *Linguistics of the Tibeto-Burman Area* 14, no. 2 (1991): 55-67.
4. According to Henri Roux, "Deux Tribus de la Region de Phongsalay (Laos Septentrional)," *Ecole Francaise d'Extreme-Orien*t, no. 24 (1924): 373-500, *Akha* means "intermediary". Roux says that 700 years ago the Akha

lived on the Cha Ten Plateau, between the Shan States and China. Wasps were devastating the country, and the Akha and Ho agreed that whoever would destroy them would have the right to rule the land. The Ho tricked the Akha and took control of the land, forcing the Akha to migrate southwards.

5. Research into the historical relationship between the Akha and Hani found the two groups shared an identical genealogical record for the first 20 to 22 generations. After that time the two groups broke off and became separate peoples. Significantly, the timing coincides with the Mongol invasion of Yunnan and the destruction of the Nanzhao Kingdom in AD 1252. See Leo Alting Von Geusau, "The Second Hani/Akha Culture Studies Conference, 12-18 May 1996," in *Chiang Mai Newsletter* 5, no. 10 (October 1996).
6. Paul and Elaine Lewis, *Peoples of the Golden Triangle* (New York: Thames & Hudson, 1984).
7. AMO, unpublished research, November 1996.
8. Personal communication, November 1997.

AKTO TURKMEN

1. Grimes, *Ethnologue* (1992), 529.
2. Marco Polo, *The Book of Ser Marco Polo*.
3. Grimes, *Ethnologue* (1996), 563.
4. Mackerras, *China's Minorities*, 174.

ALING

1. Pelkey, "Yunnan's Myriad Yi," 70.
2. Situ Xun, "A Feast for the Eyes: The Torch Festival," *China Tourism*, no. 94 (n.d.): 36.
3. Milton T. Stauffer (ed.), *The Christian Occupation of China* (Shanghai: China Consultation Committee, 1922), 349.

ALU

1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 15.
2. Ma Yin, *China's Minority Nationalities* (Beijing: Foreign Language Press, 1989), 234.

ALUO

1. For a linguistic study of various Yi languages, including Aluo, see Robert Shafer, "Phonetique Historique des Langues Lolo," *T'oung Pao* 41, nos. 1-3 (1952): 191-229.
2. Bai Man, "Paying Tribute to Luo: A Yi Tribal Festival," *China Tourism*, no. 129 (March 1991): 49.
3. Ibid.
4. Ibid., 50.

AMDO, HBROGPA

1. This 1987 figure seems to disagree with that cited under Population in China. However, it includes the population of the Golog Tibetans (90,000 in 1982). The Golog people group are profiled separately and their number is subtracted from the larger figure (538,500) to arrive at a more realistic and specific population (448,500) for the Hbrogpa Amdo.
2. The Amdo groups live in Huangnan, Hainan, Haibei and Haixi Prefectures in *Qinghai* Province; Gannan Prefecture and Tianzhu County of southwestern *Gansu* Province and in parts of the Aba and Ganzhi Prefectures in northern *Sichuan* Province.
3. Chen Shuren, "Muni Gully: Wonderland of Nature," *China Tourism*, no. 110 (n.d.): 85.
4. *The Edge* 2, no. 3 (CB International, Fall 1997).
5. The Australian Academy and CASS, *LAC*, C-11, describes each of the four main Amdo languages as "vernaculars." Grimes describes them as dialects, but notes "those listed as dialects may not be intelligible with each other," see *Ethnologue* (1996), 540. In the author's opinion, after field surveys in 1995 and 1996, the four main identified Amdo languages are definitely mutually unintelligible, with dozens of additional dialects spoken across the vast Amdo region. The four main languages listed here can at best be described as the common trade languages spoken in four main geographical regions. There is a lack of reliable linguistic research conducted in the Amdo area. Detailed research could reveal many more mutually unintelligible languages spoken among the Amdo. Jackson Tianshin Sun, "Review of Zangmian Yu Yuyin Han Cohui [Tibeto-Burman Phonology and Vocabularies]", *Linguistics of the Tibeto-Burman Area*, 15, no. 2 (1992): 73-113, has studied and classified 23 Amdo dialects, including Golog varieties. Most of the names are based on locations. They are: *Amdo Sherpa* (spoken in the Ganaan Prefecture of Gansu Province; *Arig* (name of a village in Qilian County, Haibei Prefecture, Qinghai) [possibly the same as *Sogwo Arig*]; *Dawu* (Dawu County, Garze Prefecture, Sichuan); *Dunhua* (Xunhua County, Haidong Prefecture, Qinghai), *Gadê* (Gadê County, Golog Prefecture, Qinghai); *Gangca* (Gangca County, Haibei Prefecture, Qinghai); *Gonghe* (Gonghe County, Hainan Prefecture, Qinghai), *Guinan* (Guinan County, Hainan Prefecture, Qinghai); *Hualong* (Hualong Hui County, Haidong Prefecture, Qinghai), *Huangzhong* (Huangzhong County, Qinghai); *Jainca* (Huangnan Prefecture, Qinghai); *Jigzhi* (Jigzhi County, Golog Prefecture, Qinghai); *Labrang* (Xiahe County, Ganaan Prefecture, Gansu); *Ledu* (Ledu County, Haidong Prefecture, Qinghai); *Luqu* (Luqu County, Ganaan Prefecture, Gansu); *Maq*u (Maqu County, Ganaan Prefecture, Gansu); *Tianjun* (Tianjun County, Haixi Prefecture, Qinghai); *Tianzhu* (spoken in Wuwei District, Tianzhu County, Gansu); *Tongd*e (Tongde County, Hainan Prefecture, Qinghai); *Tongren* (Tongren County, Huangnan Prefecture, Qinghai); *Zêkog* (Zêkog County, Huangnan Prefecture, Qinghai); *Zhaggo* (Zhaggo [Luhuo] County, Garze Prefecture, Sichuan); *Zoigê* (Zoigê County, Aba Prefecture, Sichuan).
6. Bradley, "East and South-East Asia," in Donald Laycock and Werner Winter (eds.), *A World of Language: Papers Presented to Professor S. A. Wurm on His 65th Birthday* (Canberra: The Australian National University, 1987), 170.
7. Vanya Kewley, *Tibet: Behind the Ice Curtain* (London: Grafton Books, 1990), 392.
8. There are several large Bon monasteries in the Gansu-Qinghai border area, including the towns of Tongren and Xiahe. Bon monks are allowed to marry, and circle temples in a counter-clockwise direction, unlike Tibetan Buddhists.
9. Covell, *The Liberating Gospel*, 80.
10. Dan Harrison, "Broken Vessels Called to Missions", in *The Great Commission Handbook* (Berry Publishing, 1994), 11.
11. *Pray for China* (Hong Kong: Christian Communications Ltd., April 1996).
12. Stauffer (ed.), *The Christian Occupation of China*, 281.
13. Ibid.
14. Douglas Allen, "Tibet: The Continuing Story," *China and the Church Today* (February 1986): 14-15. Even though this article states the believers were Amdo Tibetans, it is possible this event occurred among the Jone Tibetans in southern Gansu Province (see *Tibetan, Jone* Profile).

AMDO, RONGBA

1. Australian Academy and CASS, *LAC*, C-11.
2. It is important to note that even though the name 'Rongba' has socio-economic connotations, this group, and the other Amdo groups profiled, have been included because of linguistic differences. Some sectors of the missions world have produced lists of people based on socio-economic considerations "Racing car drivers in Toronto," "Hairdressers in San Francisco," etc.). This book attempts to deal only with those groups who are ethnically and/or linguistically different from each other.
3. *Beijing Review*, 27 June 1983.
4. Marku Tsering, *Sharing Christ in the Tibetan Buddhist World* (Pennsylvania: Tibet Press, 1988), 49.
5. Stauffer, *The Christian Occupation of China*, 281.

AMDO, RONGMAHBROGPA

1. Australian Academy and CASS, *LAC*, C-11.
2. Bradley, "East and South-East Asia," 170.
3. Joseph F. Rock, "Seeking the Mountains of Mystery," *National Geographic* (February 1930): 143-44. On a trip to Xiahe in 1995, the author observed there was still a simmering tension between the Amdo and Hui. The Amdo were incensed at plans of the Hui to build a large mosque, which would have been higher than the monastery roof. The Amdo threatened to smash the mosque to the ground if the Muslims proceeded with the construction.
4. Tsering, *Sharing Christ in the Tibetan Buddhist World*, 52.
5. Stauffer, *The Christian Occupation of China*, 281.

AMDO, RTAHU

1. Grimes, *Ethnologue* (1996), 540.
2. Bradley, "East and South-East Asia," 170.
3. Michael Buckley and Robert Strauss (eds.), *Tibet: a Travel Survival Kit* (Hawthorn, Australia: Lonely Planet Publications, 1986), 9.
4. Ibid., 25.
5. Stauffer, *The Christian Occupation of China*, 280.

AMI

1. Ralph Covell, *Pentecost of the Hills in Taiwan* (Pasadena: Hope Publishing House, 1998), 37.
2. Raleigh Farrell, "Taiwan Aboriginal Groups: Problems in Cultural and Linguistic Classification," *Academia Sinica: Institute of Ethnology Monograph*, no. 17 (1969): 53
3. See Suziki Shitz, *The Aborigines of Taiwan* (Taipei: Wu Lin Press, 1991).
4. File no. 54 (Pasadena, Ca: Institute of Chinese Studies.)
5. "A Trip to Lanyu Island." *China Tourism*, no. 80 (n.d.): 81.
6. Ke Ji, "The Amei People of Taiwan," *China Tourism,* no. 43 (n.d.): 52.
7. Covell, *Pentecost of the Hills in Taiwan*, 213.
8. Ibid., 215.
9. Ibid., 282.
10. Ibid., 217.
11. *CPLMR*, no. 119 (December 1991-February 1992).

ANGKU

1. Global Evangelization Movement (GEM), "World's Peoples Listed by Country, Part 1," report (1995).
2. According to linguist Frank Proschan 2,359 Kiorr live in northern Laos. S. A. Wurm and Shiro Hattori (eds.), *Language Atlas of the Pacific Area* (Canberra: The Australian Institute of the Humanities and the Japan Academy, 1981) list a 1981 figure of 1,000 Kiorr in Laos. The Kiorr are also known as the Con.
3. Grimes, *Ethnologue* (1988), 446.
4. de Beauclair, *Tribal Cultures of Southwest China*, 9.

ANI

1. *Kaiyuan Xian Zhi* [The Annals of Kaiyuan County] (1996), 618.
2. Marco Polo, *The Travels of Marco Polo: The Complete Yule-Cordier Edition* (New York: Dover Publications, 1903) 2: 54.
3. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 22.

AO BIAO

1. The combined population of the five Yao groups in the Dayaoshan is 36,000. Yang Tiande, "A Riot of Yao Color," *China Tourism*, no. 110 (n.d.): 85.
2. Xie Shixun, "Encounter with the Yao in Their Mountain Home," *China Tourism*, no. 73 (n.d.): 25.
3. Fei Xiaotong, "Fifty Years Investigation," 22-23.
4. Ibid., 27.
5. Ibid., 22-23.
6. Huang Yu, "Preliminary Study of the Yao 'King Ping's Charter'," in Lemoine and Chiao, *The Yao of South China*, 94-95.

AOKA

1. Jiangxi Educational Publishing, *EDCL*, 532. According to the 1990 census there were 121,045 Miao people living in Chengbu County, and 23,524 in Longsheng County. The Aoka are also located in surrounding areas.
2. Enwall, *A Myth Become Reality* 2:50.
3. "Miaoyu Fangyan he Chaungli Miaowen de Wenti" [The Dialects of the Miao Language and the Question of Miao Writing], *Zhongguo Kexueyuan Shaoshu Minzu Diaocha di'er Gongzuodui* (Guiyang, 1956): 59.
4. Ramsey, *The Languages of China*, 279.

A'OU

1. According to Zheng Guo-qiao, as cited in Stuart Milliken, "SIL China Nationalities and Languages Files" (Guangzhou, 1993).
2. Grimes, *Ethnologue* (1996), 548.
3. Jacob D. H. Lee (ed.), *China's 55 Ethnic Minorities* (Watson, Australia: YWAM Institute of Asian Studies, 1995), 14.

APU

1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 17.
2. Alain Y. Dessaint, *Minorities in Southwestern China: An Introduction to the Yi (Lolo) and Related Peoples and an Annotated Bibliography* (New Haven: HRAF Press, 1980), 29-30.

ASAHEI

1. *Kaiyuan Xian Zhi*, 618.
2. Dessaint, *Minorities in Southwestern China*, 31.
3. Ibid.
4. Paul Vial, "Les Gni ou Gni-p'a: Tribu Lolottee du Yun-nan" [The Gni or Gni-p'a: A Lolo Tribe of Yunnan], *Les Missions Catholiques* 2, no. 26 (1893): 293.

ATI

1. The estimated 12,600 Ati of Huaning County live in the following areas: in and around Xiaozhai, Daxinzhai, and

Heiniubai villages of Huaxi District; some villages of Nuozu and Laotian Communities of Lufeng District; in and around Faguo, Mada, Zanle, Chongmai, and Dalu villages and communities of Chengjiao District; in and around Longmu, Tulaoyi, and Naguo villages of Xincheng District; Zele, Momian, and Xiaoguodu villages of Tonghongdian District; and in and around Zhongcun, Longtan, Yipu, Fagude, Daomakuai and Murui villages of Qinglong District. Jamin Pelkey, "Initial Investigative Report on the Yi Peoples of Yuxi Prefecture," unpublished report (November 1998): 7.

2. See *Zhongguo Shaoshu Minzu Yuyan Shiyong Qingkuang* (Beijing: Zhongguo Zangxue Chubanshe, 1994); and *Yiyu Jianzhi* (1985).
3. *Yuxi Diqu Minzu Xiang Qing Kuang* (1992), 145.

AWU, NORTHERN

1. Harrell, "Ethnicity and Kin Terms," 179.

AWU, SOUTHEASTERN

1. *Mile Xian Zhi* (1987), 689. This source uses 1984 population figures.
2. Perhaps the earliest mention of the Awu appears in Camille Sainson, *Nan-tchao Ye-che* (Paris: E. Leroux, 1904).
3. *Luxi Xian Zhi* (1992).

AXI

1. *Mile Xian Zhi*, 689. This book uses 1984 population figures.
2. Chu Fei, in *Jinshajiang Fengwu Waiji*, as cited in T'ien, *Peaks of Faith*, 147.
3. Ramsey, *The Languages of China*, 253. A linguistic study of Axi is included in Shafer, "Phonetique Historique des Langues Lolo."
4. An ancient Axi song includes these words: "Long, long ago in the Northwest — a place called 'Azhede' — there were Depu and Chepu; O, these were our ancestors, and that is where they lived." According to Jamin Pelkey, "The Axi claim they were the original inhabitants of the area around Lake Dian, ever since their ancestor 'Api' first settled there." See "Report on the Yi Peoples of Honghe Prefecture," 17.
5. Yao Aiyun, "Unique Dance of the Axi People," *China Today* (June 1996): 61-62.
6. Several Chinese articles on the Axi include Guang Weiran's *Axi Rende Ge* (Beijing: People's Literature Publishing Company, 1957), and Yuan Jiahua's two articles "The A-si Love Songs and the A-si Language," *Frontier Politics* 3 (Nan-k'ai State University, 1946), and *A-xi Shi Jia Ji Chi Yuyan* (Beijing: Chinese Scientific Institute, 1953).
7. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 7.
8. See Liétard's, "Le District des Lolos A-chi," *Les Missions Catholiques* 18, no. 11 (1904): 93-96.
9. Vial, "Les Gni ou Gni-p'a," 161.
10. The main Axi Catholic church in Mile was at Xiyi District. Six smaller churches were constructed in other parts of the county. Recently a Frenchman returned to Xiyi and contributed a large amount of money towards the construction of a church building for the Axi Catholics. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 20.

AYI

1. Jiangxi Educational Publishing, *EDCL*, 551.
2. Grimes, *Ethnologue* (1996), 540.
3. See Ma Yin, *China's Minority Nationalities*, 318.
4. *World Pulse*, 19 April 1996.

AYIZI

1. Pelkey, "Yunnan's Myriad Yi," 90.
2. Dessaint, *Minorities in Southwestern China*, 26.
3. Elliot R. Kendall, *Eyes of the Earth: The Diary of Samuel Pollard* (London: Cargate Press, 1954), 132.

AZHE

1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 9.
2. *Mile Xian Zhi*, 689 (1984 figure).
3. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 9.
4. Ibid., 8.
5. Ibid., 9.

AZONG

1. Pelkey, "Yunnan's Myriad Yi," 21.
2. Ibid., 3-5.
3. Marco Polo, *The Travels of Marco Polo: Yule Cordier*, 53-54.

BAHENG, LIPING

1. Wang Fushi and Mao, *Renconstruction of Proto Miao-Yao*.
2. According to the 1990 census there were a total of 4,834 Yao people living in Liping County. The Baheng are therefore the dominant Yao group in Liping.

BAHENG, SANJIANG

1. Robert Cooper (ed.), *The Hmong* (Bangkok: Artasia Press, 1995), 54.
2. Dang Nghiem Van; Chu Thai Son and Luu Hung, *Ethnic Minorities in Vietnam* (Hanoi: The Gioi Publishers, 1993), 159.

BAI

1. This official 1990 census figure appears to disagree with that cited under Population in China. Since the larger figure (1,594,827) includes several groups (Nanjingren, Bei, Qixingmin, and Longia) which are profiled separately in *Operation China*, the combined number of these four groups is subtracted from the official figure to give the more realistic and specific population (1,442,627) for the Bai.
2. Robert Ramsey explains the enigma of the Bai language: "The language that they speak has not been shown to be related to any other. It has elements that look like Tibeto-Burman; others that look like Tai or Mon-Khmer; and some tantalizing ones that look like Chinese on several levels. But none of these prove a genetic affinity. Who then are the Bai?... In the PRC the Bai are classed as a Tibeto-Burman people, and their language is put into the Yi branch of that language family. This classification is premature. It is still not known what, if any, language family Bai belongs to, much less what branch." Ramsey, *The Languages of China*, 290.
3. According to the 1990 census there were 88 counties or municipalities in China that recorded more than 500 Bai people. In descending order, the largest are: Dali (Yunnan) 281,730; Eryuan (Yunnan) 198,196; Heqing (Yunnan) 138,397; Jianchuan (Yunnan) 137,689; Yunlong (Yunnan) 136,917; Sangzhi (Hunan) 92,755; Lanping (Yunnan) 81,243; Binchuan (Yunnan) 40,940; Dafang (Guizhou) 37,536.
4. According to Li Shao-ni, as cited in Milliken, "SIL China Nationalities and Languages Files."
5. Study by the Institute of Nationality Studies of the Chinese Academy of Social Sciences, 1982. "The Lemo sect distributed in the Nujiang area remained in the

society of primitive commune, and its Nama sect was in the feudal-serf social system." Jason Shaw, "Some Current Trends of Ethnology in China," 48, in Chiao and Tapp, *Ethnicity and Ethnic Groups in China*.

6. David Y. H. Wu, "Culture Change and Ethnic Identity Among Minorities in China," 16, in Chiao and Tapp, *Ethnicity and Ethnic Groups in China*.
7. John Kuhn, *We Found a Hundred Tribes*, 12.
8. David Wu, "Culture Change and Ethnic Identity," 15.
9. Martin M. C. Yang, "Peoples and Societies in Yunnan (Part I)," *Journal of Ethnology and Sociology,* no. 16 (Taipei, 1978): 21-112.
10. David Wu, "Culture Change and Ethnic Identity," 17.
11. Grimes, *Ethnologue* (1996), 541.
12. Huang Gouzhong, "Gengxin Hunyin Guannian Tigao Minzu Suzhi" [Changing the Consanguineous Marriages to Enhance the Quality of the Minority Nationalities]: 1-2, as cited in T'ien, *Peaks of Faith*, 2.
13. Himsey Hui, "The Bai," *China and the Church Today* (October 1985): 15.
14. "Ethnic Groups in Yunnan," *Bridge* (September-October 1990).
15. *CPLMR*, no. 119 (December 1991-February 1992).
16. See *World Pulse*, 19 April 1996.
17. John Kuhn, *We Found a Hundred Tribes*, 12-13.

BAIHONG

1. Shi Youyi (ed.), *Folkways of China's Minority Nationalities (Southwest)* (Chengdu: Huayi Publishing House, 1991), 30. According to the 1990 census there were 203,559 Hani in Mojiang County and 69,630 in Yuanjiang County. Many of these are Baihong.
2. Ibid.
3. The 1995 Joshua Project numbered 12,000 *Mahei* in China but this figure is undoubtedly too low.
4. T'ien, *Peaks of Faith*, 77.
5. Conner, "Midge's Musings," May 1997.
6. Bradley, "Language Planning for China's Minorities" in Laycock and Werner (eds.), *A World of Language*. Also see Julian K. Wheatley, "Comments on the 'Hani' Dialects of Loloish," *Linguistics of the Tibeto-Burman Area* 7, no. 1 (1982) 1-38; also Li Yongsui and Wang (eds.), *Haniyu Jianzhi*.
7. Wang Zhengfang, "We of the Hani Nationality," *China Reconstructs* (n.d.).
8. Von Geusau, "The Second Hani/Akha Culture Studies Conference."
9. Xie Shixun. "The Hanis of the Ailao Mountains," *China Tourism*, no. 79 (n.d.): 45.

BAIMA

1. The Baima people first came to attention in the March 1984 *National Geographic*, which estimated a population of 10,000 people.This figure is supported by researcher Midge Conner, who has traveled to the region several times and lists only 14 Baima villages. A recent visitor was told there were approximately 20,000 Baima. The 1991 Jiangxi Educational Publishing, *EDCL*, 538, and the 1996 Grimes *Ethnologue*, 541, on the other hand, list a Baima population of 110,000, and give their location simply as "Pingwu." This figure is not feasible with the population density of the area. The 1990 national census listed the following Tibetan populations (including the Baima) in the counties that contain Baima people: Nanping (13,623); Wenxian (5,857), and Pingwu (4,298).
2. Wong Chung Fai, "The Felt-Hatted Baima," *China Tourism*, no. 115 (n.d.): 31.
3. *Chronicles of the Northern Wei,* (AD 551-554).
4. Wong Chung Fai, "A Mountain Hamlet in Zhugqu," *China Tourism*, no. 115 (n.d.): 26.
5. CASS, *Information China* 3: 1249.
6. History tells how, during the Chao Dynasty (1028-257 BC), large numbers of Miao were banished to San Wei, a mountainous, remote area of southern Gansu. After a hundred years, the Miao were never mentioned again by Chinese historians. See Keith Quincy, *Hmong: A History of a People* (Cheney: Eastern Washington University Press, 1995), 40-41.
7. "The Baima have greatly contributed to the welfare of the giant pandas. They have sent more than 40 pandas to zoos across China, as well as zoos in Japan, England and France. 'Langlang', 'Jingjing', and 'Feifei' are Baima pandas." Asian Minorities Outreach, *The 50 Most Unreached People Groups of China and Tibet* (Chiang Mai: AMO Publishing, 1996), 4.
8. "A Day with the Baima," *China Today* (July 1991).

BAI YI

1. Samuel Clarke, *Among the Tribes in South-West China*, 135-36.
2. Wong How-Man, "Peoples of China's Far Provinces," 291.
3. Samuel Clarke, *Among the Tribes in South-West China*, 136.
4. Mrs. Ivan Allbutt, *China's Aboriginal Peoples* (London: CIM, 1941), 10.

BAN YAO

1. *Yunnan Nianjian 1986* (Kunming: Yunnan Nianjian Zazhishe), 454. There were a total of 37,500 Yao people living in Funing County, and 4,764 in Napo County, according to the 1990 census.
2. Song Enchang, "The Family Systems and Its Ethos Among the Yao of Yunnan," in Lemoine and Chiao, *The Yao of South China*, 231.

BAONUO

1. Nationalities Affairs Commission of Guangxi Zhuang Autonomous Region, *The Yao Nationality* (People's Publishing House, 1990), 44.
2. Kun Xin, "The White-Trousered Yao," *China Tourism*, no. 80 (n.d.): 60.
3. Ibid., 62.
4. Ibid.
5. Personal communication between a Libo government official and the author, 1995: The Baonuo's utter terror of all outsiders probably stems from their long history of being harassed and driven from their land by other races. In 1993 a Westerner, obviously not aware of the hostility of the Baonuo, scaled a mountain in Libo to visit them. As he entered the village he noticed the people running into their homes. A group of Baonuo, armed with large rocks and sticks, emerged from behind the trees and threatened to kill the visitor. He was fortunate to escape with his life. Most Baonuo are addicted to alcohol.

   Another visitor to the area reported the following in a personal communication with the author in 1998: "They'll do anything for money. Give them money, they'll buy booze, give them things they can use, they sell them and buy booze."

BEI

1. Stauffer, *The Christian Occupation of China*, 244.
2. Radcliffe, "A Field Worker Speaks Out."
3. David Wu, "Culture Change and Ethnic Identity," 16.

4. Peter Goulart, *The Forgotten Kingdom* (London: John Murray, 1957), 153.

BEIDALAO

1. Wang Fushi and Mao, *Renconstruction of Proto Miao-Yao.*
2. Ibid.
3. Ramsey, *The Languages of China*, 285.
4. Egon Von Eickstedt, *Rassendynamik von Ostasien* (Berlin: Walter de Gruyter, 1944), 174-75.

BEIDONGNUO

1. There were a total of 4,789 Yao people living in Libo County according to the 1990 census. This figure includes the members of other small Yao groups, such as the *Numao.*

BELA

1. Grimes, *Ethnologue* (1996), 541.
2. Jiangxi Educational Publishing, *EDCL*, 553-54.
3. Dwayne Graybill, personal communication, October 1997.
4. *China's Millions* (March 1898).
5. de Beauclair, *Tribal Cultures of Southwest China*, 9.
6. Yunnan Academy of Social Sciences (YASS) 220, Section 16; cited in T'ien, *Peaks of Faith*, 43.

BEN

1. John Kuhn, *We Found a Hundred Tribes*.
2. Grimes, *Ethnologue* (1996), 540.
3. V. Li, *Some Approaches to the Classification of Small Ethnic Groups*.
4. See Heijdra, "Who Were the Laka?" 156.
5. de Beauclair, *Tribal Cultures of Southwest China*, 9.
6. T'ien, *Peaks of Faith*, 47.
7. Ma Yin, *China's Minority Nationalities*, 310.

BIAO-JIAO MIEN

1. Pan Chengqian, "Yao Dialectology," in Lemoine and Chiao, *The Yao of South China*, 48.
2. Stauffer, *The Christian Occupation of China*, 216.

BIAO MIEN

1. Grimes, *Ethnologue* (1996), 541.
2. These are Iu Mien, Kim Mun, Biao Mien and Zaomin. See Pan Chengqian, as cited in Milliken, "SIL China Nationalities and Languages Files."
3. Jiangxi Educational Publishing, *EDCL*, 560-61.
4 Grimes, *Ethnologue* (1996), 541.
5. Pan Chengqian, "Yao Dialectology," 49. Also see David B. Solnit, "A Note on the Problematic Status of 'Shwa' in Biao Min Yao," *Linguistics of the Tibeto-Burman Area* 10, no. 2 (1987): 54-56; Solnit, "Some Evidence from Biao Min on the Initials of Proto-Mienic (Yao) and Proto-Hmong-Mien (Miao-Yao)," *Linguistics of the Tibeto-Burman Area* 19, no. 1 (1996): 1-18.
6. Gina Corrigan, *Odyssey Illustrated Guide to Guizhou* (Hong Kong: The Guidebook Company Ltd., 1995), 212.

BIAO MIEN, SHIKOU

1. Ralph A. Litzinger, "Making Histories: Contending Conceptions of the Yao Past," in Stevan Harrell (ed.), *Cultural Encounters on China's Ethnic Frontiers* (Seattle: University of Washington Press, 1995), 127.

BISU

1. Li Yongshui, as cited in Grimes, *Ethnologue* (1996), 541.
2. Dwayne Graybill, personal communication, 7 December 1996.
3. One Bisu woman in Thailand who recently became a Christian was taken away and forced to become a Buddhist nun in a temple. Kirk Person, personal communication, August 1997.

BIT

1. J.-O. Svantesson, as cited in Grimes, *Ethnologue* (1996), 541. This reference to Svantesson appears to have been from a personal communication between Grimes and Svantesson (1990), and not to a published article or book. Note, the 1991 Jiangxi Educational Publishing, *EDCL*, 594, lists only 200 *Buxin* (Bit) in China.
2. Linguist F. Proschan believes Bit is a Khmuic language, while J.-O. Svantesson believes it is Palaungic; 1990, personal communication with Barbara Grimes.
3. Elizabeth Perazic, "Little Laos: Next Door to Red China," *National Geographic* (January 1960): 57.
4. Vietnam News Agency, *Vietnam: Image of the Community of 54 Ethnic Groups* (Hanoi: The Ethnic Cultures Publishing House, 1996), 92.
5. William Clifton Dodd, *The Tai Race: Elder Brother of the Chinese* (Cedar Rapids: The Torch Press, 1923), 312.

BIYO

1. J.-O. Svantesson, 1990 personal communication, as cited in Grimes, *Ethnologue* (1996), 541.
2. Bradley, "Language Planning for China's Minorities."
3. Chun Cao, "The Hani Christians," *Bridge* (September-October 1990): 9.
4. Conner, "Midge's Musings," 3 May 1997.
5. See Li Yongsui and Wang (eds.), *Haniyu Jianzhi*, for a detailed word list and linguistic discussion of Biyo.
6. Dodd, *The Tai Race*, 84.
7. Chun Cao, "The Hani Christians," 9.
8. T'ien, *Peaks of Faith*, 98.
9. YASS 297, no. 3, as cited in T'ien, *Peaks of Faith*, 80.

BOGOL

1. Henry G. Schwartz, *The Minorities of Northern China: A Survey* (Western Washington University Press, Center for East Asian Studies, 1984), 119.
2. Sachiko Hatanaka, "Ethnicity and Culture Complex in the Northern Minorities," in Chiao and Tapp, *Ethnicity and Ethnic Groups in China*, 29.
3. *Mission Frontiers* (April 1995).
4. Hatanaka, "Ethnicity and Culture Complex," 29.
5. Schwartz, *The Minorities of Northern China*, 131.

BOKA

1. "The Boka live in south central Pingbian County, Honghe Prefecture, principally in the communities and villages of Dishuiceng District. Xile and Mawei communities of Baihe District also have many Boka. Another significant collection of Boka live in Heping District, Hongxiang community of northeastern Pingbian County. Pelkey, "Yunnan's Myriad Yi," 13.
2. Ibid., 14.
3. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 11.
4. Ibid., 12.

BOLOZI

1. Thomas F. Torrance, Jr., "Journal of My First Visit to Hong Kong, Chengdu and Wenchuan, April 22 to June 3, 1994," unpublished report (Edinburgh, 1994): 41.

2. David Crocket Graham, *The Customs and Religions of the Ch'iang* (Washington DC: Smithsonian Institute, 1958), 13-14.
3. Stauffer, *The Christian Occupation of China*, 225.

BONAN

1. Australian Academy and CASS, *LAC*, C-5. According to the 1990 census there was only one county or municipality in China that recorded more than 500 Bonan people. Jishishan County recorded 10,048 Bonan. This figure includes some members of the Bonan, Tongren group.
2. Schwartz, *The Minorities of Northern China*, 141.
3. Ibid., 139.
4. *Global Prayer Diges*t (*GPD*) 15, no. 11 (November 1996).
5. Schwartz, *The Minorities of Northern China*, 46.
6. *CPLMR*, no. 119 (December 1991-February 1992).
7. Stauffer, *The Christian Occupation of China*, 266.

BONAN, TONGREN

1. *Mission Frontiers* (April 1995).
2. Buliash Todaeva, "Einige Besonderheiten der Paoan-Sprache," *Acta Orientalia Hungaricae*, no. 16 (1963): 175-97.
3. Schwartz, *The Minorities of Northern China*, 139.
4. Ibid.
5. Stauffer, *The Christian Occupation of China*, 266.
6. See Covell, *The Liberating Gospel*, 75.

BOUYEI

1. Linguist Jerold Edmonson, in *Languages of the Vietnam-China Borderlands*, University of Texas at Arlington, 1996, states the Giay of Vietnam speak a language identitcal to Bouyei. In China, the Giay have been officially included as part of the Zhuang nationality. The Bouyei of Ha Giang in Vietnam still speak their mother tongue, but those located in Lao Cai can now only speak Mandarin Chinese. See Dang; Chu and Luu, *Ethnic Minorities in Vietnam*, 139.
2. According to the 1990 census there were 58 counties or municipalities in China that recorded more than 500 Bouyei people. In descending order, the largest Bouyei populations are found in the counties: Dushan 162,569; Duyun 161,222; Wangmo 153,880; Luodian 144,706; Ceheng 135,406; Huishui 130,822; Zhenning 123,367; Anlong 123,070; Pingtang 122,998, and Zhenfeng 115,722.
3. Anthony Diller, "Tai Languages: Varieties and Subgroup Terms" (Canberra: ANU Faculty of Asian Studies, 1993).
4. "The Hidden Buyi People," prayer brochure (Pasadena: The Institute of Chinese Studies, n.d.).
5. John Kuhn, *We Found a Hundred Tribes*.
6. Samuel Clarke, *Among the Tribes in South-West China*, 107.
7. Grimes, *Ethnologue* (1992), 526, states "there are at least 40 dialects" of Bouyei. This is probably derived from the 1959 Bouyei linguistic survey, which surveyed 40 different places in Guizhou.
8. *Pray for China*, no. 127 (November-December 1995).
9. Ibid.
10. Dang; Chu and Luu, *Ethnic Minorities in Vietnam*, 139.
11. *Pray for China*, no. 127 (November-December 1995).
12. Samuel Clarke, *Among the Tribes in South-West China,* 140.
13. *CPLMR,* no. 119 (December 1991-February 1992).
14. Personal communication, July 1996.
15. *Qianxinan Buyizu Miaozu Zhihizhou Gaikuang* (1985), 67-68.
16. There has been some confusion regarding whether or not the Bouyei had Scripture portions translated into their language in 1904 by Samuel Clarke. Clarke labelled his work "Chungchia" which has led some to believe they were in a variety of Northern Zhuang rather than Bouyei. However, Clarke translated the portions in a village "barely five English miles from Guiyang," which is in Bouyei territory and not close to Northern Zhuang. See Heijdra, "Who Were the Laka?" 173. Although the work is now obsolete and cannot be read by the Bouyei, it may give help to future Bible translators among them.

BUDO

1. Xie Shixun, "The Hanis of the Ailao Mountains," 45.
2. Diller, "Tai Languages."
3. John Kuhn, *We Found a Hundred Tribes*.
4. Ma Yin, *China's Minority Nationalities*, 257.
5. H. A. Baker, *God in Kado Land* (Taiwan: The Adullam Reading Campaign, 1937), 147-48.
6. The Jensens were forced to leave China in 1949. Christine Jensen died soon after they returned to Denmark, but Axle Jensen lived to be 92 years old, and died in 1989. He wrote a book in Danish about their work in China, entitled *My Call to China.* Alfred Jensen, personal communication, Denmark, April 1998.

BUGAN

1. Li Jinfang, "Bugan: A New Mon-Khmer Language of Yunnan Province, China," *Mon-Khmer Studies,* no. 26 (1996): 135-60.
2. de Beauclair, *Tribal Cultures of Southwest China*, 9.
3. James and Marti Hefley, *China! Christian Martyrs of the 20th Century: an excerpt from 'By Their Blood'* (Michigan: Mott Media, 1978), 46.

BULANG

1. About 200 of the Bulang in Thailand are employed as gardeners in the suburbs of Bangkok.
2. According to the 1990 census there were 14 counties or municipalities in China that recorded more than 500 Bulang people. In descending order, the largest populations are found in: Menghai 27,755; Shuangjiang 11,725; Yongde 6,521; Lancang 6,503; Shidian 6,018; Yunxian 5,744, and Jinghong 4,834.
3. Several comprehensive studies into the Bulang language have been conducted in recent years, including Karen L. Block, "Discourse Grammar of First Person Narrative in Plang" (Arlington: University of Texas, 1994), xii, 168; Block, "What Makes a Story a Story in Plang?" *Mon-Khmer Studies*, no. 26 (1996): 357-85; and Debbie Paulsen, "A Phonological Reconstruction of Proto-Plang," *Mon-Khmer Studies* 18-19 (1992): 160-222.
4. Grimes, *Ethnologue* (1996), 783.
5. J.-O. Svantesson, 1990 personal communication, as cited in Grimes, *Ethnologue* (1992), 513.
6. *CPLMR*, no. 119 (December 1991-February 1992).
7. This official 1990 census figure appears to disagree with that cited under "Population in China." The larger figure (82,280) includes several groups (Angku, Kong Ge, Puman, and Samtao) which are profiled separately in *Operation China*. Therefore, their combined population is subtracted to give a more realistic and specific figure (61,900) for the Bulang.

BUNAN

1. GEM, "World's Peoples Listed By Country".

2. Grimes, *Ethnologue* (1996), 542.
3. GEM, "World's Peoples Listed By Country".
4. Grimes, *Ethnologue* (1996), 573.
5. Buckley and Strauss (eds.), *Tibet*, 249.

BUNU

1. Michael Johnson, personal communication, January 1998.
2. Bradley, "East and South-East Asia," 164.
3. Michael Johnson, "An Overview of Hmongic Languages and Linguistics (including updated 1996 research)," ms. (Chiang Mai, Thailand, 1995): 6.
4. "Yao Wedding Customs Traced Through Papercuts," *China Tourism*, no. 141 (March 1992): 86.
5. Huang Yu, "Preliminary Study of the Yao 'King Ping's Charter'," 94-95.
6. Ibid.
7. "The Yao of China and Southeast Asia," *Yao Update,* Irving, Texas.
8. This official 1982 census figure appears to conflict with the number cited under Population in China. The larger figure includes the 1982 populations of 11 subgroups of Bunu which are profiled separately in *Operation China*. Therefore, to arrive at a more realistic figure, their combined population is subtracted from 439,000 to give a population of 165,500 Bunu.

BUNUN

1. The author had a conversation with a Gaoshan in China in 1995. He claimed there were nine Gaoshan languages spoken in Fujian Province. No documentation has been cited to support this assertion.
2. *Chinese Around the World* (March 1995): 9.
3. Farrell, "Taiwan Aboriginal Groups," 34.
4. Covell, *Pentecost of the Hills in Taiwan*, 61.
5. Ho Ting-jui, *A Comparative Study of the Myths and Legends of Formosan Aborigines* (Taipei: Orient Cultural Service, 1971), 246-47.
6. *Chinese Around the World* (March 1995): 10.
7. Cliff Vost, *The Tribes of Taiwan* (Taiwan: Vision International, 1995).
8. Covell, *Pentecost of the Hills in Taiwan*, 17.
9. Farrell, "Taiwan Aboriginal Groups," 34.
10. Covell, *Pentecost of the Hills in Taiwan*, 222.
11. Ibid., 282.

BUNUO

1. Norma Diamond, "Defining the Miao," 105, in Harrell (ed.), *Cultural Encounters on China's Ethnic Frontiers*.

BURIAT

1. Slaviska Missionen, *Pray for Us*, prayer booklet (Stockholm, 1995).
2. Issachar Frontier Missions Research, *Mongolia Challenge Report: A Summary of Current Spiritual Needs and a Strategy for Response* (Seattle: Issachar, 1984), II, 2, i.
3. Ibid.
4. Juha Janhunen and Tapani Salminen, *UNESCO Red Book on Endangered Languages: Northeast Asia* (Helsinki, Finland: University of Helsinki, 1996).
5. Kang Jie, "The Buryats From Siberia," *China Tourism, no.* 83 (n.d.): 30.
6. William Swan, *Letters on Missions* (Boston: Perkins & Marvin, 1831), 179, as cited in Covell, *The Liberating Gospel*, 119.
7. Slaviska Missionen, *Pray for Us.*
8. Stauffer, *The Christian Occupation of China*, 273.
9. "Buriat-Mongolian Mission, Siberia," *The Evangelical Magazine and Missionary Chronicle*, no. 11 (July 1883): 328-31.
10. William Swan, *Missionary Magazine* (October 1937): 499-500.
11. Marshall Broomhall, *The Bible in China* (London: CIM, 1934), 128-29.

BUYANG

1. Liang Min, "The Buyang Language," in Jerold A. Edmonson, *Kadai: Discussions in Kadai and S. E. Asian Linguistics* (Arlington: University of Texas, 1990), 13.
2. V. Li, *Some Approaches to the Classification of Small Ethnic Groups*. Also see *Zhuangzu Jianshu* (Nanning: Guangxi Renmin Chubanshe, 1980), 9.
3. Dodd, *The Tai Race*, 94.
4. Liang Min, "The Buyang Language," 13.
5. Shaw, "Some Current Trends of Ethnology in China," 56.

CAI

1. *Minzu Shibie Wenxian Ziliao Huibian,* 28.
2. *Guizhou Nianjian 1985*, 340-41.

CAO LAN

1. GEM, "World Peoples Listed by Country." Wurm and Hattori, *Language Atlas of the Pacific Area* lists a total of 100,000 Cao Lan in both Vietnam and China. A 1986 figure places 77,000 in Vietnam. See Grimes, *Ethnologue* (1992), 523.
2. Bradley, "East and South-East Asia," 164.
3. Grimes, *Ethnologue* (1996), 566.
4. Diller, "Tai Languages."
5. Vietnam News Agency, *Vietnam*, 166.
6. Quincy, *Hmong,* 66-69.
7. Dang; Chu and Luu, *Ethnic Minorities in Vietnam,* 127.

CHANGPAO

1. See *Minzu Shibie Wenxian Ziliao Huibian*, 340-41.
2. Stauffer, *The Christian Occupation of China,* 175.
3. See *Guizhou Nianjian 1985*.

CHANGSHU MIAO

1. Corrigan, *Odyssey Illustrated Guide to Guizhou*, 60.
2. Michael Johnson, "Far Western Hmongic," ms. (Chiang Mai, Thailand, February 1998): 33.

CHESU

1. *Chuxiong Yizu Zizhizhou Zhi*, no. 1 (Beijing: Renmin Chubanshe, 1993), 361.
2. *Shuangbai Xian Zhi* (1996), 90.
3. Dun J. Li, *The Ageless Chinese: A History*, 140, as cited in Covell, *The Liberating Gospel*, 18.
4. Covell, *The Liberating Gospel,* 18.

CHIN, ASHO

1. Milliken, "SIL China Nationalities and Languages Files."
2. Grimes, *Ethnologue* (1996), 716.
3. Personal communication with Asho Chin in Yangon, Myanmar, April 1996.
4. Kuhn, *We Found a Hundred Tribes*, 19.
5. Johnstone, *Operation World*, 398, lists 916,000 Chin in Myanmar. Grimes, *Ethnologue* (1996), lists at least 369,000 Chin in India.

6. Sir George Scott, "Among the Hill Tribes of Burma: An Ethnological Thicket," *National Geographic* (March 1922): 301.
7. *Christian Mission* (Christian Aid Mission, January-February 1992).
8. Ibid.
9. *GPD* 7, no. 8 (August 1988).

CHRAME

1. Joseph F. Rock, "The Land of the Yellow Lama", *National Geographic* (April 1925): 467. There were a total of 34,616 "Tibetans" living in Muli County according to the 1990 census. The majority of these are Chrame people.
2. Torrance, Jr., "Journal of My First Visit."
3. Rock, "The Land of the Yellow Lama," 467.
4. Joseph F. Rock, "Konka Risumgongba: Holy Mountain of the Outlaws," *National Geographic* (July 1931): 1.
5. Ethno-historian Leo Moser writes, "As far back as the Shang times, the known world was conceived as a system of concentric circles or squares. At the center was the Shang capital. Surrounding it were the lands under the direct sovereignty of the Shang; surrounding these were a zone of feudal states… under a loose Shang hegemony; surrounding that were the outer states, in which semibarbarian or barbarian peoples resided. The barbarians were often called *sifang*, or '[people of the] four directions.'" Moser, *The Chinese Mosaic: The Peoples and Provinces of China* (Boulder: Westview Press, 1985), 23.
6. Harrell, "Ethnicity and Kin Terms," 181.
7. Rock, "The Land of the Yellow Lama," 477.
8. Ibid., 467.
9. Rock, "Konka Risumgongba," 19.
10. Ibid.
11. Ruxian Yan, "Marriage, Family and Social Progress of China's Minority Nationalities," in Chiao and Tapp, *Ethnicity and Ethnic Groups in China*, 87.
12. Rock, "The Land of the Yellow Lama," 477.

CHUANLAN

1. Fei Xiaotong, "Xin Zhongguo de Minzuxue Yanjiu yu Fazhan," in Lin Yuehua, *Minzuxue Yanjiu*.
2. V. Li, *Some Approaches to the Classification of Small Ethnic Groups*.
3. Samuel Clarke, *Among the Tribes in South-West China,* 10.
4. V. Li, *Some Approaches to the Classification of Small Ethnic Groups*.
5. Samuel Clarke, *Among the Tribes in South-West China,* 10.
6. "God's Presence Among the Miao," *Bridge*, no. 24 (July-August 1987): 4.
7. Ibid.

CHUANQING

1. *Minzu Shibie Wenxian Ziliao Huibian*, 68. In 1952, their population was given as "more than 200,000." Fei Xiaotong, "Xin Zhongguo de Minzuxue Yanjiu yu Fazhan."
2. Some sources state that the Chuanqing have been officially included in the Han nationality, however, this is not true. This misconception is based on the English translation of Fei Xiaotong's "Identification of Nationalities in China," 66-69, but the Chinese version of the same article simply says "we consider them Chinese," 167. Both the *Minzu Shibie Wenxian Ziliao Huibian*, 68-72, and the *Guizhou Nianjian 1985*, 341, say the Chuanqing remain the largest unclassified group in China.
3. Fei Xiaotong, "On Identification of Nationalities in China," 98-100.
4. *Frontiers Focus* 5, no. 2.
5. Samuel Clarke, *Among the Tribes in South-West China*, 9. One subgroup of the Chuanqing was known as the *Fang Teo Ren* ('Phoenix-Headed People') in reference to the hairdress of the women. Ibid., 10.
6. Moser, *The Chinese Mosaic*, 97.
7. *Minzu Shibie Wenxian Ziliao Huibian*, 68.
8. A recent figure for Catholics in Guizhou has not been published, but there were 100,000 before 1949. See *Bridge* (July-August 1987).

CUN

1. Bradley, "East And South-East Asia," 165.
2. Jiangxi Educational Publishing, *EDCL*, 569-70.
3. Grimes, *Ethnologue* (1996), 546.
4. Training Evangelistic Leadership, personal communication, June 1994.

DAIZHAN

1. Pelkey, "Yunnan's Myriad Yi," 30.
2. *Kaiyuan Xian Zhi* (1996), 618.
3. Samuel Clarke, *Among the Tribes in South-West China*, 115.
4. Roland Allen, *Missionary Methods: St Paul's or Ours* (London: World Dominion Press, 1912).

DAUR

1. According to the 1990 census there were 27 counties or municipalities in China that recorded more than 500 Daur people. In descending order, the largest populations are found in: Morindawa (Inner Mongolia) 26,289; Qiqihar (Heilongjiang) 21,748; Ewenki Banner (Inner Mongolia) 13,929; Elunchun (Inner Mongolia) 6,369; Fuyu (Heilongjiang) 5,932; and Zaluntun (Inner Mongolia) 4,810.
2. John F. Baddeley, *Russia, Mongolia, China* (New York, 1919), 428.
3. Ibid.
4. N. N. Poppe, *Dagurskoe Narechie* [The Daur Dialect] (Leningrad, 1930), 5.
5. Janhunen and Salminen, *UNESCO Red Book*.
6. The most comprehensive survey of the Daur language is Samuel E. Martin, *Dagur Mongolian Grammar*: *Texts and Lexicon Based on the Speech of Peter Onan* (Bloomington: Indiana University Press, 1961).
7. Schwartz, *The Minorities of Northern China*, 121.
8. Baddeley, *Russia, Mongolia, China* 2: 446.
9. Cheng Weidong, "Descendants of Hunters and Fairies: North China's Little-Known Daur People," *China Tourism*, no. 155 (May 1993): 33.
10. This official 1990 census figure for the total Daur population seems to be in conflict with that cited under Population in China. However, this larger figure (121,357) includes figures for the Western Daur (4,369) and the Bogol (1,000). This combined number is subtracted to give a more realistic and specific population (116,000) for the Daur.

DAUR, WESTERN

1. Edward Murray, "With the Nomads of Central Asia: A Summer's Sojourn in the Tekes Valley, Plateau Paradise of Mongol and Turkic Tribes," *National Geographic* (January 1936): 1.

2. Janhunen and Salminen, *UNESCO Red Book*.
3. *Zhongguo Shaoshu Minzu Jiankuang* 1: 28.
4. Cheng Weidong, "Descendants of Hunters and Fairies," 33.
5. Schwartz, *The Minorities of Northern China*, 131.

DE'ANG, PALE

1. Bradley, "East And South-East Asia," 159. According to the 1990 census there were a total of 8,153 De'ang people in Luxi County.
2. John Kuhn, *We Found a Hundred Tribes*, 14.
3. See Li Tseng Hsiu, "The Sacred Mission: An American Missionary Family in the Lahu and Wa Districts of Yunnan," thesis at Baylor University (Waco, Texas, 1987): 8.
4. See AMO, "The Palaung," *Newsletter*, no. 38 (March 1996).

DE'ANG, RUMAI

1. According to the 1990 census there were 980 De'ang people in Longchuan County and 955 in Ruili. This suggests the Rumai are also located in areas outside these two counties.
2. Carl F. Voegelin and Florence M. Voegelin, *Classification and Index of the World's Languages* (New York: Elsevier North Holland, 1977).
3. Zhang Weiwen and Zeng, *In Search of China's Minorities*, 228.
4. Ibid., 232.

DE'ANG, SHWE

1. Jiangxi Educational Publishing, *EDCL*, 593. According to the 1990 census there were 1,762 De'ang people in Zhenkang County and 955 in Baoshan. This suggests the De'ang Shwe are also located in areas outside these two counties.
2. Grimes, *Ethnologue* (1996), 558.
3. Although the De'ang believe themselves to be the brothers of the Karen, this is extremely unlikely as the Karen speak a Tibeto-Burman language, while the De'ang speak a Mon-Khmer language. However, both groups were among the original inhabitants of Myanmar, and lived alongside each other in the past. In the De'ang language they call the Karen *Dayang*. Some De'ang in Myanmar also call themselves *Dayang*.
4. *Unreached Peoples '79* (Colorado: David Cook Publishers, 1979).

DENG, DARANG

1. Australian Academy and CASS, *LAC*, C-10.
2. Jiangxi Educational Publishing, *EDCL*, 545.
3. *Zizang Shehui Jingji Tongji Nianjian* (Beijing: Zhongguo Tongji Chubanshe, 1989), 140-41.
4. CASS, *Information China* 3: 1249.
5. Mackerras, *China's Minorities,* 143.
6. See Sun Hongkai, Lu Shaozun, Zhang Jichuan and Ouyang Jueya, *The Languages of the Menba, Luoba and Deng Peoples* (Beijing: Chinese Social Science Publishing House, 1980).
7. Grimes, *Ethnologue* (1996), 546.
8. Rong Mei, "On the Sichuan-Tibet Highway," *China Tourism*, no. 74 (n.d.): 28.
9. Ibid.
10. *GPD* 18, no. 4 (April 1999).

DENG, GEMAN

1. Rong Mei, "On the Sichuan-Tibet Highway," 29.
2. Xu Yixi (ed.), *Headdresses of Chinese Minority Nationality Women* (Hong Kong: China Film Press, 1989), 49.

DEPO

1. *Chuxiong Yizu Zizhizhou Zhi*, 361.
2. Pelkey, "Yunnan's Myriad Yi," 69.

DERUNG

1. "The Drung," *Chinese Around the World* (July 1996).
2. Joseph F. Rock, "Through the Great River Trenches of Asia," *National Geographic* (August 1926): 181.
3. J.-O. Svantesson, 1990 personal communication, as cited in Grimes, *Ethnologue* (1992), 517.
4. Grimes, *Ethnologue* (1996), 722.
5. Ibid.
6. An interesting book about one man's determined attempts over a three-year period to visit the Derung, is Wade Brackenbury, *Yak Butter & Black Tea: A Journey Into Forbidden China* (Chapel Hill: Algonquin Books, 1997).
7. "The Drung," *Chinese Around the World* (July 1996).
8. Ibid.
9. The Morse family are well known for their exodus from China to Burma. See Eugene Morse, *Exodus to a Hidden Valley* (New York: Reader's Digest Press, 1974).
10. *CPLMR*, no. 119 (December 1991-February 1992). "I believe the lower figure to be more realistic," John Morse, personal communication, January 1998.
11. This official 1990 census figure appears to disagree with that cited under Population in China. Since the larger figure (5,816) also includes the Rawang people group, their number (500) is subtracted to give a more realistic and specific population figure (5,316) for the Derung.

DIANBAO

1. Australian Academy and CASS, *LAC,* C-7.
2. Diller, "Tai Languages."
3. Milliken, "SIL China Nationalities and Languages Files."
4. de Beauclair, *Tribal Cultures of South West China*, 9
5. Ibid.
6. See Li Fang-Gui, "The Songs of the T'ien-Pao, With a Phonological Sketch," *Academy Sinica: Bulletin of the Institute of Ethnology*, no. 30 (1970): 1-21.
7. Stauffer, *The Christian Occupation of China*, 350.

DIAO

1. See *Minzu Shibie Wenxian Ziliao Huibian.*
2. *Guizhou Nianjian 1985.*

DIGAO

1. Pelkey, "Yunnan's Myriad Yi," 29.
2. *Kaiyuan Xian Zhi* (1996), 618.
3. Marco Polo, *The Travels of Marco Polo: Yule-Cordier*, 53. The "great lake" referred to by Polo may be the lake near today's Xichang in southern Sichuan Province and home today of the Nosu Yi people.

DONG, NORTHERN

1. According to the 1990 census there were 63 counties or municipalities in China that recorded more than 500 Dong people. In descending order, the largest Dong populations (both Northern and Southern Dong) are in: Liping (*Guizhou*) 274,710; Tianzhu (*Guizhou*) 236,568; Xinhuang (*Hunan*) 180,429; Sanjiang (*Guangxi*) 171,925; Zhijiang (*Hunan*) 155,783; Huitong (*Hunan*) 154,849; Tongdao (*Hunan*) 147,879; Congjiang (*Guizhou*) 108,056 and Rongjiang (*Guizhou*) 97,496.

2. Milliken, "SIL China Nationalities and Languages Files."
3. See Wang Dewen, "A Comparative Study of Kam and Sui Initial Consonants," in SIL, *Comparative Kadai*, 129-41.
4. See Somsonge Burusphat, "Surface Indicators of Storyline in the Kam Origin Myth," *Mon-Khmer Studies*, no. 26 (1996): 339-55.
5. Gail Rossi, *The Dong People of China: A Hidden Civilization* (Singapore: Hagley & Hoyle, 1990), 5.
6. *CPLMR*, no. 119 (December 1991-February 1992).

DONG, SOUTHERN

1. See Zheng Guoqiao and Quam Yang, "The Sounds of Rongjiang Kam," in SIL, *Comparative Kadai,* 43-58.
2. Jerold Edmonson, as cited in Grimes, *Ethnologue* (1996), 546.
3. Ma Yin, *China's Minority Nationalities,* 356.
4. Kevin Sinclair, *The Forgotten Tribes of China* (Canada: Cupress, 1987), 97.
5. "We took two new Dong converts out of their village for intense Bible study for three weeks, and sent them back home. One month later, we brought the same two converts out for training. They told us the great news of the miracle of multiplication that was taking place in their village. Just in one short month they grew from two to 40 believers and have a house church in their village now." *Forward Momentum,* mission newsletter, February 1999.

DONGNU

1. Wang Fushi and Mao, *Reconstruction of Proto Miao-Yao*.

DONGXIANG

1. According to the 1990 census there were 28 counties or municipalities in China that recorded more than 500 Dongxiang people. In descending order, the largest Dongxiang populations are in: Dongxiang County (*Gansu*) 172,578; Guanghe (*Gansu*) 43,364; Hezhang (*Gansu*) 40,919; Linxia (*Gansu*) 21,710; Yining (*Xinjiang*) 20,885; Jishishan (*Gansu*) 15,287; and Huocheng (*Xinjiang*) 14,153. Other counties outside of Gansu with significant Dongxiang populations include Tacheng (*Xinjiang*) 2,560; Haiyuan (*Ningxia*) 2,381 and Gongliu (*Xinjiang*) 2,344. An additional 12 counties in Xinjiang contain more than 500 Dongxiang people.
2. Midge Conner, personal communication, October 1995.
3. Schwartz, *The Minorities of Northern China,* 101.
4. Ibid., 100. Today, the Yang clan in Yangzhijia claim to be descended from Tibetans. The Ma and the Mu clans are descended from Hui; and the Wang, Kang, Zhang, Gao, and Huang say they are descended from Han Chinese.
5. Ibid., 99.
6. *Zhongguo Shaoshu Minzu Jiankuang*, 5: 24-35.
7. *GPD* 10, no. 1 (January 1991).
8. See AMO, "The Dongxiang," *Newsletter,* no. 22 (August 1993).
9. Personal communication, August 1997.

DOUPO

1. Pelkey, "Yunnan's Myriad Yi," 85.
2. Ibid., 62.

DUOLUO

1. According to Zheng Guo-qiao, as cited in Milliken, "SIL China Nationalities and Languages Files."
2. de Beauclair, *Tribal Cultures of Southwest China*, 6.
3. Grimes, *Ethnologue* (1996), 548.
4. Samuel Clarke, *Among the Tribes in South-West China*, 14.
5. Ma Yin, *China's Minority Nationalities*, 365.
6. Ibid.

DUOTA

1. Hao Yaojun, "Carnival Mood Among the Hanis," *China Tourism,* no. 97 (n.d.): 60.
2. Ibid., 62.

E

1. Jiangxi Educational Publishing, *EDCL*, 570.
2. See Jerold A. Edmonson, "Fusion and Diffusion in E," in *Kadai*.
3. Jiangxi Educational Publishing, *EDCL*, 570-71.
4. Milliken, "*SIL China Nationalities and Languages* Files."
5. Jiangxi Educational Publishing, *EDCL*, 570-71.
6. Mrs Howard Taylor, *Guinness of Honan. By His Sister Mrs. Howard Taylor* (Philadelphia: CIM).

EKA

1. Pelkey, "Yunnan's Myriad Yi," 49.
2. d'Ollone, *In Forbidden China,* 173.
3. Pelkey, "Yunnan's Myriad Yi," 50.

ENIPU

1. *Weishan Yizu Huizu Zizhixian Zhi* (1993), 142-56.
2. Pelkey, "Yunnan's Myriad Yi," 59.
3. Paul Vial, "Les Lolos: Histoire, Religion, Moeurs, Langue, Ecriture" [The Lolos: History, Religion, Customs, Language, Writing], in *Etudes Sino-Orientales Part A* (Shanghai: Imprimerie de la Mission Catholique, 1898), Preface.
4. See Ma Changshou, "The Genealogical Table of the Lolos at Liangshan, Western Szechuan," *Bianjiang Yenjiu Luncong* 44, no. 4 (1942).
5. Dessaint, *Minorities in Southwestern China*, 227.

ENU

1. L. Gaide, "Notice Ethnographique sur les Principales Races Indigenes de la Chine Meridionale (Yun-nam en Particulier) et du Nord de l'Indo-Chine," *Annales d'Hygiene et de Medicine Coloniales,* no. 5 (1903).
2. John Kuhn, *We Found a Hundred Tribes*.
3. See Li Yongsui and Wang (eds.), *Haniyu Jianzhi*.
4. Matisoff, "Languages and Dialects of Tibeto-Burman."
5. Dwayne Graybill, personal communication, November 1996.
6. Ruth Tucker, *Guardians of the Great Commission* (Grand Rapids: Zondervan, 1988), 42.

ERGONG

1. See Sun Hongkai, "Chuanxi Minzu Zoulang Diqu de Yuyan" in *Xinan Minzu Yanjiu* (Chengdu: Sichuan Minzu Chubanshe, 1983). According to Jonathon Evans (personal communication, August 1999), Ergong (Horpa) speakers inhabit central and eastern Daofu County (Chengguan District, Wari, Xiajia and Muru townships of Wari District, Shazhong Township of Bamei District); and central and northwestern Danba County (Geshiza, Bianer, and Dandong townships of Dasang District, Donggu Township in Chuangu District, Bawang and Jinchuan townships of Jinchuan District) of Garze Prefecture, an area traditionally known as the five parts of Horpa territory. Scattered communities are also reported in adjacent Luhuo County (Renda Township of Xialatuo District) and Xinlong County (in Manqing, Zhuwo, and Duozhan townships of Hexi District).
2. See Jackson Sun, "Review of Zangmian Yu Yuyin Han

Cohui," 73-113; and Matisoff, "Languages and Dialects of Tibeto-Burman."

3. See B. H. Hodgson, "Sifán and Hórsók Vocabularies," *Journal of the Asiatic Society of Bengal*, no. 22 (1874); also Hodgson, "On the Tribes of Northern Tibet (Horyeul and Sokyeul) and of Sifan," in *Essays on the Languages, Literatures, and Religions of Nepal and Tibet* (London: Trubner & Co., 1874).The Ergong were also discussed by J. H. Edgar, "The Horpa of the Upper Nya or Yalung," *Journal of West China Border Research Society* (1932).
4. Sino-Tibetan Etymological Dictionary and Thesaurus (STEDT), *Description of the Sino-Tibetan Language Family* (Berkeley: University of California, Department of Linguists, 1996).
5. AMO, *The 50 Most Unreached People Groups of China and Tibet*, Preface.

ERSU

1. Jiangxi Educational Publishing, *EDCL*, 541-42.
2. See Jackson T. S. Sun (trans.), "Languages of the Ethnic Corridor in Western Sichuan," *Linguistics of the Tibeto-Burman Area* 13, no. 1 (Spring 1990): 2. The Ersu view themselves as related to other ethnic groups such as the Ergong and Chrame, along with whom they also wanted to be part of an official *Xifan* minority group.
3. Grimes, *Ethnologue* (1996), 547.
4. STEDT, *Description of the Sino-Tibetan Language Family*.
5. Audrey Muse, "A Profile of the Jiarong People of China," report, May 1996.

EWENKI, SOLON

1. According to Chao Ke, as cited in Milliken, "SIL China Nationalities and Languages Files."
2. According to the 1990 census there were 10 counties or municipalities in China that recorded more than 500 Ewenki people. These include Ewenki Banner (Inner Mongolia) 8,621; Morindawa (Inner Mongolia) 4,923; Elunchun (Inner Mongolia) 2,959; Arong (Inner Mongolia) 1,866; Nehe (Heilongjiang) 826, and Nenjiang (Heilongjiang) 609.
3. Ramsey, *The Languages of China,* 214.
4. See Igor Nedyalkov, "Evenki," *Topological Studies in Language*, no. 29 (Amsterdam, 1994): 1-34.
5. Hatanaka, "Ethnicity and Culture Complex," 29.
6. Schwartz, *The Minorities of Northern China*, 172.
7. Johannes Reimer, *Operation Soviet Union* (Fresno, CA: Logos, 1990).

EWENKI, TUNGUS

1. Janhunen and Salminen, *UNESCO Red Book*. According to the 1990 census there were a total of 1,867 Ewenki people living in the Chenbaehru Banner of Inner Mongolia.
2. Ibid.
3. Ibid.
4. "The Ewenkis," *Chinese Around the World* (June-July 1995): 9.
5. Ibid. See also *CPLMR,* no. 119 (December 1991-February 1992).
6. "The Ewenkis," 10.
7. Slaviska Missionen, *Pray for Us*.

FUMA

1. Training Evangelistic Leadership, personal communication, May 1994.
2. Stauffer, *The Christian Occupation of China*, 348.

GAIJI

1. Pelkey, "Yunnan's Myriad Yi," 49.
2. Ibid.
3. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 7. This information specifically refers to the Axi people, but the custom is also practiced by the Gaiji in some areas.

GAISU, SOUTHERN

1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 9.
2. Ibid.

GAISU, WESTERN

1. Pelkey, "Yunnan's Myriad Yi," 47.

GA MONG

1. Chen Chao Qui, *Duyun Shi Minzu Zi* (Guizhou: Duyun Nationalities Affairs Publishing House, 1990), 171.
2. Ibid.
3. *Guizhou Nianjian 1997*. This new classification is ridiculous from an ethnolinguistic viewpoint. The Ga Mong speak a Western Hmongic language, but because they did not like being part of the Miao nationality it appears the government has compromised by putting them into the non-offensive She nationality, even though there are no historical or ethnolinguistic links between the Ga Mong and She to justify this.
4. Grimes, *Ethnologue* (1996), 549.
5. Graybill, personal communication, October 1997.
6. *Minzu Shibie Wenxian Ziliao Huibian*, 37.
7. Chen Chao, *Duyun Shi Minzu Zi*, 171.
8. Graybill, personal communication, October 1997.

GAO

1. According to Zheng Guo-qiao, as cited in Milliken, "SIL China Nationalities and Languages Files."
2. Ibid.
3. Samuel Clarke, *Among the Tribes in South-West China,* 13.
4. *Amity News Service*, January 1993.

GE

1. Wong How-Man, "Peoples of China's Far Provinces," 315.
2. Corrigan, *Odyssey Illustrated Guide to Guizhou*, 127.
3. A Hmong Daw Christian visited the Ge area in 1994. The Ge were amazed that he could speak their language and asked where he had learned to speak Ge. When he told them it was also his language, the Ge were offended and would not speak to him any more! Mike and Melissa Miao, personal communication, September 1997.
4. *The Book of a Thousand Tongues* (Detroit: Tower Books, 1971), 224.
5. Enwall, *A Myth Become Reality* 1: 159.
6. AMO, *The 50 Most Unreached People Groups of China and Tibet*, 14.
7. M. H. Hutton, "The New Testament for the Black Miao," *China's Millions* (November 1935): 205.
8. M. H. Hutton, "Fruit After Many Days," *China's Millions* (Australasian edition, August 1936): 137.
9. M. H. Hutton, "Steady Advancement," *China's Millions* (Australasian edition, August 1937): 124.
10. According to Pan Wenguang, as cited in Enwall, *A Myth Becomes Reality* 1: 159.

GELAO

1. This official 1990 census figure seems to disagree with that cited under Population in China. However, the larger figure (437,997) includes five ethnic groups (Gao, Yizi, Hagei, A'ou, and Duoluo) which are profiled separately in *Operation China*. Therefore, their combined population is subtracted to give a more realistic and specific figure (426,917) for the Gelao.
2. In 1982 China had still not fully recovered from the dark years of the Cultural Revolution of 1966-76. It was not fashionable to be identified as a minority nationality. By 1990, however, special medical and educational benefits, together with an allowance of two children per couple, suddenly meant that being a minority was advantageous. Thousands of people traced their genealogies back to find Gelao ancestry and were granted minority status.
3. According to the 1990 census there were 36 counties or municipalities in China that recorded more than 500 Gelao people. In descending order, the largest Gelao populations (all in Guizhou Province) are: Wuchuan County 135,139; Daozhen 104,173; Shiqian 86,297; Zheng'an 20,897; Lupanshui 8,218; Guanling 6,443; Zhijin 6,158, and Qianxi 6,111.
4. "The Gelos," *Chinese Around the World* (December 1995): 9.
5. Samuel Clarke, *Among the Tribes in South-West China*, 13.
6. Bradley, "East and South-East Asia."
7. Diller, "Tai Languages."
8. Grimes, *Ethnologue* (1992), 517.
9. "The Gelos," *Chinese Around the World* (December 1995): 9.
10. Samuel Clarke, *Among the Tribes in South-West China*, 13.
11. de Beauclair, *Tribal Cultures of Southwest China*, 6.
12. Samuel Clarke, *Among the Tribes in South-West China*, 15.
13. "The Gelos," *Chinese Around the World* (December 1995): 9.
14. Many sources have listed the existence of 1937 Scripture portions for the Gelao, but these were done in the Ge language of Guizhou Province, not in Gelao.

GEPO, EASTERN

1. There were 1,106 Gepo (Bai Yi) in Mile County according to the 1987 *Mile Xian Zhi*, 689 (1984 figure).
2. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 13-14.
3. Ibid., 13. "Chinese sources also mention further distinctions among the Gepo such as *Da Bai Yi* (Greater White Yi) and *Xiao Bai Yi* (Lesser White Yi). These names actually coincide with the *Pingtou* and *Jiantou* distinctions: *Da Bai Yi* being *Jiantou* and *Xiao Bai Yi* being *Pingtou*."
4. Ibid., 13.
5. Samuel Clarke, *Among the Tribes in South-West China*, 132.
6. "The Huize Church is Bleeding," *Bridge*, no. 55 (September-October 1992): 14. The article also reports that "74 incidents of people being illegally locked up, interrogated and cruelly beaten up occurred.... In order to destroy Christianity, they [local officials] made no bones to proclaim: 'Whoever arrests Rev. Wang Jiashui of this church will be rewarded: live 300¥, dead 400¥; for the head of evangelist He Chengzhou, live 150¥, dead 200¥."

GEPO, WESTERN

1. Pelkey, "Yunnan's Myriad Yi," 51.
2. d'Ollone, *In Forbidden China*, 32-33.

GESE

1. Pelkey, "Yunnan's Myriad Yi," 68.

GESU

1. *Chuxiong Yizu Zizhizhou Zhi*, 361.
2. Fei Xiaotong, "On Identification of Nationalities in China."
3. Ma Yin, *China's Minority Nationalities*, 234.
4. This festival is primarily a Western Lipo festival, but people from many other ethnic groups in the area also participate.

GHA-MU

1. Wang Fushi and Mao, *Renconstruction of Proto Miao-Yao*.
2. For a detailed account of Gha-Mu flood stories, see Samuel Clarke, *Among the Tribes in South-West China*, 43-59.
3. Zeng Xianyang, "Dancing for Love: The Tiaohuapo Festival," *China Tourism*, no. 117 (n.d.): 69-71.
4. Mike and Melissa Miao, "The Miao of China," unpublished prayer guide, Hong Kong, 1994.
5. Ibid.
6. *Miao Messenger* 5, no. 4 (Spring 1997). Also see Paul Lau, "A Visit to the Xiaohua Miao Minority," *China Tourism,* no. 143 (May 1992): 82-85, for an interesting account of Gha-Mu customs.
7. Among many strategies designed to destroy the Gha-Mu church, the Communists allocated Christians jobs in far-flung places in separate work units, knowing that their faith was strengthened by being together in fellowship. However, this backfired on the authorities, and the gospel spread much more widely than if the believers had been left together in one place. See T'ien, *Peaks of Faith*, 93.
8. Michael Johnson, personal communication, January 1998.

GHAO-XONG, EASTERN

1. According to the 1990 census the largest populations of Miao in Hunan Province were in Mayuang County (242,840), Suining (176,929), Huayuan (175,602), Fenghuang (168,784), Chengbu (121,045), Jishou City (92,750), Jingzhou (87,124), Yuanling (77,193), and Luxi (76,898). These figures include both the Eastern and Western Ghao-Xong, as well as a small number of Hmu.
2. There are Miao in Vietnam who call themselves *Red Miao* but they are not ethnolinguistically related to the Ghao-Xong in China. In addition, there is a group of Red Miao in Wangmo County, Guizhou, but they speak a Chuanqiandian (Western) Miao dialect.
3. Sinclair, *The Forgotten Tribes of China,* 30.
4. *The Liberating Gospel,* 104.
5. "West Hunan Itinerary," *China Tourism,* no. 36 (n.d.): 35.
6. Pan Chengqian, "Yao Dialectology," 62.
7. Miao, "The Miao of China."
8. Covell, *The Liberating Gospel*, 103.
9. Theopane Maguire, *Hunan Harvest* (Milwaukee: Bruce, 1946), viii-ix.

GHAO-XONG, WESTERN

1. Wang Fushi, *Miaoyu Jianzhi*, 103-04.
2. There is a small community of about 400 Western Ghao-Xong speakers in southwest Guizhou who had migrated from Songtao during the Qing Dynasty. The Chinese call

them *Hongzu* (Red Tribe). Today only older people can still speak their language; the younger people speak Bouyei and Chinese.

3. See Enwall, *A Myth Become Reality* 2:103-11.
4. *Shengzu Shilu* (1932) 16: 2-3.
5. Cen Yuying, *Qingding Pinding Guizhou Miaofei Jilue* (Imperial edition, 1884), 36, 40.
6. Wang Jia, "The Siyueba Festival at Jiwei," *China Tourism*, no. 107 (n.d.): 61.
7. Covell, *The Liberating Gospel*, 103.
8. The Western Ghao-Xong live in the following locations: *Hunan:* Huayuan, Fenghuang, Baojing, Jishou, Guzhang, Longshan, Xinhuang and Mayang counties; *Guizhou:* Songtao and Tongren counties; *SW Hubei*: Xuan'en County; SE *Sichuan:* Xiushan and Youyang counties; *Guangxi*: Hechi and Nandan counties.

GIAY

1. Wurm and Hattori, *Language Atlas of the Pacific Area*.
2. Edmonson, *Languages of the Vietnam-China Borderlands*. Edmonson says the Giay groups in Vietnam which his team studied came from Xingyi Bajie, Anlong Bakan, Anlong Leju, Caheng Naiyan, Zhengfeng Lurong, Wangmo Zhenxiang, and the Luodian Poqiu areas of China.
3. For a detailed description of the Giay language, see William J. Gedney, *Selected Papers on Comparative Tai Studies*, no. 29 (University of Michigan, Center for South and Southeast Asian Studies, 1989).
4. Diller, *"*Tai Languages*."*
5. Dang; Chu and Luu, *Ethnic Minorities in Vietnam*, 131.

GOLOG

1. Galen Rowell, "Nomads of China's West," *National Geographic* (February 1982): 244.
2. Mackerras, *China's Minorities,* 243.
3. Rock, "Seeking the Mountains of Mystery," 131.
4. Rowell, "Nomads of China's West," 244.
5. Grimes, *Ethnologue* (1992), 517.
6. Unfortunately, because the Golog rural areas are still virtually inaccessible to outsiders, no recent anthropological or linguistic research has been conducted there. The Golog still consist of numerous small ethnolinguistic or ethno-social groups. Joseph Rock, on his 1929 trip through the region (see "Seeking the Mountains of Mystery," 140-72) briefly mentions more than a dozen tribes, clans, and groups of Golog. These include the Lhardi tribe, the fearless Ngura nomads, the Amchok robber tribe, the Rimong tribe who is described as the most powerful Golog group, the Kangsar tribe who lived west of the Yellow River, the Kanggan, the Tsokhar tribe, a Golog tribe called the Ngawa who had their own king, the Gartse tribe, the Butsang, the Shahrang robber tribe living in the Ba valley, and a clan called the Jazza who are not a Golog tribe. Despite the upheavals in the 70-year period since this article was published, most or all of these groups still exist in their separate forms. Whether they still retain ethnolinguistic distinctions or now merely social distinctions is unknown. It is hoped research will permit the inclusion of some or all of these groups in future.
7. Rowell, "Nomads of China's West," 244.
8. Bai Yu, "Life in Baima, Near the Yellow River Source," *China Tourism*, no. 138 (December 1991): 57.
9. Rock, "Seeking the Mountains of Mystery," 131.
10. Ibid.
11. In late 1921 missionaries received the following letter from Kurung Tsering, the Head Lama at a monastery in Kokonor: "I, your humble servant, have seen several copies of the Scriptures and having read them carefully, they certainly made me believe in Christ. I understand a little of the outstanding principles and the doctrinal teaching of the One Son, but as to the Holy Spirit's nature and essence, and as to the origin of this religion, I am not at all clear, and it is therefore important that the doctrinal principles of this religion should be fully explained, so as to enlighten the unintelligent and people of small mental ability. The teaching of the science of medicine and astrology is also very important. It is therefore evident if we want this blessing openly manifested, we must believe in the religion of the only Son of God. Being in earnest I therefore pray you from my heart not to consider this letter lightly. With a hundred salutations!" Stauffer, *The Christian Occupation of China*, 282.

GOUZOU

1. See *Weining Yizu Huizu Miaozu Zizhixian Minzuzhi* (1997): 12-128.
2. d'Ollone, *In Forbidden China*, 133-34.
3. Samuel Clarke, *Among the Tribes in South-West China*, 121.
4. Grimes, *Ethnologue* (1996), 564.
5. Bradley, "Language Planning for China's Minorities."
6. *The History and Culture of the Nosu Yi people of the Liang Shan*, unpublished paper (Washington, 1995).
7. See Fei Xiaotong, "The Minority Peoples in Kweichow," *China Monthly Review* 121, no. 6 (1951). For some other early accounts of the Yi in Guizhou, see George Macdonald Home Playfair, "The Miaotzu of Kewichow and Yunnan From Chinese Sources," *China Review*, no. 5 (1876); also Sainson, *Nan-ychao Ye-che* (Paris: E. Leroux, 1904).
8. Samuel Clarke, *Among the Tribes in South-West China*, 132-33.
9. Ibid., 129.
10. *Weining Yizu Huizu Miaozu Zizhixian Minzuzhi*, 128.

GROMA

1. Grimes, *Ethnologue* (1996), 548. The Groma live in the Chomo (Yadong) County in Xigaze Prefecture.
2. Covell, *The Liberating Gospel*, 33.
3. Bethany World Prayer Center, 1995 Joshua Project.
4. Grimes, *Ethnologue* (1996), 548.
5. MARC, "Bhots in the State of Sikkim," *World Christianity: South Asia* (California: MARC Publications, n.d.).
6. Leslie Lyall, *A Passion for the Impossible* (Chicago: Moody Press, 1965), 158.
7. *DAWN Report*, no. 32 (November 1997): 6.

GUAIGUN

1. Pelkey, "Yunnan's Myriad Yi," 90.
2. Samuel Clarke, *Among the Tribes in South-West China*, 127.
3. Ibid., 127-28.

GUIQIONG

1. See Sun Hongkai, "Chuanxi Minzu Zoulang Diqu de Yuyan."
2. Dong Zhaofu, "Jiaowai Luhen" [Recollections of a Trip to the Frontiers], *Bianzheng Gonglun* (1930).
3. Sun Hongkai, "Chuanxi Minzu Zoulang Diqu de Yuyan."
4. Wu Wenhui and Zhu Jianhua, "Xikang Renkou Wenti, Shang," as cited in Mackerras, *China's Minorities*, 130.

5. Eileen Crossman, *Mountain Rain: A New Biography of James O. Fraser* (Singapore: OMF, 1982), 144.

GUOPU

1. d'Ollone, *In Forbidden China*, 107-08.
2. Jun Feng, "Rolling Uplands of Northwestern Guizhou," *China Tourism,* no. 111, (n.d.): 9.

HAGEI

1. According to Zheng Guo-qiao, as cited in Milliken, "SIL China Nationalities and Languages Files."
2. Samuel Clarke, *Among the Tribes in South-West China*, 13.
3. Corrigan, *Odyssey Illustrated Guide to Guizhou*, 215.
4. "The Church in Guangxi: Challenge to the Faithful," *Bridge*, no. 9 (January 1985).

HAKKA

1. Also in Thailand, French Polynesia, Panama, Surinam, USA, Brunei, South Africa, Jamaica, Sri Lanka, Philippines, Australia, New Zealand, Kenya, Netherlands, United Kingdom, France, Germany, Brazil, Trinidad, Canada and Cambodia.
2. The larger population figure (25,725,000) appears to disagree with that cited under Population in China. However, the 193,000 Hakka in Hong Kong (1993 Patrick Johnstone, *Operation World*) are added to this figure because of the 1997 hand-over of Hong Kong to China.
3. Further, 58,800 in Thailand (1984); 19,200 in French Polynesia (1987); 6,000 in Panama (1981); 6,000 in Surinam; 3,000 in Brunei (1979); also in numerous other countries (see n.1 above). Whole villages of Hakka people have recently been discovered in Siempang, northeast Cambodia.
4. Hakka population estimates for the year 2000 are *Guangdong* (8.1 million), *Jiangxi* (5.9 million), *Guangxi* (4.2 million), *Fujian* (2.6 million), *Hong Kong* (210,000), and *Hunan* (170,000).
5. Australian Academy and CASS, *LAC*, B-13.
6. CASS, *Information China* 3: 1249.
7. Stauffer, *The Christian Occupation of China*, 351.
8. Ibid., 352.
9. Ibid., 353.
10. See Ming, "A Young Woman Evangelist in a Booming Town," *Bridge*, no. 52 (March-April 1992): 12. For testimonies of Hakka Christians and other excellent Hakka information, see Jessie Gregory Lutz and Rolland Ray Lutz, *Hakka Chinese Confront Protestant Christianity 1850-1900: With the Autobiographies of Eight Hakka Christians, and Commentary* (Armonk, NY: M. E. Sharpe, 1998).
11. William Robson, *Griffith John: Founder of the Hankow Mission* (New York: Fleming H. Revell, c.1890), 47.

HAKKA, HAINAN ISLAND

1. Personal communication, July 1997.
2. See Stauffer, *The Christian Occupation of China*, 351.
3. Ibid.
4. Ibid., 146.

HAN CHINESE, CANTONESE

1. Also in Laos, Nauru, Costa Rica, Panama, New Zealand, Australia, Netherlands, United Kingdom.... Cantonese are located in most other western nations in the world.
2. The 1984 population figure (46,305,000) appears to disagree with that given under Population in China. However, this figure did not include the Cantonese living in Hong Kong and Macau. Because of Hong Kong's incorporation into China in 1997 and the hand-over of Macau in late 1999, their populations are added to the total population for Cantonese speakers in China. In addition, the figure for the Dan Chinese (3,150,000) is subtracted, since the Dan are profiled separately. This gives a more realistic number for the Cantonese of 48,945,000.
3. 20,000 in New Zealand; 6,000 in Philippines; 4,500 in Costa Rica; 3,500 in Brunei; 680 in Nauru, also in Laos. Total: 64 million.
4. Moser, *The Chinese Mosaic*, 17, 36.
5. Australian Academy and CASS, *LAC*, A-5.
6. Aby Zeid, *Achbar ul Sin wal Hind* [Observations Upon China and India], cited in John Foster, *Church of the T'ang Dynasty* (London: SPCK, 1939), 130.
7. Robson, *Griffith John*, 22.
8. Stauffer, *The Christian Occupation of China*, 161.
9. 200,000 is the highest estimate for all Protestants in Guangdong, both TSPM and underground church members. The highest other documented figure for Protestants is 160,000. *Guangdong Yearbook* (1992).
10. *Guangdong Yearbook* (1989).
11. Johnstone, *Operation World* (1993), 265, based on the figure of 8.5% Protestant and 4.8% Catholic. Johnstone also estimates some 9.2% of Macau's population to be Christian, the large majority being Roman Catholics.

HAN CHINESE, DAN

1. Eugene N. Anderson, Jr., *Essays on South China's Boat People* (Taipei: The Orient Cultural Service, 1972), 48.
2. Moser, *The Chinese Mosaic*, 219.
3. Ibid., 219-20.
4. Thousands of Dan in Hong Kong have been resettled in apartment blocks, although most are still engaged in activities relating to fishing. In Guangzhou, 60,000 Dan were forced to live in 15 apartment blocks, but still remain somewhat separate from other people.
5. Moser, *The Chinese Mosaic*, 220.
6. Barbara E. Ward, "A Hong Kong Fishing Village," *Journal of Oriental Studies* (January 1954): 201.

HAN CHINESE, GAN

1. Storey (ed.), *China*, 16.
2. Hefley, *China! Christian Martyrs of the 20th Century,* 32.
3. Ibid., 41.
4. Information is scant, but the TSPM estimates a total of 300,000 Protestants for the whole of Jiangxi Province, in addition to 10,000 Catholics. Huang Xianlin (ed.), *Zhongguo Renkou: Guangxi Fence* (Beijing: Zhongguo Caizheng Jingji Chubanshe, 1988).

HAN CHINESE, HAINANESE

1. Moser, *The Chinese Mosaic,* 197.
2. Storey (ed.), *China*, 16.
3. Ma Yin, *China's Minority Nationalities*, 406.
4. "The Church on Hainan Island: Past and Present," *Bridge*, no. 27 (January-February 1988): 4.
5. Ibid.
6. *Bridge* (June 1992).
7. *Bridge* (December 1989).

HAN CHINESE, HUI'AN

1. Lin Lai, "A Photo Safari Along the Fujian Coast," *China Tourism*, no. 87 (n.d.): 30. There were a total of 1,091,616 people recorded in Hui'an County according to the 1990 census.
2. Ibid., 31.

3. Wong Chung Fai, "The Lives of Hui'an Women," *China Tourism*, no. 117, (n.d.): 58.
4. Ibid., 54.
5. Ibid., 58-59, gives a brief report of a visit to a Hui'an Catholic Church.

HAN CHINESE, HUIZHOU

1. Australian Academy and CASS, *LAC*, B-11.
2. See Ping-Ti Ho, *Studies on the Population of China 1368-1953* (Cambridge, Mass: Harvard University Press, 1959), 240-44.
3. Moser, *The Chinese Mosaic*, 113.
4. Grimes, *Ethnologue* (1996), 544.
5. Moser, *The Chinese Mosaic*, 117.

HAN CHINESE, JIN

1. Australian Academy and CASS, *LAC*, B-7.
2. *Arnobii Disputationum adversus Gentes Libri Octo* (Rome, 1542).
3. Jes P. Asmussen, *Xuastvanift: Studies in Manichaeism* (Copenhagen: Munksgaard, 1965), 149. A Persian embassy reached the Wei Dynasty capital in north China, just outside the wall at Ta'tung, in AD 455.
4. A. de Gouvea, *Joznado Do Ancebispo Dom, Meneses*; French trans. J. B. Glen, *Historie Orientale, des Grans Progres de L'eglise Catholique, Apostolique et Romaine* (Anvers: Verdussen, 1609), 3-4.
5. Huang Xianlin (ed.), *Zhongguo Renkou*.
6. Tony Lambert, personal communication, May 1997.

HAN CHINESE, MANDARIN

1. Saeki, *The Nestorian Documents and Relics in China* (Tokyo: Maruzen, 1951), 57f, 456.
2. Samuel Hugh Moffet, *A History of Christianity in Asia* 1: *Beginnings to 1500* (San Francisco: Harper, 1992), 293.
3. Highest 1993 estimate by Amity Press. This figure includes estimates of all Christians, province-by-province, and not only of believers belonging to the TSPM church.
4. It has become fashionable for many mission organizations to quote figures of at least 90 million Christians in China, but these figures cannot be substantiated by systematic research.
5. The 1993 *Operation World* lists 58 million Protestants in China, of whom 47 million attend house meetings and 11 million attend the government-sanctioned Three-Self church. It also lists 8.7 million Catholics in China, making a total of 66.7 million believers.
6. The official 1990 census figure (701,116,436) appears to disagree with that cited under Population in China. However, this number includes the members of the Hui nationality, who are Mandarin-speaking Chinese Muslims. To arrive at a more realistic and specific population for the Mandarin Han Chinese, the 8,602,978 Hui (1990 census) are subtracted to give a figure of 692,188,658.
7. There are 62 dialects of Mandarin, grouped in 8 main dialect clusters: *Northeastern Mandarin* (82 million speakers in 1987): Jiaoning, Tongxi, Yanji, Zhaofu, Changjin, Nenke, Jiafu, Zhanhua; *Beijing* (18 million): Jingshi, Huaicheng, Chaofeng, Shike; *Jilu* (Beifang) (83.6 million): Laifu, Dingba, Tianjin, Jizun, Luanchang, Fulong, Zhaoshen, Xingheng, Liaotai, Canghui, Huangle, Yangshou, Juzhao, Zhanghuan; *Jiaoliao* (28.8 million): Qingzhou, Denglian, Gaihuan; *Zhongyuan* (169.4 million): Zhengcao, Cailu, Luoxu, Xinbeng, Pingyang, Jiangzhou, Xiezhou, Guanzhong, Qinlong, Longzhong, Nanjiang; *Lanyin* (11.7 million): Jincheng, Yinwu, Hexi, Tami; *Southwestern Mandarin* (200 million): Chengyu, Yaoli, Baolu, Qianbei, Kungui, Minjiang, Renfu, Yamian, Lichuan, Ebei, Wutian, Cenjiang, Qiannan, Guiliu, Changhe; *Jianghuai* (67.2 million): Hongchao, Tairu, Huangxiao.

HAN CHINESE, MIN BEI

1. Australian Academy and CASS, *LAC*, B-12.
2. Grimes, *Ethnologue* (1996), 545.
3. Ibid.
4. Storey (ed.), *China*, 19.
5. Eberhard, *China's Minorities*, 8.
6. James Legge, *The Notions of the Chinese Concerning God and Spirits* (Hong Kong: Hong Kong Register Office, 1852), 24-25, 28: The emperor also recited "To Thee, O mysteriously-working Maker, I look up in thought.... With the great ceremonies I reverently honor Thee. Thy servant, I am but a reed or willow; my heart is but that of an ant; yet have I received Thy favoring decree, appointing me to the government of the empire. I deeply cherish a sense of my ignorance and blindness, and am afraid, lest I prove unworthy of Thy great favours. Therefore will I observe all the rules and statutes, striving, insignificant as I am, to discharge my loyal duty. For distant here, I look up to Thy heavenly palace. Come in Thy precious chariot to the altar. Thy servant, I bow my head to the earth reverently, expecting Thine abundant grace.... O that Thou wouldest vouchsafe to accept our offerings, and regard us, while thus we worship Thee, whose goodness is inexhaustible!"
7. Moule and Pelliot, *Marco Polo*, 350.
8. The Min Bei Christians today prefer to use the standard Chinese Scriptures, rather than the 1934 translation in their own language.

HAN CHINESE, MIN DONG

1. Moser, *The Chinese Mosaic*, 31.
2. Legge, T*he Notions of the Chinese*.
3. Moule and Pelliot, *Marco Polo*, 347.
4. "Along the Fujian Coast," *Bridge* (January-February 1986): 4.

HAN CHINESE, MIN NAN

1. Grimes, *Ethnologue* (1996), 545.
2. James M. Hubbard, "Problems in China," *National Geographic* (August 1900): 297.
3. Moffet, *A History of Christianity in Asia*, 458.
4. Henry Yule and Henri Cordier, *Cathay And The Way Tither: Being A Collection*, 4 vols. (Delhi: Munshiram Manoharlal, 1998), 191-94.
5. "Along the Fujian Coast," *Bridge* (January-February 1986): 4.
6. Also in Indonesia, Philippines, Laos, Brunei.
7. This 1984 population figure appears to disagree with that cited under Population in China. However, because of the hand-over of Hong Kong to China in 1997, the 540,000 Min Nan speakers in Hong Kong are added to give a more realistic and specific population of 26,265,000.

HAN CHINESE, MIN ZHONG

1. J. E. Walker, "Shao-wu in Fuh-kien: A Country Station," *Chinese Recorde*r, no. 9 (September-October 1878): 349.
2. Taken from website of the Revival Christian Church, Hong Kong,.
3. Hefley, *China! Christian Martyrs of the 20th Century*, 10.
4. John of Cara, "The Book of the Estate of the Great Kaan," trans. Henry Yule, *Cathay* 3: 100.

HAN CHINESE, PINGHUA

1. Australian Academy and CASS, *LAC*, B-14.
2. Ibid.
3. Dodd, *The Tai Race*, 148. Several excellent Chinese linguistic studies of the Pinghua language include Li Wei, "Guangxi Lingchuan Pinghua de Tedian," *Fangyuan*, no. 4, 251-54; and Zhang Junru, "Ji Guangxi Nanning Xinxu Pinghua," *Fangyuan*, 241-50.
4. Samuel Clarke, *Among the Tribes in South-West China*, 58-59.
5. Stauffer, *The Christian Occupation of China*, 148.
6. *Guangxi Yearbook* (1992).
7. Highest estimate for all Protestants by Amity Press, 1997.
8. *Guangxi Quqing* (1985).

HAN CHINESE, PUXIAN

1. Leo J. Moser says this is the result of a strong emphasis on sports in the local school system which dates back at least to 1878; *The Chinese Mosaic*, 173. At that time, according to Rao Fengqi, "champions of races were treated like scholars who had come in first in the imperial examinations. They were draped with red silk over their shoulders, flowers were pinned on their chests and they were given a parade through the streets." Rao Fengqi, "Why Does Putian County Produce So Many Athletes?" *China Reconstructs* (May 1983): 55-56.
2. Australian Academy and CASS, *LAC,* B-12.
3. Chronicon Ibn al-Athir (1160-1234), *History of the Mongols: Based on Eastern and Western Accounts of the Thirteenth and Fourteenth Centuries*, trans. B. Spuler (London: Routledge & Kegan Paul, 1972), 29.
4. Hefley, *China! Christian Martyrs of the 20th Century*, 10.
5. Moffet, *A History of Christianity in Asia*, 475.
6. "Along the Fujian Coast," *Bridge* (January-February 1986): 4.
7. "Of the Christians, about 20,000 adhere to the traditions of the True Jesus Church, while about 2,000 count themselves as members of the Little Flock. The old church building in Putian County gets used well. There are three Sunday services, each of which fills the 1,400-seat church.... More than 100 Christian meeting points in Putian have not yet been registered." "Putian Church: Different Traditions, New Developments," *Amity News Service*, June 1997.

HAN CHINESE, SHAOJIANG

1. Australian Academy and CASS, *LAC*, B-12.
2. Storey (ed.), *China*, 23.
3. William Marsden (trans.), *The Travels of Marco Polo* (New York: Dell, 1961), 300-01.
4. Moffet, *A History of Christianity in Asia,* 457.
5. Ibid.
6. Ibid.
7. Kenneth Scott Latourette, *A History of Christian Missions in China* (New York: Macmillan, 1929), 71.
8. Stauffer, *The Christian Occupation of China*, 458.

HAN CHINESE, SHAOZHOU

1. Australian Academy and CASS, *LAC*, B-13.
2. Ibid.
3. CASS, *Information China* 3: 1247.
4. Hefley, *China! Christian Martyrs of the 20th Century*, 13.
5. Ibid., 32.
6. Dr. George Ernest Morrison, *London Times,* 1900.

HAN CHINESE, WAXIANG

1. Grimes, *Ethnologue* (1996), 564.
2. Chen Qiguang, *Zhongguo Yuwen Gaiyao* (1990), 288-89. Also see Enwall, *A Myth Become Reality* 1: 59-72.
3. Robson, *Griffith John*, 22.

HAN CHINESE, WU

1. Australian Academy and CASS, *LAC*, B-9. Grimes, in *Ethnologue* (1996), 545, cites a 1984 figure of 77,175,000 Wu speakers.
2. *The Far Eastern Economic Review*, June 1997.
3. Moule and Pelliot, *Marco Polo*, 263. Polo calls Chinkiang *Quengianfu*.
4. Lambert, *The Resurrection of the Chinese Church*, 311.
5. Including 127,000 Protestants (*Bridge*, September-October 1993) and 120,000 Catholics (*Xinhua*, 21 March 1988).

HAN CHINESE, XIANG

1. Grimes, in *Ethnologue* (1996), 545, cites a 1984 figure of 36,015,000 Xiang speakers.
2. William Barclay Parsons, "Hunan: The Closed Province of China," *National Geographic* (October 1900): 393.
3. Enwall, *A Myth Become Reality* 1: 67.
4. Lin Shao-Yang, *A Chinese Appeal to Christendom* (1911).
5. *Eastern Express*, Hong Kong, 5 October 1995.
6. Robson, *Griffith John*, 60-61.
7. *Norwegian Missionary Society Handbook* (1993).
8. "Difficulties in Hunan Province," *Bridge*, no. 10 (March-April 1985): 3.

HAN CHINESE, XUNPU

1. Lin Jian and Chen Shizhe, "Fishing Village of Persistent Traditions," *China Tourism*, no. 114 (n.d.): 51.
2. Ibid.
3. Ibid.
4. Bai Yan, "The People and Their Lives in Modern Quanzhou," *China Tourism*, no. 140 (February 1992): 73.
5. Lin Jian and Chen, "Fishing Village of Persistent Traditions," 51.
6. Moffet, *A History of Christianity in Asia*, 458.
7. Lambert, *The Ressurection of the Chinese Church*, 147.
8. Ibid.

HANI

1. According to the 1990 census there were 32 counties or municipalities in China that recorded more than 500 Hani people. In descending order, the largest Hani populations are in: Mojiang 203,559; Honghe 181,330; Yuanyang 176,474; Luchun 155,473; Jinping 77,720; Yuanjiang 69,630; Menghai 59,726; Jinghong 54,429. Note: these figures do not refer only to the Hani ethnic group profiled here, but to the complete Hani nationality.
2. Of the groups included under the official "Hani" nationality in China, *Operation China* profiles the Akha, Baihong, Bisu, Biyo, Budo, Duota, Enu, Haoni, Kado, Lami, Meng, Muda, Neisu, Pana, Sansu, Woni, and Yiche separately.
3. *A Tour to the Mysterious Land of Yunnan* (Kunming: Yunnan Provincial Travel & Tourism Administration, n.d.), 129.
4. Bradley, "Language Planning for China's Minorities."
5. Milliken, "SIL China Nationalities and Languages Files."
6. Figures from the 1990 Chinese census.

7. CASS, *Information China* 3. The next worst rating were the Tibetans, at 40.7% The national average is 62.7%
8. Ibid. By contrast, the Manchu live an average of 72 years.
9. Bethany World Prayer Center, "The Hani" (1997).
10. Hani2000, "The Hani: Poorest of China's Poor," Unreached People Group Profile. "Initial work is underway on translating the New Testament into the Luchun (Dolnia) dialect of Hani. This dialect is the one chosen by the Chinese government to use for Hani writing." Paul Lewis, personal communication, February 1999.

HAN TAI

1. Zheng Lan, *Travels Through Xishuangbanna*, 4.
2. Asian Studies Institute, "The Dai People of Southeast Asia" (1996): 14.
3. Bethany World Prayer Center, "The Shan of Southeast Asia" (1997).
4. AMO, "The Black Tai," *Newsletter*, no. 36 (December 1995).
5. AMO, *The 50 Most Unreached People Groups of China and Tibet,* 8.
6. Asian Studies Institute, "The Dai People of Southeast Asia," 4.

HAONI

1. David Bradley, personal communication, January 1999. According to the 1990 census there were 203,559 *Hani* in Mojiang County and 69,630 in Yuanjiang County. Many of these are Haoni.
2. Bradley, "Language Planning for China's Minorities."
3. Wang Zhengfang, "We of the Hani Nationality."
4. T'ien, *Peaks of Faith*, 21.
5. *GPD* 1, no. 3 (March 1982).
6. T'ien, *Peaks of Faith*, 26.

HDZANGGUR

1. Rock, "Seeking the Mountains of Mystery," 162-63.
2. Ibid., 163.
3. Ibid., 162.

HEZHEN

1. 1,113 Hezhen live in Tongjiang County (Bacha and Jiejinkou townships), and near Sipai Village in Xilinzi Township of Raohe County. Some are scattered in several villages in Huachuan and Fujin counties, and 821 live in Jiamusi City.
2. Mackerras, *China's Minorities*, 122.
3. *GPD* 7, no. 5 (May 1988).
4. State Nationalities Affairs Commission, *China's Minority Peoples* (Beijing: China Pictorial Publishing House, 1995), 94.
5. See Owen Lattimore, "The Gold Tribe 'Fish-Skin Tatars' of the Lower Sungari," *Memoires of the American Anthropological Association*, no. 40 (Menasha, 1933).
6. Australian Academy and CASS, *LAC,* C-5.
7. Grimes, *Ethnologue* (1996), 558.
8. See Ivan A. Lopatin, *The Cult of the Dead Among the Natives of the Amur Basin* (The Hague: Mouton, 1960), 70-96.
9. Christian Mission to China and 10/40 Window, personal communication, South Korea, August 1997.

HKAURI

1. Matisoff, "Languages and Dialects of Tibeto-Burman."
2. Herman G. Tegenfeldt, *A Century of Growth: The Kachin Baptist Church of Burma* (Pasadena: William Carey Library, 1974), 22.
3. Ibid., 17.

HMONG BE

1. The Hmong Be are the first of many Hmong groups profiled in *Operation China*. The *Hmong* are only one branch of the Miao nationality in China. Some people outside China claim that *Hmong* should be the name used for all Miao people, but that is simply inaccurate. Only about 2 million of the 7.4 million Miao in 1990 called themselves *Hmong*. Because the Hmong are the westernmost Miao group in China, all of the Miao living in Southeast Asia (and subsequently, in Western nations around the world) are part of the Hmong group. Many of the diaspora Hmong strongly claim that *Hmong* should be used for all Miao peoples. They explain that the term *Miao* is derogatory. To those who have traveled through Miao areas in Guizhou, Hunan, and Guangxi, however, Hmong is not a suitable overall term for the Miao. The Miao in Hunan, for example, call themselves *Ghao-Xong*. Many Miao in eastern Guizhou use the autonym *Hmu*, while the Gha-Mu and A-Hmao use their respective autonyms. These other groups, numbering several million people, know nothing of the name *Hmong.* Subsequently, only those Western Miao groups who call themselves *Hmong* have been included under the heading of *Hmong* in *Operation China*. For further explanation of the usage of the names *Miao* versus *Hmong* see Enwall, *A Myth Become Reality* 1: 14-16.
2. Johnson, "Far Western Hmongic," 26.

HMONG BUA

1. Johnson, "Far Western Hmongic," 24.
2. Ibid.
3. Ibid., 23.
4. Tao Xiaoping, "Qianxi Chuannan Gongxian Miaozu Zhu Wenhua," *Miaoxue Yanjiu Lunwenji* (Guizhou: Bijie Diqu Miaoxue Hui, 1993).
5. Johnson, "Far Western Hmongic," 25.
6. See the Hmong Daw Profile for details.

HMONG DAW

1. Grimes, *Ethnologue* (1996), 549.
2. Sixty-three percent of the more than 100,000 Hmong (including Hmong Daw) in the United States were receiving unemployment benefits in 1987. There were Hmong in more than 30 states in the 1970's, but most have now migrated to states with the highest unemployment benefits: Wisconsin, Minnesota, and California. Quincy, *Hmong,* 22.
3. Johnson, "An Overview of Hmongic Languages," 13. There are other Miao/Hmong groups in southern China who call themselves *Hmong Daw*, such as the Chuan Miao, Hmong Shuad, and Horned Miao, but they do not speak the same language as the Hmong Daw in this Profile.
4. Ibid., 8.
5. T'ien, *Peaks of Faith*, 7.
6. Ibid., citing *Miaozu Jianshi* [A Short History of the Miao], ms. (Kunming, 1981): 13.
7. Even greater numbers of Hmong Daw are reported to have turned to Christ in northern Vietnam because of the broadcasts. They too have faced large-scale opposition from the Vietnamese authorities.
8. See AMO, "The White Miao," *Newsletter*, no. 39 (May 1996).
9. Gladstone Porteous, "Tribe After Tribe Being Reached,"

China's Millions (Australasian edition, February 1919): 14.

10. "Listeners in one particular Laotian Hmong village in the mid-1950's were responsive to Christian messages, but being illiterate, had no idea how to communicate with the Vientiane post office box given on the program. The chief of the village, therefore, sent a delegation down several days' walk to the capital, to the main post office, where they inquired if there was a religious man associated with a particular mail box. Postal officials did not understand the request and referred them instead to a member of the locally established religious hierarchy, who sent a representative back with the delegation, several days' walk return trip to the mountains. However, when the chief asked the representative to acquit himself in terms of his views, he was dissatisfied with the result and declared that it was 'not the same' as they had heard on the radio. He therefore apologized to the representative and sent him on his way back down the mountain. But the village were determined to make contact with the broadcaster. So, again a delegation went back, three days' walk, down the mountain to Vientiane, where they gave more details to the postal officials, who then decided these people must be referring to a foreigner who indeed had a mailbox. This missionary returned with the delegation, preached the gospel to the chief and his men, and all accepted Christ. As is quite ordinary in Hmong culture, the chief 'gave permission' to his village to become Christians, every one. And as a common response to a chief's suggestion, the whole village followed suit." *Miao Messenger* 6, no. 1 (Fall 1997).
11. The full Hmong Daw Bible was printed in late 1997. The New Testament was also revised. In 1995, 100 Hmong Daw Christian families living in Wenshan Prefecture were so exasperated with the police harassment and persecution that they packed up all their possessions and migrated 200 km to Xishuangbanna Prefecture, where they are able to worship in relative peace.
12. And Meo Do, Red Hmong, Mong Do, Mong Trang, Hmong Qua Mpa, Striped-Arm Hmong, Striped Hmong.
13. 200,000 Hmong Daw live in Wenshan Prefecture, Yunnan. They are primarily found in parts of Shizong, Wenshan, Yanshan, Qiubei, Maguan, Malipo, Guangnan, Funing, Xichou, Mengzi, Kaiyuan, Pingbian and Jinping counties in Yunnan Province. About 30,000 are located in Anlong, Ceheng and Luodian counties in the southwestern part of Guizhou. Hmong Daw communities can also be found in Longlin and Napo counties in western Guangxi.

HMONG DLEX NCHAB

1. Johnson, "Far Western Hmongic," 32.
2. Ibid., 33.
3. William Campbell, *Formosa Under the Dutch, Described From Contemporary Records with Explanatory Notes and a Bibliography of the Island* (London: Kegan Paul, Trench, Trubner, 1903), 510.
4. See AMO, "The White Miao."

HMONG DOU

1. Johnson, "Far Western Hmongic," 26.
2. Ibid.
3. Ibid.
4. J. R. Adam, "Pentecostal Blessing Among the Aborigines of West China," *China's Millions* (January 1907): 10-15.

HMONG LENG

1. Johnson, "Far Western Hmongic," 30.
2. Ibid., 31.
3. Ibid., 29.

HMONG NJUA

1. Johnson, "Far Western Hmongic," 32.
2. Ramsey, *The Languages of China,* 279.
3. Johnson, "Far Western Hmongic," 32.
4. Miao, "The Miao of China."
5. For a detailed account of the Hmong Njua religion, see Nusit Chindarsi, *The Religion of the Hmong Njua* (Bangkok: The Siam Society, 1976).
6. Far East Broadcasting Company (FEBC) issued the following detailed and fascinating description of the false Hmong messiah in Vietnam, dated 30 January 1998: "The false messiah's name is Yang Shong Meng. When he was born his hands, feet and side all bore scars like the Lord Jesus incurred from His time of suffering. When Yang Shong Meng was 30 years of age he began his ministry of sharing the gospel (his gospel). He is married and had four children. Not long after birth one died, leaving three remaining.

    "In 1989 he began teaching the Hmong who resided in North Vietnam to leave behind their wicked ways, not to steal and thieve, not to force litigation, not to drink liquor or alcohol. One must be a good person and follow his teaching solely in order to be in the truth, he taught. Also, because the Father loves the Hmong of North Vietnam, and because they have experienced more suffering than others, their Father God sent Yang Shong Meng into the world to teach about salvation from sin and how to be good, so that one day in the future they may be able to reside in heaven. There are many who have followed his teaching.

    "Six months after Yang Shong Meng began to teach the Vietnamese Hmong, they began to hear the gospel through FEBC radio broadcasts. It was during this time that the Hmong began to experience problems, because they didn't know whom to believe. In the end many began to listen to the gospel messages from FEBC and began to believe as we teach, but at present Yang Shong Meng still has an estimated following of 20,000 people.... He teaches that everyone must believe and do according to his teaching solely; one cannot follow the teachings of another. The OT and the NT are outdated because of their antiquity, so they are not helpful. He is the one whom the Father has sent from heaven to be born the saviour of the world. One must follow his teachings in order to be a true child of God and to live in heaven.

    "He builds rather large church buildings and always installs a cross over the door. If anybody would like to be able to read, this person must meet with Yang Shong Meng. Yang Shong Meng then instructs them to smoke a few bowls of opium, and then they really can read without even studying. He actually heals the sick and infirm. He has helped numerous persons with diseases. He teaches his followers that the FEBC broadcaster learns his teachings from Yang Shong Meng, and Yang Shong Meng accurately predicts the teachings on a day-to-day basis before they are broadcast. This has been documented.

    "In 1995-96 Vietnamese government officials incarcerated Yang Shong Meng. They were afraid that he might lead the Hmong in an uprising such as happened in 1960 when the Hmong went crazy after following a certain sorcerer, who had created his own Hmong alphabet and numerous problems. But even so Yang Shong Meng still has his own apostle named Paul who leads his followers at present. His teachings and his leadings has caused a tremendous amount of his followers to believe in the Lord Jesus as we ourselves teach. But even so, there is still a portion who believe Yang Shong Meng. There is also a group so confused that they do not know whom to believe."
7. The Hmong *Jesus* film translation is a combination of Hmong Njua and Hmong Daw. The character who played

Jesus speaks one dialect, the other cast members speak the other dialect. As a result, even speakers of the two Hmong varieties have difficulty understanding it, unless they have been previously exposed to both dialects.

HMONG SHUAD

1. Johnson, "Far Western Hmongic," 14.
2. The Hmong Shuad are located in Zhijin, Nayong, Dafang, Qianxi, Puding, Anshun, Ziyun, Zhenning, Guanling, Qinglong and Shuicheng counties of north-west Guizhou. In addition, 16,000 Hmong Shuad live in the Sanbao, Jichang, Bihen, Moji, Caizi, and Qingshan townships of Qinglong County, the Maluhe, Lihuan, and Zhenguyuan townships in the Longjiao District of Xingren County; and the Bocuan, Maoping, Guanziyao, Hongzhai, and Baisha townships in Pu'an County. Another 1,500 Hmong Shuad live in the Muzan, Sayu, Daba, and Logou townships of Anlong County. A small number are also found in Nashengjianshan of Xingyi County. In southeast Yunnan, the Hmong Shuad are located in Jinping County and in Wenshan Prefecture.
3. Johnson, "Far Western Hmongic," 14.
4. "An Overview of Hmongic Languages," 15.
5. Covell, *The Liberating Gospel,* 95.
6. Quincy, *Hmong*, 56.
7. Ibid., 85.

HMONG VRON

1. Corrigan, *Odyssey Illustrated Guide to Guizhou*, 88.
2. Harrison E. Salisbury, *The Long March: The Untold Story* (London: Macmillan, 1985).
3. Ouyang Changpei, "Visiting the Horn-Haired Miao People," *China Tourism*, no. 192 (July 1996): 66.

HMU, EASTERN

1. Wong How-Man, "Peoples of China's Far Provinces," 323.
2. Michael Johnson, personal communication, January 1988.
3. Johnson, "An Overview of Hmongic Languages," 6.
4. See Ramsey, *The Languages of China*, 279.
5. Miao, "The Miao of China."
6. In part, the legend, sung as a one-thousand-line poem, asks:

   "Who made the heaven and earth?
   Who made the insects?
   Who made men?
   Made male and made female?
   I who speak don't know.

   "Vang-vai (Heavenly King) made heaven and earth.
   Zie-ne made insects.
   Zie-ne made men and demons,
   Made male and made female.
   How is it you don't know?

   "Heavenly King is intelligent.
   Spat a lot of spittle in his hand,
   Clapped his hands with a noise,
   Produced heaven and earth.... "

   Samuel Clarke, *Among the Tribes in South-West China*, 41-42.
7. See Ivan Allbutt, "Black Miao Colonies," *China's Millions* (Australasian edition, October 1940): 154-55.
8. Scripture portions were translated into Eastern Hmu in 1928, but these are no longer available, and the script used is now obsolete.

HMU, NORTHERN

1. M. H. Hutton, "How the Message Came to the Black Miao," *China's Millions* (November 1937): 214.
2. Samuel Clarke, *Among the Tribes in South-West China*, 73-74.
3. Ibid., 139-71, for a detailed account of their work.
4. Hefley, *China! Christian Martyrs of the 20th Century*, 34.
5. "In Journeyings Amongst the Miao," *China's Millions* (June 1914): 47-48.
6. "Fruit After Many Days," 137.
7. Enwall, *A Myth Become Reality* 1: 216.

HMU, SOUTHERN

1. YASS 412, Section 20: 3, as cited in T'ien, *Peaks of Faith*, 11.
2. Miao, "The Miao of China."
3. William H. Hudspeth, *Stone Gateway and the Flowery Miao* (London: Cargate, 1937), 21-22.
4. Enwall, *A Myth Become Reality* 1: 90.
5. Ibid., 91.
6. "The Black Miao, of Kweichow," *China's Millions* (Australasian edition, October 1950): 106.

HONGJIN TAI

1. Luo Meizhen, as cited in Grimes, *Ethnologue* (1996), 561.
2. YASS 64, Section 9. There were a total of 6,234 Dai people in Wuding County and 1,777 in Huili County, Sichuan, according to the 1990 census.
3. Qian Sicong, "Baiyu Zhuan," in *Jingtai Yunnan Tujing Zhishu* (1455).
4. *Tengyue Tingzhi* [Gazette of Tengyue Prefecture] (1887), Chapter 11, Section 4.
5. *GPD* 10, no. 6 (June 1991).
6. Ibid.
7. Dodd, *The Tai Race*, 31-33.
8. Ibid., 45.

HORNED MIAO

1. Johnson, "Far Western Hmongic," 13.
2. Numerous Farwestern Miao groups in China call themselves *White Miao* but are not necessarily ethnolinguistically related.
3. Johnson, "Far Western Hmongic," 13.
4. Ibid.
5. Ibid.
6. Ibid., 14.

HU

1. Grimes, *Ethnologue* (1988), 449.
2. Jiangxi Educational Publishing, *EDCL*, 594.
3. A. J. Broomhall, *Hudson Taylor and China's Open Century* (Sevenoaks: Hodder & Stoughton and OMF, 1981) 4: 55.

HUA MIAO

1. Johnson, "Far Western Hmongic," 20.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid., 27.

HUAYAO TAI

1. Asian Studies Institute, *The Dai People of Southeast Asia,* 17. According to the 1990 census there were a

total of 39,094 Dai people in Xinping County; 21,444 in Yuanjiang County. Most of these are Huayao Tai.

2. Personal communication with a Tai Lu, November 1997.
3. Stauffer, *The Christian Occupation of China,* 349. Also see Dodd, *The Tai Race*.
4. Xie Shixun, "The Floral-Belted Dais of the Red River," *China Tourism*, no. 78 (n.d.), 67.
5. See Li Ping, "The Flower Street Festival of the Dai," *China Tourism,* no. 165 (April 1994): 79-81.
6. Asian Studies Institute, "The Dai People of Southeast Asia," 2.

HUI

1. The official 1990 census figure (8,602,978) appears to disagree with that cited under Population in China. However, the populations of the Utsat (6,000) and the Keji (3,000) are subtracted from the 1990 census figure for the Hui, and these two groups are profiled separately. Also, because of the 1997 incorporation of Hong Kong back into the People's Republic of China, the 30,000 Hui in Hong Kong are added to the census figure. This gives a more realistic and specific population figure of 8,623,978 for the Hui.
2. *GPD* 9, no. 1 (January 1990). In Myanmar the Hui are known as *Panthay*.
3. Johnstone, *Operation World* (1993). In Kyrgyzstan and Kazakstan the Hui are known as *Dungan*.
4. In Mongolia the Hui are known as *Khotan*.
5. Also in *Sichuan*; *Inner Mongolia*; *Tianjin*; *Heilongjiang*; *Shaanxi*; *Jilin*; *Jiangsu*; *Shandong*; *Hubei*; *Hunan*; *Shanxi*; *Shanghai*; *Fujian*; *Guangxi*; *Guangdong*; *Zhejiang*; *Jiangxi*; and *Tibet*. There are also 30,000 Hui in the Hong Kong S.A.R. according to *Pray for the Hui* (prayer guide, n.p., 1998), 33.
6. CASS, *Information China* 3: 1248. According to the 1990 census there were 973 counties or municipalities in China that recorded more than 500 Hui people. In descending order, the counties with more than 100,000 Hui are: Tongxin (*Ningxia*) 220,464; Haiyuan (*Ningxia*) 204,543; Xiji (*Ningxia*) 188,158; Guyuan (*Ningxia*) 182,979; Zhangjiachuan (*Gansu*) 174,898; Beijing City 152,578; Wuzhong (*Ningxia*) 141,675; Minhe (*Qinghai*) 126,336; Guanghe (*Gansu*) 112,317; Tianjin City 107,163; Lingwu (*Ningxia*) 105,973; Kangle (*Gansu*) 104,861; Datong (*Qinghai*) 104,507; Pingliang (*Gansu*) 103,361; Linxia (*Gansu*) 102,455, and Hualong (*Qinghai*) 102,166.
7. "A four year drought, hail, frost and over-population in northwest Ningxia Province has resulted in an ambitious project to resettle 800,000 people from the mountainous cave villages to newly irrigated land near the Yellow River between 1997 and 2000." *Pray for China*, no. 138 (September-October 1997).
8. Quincy, *Hmong*, 58-59. There seems to be historical and cultural differences between the Hui in the southwest of China and those who migrated down the Silk Road and now live in Gansu, Qinghai, Ningxia, Xinjiang and other areas. Many Hui in southwest China even have different physical appearances from the northern Hui. The Hui in southwest China may have entered China through Southeast Asia and by sea, while the ancestors of the northern Hui migrated down the Silk Road from Central Asia.
9. Marshall Broomhall, *Islam in China: A Neglected Problem* (London: Morgan & Scott, 1910), 245.
10. Mrs. Howard Taylor, *The Call of China's Great North-West* (London: Religious Tract Society, n.d.), 157.
11. *GPD* 10, no. 1 (January 1991).
12. "There are 25-30 Hui believers." *Pray for China, no.* 138 (September-October 1997).
13. In a sense, because the identity of the Hui is completely wrapped up in their religion, there may never officially be a "Hui Christian." The two terms are contradictory. It is akin to saying a "Muslim Christian." The government counts all Chinese Muslims as members of the Hui nationality. If someone is not a Muslim they are not considered a Hui. Unfortunately, those few Hui who have found Christ have soon blended into Han Chinese culture and lost their ethnosocial identity as Hui.
14. Tony Lambert, "A Visit to Ningxia Province," *China Insight* (August-September 1993): 1-4.
15. Stauffer, *The Christian Occupation of China,* 249.
16. Covell, *The Liberating Gospel*, 66.
17. "In 1934, an American missionary known as Hai Chun Sheng bought 2.5 acres in Qinghai Province to use for outreach work. A cheap boarding house with seven rooms was built to facilitate contact with Muslims and four to six Muslim religious teachers received 'Scripture' study classes. In time, a handful of converts were baptized." *Pray for China*, no. 138 (September-October 1997).
18. AMO, "The Hui," *Newsletter*, no. 33 (June 1995). Many outsiders incorrectly presume that normal Chinese literature and cassettes will be sufficient to reach the Hui. This is not true. There are numerous words used by the Hui that are unique to them. They also find the Chinese Christian name for God (*Shangdi*) to be less than adequate to describe God's glory and greatness. Media outreach to the Hui needs to take into consideration these important differences.
19. "Goukou Church in Ningxia Province was a house meeting with five members ten years ago. Now there are more than 300 Christians, and they have built a church that seats 1,000, clearly anticipating rapid growth." *Pray for China,* no. 138 (September-October 1997).

INDONESIAN

1. Wei Kun, "The Gereja Batania," *Bridge*, no. 39 (January-February 1990): 16.
2. See Grimes, *Ethnologue* (1996), Indonesia: Sulawesi section.
3. Wei Kun, "The Gereja Batania," 16.
4. Ibid.
5. See Daniel, "Gereja Kemah Pertemuan: Second Indonesian Church in Hainan," *Bridge*, no. 53 (May-June 1992): 14-15.

IU MIEN

1. Nationalities Affairs Commission of Guangxi, *The Yao Nationality*, 14. According to the 1990 census there were 146 counties or municipalities in China that recorded more than 500 Yao people. The census figures did not distinguish between the different ethnic groups and languages among the Yao. In descending order, the largest Yao populations are in: Jianghua (*Hunan*) 210,944; Du'an (*Guangxi*) 137,812; Gongcheng (*Guangxi*)132,954; Fuchuan (*Guangxi*) 121,280; Dahua (*Guangxi*) 87,508; Liannan (*Guangdong*) 67,599; Jiangyong (*Hunan*) 62,647; Jinxiu (*Guangxi*) 48,825; Pingle (*Guangxi*) 47,665; Pingnan (*Guangxi*) 44,598; Bama (*Guangxi*) 38,983.
2. In the United States, 23,000 Iu Mien live in the San Francisco area, and Richmond, California. Some are located in Oregon, Washington, and two or three families in Alaska. The Iu Mien in America have struggled to adapt to American culture. Most older people cannot

speak any English at all, and the rate of unemployment is extremely high. Many Iu Mien youth are gang members.

3. Groff Weidman, "Landscaped Kwangsi: China's Province of Pictorial Art," *National Geographic* (December 1937): 709.
4. Australian Academy and CASS, *LAC*, C-8.
5. "The Metrical Structure of Yiu Mien Secular Songs," in Lemoine and Chiao, *The Yao of South China*, 370.
6. For a detailed study of cultural differences between the Iu Mien in China and the Iu Mien in Thailand, see Yao Shun An, "A Comparison of the Culture of the Yao People in China and Thailand," *Notes on Anthropology and Intercultural Community Work* 14 (1994): 16-25.
7. Lemoine and Chiao, *The Yao of South China*, 2.
8. This proclamation was issued for all Yao from generation to generation. Later rulers did not acknowledge the document, which led to oppression of the Yao who stubbornly refused to pay tax. The subsequent persecutions led to their wide dispersion across China.
9. Huang Yu, "Preliminary Study of the Yao 'King Ping's Charter,'" 103.
10. *CPLMR*, no. 119 (December 1991-February 1992).
11. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 22. Thorough research has revealed 4,100 Iu Mien Christians in the United States; 3,250 in Vietnam; 1,200 in Thailand; 120 in Laos; 75 in Canada; and 8 in Denmark.
12. The Iu Mien are found in the following counties: *Guangxi:* Yangshuo, Lingui, Guanyang, Longsheng, Yongfu, Luzhai, Gongcheng, Lipu, Mengshan, Pingle, Jinxiu, Yishan, Rong'an, Rongshui, Luocheng, Huanjiang, Shanglin, Laibing, Bose, Napo, Lingyun, Tianlin, Cangwu, Hexian, Fuchuan and Zhaoping counties; *Guangdong:* Yingde, Lechang, Shixing, Qujiang, Renhua, Wengyuan, Ruyuan, Liannan, Lianshan, Lianxian, Yangshan and Yangchun counties; *Yunnan:* Jinping, Honghe, Mengla, Malipo, Maguan, Guangnan, Funing, Hekou counties; *Guizhou:* Rongjiang, Congjiang, Luodian, Sandu, Danzhai, Leishan and Zhenfeng counties; *Jiangxi:* Quannan and Shanggao counties.
13. The Iu Mien Scriptures were translated primary for the Iu Mien living in Thailand and Laos. Most Iu Mien in China may not be able to understand the dialect. In addition, they would need to learn how to read the Roman script first, as the Yao New Testament employs the Roman alphabet.

IU MIEN, CHANGPING

1. Wang Fushi and Mao, *Reconstruction of Proto Miao-Yao*.
2. We Yuan, as cited in Richard Cushman, "Rebel Haunts and Lotus Huts: Problems in the Ethnohistory of the Yao," Ph.D. diss., Cornell University (1970): 36.
3. Yang Tiande, "A Riot of Yao Color," 86.
4. Ibid. In August 1984 representatives of various Yao groups met in Nanning, Guangxi. They agreed to unify the dates of the Pan Hu Festival and agreed to hold it on the 16th day of the 10th lunar month every year. Until then, the various branches of the Yao nationality had celebrated the festival at different times of the year.

IU MIEN, HUNAN

1. Wang Fushi and Mao, *Reconstruction of Proto Miao-Yao*.
2. Ibid.
3. Philip A. Kuhn, *Rebellion and Its Enemies in Late Imperial China: Militarization and Social Structure 1796-1864* (Cambridge, Mass.: Cambridge University Press, 1980), as cited by Ralph A. Litzinger, "Making Histories: Contending Conceptions of the Yao Past," 127.

IU MIEN, LUOXIANG

1. Wang Fushi and Mao, *Reconstruction of Proto Miao-Yao*.
2. Fei Xiaotong, "Fifty Years Investigation," 22-23.
3. Xie Shixun, "Encounter With the Yao," 100.
4. Yang Tiande, "A Riot of Yao Color," 87.

JAPANESE

1. The 1995 Joshua Project originally listed more than 400,000 Japanese in China. This high figure probably stems from the height of Japanese occupation of Manchuria in the 1930s.
2. "Exiles Come Home: War Displaced Japanese Return from China," *Christian Science Monitor* (1988).
3. Mackerras, *China's Minorities*, 121.
4. Hefley, *China! Christian Martyrs of the 20th Century*, 64.
5. 32,000 in Argentina, 20,000 in Singapore, 20,000 in Germany, 12,000 in Paraguay, 12,000 in United Kingdom, 10,000 in Taiwan, 1,500 in Dominican Republic, 1,300 in United Arab Emirates, 1,200 in Panama; also in Mongolia, Philippines, and Thailand. Total: 127.5 million.

JIARONG, CHABAO

1. Lin Xiangron, *Jiarongyu Yufa* (Chengdu: Sichuan Minzu Chubanshe, 1993), 412.
2. Muse, "A Profile of the Jiarong People of China."
3. Ibid.
4. Ibid.
5. Wu Wenhui and Zhu Jianhua, "Xikang Renkou Wenti, Shang," as cited in Mackerras, *China's Minorities,* 130.
6. Muse, "A Profile of the Jiarong People of China."
7. *Ascent to the Tribes: Pioneering in North Thailand* (London: OMF, 1968), 197-98.

JIARONG, GUANYINGQIAO

1. Jonathon Evans, personal communication, August 1999.
2. Ibid.

JIARONG, SHANGZHAI

1. Jonathon Evans, personal communication, August 1999.
2. Qu Aitang, "Jiarongyude Fangyan: Fangyan Huafen he Yuyan Shibie" [Jiarong Dialects: Issues in Dialect Subclassification and Language Recogniton], *Minzu Yuwen*, nos. 4 & 5 (1990).
3. Evans, personal communication, August 1999.
4. See Lin Xiangron, *Jiarongyu Yufa*, 526.
5. Fei Xiaotong, as cited in Jackson Sun (trans.), "Languages of the Ethnic Corridor in Western Sichuan," 1-2.

JIARONG, SIDABAO

1. Jonathon Evans, personal communication, August 1999.
2. Bradley, "East and South-East Asia," 168.
3. Evans, personal communication, August 1999.
4. Ge Jialin, "The Jiarong Tibetans Celebrate Their Harvest," *China Tourism*, no. 166 (May 1994): 58.
5. Muse, "A Profile of the Jiarong People of China."
6. Ibid.
7. Ibid.

JIARONG, SITU

1. Lin Xiangron, *Jiarongyu Yufa*, 411. The Hong Kong Association of Christian Missions lists a 1995 specific overall figure of 138,394 Jiarong (including the Situ Jiarong). J-O. Svantesson, in a personal communication,

1990, lists a figure of 100,000 speakers of Jiarong, as cited in Grimes, *Ethnologue* (1996), 551.

2. Jonathon Evans, personal communication, August 1999.
3. V. Li, *Some Approaches to the Classification of Small Ethnic Group*s.
4. Fei Xiatong, "Ethnic Identification in China," *Social Science in China*, no. 1 (January 1980): 147-62.
5. In recent years there have been numerous linguistic studies of the Jiarong languages. Some of these include Lin Xiangron, "Sound System of the Zhuo Keji (Ma'erkang) Dialect of Jiarong," *Yuyin Yanjiu*, no. 2 (1988); also Lin Xiangron, *Jiarongyu Yufa*; Ma Changshou, "Jiarong Minzu Shehui Shi," *Minzuxue Yanjiu Jikan*, no. 4 (1944); Qu Aitang, "Jiarongyu Gaikuang," *Minzu Yuwen*, no. 2 (1984) and "Jiarongyude Fangyan: Fangyan Huafen He Yuyan Shibie"; Yasuhiko Yashuda, *A Historical Study of the Jiarong Verb System* (Tokyo: Seishido, 1984); and Jackson Tianshin Sun, "Caodeng rGyalrong Phonology: A First Look," *Linguistics of the Tibeto-Burman Area* 17, no. 2 (1994).
6. See S. Y. Hu, "Ethnobotany of the Gia-rung Tribe," ms. (Yale: Yale Divinity School, n.d.).
7. Muse, "A Profile of the Jiarong People of China."

JIASOU

1. Pelkey, "Yunnan's Myriad Yi," 36.
2. Johnston, *From Peking to Mandalay*, 81.
3. Pelkey, "Yunnan's Myriad Yi," 36.

JING

1. According to the 1990 census 14,694 Jing live in Fangcheng County.
2. Ma Yin, *China's Minority Nationalities*, 397.
3. Bradley, "East and South-East Asia," 160.
4. Jun Su, "A Trip to the Three Islands Inhabited by the Jing People," *China Tourism*, no. 77 (n.d.), 38.
5. "He Will Not Break a Bruised Reed: Simon Church in Beihai," *Bridge*, no. 46 (March-April 1991): 10-11.

JINGPO

1. According to the 1990 census there were 8 counties or municipalities in China that recorded more than 500 Jingpo people. In descending order, they are: Longchuan 42,213; Yingjiang 36,211; Luxi 24,945; Ruili 10,554; Lianghe 1,230; Gengma 706; Tengchong 633; Wanding 558. Note: these figures refer to the Jingpo nationality, and not to the Jingpo ethnic group profiled in *Operation China*. These larger figures include the Zaiwa, Maru, Lashi, etc.
2. Johnstone, *Operation World* (1993), 398.
3. Ramsey, *The Languages of China*, 271-72.
4. Ma Yin, *China's Minority Nationalities,* 297.
5. Cai Jailin, "Jingpozu Lashi Chubu Diaocha," *Minzu Yanjiu Diaocha* 2 (Kunming, 1986): 126-27.
6. Sir George Scott, "Among the Hill Tribes of Burma," 301.
7. Tegenfeldt, *A Century of Growth*, 181.
8. YASS 220, Section 5.
9. Covell, *The Liberating Gospel,* 264.
10. *CPLMR*, no. 119 (December 1991-February 1992).

JINO

1. According to the 1990 census there were 2 counties or municipalities in China that recorded more than 500 Jino people. They are Jinghong (16,897), and Mengla (752).
2. Luo Yunzhi, "The Jinuo People's Sacrifice to the Rice God," *China Tourism,* no. 162 (January 1994): 73.
3. Zhang Weiwen and Zeng, *In Search of China's Minorities*, 240.
4. J. Chao (ed.), *The China Mission Handbook*, 161.
5. Personal communication, November 1997.
6. YWAM Macau, personal communication, June 1997.
7. This official 1990 census figure (18,021) appears to disagree with that cited under Population in China. However, it includes the population of 1,000 speakers of Buyuan Jino who are profiled separately in *Operation China*. Therefore, this figure is subtracted to arrive at a more realistic and specific population figure (17,021) for the Jino.

JINO, BUYUAN

1. Jiangxi Educational Publishing, *EDCL*, 552.
2. Zheng Lan, Travels Through Xishuangbanna, 9.
3. Bethany World Prayer Center, "The Jinuo of China," 1997.
4. *GPD* 11, no. 3 (March 1992).
5. *GPD* 12, no. 9 (September 1993).
6. Zhang Weiwen and Zeng, *In Search of China's Minorities*, 241.

KADO

1. According to the 1990 census there were 203,559 Hani in Mojiang County and 69,630 in Yuanjiang County. Many of these are Kado.
2. A high percentage of Kado are illiterate. When new bank notes were issued in the 1950s, "some Han merchants took advantage of the minority peoples' inability to read Chinese characters to cheat them on the exchange. It was reported that even the trade marks of socks were alleged to be bank notes." T'ien, *Peaks of Faith*, 77, fn. 46.
3. Grimes, *Ethnologue* (1996), 552.
4. "When a Hani believer, denounced as a 'despotic middle peasant', was slapped on the face by one of the spectators hired for the meeting, his fellow tribesmen wept bitterly on the spot. Even after prohibition, the Hani Christians protested unequivocally against using their church for accusation meetings against the landlords." See T'ien, *Peaks of Faith,* 77-78, fn. 46.
5. YASS 297, Section 16.
6. Baker wrote several detailed accounts of the work among the Kado. See *God in Kado Land*; *The Three Worlds* (Taiwan: The Adullam Reading Campaign, 1937) and "A Continued Account of God Working Among the Kado and Other Primitive Tribes in Yunnan Province, S. W. China," *Adullam News,* no. 36 (1937).
7. Mrs. Ivan Allbutt, *China's Aboriginal Peoples*, 11.
8. T'ien, *Peaks of Faith,* 85.
9. Ibid., 87.
10. YASS 288, Section 2-E; and YASS 297; cited in T'ien, *Peaks of Faith*, 43.
11. Ibid.
12. "Yunnan Duominzu Tese de Shaohuizhui Xiandaihua Wenti Yanju" [Research for Modernizing Multi-National Yunnan], 70, as cited in T'ien, *Peaks of Faith*, 123.

KAWA

1. J.-O. Svantesson, in a personal communication, as cited in Grimes, *Ethnologue* (1996), 563.
2. Identifying the Kawa in China is complicated because the Chinese used the term *Kawa* to refer to all Wa groups. *Kawa* means "Cut Wa" in reference to their former head-hunting practices. Today, most Kawa in China believe the name is derogatory and prefer to simply be called *Wa*. However, this group speaks a different language from the

other Wa groups in China and is not merely socio-historically distinct.

3. YASS 279, Section 8; cited in T'ien, *Peaks of Faith*, 21.
4. Tian Jizhou and Luo Zhiji, *Ximing Wazu Shehui Xingtai* (Kunming, 1980), 97, as cited in T'ien, *Peaks of Faith,* 20-21. In the 1980's, the Wa in Gouhe converted to Christianity. The past decimation of their community is still a sensitive issue, but in 1998 they indicated to a missionary that they were willing to take the gospel to the Kawa in Asai if God wanted them to.
5. T'ien, *Peaks of Faith*, 20.
6. Ibid., 21.
7. *CPLMR*, no. 119 (December 1991-February 1992).
8. T'ien, *Peaks of Faith*, 146.

KAZAK

1. This official 1990 census figure (1,111,718) appears to disagree with that cited under Population in China. However, it includes the 2,000 Kazaks in Qinghai who are an isolate language group. These are subtracted from the census figure to give a more realistic and specific population of 1,109,718 for the Kazak people group in China.
2. 491,637 (1964 census); 509,375 (1953 census).
3. 133,000 in Mongolia; 88,000 in Turkmenistan; 37,000 in Kyrgyzstan (1993 P. Johnstone); 3,000 in Iran; 2,000 in Afghanistan; 600 in Turkey (1982); and in Germany.
4. According to the 1990 census there were 45 counties or municipalities in China that recorded more than 500 Kazak people. In descending order, the largest are: Xinyuan 106,360; Zhaosu 59,334; Altai City 57,886; Nileke 57,296; Emin 55,191; Fuyun 51,070; Tekesi 48,816, and Tuoli 48,047. All of these are in Xinjiang.
5. Schwartz, *The Minorities of Northern China*, 19.
6. "Origin of the Names of China's Minority Nationalities," *China Tourism* 54 (n.d.): 75.
7. Schwartz, *The Minorities of Northern China*, 20.
8. Ibid.
9. Andrew D. W. Forbes, *Warlords and Muslims in Chinese Central Asia: A Political History of Republican Sinkiang 1911-1949* (Cambridge: Cambridge University Press, 1986), 17.
10. Sinclair, *The Forgotten Tribes of China*, 13.
11. *GPD* 2, no. 12 (December 1982).
12. *CPLMR*, no. 119 (December 1991-February 1992).
13. *Call to Prayer* (Colorado, August-September 1997).

KAZAK, QINGHAI

1. Wong How-Man, "Peoples of China's Far Provinces," 296.
2. Ibid.
3. See Milton J. Clark, "How the Kazaks Fled to Freedom," *National Geographic* (November 1954): 624.
4. *Reports of the British and Foreign Bible Society* (1922), 214.

KEJI

1. Jose Ignacio Cabezon, "Islam on the Roof of the World," *ARAMCO World* (January-February 1998): 17.
2. Buckley and Strauss (eds.), *Tibet*, 125.
3. *GPD* 10, no. 6 (June 1991).
4 Ibid.
5. Ibid.
6. Cabezon, "Islam on the Roof of the World," 19.
7. Ibid., 17.

KEMEI

1. Jiangxi Educational Publishing, *EDCL,* 594.
2. Dwayne Graybill, personal communication, December 1996.
3. Milliken, "SIL China Nationalities and Languages Files."
4. Jiangxi Educational Publishing, *EDCL*, 554.
5. Graybill, personal communication, December 1996.
6. Ibid.
7. Ibid.

KERIYA

1. "Keriya People in the Taklimakan Desert," *China Tourism*, no. 186 (January 1996): 56.
2. Ibid., 60.
3. Ibid., 57.

KHAKAS

1. Hu Zhenhua, "Heilongjiang Fuyu Xiande Kirgiz Zu Jiqi Yuyan Tedian," *Zhongyang Minzu Xueyuan Xuebao*, no. 35 (1983): 65-69.
2. Schwartz, *The Minorities of Northern China*, 32.
3. Reimer, *Operation Soviet Union*.
4. Grimes, *Ethnologue* (1996), 553.
5. Janhunen and Salminen, *UNESCO Red Book*.
6. Schwartz, *The Minorities of Northern China,* 29.
7. Hu Zhenhua, "Heilongjiang Fuyu Xiande Zu Jiqi Yuyan Tedian," 65.

KHAMPA, EASTERN

1. Rock, "Konka Risumgongba," 43.
2. Bradley, "East and South-East Asia," 170.
3. Grimes, *Ethnologue* (1996), 553.
4. Mackerras, *China's Minorities*, 71.
5. Buckley and Strauss (eds.), *Tibet*, 16. Throughout the 1960s Khampa rebels, from their base in Mustang, Nepal, continued to mount spasmodic attacks on the Chinese from across the border. This was ended only after Mao Zedong apparently personally threatened the King of Nepal.
6. Wang Duanyu, "Lama Jiao yu Zangzu Renkou," *Minzu Yanjiu* (1984): 46.
7. Tsering, *Sharing Christ in the Tibetan Buddhist World*, 86.
8. Covell, *The Liberating Gospel*, 50.
9. "Christianity and Tibet," *Pray for China Fellowship* (OMF International, April 1996).
10. Stauffer, *The Christian Occupation of China*, 278.

KHAMPA, NORTHERN

1. Australian Academy and CASS, *LAC,* C-11.
2. In recent years, severe winter storms have decimated the Northern Khampa. Tens of thousands of yaks and other animals have frozen to death, and hundreds of people killed by the cold or by the ensuing starvation. Various aid agencies have worked to allieviate the Northern Khampa's suffering.
3. Cited by Pamela Logan, *Lifestyle*, October-November 1994.
4. *The Edge* 2, no. 3 (Fall 1997).
5. Heinrich Harrer, *Seven Years in Tibet* (London: Pan Books, 1953), 94.

KHAMPA, WESTERN

1. Bradley, "East and South-East Asia," 170.
2. Cynthia Beall and Melvyn Goldstein, "The Remote World

of Tibet's Nomads," *National Geographic* (June 1989): 771.

3. Heinrich Harrer, *Return to Tibet* (Harmondsworth: Penguin, 1985), 24.
4. See David Plymire, *High Adventure in Tibet* (Springfield, Mo: Gospel Publishing House, 1959).
5. Stauffer, *The Christian Occupation of China*, 276.

KHMU

1. In the United States, small Khmu communities have formed in Santa Ana, California; Fort Worth, Texas; and Oklahoma City.
2. Jun Feng, "Xishuangbanna: Homeland of Minorities," *China Tourism*, no. 72 (n.d.): 36.
3. *China Reconstructs* (February 1988).
4. Perazic, "Little Laos," 57.
5. Jiangxi Educational Publishing, *EDCL*, 594.
6. "Though not Buddhists, the Khmu are entrusted with the Prabang (a statue of Buddha) during the Laotian New Year's celebration. The Prabang was brought to Laos when the first Lao chief came to the country from Cambodia. Thus, though the Laotian Buddhists are dominant in Laos and no longer follow animistic rituals, they recognize the fact that the Khmu tribe preceded them in the country by including them in their New Year's celebration." *GPD* 7, no. 9 (September 1988).
7. Quincy, *Hmong*, 71.
8. Vietnam News Agency, *Vietnam*, 98.
9. Jun Feng, "Xishuangbanna," 36.
10. AMO, "The Khmu," *Newsletter*, no. 47 (November 1997).
11. Ibid.
12. This official 1990 census figure (1,600) appears to disagree with that cited under Population in China. However, it includes 500 members of the Bit group who are profiled separately in *Operation China*. Therefore, the 500 are subtracted to give a more realistic and precise figure (1,100) for the Khmu.

KIM MUN

1. The Kim Mun live in the following locations: *Yunnan:* Malipo, Maguan, Xichou, Qiubei, Guangnan, Funing, Yanshan, Shizong, Hekou, Jiangcheng, Mojiang, Yuanyang, Jinping, Honghe, Luchun, Mengla and Jinghong counties; *Guangxi:* Xilin, Lingyun, Napo, Tianlin, Fengshan, Bama, Shangsi, Fengcheng, Lipu, Pingle, Jinxiu, Yongfu and Luzhai counties; *Hainan Island:* Qiongzhong, Baoting, Ledong, Qionghai, Tunchang, Wanning and Yaxian counties.
2. See Tadahiko Shintani and Yang Zhao, *The Mun Language of Hainan Island: Its Classified Lexicon* (Tokyo: Institute for the Study of Languages and Cultures of Asia and Africa, 1990). Ramsey states, "The ancestors of these 'Hainan Miao' were brought to the island in the sixteenth century by Chinese forces to help fight in their military campaigns against the Li. At that time the Chinese called them 'Miao' and that is still what they call them today." Ramsey, *The Languages of China,* 285-86.
3. Jiangxi Educational Publishing, *EDCL*, 561.
4. Xie Shixun, "Encounter With the Yao," 100.
5. "These Lanten are ingenious. Instead of hulling rice like the Siamese with two mill stones… the Lanten make a stream of water do the work. They have a mortar like the Lao and the pestle is at one end of a lever. But at the other end is a trough, into which pours a stream from a little height above. When the trough has become full enough to outweigh the ballast tied to the pestle and the trough dips down, the pestle raises; the trough then empties, and the ballast pulls the pestle down with some force into the rice in the mortar. Thus the canny Lanten harnesses the brook and makes it pound his paddy." Dodd, *The Tai Race*, 236.
6. "The raw materials used for making paper such as the roots of ferns and vine leaves can be found almost everywhere. The roots are first washed clean and then dried in the sun. Afterwards they are crushed and immersed in clean water for a long time till they start to rot. The vine leaves are also immersed in clean water for some time and then filtered out. The next step is to remove the roots, add the juice of the vine leaves and boil the mixture until it becomes a paste which is spread evenly on a net made of woven hemp with its four sides secured with planks on a specially built frame. When dried in the sun, a layer of paper forms on the net, and this can be removed and used… today it is used as window paper or pattern design paper for embroidery and shoe-making." He Huaibo, "The Primitive Paper-Making Technology of the Yao Nationality," *China Tourism*, no. 71 (n.d.): 59.
7. Song Enchang, "The Family Systems and it's Ethos," 231.
8. He Huaibo, "The Primitive Paper-Making Technology," 59.

KIONG NAI

1. Jiangxi Educational Publishing, *EDCL*, 559-60.
2. Yang Tiande, "A Riot of Yao Color," 85.
3. Xie Shixun, "Encounter With the Yao," 25.
4. Grimes, *Ethnologue* (1996), 543.
5. See David Strecker, "Some Comments on Benedict's Miao-Yao Enigma: the Na-e Language," *Linguistics of the Tibeto-Burman Area* 10, no. 2 (1987): 22-42.
6. Fei Xiaotong, "Fifty Years Investigation," 22-23.
7. Xie Shixun, "Encounter With the Yao," 31, 100.
8. Ibid., 100.

KIRGIZ

1. According to the 1990 census there were 19 counties or municipalities in Xinjiang that recorded more than 500 Kirgiz people. In descending order, the largest Kirgiz populations are: Akto 34,781; Wuqia 28,583; Aheqi 26,122; Atushi City 20,779, Tekesi 7,019.
2. "Origin of the Names of China's Minority Nationalities," *China Tourism*, no. 54 (n.d.): 75.
3. Hu Zhenhua, "Kirgiz yu Gaikuang," *Minzu Yuwen*, no. 14 (1982): 59.
4. Schwartz, *The Minorities of Northern China*, 29-30.
5. E. O. Reischauer and J. K. Fairbank, *East Asia: The Great Tradition* (Boston: Houghton Mifflin, 1958), 190.
6. C. Persson, "Christianity in the Tarim Basin," *Friends of Moslems* (April 1940): 20-21.
7. Covell, *The Liberating Gospel,* 172.
8. This official 1990 census figure (141,549) seems to disagree with the figure cited under Population in China. It includes the populations of the Akto Turkmen (2,000) and the Khakas (875). Therefore, the combined population of these two groups is subtracted from the 1990 census figure to arrive at a more realistic and specific number for the Kirgiz (138,600).
9. 70,151 (1964 census); 70,944 (1953 census).
10. The majority of Kirgiz live in Uqia, Akqi, Akto, and Atush counties. Others live in Uqturpan, Aksu, Yarkant, Tashkurgan, and Guma in southern *Xinjiang*; also Tekes, Monggolkure, Dorboljin, Bortaia, Jinghe, and Tokkuztara.

KONG GE

1. Robert Morse, unpublished study on the unidentified groups of Southwest China, 1991.
2. Luo Yunzhi, "The Aini People in Xishuangbanna," *China Tourism*, no. 179 (June 1995): 28.
3. Dwayne Graybill, personal communication, 7 December 1996. According to the 1990 census there were a total of 4,834 Bulang people, including the Kong Ge, in Jinghong County.
4. Luo Yunzhi, "The Aini People in Xishuangbanna," 28.
5. "The Kong Ge," *Asia For Chris*t, no. 4 (September 1998).
6. Ibid.

KOREAN

1. *GPD* 4, no. 6 (June 1985). According to the 1990 census there were 158 counties or municipalities in China that recorded more than 500 Korean people. In descending order, the largest are: Longjin 183,990; Yanjishi 177,547; Helong 136,853; Hunchun 92,248; Wangqing 85,156; Tumen 70,278. All of these counties are in Jilin Province.
2. *Unreached Peoples '81* (Colorado: David Cook Publishers, 1981).
3. Schwartz, *The Minorities of Northern China*, 210.
4. Moffett, *A History of Christianity in Asia,* 297.
5. Storey (ed.), *China*, 19.
6. Ibid., 23.
7. Schwartz, *The Minorities of Northern China,* 207.
8. Ibid., 209.
9. Official government figures, 1990 census.
10. Moffett, *A History of Christianity in Asia,* 461.
11. Personal communication, August 1998.
12. *CPLMR*, no. 119 (December 1991-February 1992).
13. Information taken from the Amity Press website.
14. There are Korean communities also in Uzbekistan, Russia, Kazakstan, Saudi Arabia, Brazil, Canada, Kyrgyzstan, Germany, Tajikstan, and other countries.
15. 1,339,569 (1964 census); 1,120,405 (1953 census).
16. 103,000 in Kazakstan; 66,000 in Saudi Arabia; 60,000 in Brazil; 29,000 in Canada; 18,000 in Kyrgyzstan; 14,000 in Germany; 13,000 in Tajikistan; 4,000 in Guam; Total: 74.3 million (all figures from P. Johnstone, 1993).
17. 1,210,000 (46%) of all Koreans in China live in the Hyanbian Korean Autonomous County along the Tumen River; Yanji and Tumen cities; also Yanji, Helong, Antu, Hunchun, Wangquing and Dunhua counties in the Changbai Korean Autonomous Prefecture.

KUAN

1. Jiangxi Educational Publishing, *EDCL*, 594.
2. Bradley, "East And South-East Asia," 159.
3. Zheng Lan, *Travels Through Xishuangbanna*, 2-3.
4. *Amity News Service*, June 1996.

KUCONG

1. Grimes, *Ethnologue* (1996), 554.
2. *Pray for China*, no. 120 (1994).
3. "Kucong People in Yunnan," *China Tourism, no.* 18 (n.d.): 34.
4. *Yunnan Nianjian 1988*, 240.
5. James A. Matisoff, as cited in Grimes, *Ethnologue* (1996), 554.
6. The 1996 census listed 5,654 Kucong living in the southwest part of Xinping County. *Yuxi Nianjian* (1996).
7. "Kucong People in Yunnan," 34.
8. See Arthur D. and Pamela J. Cooper, "A Preliminary Phonology of the Banlan dialect of Lahu Shi," *Focus on Phonology: PYU Working Papers in Linguistics*, no. 1 (Chiang Mai, Thailand: Payap University Graduate Linguistics Department, 1996): 17-52.
9. Zheng Lan, *Travels Through Xishuangbanna*, 17.
10. YASS 349, Section 7, 70; cited in T'ien, *Peaks of Faith*, 143.
11. Zheng Lan, *Travels Through Xishuangbanna*, 17.
12. Jun Feng, "Xishuangbanna," 37.
13. T'ien, *Peaks of Faith,* 136. The Kucong in Burma first received the Gospel from William Young in 1903. "By May 1905, Young had baptized 1,623 converts, from both Lahu Shi [Kucong] and Lahu Na." Covell, *The Liberating Gospel*, 226.

KYAKALA

1. Janhunen and Salminen, *UNESCO Red Book*.
2. Storey (ed.), *China*, 743.
3. June Dreyer, *China's Forty Millions: Minority Nationalities and National Integration in the People's Republic of China* (Cambridge, Mass: Harvard University Press, 1976), 2.
4. Janhunen and Salminen, *UNESCO Red Book*.
5. Ibid.
6. Ibid.
7. Ibid.
8. Storey (ed.), *China*, 735.

KYERUNG

1. GEM, "World's Peoples Listed By Country."
2. Grimes, *Ethnologue* (1996), 729.
3. Ibid.

LABA

1. *Minzu Shibie Wenxian Ziliao Huibian*, 51.
2. Ibid.
3. The full list of unclassified groups from the 1982 census has never been released to the public in its entirety, but in recent years Chinese publications have begun to write about some of the groups. By collecting these articles, one is able to piece together something of the overall picture of Guizhou's unclassified groups.
4. *Guizhou Nianjian 1985*, 51.
5. Ibid.
6. Ibid.
7. Ibid.

LABAPO

1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 14.
2. *Kaiyuan Xian Zhi*, 618.
3. See Augustine Henry, "The Lolos and Other Tribes of Western China," *Royal Anthropological Institute*, no. 33 (1903): 96-107.
4. Kenelm Burridge, "Missionaries and the Perception of Evil," in D. Whiteman (ed.), *Missionaries, Anthropologists, and Cultural Change* 1: *Studies in Third World Societies,* no. 25 (Williamsburg: College of William and Mary, 1985): 153.

LADAKHI

1. The Joshua Project originally listed a figure of 12,000 Ladakhi in China, which was also used in our book *The 50 Most Unreached People Groups in China and Tibet*.

Subsequent research, however, has shown this figure to be far too high. The Joshua Project also lowered their figure to 2,400 in China before the publication of their prayer profiles.

2. For an account of the Chinese invasion, see W. E. Garrett, "Mountain Top War in Remote Ladakh," *National Geographic* (May 1960).
3. Grimes*, Ethnologue* (1996), 586.
4. See Thomas J. Abercrombie, "Ladakh: The Last Shangri-La," *National Geographic* (March 1978): 332-59.
5. Hellmut de Terra, "On the World's Highest Plateaus," *National Geographic* (March 1931): 331-32.
6. Stauffer, *The Christian Occupation of China*, 278.
7. Ibid., 281.

LAGOU

1. Pelkey, "Yunnan's Myriad Yi," 70.
2. See *Weining Yizu Huizu Miaozu Zizhixian Minzuzhi*, 12-128.
3. Samuel Clarke, *Among the Tribes in South-West China*, 121.
4. Tian Huo, "The Colorful Peoples of the Wumeng Mountains," *China Tourism,* no. 111 (n.d.): 23.
5. *Weining Yizu Huizu Miaozu Zizhixian Minzuzhi*, 128.

LAHU

1. According to the 1990 census there were 24 counties or municipalities in China that recorded more than 500 Lahu people. In descending order, the largest are: Lancang 192,209; Menghai 36,209; Shuangjiang 31,734; Menglian 31,384; Gengma 16,170; Zhenyuan 14,249. All of these counties are in Yunnan Province.
2. T'ien, *Peaks of Faith*, 8.
3. James A. Matisoff, *The Grammar of Lahu* (Berkeley: University of California Press, 1973).
4. A Lahu dictionary exists. Institute for the Study of Human Issues, *Lahu-English Dictionary* (Philadelphia, n.d.).
5. T'ien, *Peaks of Faith*, 8.
6. "Stealing was customarily permitted when it was not committed in their own villages…. In some Lahu villages in Shuangjiang district, because of their miserable existence… stealing became an approved means of livelihood…. Consequently, villagers over the age of 25 had all become light-fingered. Some even achieved the record of stealing scores of cows from other villages." T'ien, *Peaks of Faith*, 15-16.
7. Harold Young, "To the Mountain Tops, A Study of the Lahu of Burma and Thailand," ms. (n.d.): 59. With the economy improving in recent years, the total annual sale of liquor in one Lahu district jumped from 100 tons in 1986 to 900 tons in 1987. *Renmin Ribao*, 21 June 1988.
8. Don Richardson, *Eternity in Their Hearts* (Ventura, Ca: Regal Books, 1981), 97-98.
9. Ibid., 98.
10. W. M. Young, "The Awakening of Keng Tung," *The Missionary Review of the World* (March 1906): 215. In recent years some scholars have critically reviewed Young's pioneer work. "William Young did not know the Lahu language or culture, and as a result he may have given interpretations of various things he saw from his own point of view.... The 'mass movements' Young wrote about were often extremely shallow, and based on misconceptions by the people. The Lahu thought if they had a bath (which they called baptism in Lahu) they would never die, and so when some who had been baptized later died the people were furious and said, 'We have been lied to', and would not allow Christian evangelists to stay overnight in their villages." Paul Lewis, personal communication, February 1999.
11. Niu Shao, "The Lahu Christians," *Bridge*, no. 43 (September-October 1990): 13.
12. *CPLMR*, no. 119 (December 1991-February 1992).
13. Niu Shao, "The Lahu Christians."
14. This official 1990 census figure (411,476) appears to disagree with that cited under Population in China. However, since the larger figure includes the Kucong and Laopang which are profiled separately in *Operation China*, their combined population is subtracted from the 1990 total to give a more realistic and specific population for the Lahu (369,400).
15. 191,241 (1964 census); 139,060 (1953 census)

LAHULI, TINAN

1. Voegelin and Voegelin, *Classification and Index of the World's Languages*.
2. Stauffer, *The Christian Occupation of China*, 278.
3. Bradley, "East and South-East Asia," 169.
4. Grimes, *Ethnologue* (1996), 587. One good linguistic study of the Lahauli languages is Jag Deva Singh, "Lahauli Verb Inflection," *Linguistics of the Tibeto-Burman Area* 12, no. 2 (1989): 41-49.
5. *GPD* 8, no. 7 (July 1989).
6. Ibid.
7. Covell, *The Liberating Gospel*, 57.

LAKA

1. An accurate population for the Laka is difficult to gauge due to the fact they are not officially recognized by the Chinese government and also because they are often grouped together under the Naluo. A 1930's report stated there were "more than one hundred Laka villages, with the largest having more than eighty households." See Heijdra, "Who Were the Laka?" 191.
2. Samuel Clarke, *Among the Tribes in South-West China*, 292.
3. The only known Chinese source that discusses the identity of the Laka is "Wuding Xian Diwuqu Minzu Guanxi Ji Zudian Guanxi De Diaocha," in *Zhongyang Fangwentuan Dierfentuan Yunnan Minzu Qingkuang Huiji*, 31-41.
4. "Jidujiao Zai Wudingqu de Qingkuang," in *Zhongyang Fangwentuan Dierfentuan Yunnan Minzu Qingkuang Huiji*, 16, as cited in Heijdra, "Who Were the Laka?" 169.
5. Lu Yi, "Yizu de Zucheng, Zhixi Ji qi Wenhua Tezheng," in Zuo Yutang and Tao Xueliang (eds.), *Bimo Wenhua Lun* (Kunming: Yunnan Renmin Chubanshe, 1993), 191-201.
6. Samuel Clarke, *Among the Tribes in South-West China*, 293.
7. Heijdra, "Who Were the Laka?" 169.
8. Ibid.
9. Samuel Clarke, *Among the Tribes in South-West China*, 301.
10. Covell, *The Liberating Gospel,* 278.

LAKKIA

1. Bradley, "East and South-East Asia," 166.
2. J.-O. Svantesson, personal communication, 1990, as cited in Grimes, *Ethnologue* (1996), 554.
3. Bradley, "East and South-East Asia," 166.
4. Diller, "Tai Languages."
5. Fei Xiaotong, "Fifty Years Investigation," 27.
6. Some Christian literature lists 1912 Scripture

translations for the Lakkia, but this is an error. The translations were done in the Laka language of northern Yunnan.

7. See David B. Solnit, "The Position of Lakkia Within Kadai," in SIL, *Comparative Kadai*, 219-38.
8. Grimes, *Ethnologue* (1996), 554.
9. Fei Xiaotong, "Fifty Years Investigation," 27.
10. Xie Shixun, "Encounter With the Yao," 26.
11. Stauffer, *The Christian Occupation of China*, 147.

LALU, XINPING

1. Pelkey, "Yunnan's Myriad Yi," 44.

LALU, XUZHANG

1. *Baoshan Xian Zhi* (1996), 706.
2. Ibid.
3. "Flowers and the Yi," *China Tourism*, no. 47 (n.d.): 76.
4. Samuel Clarke, *Among the Tribes in South-West China,* 133.

LALU, YANGLIU

1. Pelkey, "Yunnan's Myriad Yi," 43.
2. Dessaint, *Minorities in Southwestern China*, 170-71.

LALUO, JIANTOU

1. Pelkey, "Yunnan's Myriad Yi," 41.
2. Ibid.

LALUO, MISHABA

1. The Mishaba Laluo are found in the following counties of Yunnan: Fengqing (115,000), Yunxian (90,000), Nanjian (88,000), Weishan (78,000), Jingdong (50,000), Yongping (39,000), Yangbi (25,000), Bsoahan (20,000), Changning (19,000), Midu (18,000), Lincang (8,000), Gengma (6,000), Yongde (2,000), Cangyuan (1,500), Nanhua (1,500) and Shuangjiang (500). Pelkey, "Yunnan's Myriad Yi," 38.
2. Ibid., 39.
3. Ibid.

LAMA

1. Voegelin and Voegelin, *Classification and Index of the World's Languages*.
2. See Paul Popper, "Cane Bridges of Asia," *National Geographic* (August 1948): 243-50.
3. Ma Yin, *China's Minority Nationalities*, 317.
4. Henri Philippe Marie Prince d'Orleans, "From Yun-nan to British India," *Geographical Journal,* no. 7 (1896): 300-09.
5. Ma Yin, *China's Minority Nationalities*, 319.
6. Zhang Weiwen and Zeng, *In Search of China's Minorities,* 226.
7. Stauffer, *The Christian Occupation of China*, 463.

LAMI

1. Xia Jie, "The Long Dragon Banquet: The Lami Street Fest," *China Tourism*, no. 76 (n.d.): 77.
2. Pelkey, "Yunnan's Myriad Yi," 92.
3. See Von Geusau, "The Second Hani/Akha Culture Studies Conference."
4. Xia Jie, "The Long Dragon Banquet," 76.
5. Ibid.
6. Ibid., 78.

LAOPANG

1. GEM, "World's Peoples Listed By Country."
2. John Kuhn, *We Found a Hundred Tribes*.
3. Mundhenk, as cited in Grimes, *Ethnologue* (1996), 720.
4. Marcus L. Loane, *They Were Pilgrims* (Sydney, Australia: Angus & Robertson, 1970), 170.
5. Jane Hunter, *The Gospel of Gentility: American Women Missionaries in Turn-of-the-Century China* (Boston: Yale University Press, 1984), 19.
6. Zhang Weiwen and Zeng, *In Search of China's Minorities,* 313.
7. *CPLMR*, no. 119 (December 1991-February 1992).
8. Niu Shao, "The Lahu Christians," 13.
9. W. M. Young, "The Awakening of Keng Tung," 215.

LAOWU

1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 14.
2. "The Laowu can be found in western Jinping County where they are suspected to live in the eastern parts of Laojizhai District (Pingzhai and Tuanjie communities) and the southwestern parts of Yingpan District (Shuitang and Taiyangzhai communities)." Pelkey, "Yunnan's Myriad Yi," 16.
3. Shaw, "Some Current Trends of Ethnology in China," 46.
4. de Beauclair, *Tribal Cultures of Southwest China*, 3.

LASHI

1. The 1995 Joshua Project listed an undocumented Lashi population of 37,000 in China, but this is too high. It is very difficult making an accurate estimate of the Lashi population in China due to the fact they are officially counted as part of the Jingpo nationality. Their numbers in China may also be lower than our figure. There were a total of 24,945 Jingpo people in Luxi County according to the 1990 census.
2. Ola Hanson, *The Kachins: Their Customs and Traditions* (Rangoon: American Baptist Mission Press, 1913), 21.
3. de Beauclair, *Tribal Cultures of Southwest China*, 9.
4. T'ien, *Peaks of Faith,* 16.

LATI

1. Liang Min, "The Lachi Language," in Edmonson (ed.), *Kadai*.
2. Diller, "Tai Languages."
3. Grimes, *Ethnologue* (1996), 555.

LAWA

1. Bradley, "East and South-East Asia," 160.
2. Linguistic research in Lawa in Thailand includes Jiranan Komonkitiskun, "Lawa Pronouns," *Mon-Khmer Studies* 21, (1992): 199-205.
3. Ma Yin, *China's Minority Nationalities*, 276-77.
4. Bethany World Prayer Center, "The Western Lawa of China" (1997).
5. T'ien, *Peaks of Faith*, 25.
6. Ibid., 31.

LAWU

1. Pelkey, "The Yi Peoples of Yuxi Prefecture," 7.
2. Perhaps the earliest mention of the Lawu appears in Sainson, *Nan-tchao Ye-che*.
3. Stevan Harrell, "The History of the History of the Yi," in Harrell (ed.), *Cultural Encounters on China's Ethnic Frontiers*, 85.
4. Vial, "Les Lolos," 38.

LEMO

1. Francis Kingdon Ward, *The Land of the Blue Poppy* (Cambridge: Cambridge University Press, 1913), 230.
2. Dwayne Graybill, personal communication, September 1997.
3. "Tremendous Success in Small Minority Area," *New China News Agency*, 25 November 1958.

LESU

1. *Chuxiong Yizu Zizhizhou Zhi*, 361. The Lesu inhabit 38 villages in Yuanjiang County, about 40 villages in Xinping County, six villages in Eshan County, and five villages in Shiping County of Honghe Prefecture, including Mosha Lang of Baoxiu District; Liumeini and Shiyatou villages of Daqiao District; and Sansu Village of Xincheng District.
2. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 19.
3. Shaw, "Some Current Trends of Ethnology in China," 46.
4. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 19.
5. Ibid.
6. Ibid. The Lesu have been vividly described as a people who practice "unsophisticated and jolly love-making. A marriage is a success by half, provided a lad and a girl go to the 'dancing around', care for each other, profess their mutual affection and get along swimmingly." *Yunnan Provincial Tourist Brochure* (Kunming, 1995).

LHOBA, BOGAR

1. He Guanghua, "The Lost Horizons of Medog," 47-50.
2. Australian Academy and CASS, *LAC*, C-10.
3. The figure of 200,000 Lhoba comes from Ma Yin, Questions and Answers about China's Minority Nationalities, 166-67. Ma mentions 200,000 Lhoba and 60,000 Monba in Tibet, which is undoubtedly a misprint. The table in the back of the same book lists 2,000 Lhoba and 6,000 Monba. No other research suggests such a high population for these groups. Unfortunately, much confusion has been caused as a result of references repeatedly quoting the misprint.
4. For a comprehensive commentary on the Bogar language, see Sun Hongkai et al., *The Languages of the Menba, Luoba and Deng Peoples*.
5. Ma Yin, *China's Minority Nationalities,* 224.
6. He Guanghua, "The Lost Horizons of Medog," 47-50.
7. "The Lhobas," *Chinese Around the World* (May 1995): 10.
8. Ibid.

LHOBA, YIDU

1. J.-O. Svantesson, 1990 personal communication, as cited in Grimes, *Ethnologue* (1996), listed 200,000 speakers of Lhoba in India, but we believe this figure refers to the Adi people, who speak a related language. Workers living in northeast India say there are either none, or a few people who call themselves *Lhoba* in India.
2. Ramsey, *The Languages of China*, 250.
3. Jiangxi Educational Publishing, *EDCL,* 546.
4. F. C. Wan, "Unforgettable Times With Our Lhoba Friends," *China Tourism,* no. 70 (n.d.): 103.
5. Ibid., 58.

LHOMI

1. Hildegard Diemberger, "Gangla Tshechu, Beyul Khenbalung," in C. Ramble and M. Brauen (eds.), *Anthropology of Tibet and the Himalaya* (Zurich: Ethnographic Museum of the University of Zurich, 1993), 60-69, states that Lhomi means "wild people of the south" but their name does not carry that connotation. *Lho* means "south" and *mi* "people." In fact, the Lhomi are not wild by nature at all, but are known for being sedate and peaceful.
2. See Olavi and Marja Vesalainen, "Lhomi Phonetic Summary" (Kathmandu: SIL and the Institute of Nepal and Asian Studies, 1976): 62; and "Clause Patterns in Lhomi," *Pacific Linguistics B*, no. 53 (Canberra: ANU, 1980): vii, 100.
3. Grimes, *Ethnologue* (1996), 729.
4. *GPD* 13, no. 5 (May 1994).
5. Ibid.

LI, BENDI

1. Australian Academy and CASS, *LAC*, C-14. According to the 1990 census there were 32 counties or municipalities in China that recorded more than 500 Li people. In descending order, the largest are: Ledong 155,144; Sanya City 152,277; Lingshui 147,789; Baisha 88,770; Qiongzhong 84,567; Baoting 84,122; Changjiang 67,880; Dongfang 63,501; Wanning 59,333; Tongshi City 55,471; Guanling (Guizhou) 55,105; Dan 40,165; Tunchang 11,654. Note: These figures refer to the total number of Li people. The census did not distinguish divisions among the Li. Because of considerable geographic overlap, it is impossible to estimate populations for each Li group based on the 1990 census. In addition, there are more than 8 more counties in Guizhou Province with more than 500 Li people; two in Guangxi; and one (Dianbai) in Guangdong.
2. Leonard Clark, "Among the Big Knot Lois of Hainan," *National Geographic* (September 1938): 408.
3. Samuel Clarke, *Among the Tribes in South-West China*, 20.
4. V. Li, *Some Approaches to the Classification of Small Ethnic Groups*. Also see Ramsey, *The Languages of China*, 247-48.
5. Bradley, "East And South-East Asia," 165.
6. Samuel Clarke, *Among the Tribes in South-West China*, 20.
7. Storey (ed.), *China*, 743.
8. Leonard Clark, "Among the Big Knot Lois of Hainan," 409.
9. *CPLMR*, no. 119 (December 1991-February 1992).

LI, HA

1. Leonard Clark, "Among the Big Knot Lois of Hainan," 410.
2. Grimes, *Ethnologue* (1992), 518.
3. See picture in Leonard Clark, "Among the Big Knot Lois of Hainan," 400.
4. Ibid., 408.
5. Ibid., 409.
6. Leung Sze Tai, "Christmas at the Foot of Five-Finger Mountain," *Bridge*, no. 27 (January-February 1988): 8.
7. The 1987 figure (450,000) appears to disagree with that cited under Population in China. However, this figure includes 60,000 members of the Cun nationality who are profiled separately in *Operation China*. Their population is subtracted from the larger figure to give a more realistic and specific figure for the Li Ha (390,000).

LI, JIAMAO

1. Australian Academy and CASS, *LAC*, C-14.
2. Ibid.

3. Jiangxi Educational Publishing, *EDCL*, 586.
4. Ibid.
5. Ma Yin, *China's Minority Nationalities*, 407.
6. "The Church on Hainan Island: Past and Present," *Bridge*, no. 27 (January-February 1988): 4.

LI, MEIFU

1. Australian Academy and CASS, *LAC,* C-14.
2. Ma Yin, *China's Minority Nationalities*, 406.
3. Ibid.
4. Zhang Weiwen and Zeng, *In Search of China's Minorities,* 313.
5. Leonard Clark, "Among the Big Knot Lois of Hainan," 411.
6. *Bridge* (May-June 1992) stated there were 37,000 Christians on Hainan Island. Since then the church has grown rapidly, including one church movement on northern Hainan which started approximately 550 house churches between 1992 and 2000.

LI, QI

1. Australian Academy and CASS, *LAC,* C-14.
2. Leonard Clark, "Among the Big Knot Lois of Hainan," 418.
3. Bradley, "East and South-East Asia," 165.
4. Leonard Clark, "Among the Big Knot Lois of Hainan," 411.
5. Ibid., 417-18.
6. Stauffer, *The Christian Occupation of China*, 162.
7. Leonard Clark, "Among the Big Knot Lois of Hainan," 418.
8. For a brief account of a Li church at Zhongcun Village, see Leung Sze Tai, "Christmas at the Foot of Five-Finger Mountain," 7-8.

LIMI

1. Pelkey, "Yunnan's Myriad Yi," 47.
2. John Kuhn, *We Found a Hundred Tribes*.
3. Pelkey, "Yunnan's Myriad Yi," 47.
4. For more specific cultural and religious information on the Limi see the *Yongde Xian Zhi* and the *Fengqing Xian Zhi*, 563.
5. Alan Burgess, *The Small Woman* (London: The Reprint Society, 1959), illus.

LIMIN

1. *Minzu Shibie Wenxian Ziliao Huibian*, 54.
2. *Guizhou Nianjian 1985*.

LINGAO

1. Storey (ed.), *China*, 289-90. The three main officials behind the scam were merely fired from their jobs and made to criticize their actions.
2. Australian Academy and CASS, *LAC,* C-14.
3. Bradley, "East and South-East Asia," 164.
4. Ibid., 163.
5. For information about the Lingao language, see M. Hashimoto, "The Be Language: A Classified Vocabulary of Its Linkow Dialect," *Institute for the Study of Languages and Cultures of Asia and Africa* (1980); and Mark Hansell, "The Relation of Be to Tai," in SIL, *Comparative Kadai*, 239-87.
6. Leonard Clark, "Among the Big Knot Lois of Hainan," 391.
7. "The Church on Hainan Island: Past and Present," *Bridge*, no. 27 (January-February 1988): 4.
8. Ibid.

LINGHUA

1. See Jiangxi Educational Publishing, *EDCL*, n.p.
2. Heijdra, "Who Were the Laka?" 162.
3. Ibid.
4. Stauffer, *The Christian Occupation of China*, 148.

LIPO, EASTERN

1. Robert Morse, "China's Peoples, One Fourth of Planet Earth," *North Burma Christian Mission Newsletter* (September 1990).
2. The Eastern Lipo were horrified when the government classified them as part of the Yi nationality in the 1950s. They had been slaves of the Yi for centuries. Because of this, the Eastern Lipo had deep resentment toward the Yi. The Eastern Lipo told the authorities they would accept inclusion under any minority group except the Yi. The government did not change their status until a compromise was reached in the 1960s or 1970s. The Eastern Lipo living in Yuanmou, Wuding and Luquan were reclassified as "Lisu" by the government, but only at district, county and prefecture levels. On a national level, the Eastern Lipo continue to be classified as Yi. To confuse matters, there are also "genuine" Lisu people living in the same areas. The Western Lipo, who have a completely different history and ethnicity, had no such objections to being classified as Yi. See 1996 *Chuxiong Zhou Nianjian*.
3. Linguist David Morse spoke Lisu to the Eastern Lipo and found they could understand him, but when they spoke back to him he could not understand them. David Morse, personal communication, November 1997
4. T'ien, *Peaks of Faith*, 140.
5. Samuel Clarke, *Among the Tribes in South-West China*, 289-90.
6. Ibid., 290.
7. Nicholls traveled to Japan in 1912 to oversee the printing of the Eastern Lipo and Naluo (Gani) Gospels. See Enwall, *A Myth Become Reality* 1: 116.
8. Stauffer, *The Christian Occupation of China*, 349.
9. *Yunnan Ribao*, October 4, 1978; cited in T'ien, *Peaks of Faith*, 111.
10. Mai Chenger, "Luquan Jidujian Qingkuang Diaocha" [Investigation of Christianity in Luquan District]: 2, as cited in T'ien, *Peaks of Faith*, 121.
11. Robert Morse, "China's Peoples, One-Fourth of Planet Earth." In the 1990's the "Crying Cult" swept through the Eastern Lipo churches. Believers were told that if they did not cry at the time they accepted Christ they had never truly repented. This heresy caused deep confusion and division among the Lipo Christians.

LIPO, WESTERN

1. Jamin Pelkey, personal communication, August 1998.
2. Pelkey, "Yunnan's Myriad Yi," 56.
3. YASS 340, Section 5; cited in T'ien, *Peaks of Faith*, 66.
4. Harrell, "Ethnicity and Kin Terms," 186.
5. Pelkey, "Yunnan's Myriad Yi," 56.

LISU

1. 270,628 (1964 census), and 317,465 (1953 census).
2. The Lisu in Yunnan are primarily located in the upper reaches of the Salween and Mekong (Lancang) Rivers. According to the 1990 census there were 41 counties or

municipalities in China that recorded more than 500 Lisu people. In descending order, the largest are: Lushui 84,593; Weixi 75,037; Lanping 60,215; Fugong 60,132; Yongsheng 45,068; Wuding 26,452; Lijiang 24,531 (all in Yunnan Province). In Sichuan, the largest Lisu communities are found in Dechang 4,845; Yanbian 4,401; Huidong 2,261; Panzhihua 1,767 and Miyi 1,620.

3. Sadao Mitsumori, *Biruma, Shan no Shizen to Minzoku* [The Land and Peoples of Burma and the Shan States] (Tokyo: Nihon Hyoronsha, 1945).
4. George Forrest, "The Land of the Crossbow," *National Geographic* (February 1910): 154.
5. *Lisuzu Jianshi* (Kunming, 1983), 39.
6. YASS 340, Section 5; cited in T'ien, *Peaks of Faith,* 66.
7. Phyllis Thompson, *To Each Her Post: The Inspiring Lives of Six Great Women in China* (London: Hodder & Stoughton, 1982), 151.
8. Forrest, "The Land of the Crossbow," 154.
9. A. B. Cooke, *Fish Four and the Lisu New Testament* (Philadelphia, 1947), 20.
10. Isobel Kuhn, *Nest Above Abyss* (Philadelphia: CIM, 1947), 5.
11. YASS 412, Section 20; cited in T'ien, *Peaks of Faith*, 73.
12. Hefley, *China! Christian Martyrs of the 20th Century*, 60.
13. *CPLMR*, no. 119 (December 1991-February 1992).

LIUDE

1. Pelkey, "Yunnan's Myriad Yi," 83.
2. Wu Si, "Yi Life in the Greater and Lesser Liangshan Mountains," *China Tourism*, no. 94 (n.d.): 19-20.
3. Ibid.

LIUJIA

1. See *Minzu Shibie Wenxian Ziliao Huibian*, 340-41.
2. *Guizhou Nianjian 1985*.

LIWU

1. Pelkey, "Yunnan's Myriad Yi," 82.
2. Samuel Clarke, *Among the Tribes in South-West China,* 130-31.

LONG

1. Pelkey, "Yunnan's Myriad Yi," 36.

LONGJIA

1. *Minzu Shibie Wenxian Ziliao Huibian*, 14.
2. Ibid.

LOPI

1. Harrell, "Ethnicity and Kin Terms," 186.
2. Ibid., 182.
3. de Beauclair, *Tribal Cultures of Southwest China,* 3.
4. Harrell, "Ethnicity and Kin Terms," 182.
5. Stevan Harrell, "Ethnicity, Local Interests, and the State: Yi Communities in Southwest China," *Comparative Studies in Society and History, An International Quarterly* XXXII (1990): 537. Perhaps the earliest mention of the Lopi appears in Sainson, *Nan-tchao Ye-che*.
6. Harrell, "Ethnicity and Kin Terms," 186. Also see Chen Zongxiang, "The Dual System and the Clans of the Li-su and Shui-t'ien Tribes," *Monumenta Serica*, no. 12 (1947).
7. Harrell, "Ethnicity, Local Interests, and the State," 537.
8. Ibid.
9. Bloodworth, as cited in Covell, *The Liberating Gospel*, 18.
10. Covell, *The Liberating Gospel*, 204.
11. Adrien Kaunay, *Histoire des Missions de Chine Mission du Setchoan*, vols. 1 & 2 (Paris: P. Tequi, 1920).

LU

1. *Minzu Shibie Wenxian Ziliao Huibian*, 52.
2. *Guizhou Nianjian 1985*, 340-41.
3. Ibid.
4. CASS, *Information China* 3: 1248.
5. *Minzu Shibie Wenxian Ziliao Huibian*, 52.

LUOLUOPO, CENTRAL

1. *Chuxiong Yizu Zizhizhou Zhi*, 361.
2. In a bid to avoid the derogatory connotations being applied to their name, most Luoluopo are content to identify themselves as Yi to outsiders. Luoluopo may also now be considered derogatory by this group, even though it is their autonym.
3. Jiangxi Educational Publishing, *EDCL*, 547. A linguistic study of various Yi languages, including Central Luoluopo, is Shafer, "Phonetique Historique des Langues Lolo," 191-229.
4. Some Central Luoluopo claim their ancestors were Chinese troops from places in eastern China such as Fujian and Zhejiang who were assigned to Yunnan Province many centuries ago. Not all Luoluopo claim this.
5. See Alfred Liétard, *Au Yun-Nan, Les Lolo p'o: Une Tribu des Aborigenes de la Chine Meridionale* (Munster: Aschendorff, 1913).
6. Liétard, "Notes sur les Dialectes Lo-Lo," *Ecole Francaise d'Extreme-Orient* 9, no. 3 (1909).

LUOLUOPO, SOUTHEASTERN

1. Pelkey, "Yunnan's Myriad Yi," 19.

LUOLUOPO, WESTERN

1. Pelkey, "Yunnan's Myriad Yi," 44.
2. Dessaint, *Minorities in Southwestern China*, 32.
3. Ibid.

LUOWU

1. Pelkey, "Yunnan's Myriad Yi," 67.
2. See Henry Rodolph Davies, *Yun-nan: The Link Between India and the Yangtze* (Cambridge: Cambridge University Press, 1909).
3. Aime-Francois Legendre, "Voyage d'exploration au Yunnan Central et Septentrional, Populations: Chinois et Aborigenes," *Societe d'Anthropologie de Paris, Bulletin et Memoires*, ser. 6:4, no. 5 (1913).
4. *Yuxi Diqu Minzu Xiang Qing Kuang*, 192-225.
5. *Chuxiong Xian Zhi* (1995), 145.
6. Ibid.
7. Ibid.

LUZU

1. Rock, "The Land of the Yellow Lama", 467.
2. Harrell, "Ethnicity and Kin Terms," 181.
3. See Jackson Sun, "Review of Zangmian Yu Yuyin Han Cohui," 73-113.
4. Ibid., 77.
5. Rock, "The Land of the Yellow Lama", 467.
6. Ruxian Yan, "Marriage, Family and Social Progress of China's Minority Nationalities," 87.

MALIMASA

1. Matisoff, "Languages and Dialects of Tibeto-Burman."

2. Rock, "Through the Great River Trenches of Asia," 161.
3. Personal communication, September 1997.
4. Grimes, *Ethnologue* (1996), 558.
5. Rock, "Through the Great River Trenches of Asia," 163.
6. For an account of their work see Christian Simonnet, *Thibet, Voyage au Bout de la Chretiente* (Paris: Editions du Monde Nouveau, 1949).
7. Zondervan Publishing, *Great Missionaries to China* (Grand Rapids, 1947), 111.
8. George Sweeting, *More than 2000 Great Quotes and Illustrations* (Texas: Word Publishing, 1985), 184.

MANCHU

1. 54% of all Manchu in China live in Liaoning Province (1990 census).
2. Sinclair, *The Forgotten Tribes of China*, 43.
3. Grimes, *Ethnologue* (1996), 556.
4. CASS, *Information China* 3: 1248. According to the 1990 census there were 419 counties or municipalities in China that recorded more than 500 Manchu people. In descending order, the largest are: Xiuyan (Liaoning) 436,235; Fengcheng (Liaoning) 428,617; Qinglong (Hubei) 336,080; Kaiyuan City (Liaoning) 326,145; Beizhen (Liaoning) 320,524; Xingcheng City (Liaoning) 265,255.
5. Schwartz, *The Minorities of Northern China,* 149.
6. Janhunen and Salminen, *UNESCO Red Book*.
7. Australian Academy and CASS, *LAC*, C-5.
8. Grimes, *Ethnologue* (1996), 556.
9. Midge Conner, in a personal communication, September 1995, says there is somewhat of a recent revival in the Manchu language, and it is even being taught to children in some schools in Heilongjiang.
10. Ramsey, *The Languages of China*, 216-17.
11. See Jerry Norman, *A Concise Manchu-English Lexicon* (Seattle: University of Washington Press, 1978); Norman and Paul Georg Von Mollendorf, *A Manchu Grammar With Analyzed Texts* (Shanghai: American Presbyterian Mission Press, 1892).
12. "Chinese records report that the Suzhen sent tribute to the kings of the Western Zhou in the eleventh century BC." Schwartz, *The Minorities of Northern China*, 145.
13. Stauffer, *The Christian Occupation of China,* 252.
14. Ibid.
15. Hefley, *China! Christian Martyrs of the 20th Century*, 35-37: "Chang Sen had been converted after being stricken blind in mid-life. Before his conversion he had been known as *Wu so pu wei te*, meaning 'one without a particle of good in him'. A gambler, woman-chaser and thief, he had driven his wife and only daughter from home. When he was stricken blind, neighbors said it was the judgment of the gods for his evil doing."

    On hearing rumours that the Boxer soldiers were coming to kill Chang, the local believers hid him in a cave. The soldiers arrived and soon they had "rounded up about fifty Christians for execution. 'You're fools to kill all these,' a resident told them. 'For every one you kill, ten will spring up while that man Chang Sen lives. Kill him and you will crush the foreign religion.' The Boxers promised to spare the fifty if someone would take them to Chang. No one volunteered. Finally when it appeared the Boxers would kill the fifty, one man slipped away and found Chang to tell him what was happening. 'I'll gladly die for them,' Chang offered.... He was bound by local authorities and taken to the temple of the god of war, and commanded to worship. 'I can only worship the One Living and True God,' he declared.... The blind evangelist was put in an open cart and driven to the cemetery outside the city wall.... When they reached the cemetery, he was shoved into a kneeling position. Three times he cried, 'Heavenly Father, receive my spirit.' Then the sword flashed, and his head tumbled to the ground. The Boxers refused to let the Christians bury his body. Instead, fearful of a report that Blind Chang would rise from the dead, they forced the believers to buy oil and burn the mangled remains.... The local Christians were thus spared persecution."
16. There are an estimated 600,000 Christians in Heilongjiang Province according to Tony Lambert, personal communication, May 1997. Even the official TSPM church acknowledges a figure of 400,000.
17. The official 1990 census figure (9,821,180) appears to disagree with that given under Population in China. However, this number includes the 2,000 members of the Kyakala who are profiled separately in *Operation China*. Therefore, their population is subtracted from the Manchu census population to arrive at the more realistic and specific figure of 9,819,180.
18. 2,695,675 (1964 census); 2,418,931 (1953 census).
19. Also in *Shanghai*; *Fujian*; *Jiangxi*; *Anhui*; and *Zhejiang*.
20. The Manchu script is now obsolete and all Manchu believers use the Chinese Bible.

MANG

1. YWAM COM, personal communication, May 1997.
2. Bradley, "East and South-East Asia," 160.
3. YWAM COM, personal communication, May 1997.
4. Dang; Chu and Luu, *Ethnic Minorities in Vietnam,* 100-01.

MANMET

1. Asian Studies Institute, "The Dai People of Southeast Asia," 19.

MANYAK

1. Rock, "The Land of the Yellow Lama," 447.
2. Hodgson, "Sifán and Hórsók Vocabularies."
3. Rock, "The Land of the Yellow Lama," 467.
4. Ibid.

MAONAN

1. The official 1990 census figure (71,968) seems to disagree with that cited under Population in China. However, the 32,000 Yanghuang are included in this number and this group is profiled separately in *Operation China*. Therefore, their number is subtracted from the 1990 census figure to give a more realistic and specific population of 40,000 for the Maonan.
2. According to the 1990 census there were seven counties or municipalities in China that recorded more than 500 Maonan people. In descending order, the largest are: Huanjiang 54,894; Hechi City 4,643; Du'an 3,283; Nandan 2,199; Yishan 1,447; Donglan 953.
3. State Nationalities Affairs Commission, *China's Minority Peoples*, 69.
4. Ma Yin, *China's Minority Nationalities,* 392.
5. Robert E. Speer, *Servants of the King: Young Peoples Missionary Movement of the United States and Canada* (1909), 103.
6. *CPLMR*, no. 119 (December 1991-February 1992).
7. "New Church for Maonan People," *Amity News Service*, June 1992.

MARU

1. The population of the Maru in China is difficult to

estimate due to the fact they are officially counted as part of the Jingpo nationality. There were a total of 24,947 Jingpo people living in Luxi County according to the 1990 census. Most of these are Maru.

2. Jiangxi Educational Publishing, *EDCL*, 553.
3. In 1995 a Maru scholar in Myanmar wrote a newspaper article claiming the Maru were the nation's original inhabitants. His house was subsequently burned to the ground.
4. *Pray for Myanmar*, no. 3 (Bangkok: Tribes and Nations Outreach, 1996).
5. Ibid.
6. One translation is being done by the Baptists, another by a missionary couple based on the Thailand-Myanmar border, and a third effort by the former Catholic priest who translated the New Testament currently in print. Tragically, the three ministries are not working together on the project. The former Catholic priest hoped to finish the Old Testament within five years' time. In January 1996, however, his home burned to the ground. The books he used to aid his translation work, and the special typewriter he owned which was designed to type the Maru characters, were destroyed. The whole book of Genesis and several chapters of the book of Exodus, which he had already completed, were burned.

MENG

1. Grimes, *Ethnologue* (1992), 523.
2. Yunnan Provincial Travel and Tourism Administration, *A Tour to the Mysterious Land of Yunnan*, 129.
3. Von Geusau, "The Second Hani/Akha Culture Studies Conference."
4. Mackerras, *China's Minorities*, 248.
5. Wang Zhengfang, "We of the Hani Nationality."
6. *A Tour to the Mysterious Land of Yunnan*, 129.
7. T'ien, *Peaks of Faith,* 29-30.

MENGWU

1. Pelkey, "Yunnan's Myriad Yi," 36.
2. Ibid., 35.

MENIA

1. Rock, "The Land of the Yellow Lama," 447.
2. Edward Baber, "Travels and Researches in Western China," *Royal Geographic Society Supplementary Papers*, no. 1 (1882).
3. See Jackson Sun, "Review of Zangmian Yu Yuyin Han Cohui," 73-113.
4. Rock, "The Land of the Yellow Lama," 465.

MIAO, BAISHI

1. According to the 1990 census there were a total of 108,968 Miao people living in Tianzhu County.

MIAO, CHUAN

1. Lang Weiwei, "Lun Sichuan Miaozu Renkou de Lishi Yanbian," *Guizhou Minzu Yanjiu* (February 1995). 62,000 Chuan Miao live in Yibin, and 55,000 in Luzhou.
2. Lang Wei, *Tianzhujiao, Jidujiao Zai Chuannan Miaozu Diqu Chuanbo Shulue* (1989), 24-27.
3. d'Ollone, *L'Ecriture des Miao tseu* (Paris: E. Leroux, 1912), 269-73.
4. See W. T. Herbert, "The 'Come Down From Heaven' Missionaries Among the Miao," *China's Millions* (Australasian edition, November 1923): 166.
5. Quincy, *Hmong*, 58.
6. Ibid.
7. F. Bird, "Let Us Go Into the Next Towns," *China's Millions* (Australasian edition, June 1931): 85. The best account of Chuan Miao customs and songs is David Crockett Graham's *Songs and Stories of the Chuan Miao* (Washington DC: Smithsonian Institute, 1954).
8. Enwall, *A Myth Become Reality* 1: 141.
9. E. B. Wright, "Summary Report of Work Among the River Miao," ms. (1946): 1.
10. Herbert, "The 'Come Down From Heaven' Missionaries," 165.
11. Herbert, "As Happy as a King," *China's Millions* (April 1922): 42.
12. Wright, "Summary Report of Work Among the River Miao," 1.
13. Ibid.

MIAO, ENSHI

1. Michael Johnson, personal communication, November 1998.

MIAO, GUIYANG (NORTHERN)

1. Wang Fushi and Mao, *Reconstruction of Proto Miao-Yao*.
2. Groff G. Weidman, "Landscaped Kwangsi," 710.
3. For an explanation of the usage of the names *Miao* versus *Hmong* see Enwall, *A Myth Become Reality* 1: 14-16.
4. Samuel Clarke, *Among the Tribes in South-West China*, 1.
5. *Frontiers Focus* 4 no. 3.
6. F. M. Savina, as cited in Quincy, *Hmong*, 18.
7. Miao, "The Miao of China."
8. Samuel Clarke, *Among the Tribes in South-West China*, 152.
9. Covell, *The Liberating Gospel*, 89.

MIAO, GUIYANG (NORTHWESTERN)

1. Li Yunbing, *Minzu Yuwen* (June 1993). For the other six unclassified groups, see the Qanu Profile, n. 3, in *Operation China*.

MIAO, GUIYANG (SOUTH CENTRAL)

1. Lois Hoadley Dick, *Isobel Kuhn: The Canadian Girl Who Felt God's Call to the Lisu People of China* (Minneapolis: Bethany, 1987), 15.

MIAO, GUIYANG (SOUTHERN)

1. Quincy, *Hmong*, 18.
2. Ibid., 18-20.
3. Ibid., 25.
4. Miao, "The Miao of China."
5. Wong Tak Hing, "A Pilgrimage to the Mountains," 9-10.

MIAO, GUIYANG (SOUTHWESTERN)

1. Stauffer, *The Christian Occupation of China*, 176.
2. Quincy, *Hmong*, 35.
3. Miao, "The Miao of China."
4. Samuel Pollard, *In Unknown China* (London, 1921), 101.

MIAO, HUISHUI (CENTRAL)

1. Australian Academy and CASS, *LAC,* C-9. According to the 1990 census there were 78,400 Miao people in Huishui County, and 37,678 in Changshun County. The census did not distinguish between different Miao ethnic groups and languages.
2. Lu Ciyun, *Lu Yunshi Zazhu* (1683).
3. *Baoqing Fuzhi, Juan 5*, as cited in Jiang Yongxing, *Miaowen Tanjiu* (1989), 114.

4. Miao, "The Miao of China."
5. W. H. Hudspeth, "A Miao Quarterly Meeting," *The West China Missionary News* (January 1917): 13.

MIAO, HUISHUI (EASTERN)
1. Chen Shiruo, "Miaojia Youle Wenzi," *Xin Hunan Bao*, 14 January 1957, as cited in Enwall, *A Myth Become Reality* 1: 57.
2. Shunsheng Ling & Yihfu Ruey, "A Report on the Investigation of the Miao of Western Hunan," *Academia Sinica* (Shanghai, 1947): 165-68.
3. Miao, "The Miao of China."
4. Norma Diamond, "The Miao and Poison: Interactions on China's Southwest Frontier," *Ethnology*, no. 27 (January 1988): 9.

MIAO, HUISHUI (NORTHERN)
1. Grimes, *Ethnologue* (1996), 549.
2. T'ien, *Peaks of Faith*, 6-7.
3. See Covell, *The Liberating Gospel*, 85.
4. Miao, "The Miao of China."
5. Ibid.

MIAO, HUISHUI (SOUTHWESTERN)
1. Grimes, *Ethnologue* (1996), 550.
2. Enwall, *A Myth Become Reality* 1: 14.
3. Samuel Clarke, *Among the Tribes in South-West China*, 39-40.
4. Miao, "The Miao of China."
5. Covell, *The Liberating Gospel*, 88.
6. Kendall, *Eyes of the Earth*, 88.

MIAO, LUOBOHE
1. Wong How-Man, "Peoples of China's Far Provinces," 323.
2. Enwall, *A Myth Become Reality* 1: 24.
3. Covell, *The Liberating Gospel*, 84-85.

MIAO, LUPANSHUI
1. Lupanshui is divided into three distinct administraive units by the government. According to the 1990 census the Lupanshui Luzhi Tequ contained 43,783 Miao people; the Lupanshui Panxian Tequ 18,887 Miao; and the Lupanshui Zhongshan Qu 7,381 Miao. Many of these Miao are Lupanshui Miao.

MIAO, MASHAN (CENTRAL)
1. Michael Johnson, personal communication, January 1998. Grimes, in *Ethnologue* (1996), 549, states there are 13 tones in Central Mashan. This number ranks the Mashan languages among the highest number of tones in the world, equaled only by some Dong dialects and some South American languages.
2. Yan Ruyu (ed.), *Miaofeng Beilan* [Recommendation for Repelling the Miao], Chapter 10, as cited in T'ien, *Peaks of Faith*, 6-7.
3. Miao, "The Miao of China."
4. Ibid.

MIAO, MASHAN (NORTHERN)
1. Wang Fushi and Mao, *Reconstruction of Proto Miao-Yao*.
2. Samuel Clarke, *Among the Tribes in South-West China*, 16.
3. John Kuhn, *We Found a Hundred Tribes*.
4. Grimes, *Ethnologue* (1996), 550.
5. Hudspeth, *Stone Gateway*, 16-18.

MIAO, MASHAN (SOUTHERN)
1. Wang Fushi, *Miaoyu Jianzhi*, 103-04. According to the 1990 census there was a total of 31,123 Miao people living in Wangmo County.
2. Samuel Clarke, *Among the Tribes in South-West China*, 2.
3. Michael Johnson, personal communication, July 1996.
4. Miao, "The Miao of China."

MIAO, MASHAN (WESTERN)
1. Qin Tianzhen (ed.), *Guizhou Shengzhi, Dilizhi Shangce* (Guiyang: Guizhou Renmin Chubanshe, 1985), 300.
2. *Pray for China*, no. 127 (November-December 1995).
3. Grimes, *Ethnologue* (1996), 551.
4. Miao, "The Miao of China."
5. Dodd, *The Tai Race*, 164.

MICHA
1. Pelkey, "Yunnan's Myriad Yi," 92.
2. Covell, *The Liberating Gospel*, 196.
3. d'Ollone, *In Forbidden China*.

MICHI
1. YASS 64, section 9; and YASS 67, section 10.
2. *Chuxiong Yizu Zizhizhou Zhi*, 361.
3. Harrell, "Ethnicity and Kin Terms," 183.
4. T'ien, *Peaks of Faith*, 140.
5. Harrell, "Ethnicity and Kin Terms."
6. T'ien, *Peaks of Faith*, 23.

MIGUBA
1. Jackson Sun, as cited in Matisoff, "Languages and Dialects of Tibeto-Burman."
2. K. S. Singh (ed.), *People of India: Arunachal Pradesh* XIV (Calcutta: Anthropological Survey of India, 1995), 57.

MILI
1. *Xinping Yizu Daizu Zhizhixian Gai Kuang* (Kunming: Yunnan Minzu Chubanshe, 1988).
2. *Zhenyuan Xian Zhi* (1992), 75.
3. Pelkey, "Yunnan's Myriad Yi," 46.

MING
1. Torrance, Jr., "Journal of My First Visit", 41.
2. "The Qiang," *Chinese Around the World* (October-November 1995), 11.

MINGLANG
1. YASS 64, section 9; and YASS 67, section 10, as cited in T'ien, *Peaks of Faith*, 142.
2. *GPD* 10, no. 6 (June 1991).

MINYAK
1. See Sun Hongkai, "Chuanxi Minzu Zoulang Diqu De Yuyan."
2. Rock, "Konka Risumgongba," 399.
3. Joseph F. Rock, "The Glories of the Minya Konka," *National Geographic* (October 1930): 411.
4. Although most people in China have never heard of the Minyak, there has been a surprisingly high amount of study of their language, starting in the 1850s, when B. H. Hodgson compiled a small lexicon of the language. See Hodgson, "Sifán and Hórsók Vocabularies." Other more recent Minya studies include Huang Bufan, "Muyayu," in Dai Qingxia et al., *Zangmianyu Shiwu Zhong* (Beijing: Yanshan Press, 1991); Sun Hongkai, "Qiangyu Zhishu Wenti Chutan," in *A Collection of Articles on the*

Nationality Languages (Xining: Qinghai University Press, 1982), and "Chuanxi Minzu Zoulang Diqu de Yuyan."

5. Jiangxi Educational Publishing, *EDCL*, 544.
6. See Sun Hongkai, "Chuanxi Minzu Zoulang Diqu de Yuyan."
7. Although groups like the Qiang, Minyak, Namuyi and Ergong all speak distinct languages today, there are strong cultural ties among people possessing these towers, as they feel the towers were built by their common ancestors.
8. Rock, "Konka Risumgongba," 411.
9. Ibid.
10. Ibid., 399.
11. Ibid.

MIXISU

1. d'Ollone, *In Forbidden China*, 135.
2. Samuel Clarke, *Among the Tribes in South-West China,* 255.

MJUNIANG

1. Jiangxi Educational Publishing, *EDCL*, 566.
2. Grimes, *Ethnologue* (1996), 543.
3. See Quincy, *Hmong*, 16-31.
4. Samuel Clarke, *Among the Tribes in South-West China*, 20.
5. Miao, "The Miao of China."

MO

1. *Minzu Shibie Wenxian Ziliao Huibian*, 60.
2. From the town of Dushan there are two roads leading south to Libo: the speedier valley road and the slower mountain road. Most minibuses making the three- or four-hour trip between the towns take the quicker route, shooting past Shui and Bouyei villages. The Mo people live in and around Jialiang, a town halfway around the mountain along the slower route.
3. Corrigan, *Odyssey Illustrated Guide to Guizhou*, 79.
4. *Guizhou Nianjian 1985*.
5. Australian Academy and CASS, *LAC*, C-7.
6. Several detailed studies of the Mo language include: Li Fang-Gui, "Notes on the Mak Language," *Academia Sinica, Institute of History and Philology, Series A*, no. 20 (1940); Tsutomu Rai, "Supplement to Li Fang-Gui's 'Notes on the Mak Language'," *Jimbun Kagaku Kigaku Kiyo, Ochanomizu Joshidaigaku*, no. 7 (1955), 19-61; and Ni Dabai, "Yangfeng Mak of Libo County," in SIL, *Comparative Kadai*, 87-106.
7. *Pray for China*, no. 127 (November-December 1995).
8. Samuel Clarke, *Among the Tribes in South-West China*, 140.
9. Training Evangelistic Leadership, personal communication, September 1996.
10. Robson, *Griffith John*, 34.

MONBA, CONA

1. Australian Academy and CASS, *LAC*, C-6. The 1990 census of China listed only 6,069 Monba people in Motuo County; 549 in Cona (Cuona) County; and 542 in Linzhi County. It is believed that many ethnic Monba people were officially counted as part of the Tibetan nationality, which explains the discrepancy in figures between government figures and linguistic figures for the Monba.
2. Bradley, "East and South-East Asia," 170.
3. Jiangxi Educational Publishing, *EDCL*, 538-39
4. Zhang Jianghua and Wu Congzhong, "Tibet's Menba Nationality," *China Reconstructs* (July 1979): 55.
5. Personal communication, May 1996.

MONBA, MEDOG

1. Australian Academy and CASS, *LAC,* C-6.
2. Bradley, "East and South-East Asia," 170.
3. He Guanghua, "The Lost Horizons of Medog," 47-50.
4. See Sun Hongkai et al., *The Languages of the Menba, Luoba and Deng Peoples*.
5. Bethany World Prayer Center, "The Men-Pa," 1997.
6. Zhang Weiwen and Zeng, *In Search of China's Minorities*, 139.

MONGOL

1. This official 1990 census figure (4,806,849) appears to disagree with that cited under Population in China. The lower figure (4,505,000) was arrived at after subtracting the figures for eight other groups profiled in *Operation China*: Torgut, Buriat, Olot, Tuva, Alxa Mongol, Khamnigan Mongol, Sichuan Mongol, and Yunnan Mongol. The result is a more realistic and specific population for the Mongol people group.
2. 1,965,766 (1964 census); 1,462,956 (1953 census).
3. CASS, *Information China* 3: 1248.
4. Ibid., 1249. According to the 1990 census there were 313 counties or municipalities in China that recorded more than 500 Mongol people. In descending order, the largest Mongol populations are in: Ke'erqin Zuoyizhongqi 333,436; Ke'erqin Zuoyihouqi 261,678; Tongliao City 188,192; Ke'erqin Youyizhongqi 184,347; Ke'erqin Youyiqianqi 161,183; Zalaite 151,927; Fuxin (Liaoning) 138,763; Naiman 130,019; Kalaqin 120,466. All of these are in the *Inner Mongolian Autonomous Region* unless otherwise stated.
5. Covell, *The Liberating Gospel*, 120.
6. Grimes, *Ethnologue* (1996), 557.
7. Plano Carpini, as cited in Moffett, *A History of Christianity in Asia*, 68.
8. John Stewart, *The Nestorian Missionary Enterprise: A Church on Fire* (Edinburgh: T. & T. Clarke, 1923), 159.
9. Ibid., 143-44.
10. Covell, *The Liberating Gospel*, 129.
11. Moule and Pelliot, *Marco Polo*, 79.
12. *CPLMR*, no. 119 (December 1991-February 1992).
13. This estimate comes from a source who wishes to remain anonymous. This source is better placed than anyone to gauge the true state of the Mongolian Church in China.
14. E-mail report, Germany, 19 January 1998. The main body of the report reads: "In 1985, in the city of Hohot, there were 2,000 mostly-Han believers meeting in two official churches and three home groups. By early 1998, the church in that city had grown to 150,000 (out of a population of 800,000), meeting in 41 official churches and 330 home groups. 6,000 of them are Mongolians.... What may be the overall number of Mongolian Christians in north China? I asked different people and the lowest estimate was 200,000. This is many more than we dared to expect before.... Most Christians in Inner Mongolia live in the eastern and north eastern parts. There are also Mongolian Christians in other church fellowships and home groups in distant places, the pastor named several Chinese provinces where there are Mongolian Christians."
15. Earlier this century, claims were often made of large numbers of Mongol believers in China, but these often

stemmed from a misunderstanding of the figures reported for Catholics in Inner Mongolia. In the early 1920s the Roman Catholic Church listed 105,695 baptized converts in Inner and Outer Mongolia, especially in the regions of Suwei Bashan, Alashan, and Olanbor (see Stauffer, *The Christian Occupation of China*, 274), and 200,000 Catholics by 1940 (J. Leyseen, *The Cross Over China's Wall* [Beijing: The Lazarist Church, 1941], 138). However, "the large majority of these were Han Chinese, and few were Mongolians," (Covell, *The Liberating Gospel*, 131]. The 1922 report is brought into focus with the note, "As far is known most of the work is on behalf of Chinese and little direct evangelistic activity is carried on among the Mongols," Stauffer, *The Christian Occupation of China*, 274.

MONGOL, ALXA

1. For an excellent account of a journey to the Alxa region, see Frederick R. Wulsin, "The Road to Wang Ye Fu," *National Geographic* (February 1926): 197-234.
2. Hasbagen, "Mongolians of Alxa in Western Inner Mongolia," *China Tourism,* no. 139 (January 1992): 39.
3. Ying Yang, "Alxa, Land of Camels," *China Tourism*, no. 113 (n.d.): 13.
4. Frontiers Canada, personal communication, June 1997.
5. Hasbagen, "Mongolians of Alxa," 30.
6. Ibid.
7. Ibid., 32.
8. Ying Yang, "Alxa, Land of Camels," 15.
9. Schwartz, *The Minorities of Northern China*, 99. Schwartz adds the other Muslim Mongol group migrated to Gansu and became today's Dongxiang minority.
10. Hasbagen, "Mongolians of Alxa," 39.
11. Ying Yang, "Alxa, Land of Camels," 9.
12. Hasbagen, "Mongolians of Alxa," 32.

MONGOL, KHALKA

1. Reimer, *Operation Soviet Union*.
2. Stauffer, *The Christian Occupation of China,* 268.
3. Grimes, *Ethnologue* (1996), 557. Some Mongolian experts would argue there are no significant linguistic or cultural differences between the Mongols in Mongolia and their cousins in China.
4. *GPD* 9, no. 2 (February 1990).
5. Rev. G. H. Bondfield, "Mongolia, a Neglected Mission Field," as cited in Stauffer, *The Christian Occupation of China*, 268.
6. Mrs. A. B. Magnuson, as cited in Hefley, *China! Christian Martyrs of the 20th Century*, 43.
7. Stauffer, *The Christian Occupation of China*, 266.
8. Broomhall, *The Bible in China,* 30-31.

MONGOL, KHAMNIGAN

1. Janhunen and Salminen, *UNESCO Red Book*.
2. Ibid.
3. Juha Janhunen, "On the Position of Khamnigan Mongol," *Journal de la Société Finno-Ougrienne,* no. 84 (Helsinki, 1992).
4. Juha Janhunen, "Material on Manchurian Khamnigan Mongol," *Castrenianumin Toimitteita*, no. 37 (Helsinki, 1990).
5. Issachar Frontier Missions Research, *Mongolia Challenge Report*, II,3,ii.

MONGOL, SICHUAN

1. One source says the Sichuan Mongols are ethno-historically Mosuo people. If that is true, their language today probably retains linguistic influence from Naxi. See Charles F. McKhann, "The Naxi and the Nationalities Question," in Harrell (ed.), *Cultural Encounters on China's Ethnic Frontiers*, 61.
2. Target Ministries, personal communication, Hong Kong, March 1997.
3. Ibid. "They have some vocabulary which has been passed down. I remember them saying their word for table was one such word."
4. Rock, "The Land of the Yellow Lama," 463.
5. Rock, "Konka Risumgongba," 26.
6. Target Ministries, personal communication, March 1997.
7. Ibid.
8. Ibid.

MONGOL, YUNNAN

1. *Yuxi Nianjian* (1997). *Yunnan Nianjian 1985*, 454, listed 8,800 Mongolians in Yunan Province. These include some of the group listed in *Operation China* as "Mongols, Sichuan."
2. *GPD* 11, no. 3 (March 1992).
3. Jiangxi Educational Publishing, *EDCL*, 552.
4. Grimes, *Ethnologue* (1996), 694.
5. Xian Yanyun, "In search of the Ancient Tea Caravan Route," *China Tourism,* no. 181 (August 1995): 31.
6. AMO, "The Yunnan Mongolians," *Newsletter*, no. 23 (October 1993).
7. Training Evangelistic Leadership, personal communication, September 1993.

MONGOUR

1. Australian Academy and CASS, *LAC*, C-2. There were a total of 38,005 members of the Tu nationality living in Minhe County according to the 1990 census. Most of these are ethnic Mongour, but some may be ethnic Tu.
2. Schwartz, *The Minorities of Northern China*, 109.
3. Zhaonasitu, as cited in Milliken, "SIL China Nationalities and Languages Files."
4. Ramsey, *The Languages of China*, 201.
5. Schwartz, *The Minorities of Northern Chin*a, 109.
6. Ibid., 113-14.
7. Marjorie Medary, *Each One Take One: Frank Laubach, Friend to Millions* (New York: David McKay, 1954), 80-81.

MOSUO

1. Shi Youyi (ed.), *Folkways of China's Minority Nationalities*, 44.
2. Rock, "The Land of the Yellow Lama," 453.
3. A good account of Mosuo history can be found in McKhann, "The Naxi and the Nationalities Question," 54.
4. Matt Forney, "Total Recall," *Far Eastern Economic Review* (29 May 1997): 70.
5. Ibid. In 1997, only two shamans were still able to recite the entire text, but seven children were being trained to know the chants in order to retain the Mosuo culture.
6. See *Kindreds* 7, no. 2 (1996).
7. Personal communication, August 1997.

MOZHIHEI

1. Jiangxi Educational Publishing, *EDCL*, 556.
2. This extremely low figure suggests the two Tujia groups are, at best, only distantly related.
3. Bethany World Prayer Center, "The Tujia of China" (1997).

4. For a good overview of Tujia customs, see Hu Yue, "In Tujia Country," *China Tourism*, no. 103 (n.d.): 25-37.
5. Zhang Weiwen and Zeng, *In Search of China's Minorities.*
6. *Pray for China Fellowship* (November 1996).

MUDA
1. See James A. Matisoff, "Sangkong of Yunnan," *Linguistics of the Tibeto-Burman Area* 16, no. 2 (Fall 1993), 123-42.

MUJI
1. Henry, "The Lolos and Other Tribes of Western China," 96-107.
2. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 8.
3. Ibid.
4. *Gejiu Shi Minzu Zhi* (1990).

MULAO
1. According to the 1990 census there were 15 counties or municipalities in China that recorded more than 500 Mulao people. In descending order, the largest Mulao populations are in: Luocheng 195,927; Yishan 17,497; Liucheng 7,020; Xincheng 3,400; Liuzhou City 3,382; Du'an 2,580.
2. Grimes, *Ethnologue* (1996), 557.
3. de Beauclair, *Tribal Cultures of Southwest China,* 6.
4. Grimes, *Ethnologue* (1996), 557.
5. See Zheng Guoqiao, "The Influences of Han on the Mulam Language," in SIL, *Comparative Kadai*, 167-77.
6. Ma Yin, *China's Minority Nationalities,* 389.
7. *CPLMR*, no. 119 (December 1991-February 1992).
8. AMO, "The Mulao," *Newsletter*, no. 26 (April 1994).
9. *Amity News Service*, August 1997.

MULAO JIA
1. *Minzu Shibie Wenxian Ziliao Huibian*, 9.
2. See *Guizhou Nianjian 1994*, 201.
3. *Minzu Shibie Wenxian Ziliao Huibian*, 9.

MUZI
1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 18.
2. Ibid., 17.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid.

NAHENG
1. Stauffer, *The Christian Occupation of China*, 244.
2. See Matisoff, "Languages and Dialects of Tibeto-Burman."

NAISU
1. de Beauclair, *Tribal Cultures of Southwest China*, 8.

NAJU
1. Matisoff, "Languages and Dialects of Tibeto-Burman." Also see He Jiren and Jiang Zhuyi (eds.), *Naxiyu Jianzhi* (Beijing: Minzu Chubanshe, 1985).

NALUO
1. The 1993 *Chuxiong Yizu Zizhizhou Zhi*, 361, cites a 1957 figure of 8,522 Naluo living in Chuxiong Prefecture (which includes Wuding, Luquan and Yuanmou counties).
2. Paul Vial, *Dictionnaire Francais-Lolo, Dialect Gni: Tribu Situee dans les Sous-Prefectures de Lou Nan Tcheou, Lou Lean Tcheou, Gouang-si Tcheou, Province du Yunnan* [French-Lolo Dictionary, Gni dialect: A Tribe Located in the Sub-Prefectures of Lunan, Luliang and Guangxi counties, Yunnan Province] (Hong Kong: Imprimerie de la Societe des Missions Estrangeres, 1909), 81.

NAMUYI
1. See Sun Hongkai, "Chuanxi Minzu Zoulang Diqu de Yuyan."
2. A. Doak Barnett, *China On the Eve of Communist Takeover* (New York: Frederick A. Praeger, 1963), 228.
3. Rock, "Konka Risumgongba," 19.
4. Norman Grubb, *Christ in Congo Forests: The Story of the Heart of Africa Mission* (London: Lutterworth Press, 1945), 13.

NANJINGREN
1. *Minzu Shibie Wenxian Ziliao Huibian.* There were a total of only 15,896 Bai people in Bijie County according to the 1990 census. Dafang County in Guizhou contained 37,536 Bai, with sigificant numbers also in Lupanshui (16,829), Qianxi (13,061) and Zhijin (10,907).

NARU
1. Pelkey, "Yunnan's Myriad Yi," 83-84.
2. Ibid., 84.
3. Ibid.
4. Ibid., 62.
5. Ibid., 54.

NARUO
1. Personal communication, January 1998.
2. Robson, *Griffith John*, 52.

NASU, EASTERN
1. The Global Evangelization Movement listed 366,769 Kopu [Eastern Nasu] in 1995, but cite no sources for this figure. Jamin Pelkey, "Yunnan's Myriad Yi," 61, lists a population of only 141,600 Eastern Nasu people in Yunnan Province. These conflicting figures reflect some of the confusion that exists with the Eastern Nasu. In the past, missionaries usually refered to this group as the *Gani*. For now, we have used the higher GEM figure.
2. Samuel Clarke, *Among the Tribes in South-West China*, 293.
3. Ibid.
4. "Minority Churches in Yunnan," *Bridge* (May-June 1987): 11.
5. Samuel Clarke, *Among the Tribes in South-West China*, 301-02. The Eastern Nasu also sent evangelists to the Nosu in Sichuan around that time, but it seems their motives for going were mixed, and they met with no success. See T. Mulholland, "Amongst the Tribes," *China's Millions* (July 1932): 131.
6. The name of the Flowery Miao missionary was Yang Zhi; Enwall, *A Myth Become Reality* 1: 130.
7. Ibid., 116. Arthur Nicholls traveled to Japan in 1912 to oversee the printing. The Gospels arrived in China in 1913.
8. Mrs. Ivan Allbutt, *China's Aboriginal Peoples*, 11.
9. GEM, "World's Peoples Listed By Country". The highest concentration of Eastern Nasu believers are in Luquan County, followed by Wuding County and Yuanmou County.

NASU, JINGHONG
1. Pelkey, "Yunnan's Myriad Yi," 93.

2. Wu Si, "Yi Life in the Greater and Lesser Liangshan Mountains," 16.

NASU, PANXIAN

1. Pelkey, "Yunnan's Myriad Yi," 74.
2. Shi Songshan (ed.), *The Costumes and Ornaments of Chinese Yi Nationality Picture Album* (Beijing: Beijing Arts and Crafts Publishing House, 1989), 76.
3. "New Churches, Ordinations for Yi Christians," *Amity News Service*, April 1993.

NASU, SOUTHERN

1. Pelkey, "Yunnan's Myriad Yi," 19.
2. To show the differences between the different "Nasu" groups, when the Eastern Nasu gospel recording was played for the Southern Nasu, they "could not understand a word of it." Pelkey, "The Yi Peoples of Yuxi Prefecture," 5.
3. Pelkey, "Yunnan's Myriad Yi," 20.

NASU, WESTERN

1. Kang Enda, "The Yi Minority's Naked Leopard Dance," *China Tourism,* no. 172 (November 1994): 61.
2. Ibid., 60.
3. Ibid.
4. Ibid., 61.
5. *CPLMR*, no. 119 (December 1991-February 1992).

NASU, WUSA

1. Pelkey, "Yunnan's Myriad Yi," 71.
2. See *Weining Yizu Huizu Miaozu Zizhixian Minzuzhi*, 12-128.
3. Pelkey, "Yunnan's Myriad Yi," 71.
4. Kendall, *Eyes of the Earth*, 114-16.
5. Samuel Clarke, *Among the Tribes in South-West China*, 121.
6. *Weining Yizu Huizu Miaozu Zizhixian Minzuzhi,* 128. In Yiliang County of Yunnan Province a reported 709 "Yi" people in 225 families profess faith in Christ. See Pelkey, "Yunnan's Myriad Yi," 73.

NAXI

1. According to the 1990 census there were 20 counties or municipalities in China that recorded more than 500 Naxi people. In descending order, the largest populations are in: Lijiang 184,669; Zhongdian 21,613; Ninglang 18,087; Weixi 16,615; Yongsheng 8,483; Muli (Sichuan) 3,618; Kunming City 3,093; and Yanbian (Sichuan) 2,051. These figures do not only refer to the ethnic Naxi group profiled here, but also to the other groups considered part of the Naxi by the Chinese authorities.
2. de Beauclair, *Tribal Cultures of Southwest China,* 24.
3. State Nationalities Affairs Commission, *China's Minority Peopl*es, 56.
4. Of the 20,000 Naxi manuscripts, 12,500 are in China (of which 6,000 still reside in Lijiang). The rest are scattered in libraries, museums, and private collections in Taiwan, Europe, and the United States.
5. There are three main dialects of Naxi, excluding the Mosuo language: The *Lijiang* dialect is spoken by 140,000 Naxi in Lijiang, Zhongdian, Weixi, Yongsheng, Deqen and Gongshan counties of Yunnan Province; *Dayanzhen* is spoken by about 30,000 Naxi living primarily in Dayazhen, Baishajie, Suhejie, Axi, Daoxinm and Daogutuo villages in Lijiang County; The *Baoshan* dialect is spoken by 10,000 Naxi living primarily in the Baoshan and Guoluo districts of Lijiang County.
6. *A Nakhi-English Encyclopedic Dictionary* (Rome: Instituto Italiano per il Medio ed Estremo Oriente, 1963). Recent linguist work has been done to produce a new Naxi dictionary.
7. "We were finishing our prayer meeting, praying God would shake the city up. We went into the town and ordered Naxi fried rice at one of our favorite restaurants. As the last bowl came to the table the lights flickered out for a moment, came back on again and then out for the last time for the next two weeks. Then I heard a roar a little like thunder coming from behind me. The ground began to shake and someone yelled, 'It's an earthquake!' I ran for the door but before I could get there I was thrown to the ground. I struggled to get up but just couldn't because the ground was shaking so violently.... Naxi people were screaming and running everywhere... later hundreds of people were jammed into a small cobbled square... some were frightened, some still in tears. Others were not coping at all.... The scenes that followed the next few days were emotional. There was mourning wherever we went. The Naxi people wear a white head dress when a family member dies." *China News*, Hong Kong, April 1996.
8. See Charles F. McKhann, "The Naxi and the Nationalities Question," 55.
9. "The Naxi" (Pasadena, Ca: Institute of Chinese Studies).
10. *GPD* 13, no. 9 (September 1994).
11. *Brigada Mission-Mobilizers Newsbrief*, June 1998.
12. The official 1990 census figure (278,009) appears to disagree with that cited under Population in China. However, the census figure includes the populations for the Mosuo, Northern Naxi, Malimasa, Naru, and the Naheng. These groups are profiled separately in *Operation China*, and their populations are subtracted from the census figure to give a more realistic and precise number (232,500) for the Naxi people group.

NAXI, NORTHERN

1. Personal communication, May 1999.

NAZA

1. Pelkey, "Yunnan's Myriad Yi," 82.
2. Samuel Clarke, *Among the Tribes in South-West China*, 126.

NEISU

1. Hani2000, "The Hani: Poorest of China's Poor."
2. T'ien, *Peaks of Faith*, 77.
3. Conner, "Midge's Musings," May 1997.
4. See YASS 297, section 3; cited in T'ien, *Peaks of Faith*, 79-80.

NEISU, DA HEI

1. Pelkey, "Yunnan's Myriad Yi," 64.
2. The 1987 *Mile Xian Zhi*, 689, listed a 1984 population of 1,746 Da Hei Yi (Greater Black Yi) people living in Mile County.
3. About 400 live in the Xiaopukan Village of Shemu Community in Dongshan District of Mile County. An estimated 1,600 also live in Niuping and Niaoyi communities of Wushan District in Mile. About 1,500 more Da Hei Neisu live in Wunaibai and Zhuxi villages of Baishui District in Luxi County. The 800 in Xilin (Lunan) County live in Gecha, Honglukou, Shizichang and Muzhuqing villages of Zhuqing District; and in Weihei and Muni villages of Xigaikou District. Another 1,800 live in Shizong and Luoping counties of Qujing Prefecture. A few reportedly live in Qiubei County in Wenshan Prefecture.

Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 16.

4. Ibid. "Many peoples classified as 'Yi' by the Chinese government refer to themselves using such similar phonemes. Nisu, Niesu, Neisu, Naisu, Nasu, Nosu, and Nuosu, are all variations of Yi autonyms — each often denoting multiple and widely different people groups. Nevertheless, except in the case of the Naisu ('Red People') of east-central Chuxiong Prefecture, the meaning of these phonemically similar autonyms is identical: 'Black People.'"
5. Ibid.
6. Ibid.
7. Ibid.

NEISU, XIAO HEI

1. Pelkey, "Yunnan's Myriad Yi," 65.
2. Stevan Harrell, "The History of the History of the Yi," 63.
3. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 17.
4. Crabouillet, "Les Lolos," *Les Missions Catholiques* 5, no. 192 (1873), 71-72; no. 194 (1873), 94-95; and no. 195 (1873), 105-07.

NIESU, CENTRAL

1. Pelkey, "Yunnan's Myriad Yi," 58.
2. Ibid., 57-58. Even though this information specifically refers to the Western Lipo, the Central Niesu are believed to observe the same customs.

NISU, JIANSHUI

1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 5.
2. Ibid. "Although the Nisu are the majority in the districts of Shilipu, Guopu and Caoba (in northeastern Mengzi County), their mother tongue is spoken by select individuals over 40 or 50 years of age. Concentrated in this basin for centuries, the Nisu chose to hold their ground when the Han Chinese shifted into the region. As a result, the 53,000 Nisu of Mengzi County have slowly lost their primal language, perhaps forever."
3. Ibid. "After successfully putting on the trousers, the groom is to wear them every day until his first child is born. When the child is born the pants become the baby's swaddling clothes."
4. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 20.
5. Ibid.
6. A 1989 Chinese study listed 53 Jianshui Nisu Christians in the Gaoda District of Tonghai County. *Yuxi Diqu Minzu Xiang Qing Kuang*, 145-46.

NISU, XINPING

1. Pelkey, "Yunnan's Myriad Yi," 9; and *Yuxi Diqu Minzu Zhi* (1992), 38.
2. "In the villages lived a handsome young man and a beautiful girl who loved each other but could find no happiness. They heard of a place where no devil could reach, an enchanting land of sunshine and abundance, happiness and freedom. They decided to search for this land to give a new life to their people.... After traveling through the dense forest and being swept over rapids, they found an open country. The light of their torch woke up the devil who stretched out his paws and captured them. With his magic, he killed the young man and locked the girl in a dungeon where she refused to be his wife. One night, while the devil was sleeping soundly, she escaped and fled to an old carpenter, whom she told the story. The old man told them that only a rooster could free the villages from their suffering. She left him, carrying the rooster that the old man had told her to take back to where the devil lived.... When the rooster crowed, the devil's heart was broken and he could no longer use his magic." Xu Yixi, *Headdresses of Chinese Minority Nationality Women*, 54.
3. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 10.
4. See Leslie T. Lyall, *A Passion for the Impossible*.
5. *Yuxi Diqu Minzu Xiang Qing Kuang*, 145-46.

NISU, YUANYANG

1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 13.
2. Ibid., 6-7.
3. Ibid., 22. There are Yuanyang Nisu believers in Shangxincheng, Ganiang and Magai districts of Yuanyang County.

NOSU, BUTUO

1. Matisoff, "Languages and Dialects of Tibeto-Burman."
2. Dessaint, *Minorities in Southwestern China*, 13.

NOSU, MANGBU

1. Pelkey, "Yunnan's Myriad Yi," 67.
2. Ibid.
3. Kendall, *Eyes of the Earth*, 147.
4. Ibid., 90.

NOSU, SHENGZHA

1. "There are said to be 45 Liang Shan Nosu living in New York," "The History and Culture of the Nosu Yi people of the Liang Shan," unpublished paper (Washington, 1995).
2. Shi Songshan, *The Costumes and Ornaments of Chinese Yi Nationality Picture Album,* 36. According to the 1990 census the largest Nosu populations are found in Zhaojue County 196,236; Meigu 148,851; Yuexi 143,930; Yanyuan 124,923; Butuo 121,053; Xide 101,859.
3. Matisoff, "Languages and Dialects of Tibeto-Burman."
4. d'Ollone, *In Forbidden China,* 12.
5. *Yunnan Shaoshu Minzu*, 627-28.
6. CASS, *Information China* 3: 1258. Some of the Nosu subgroups may be the Ako, Asong, Behee, Buko, Butu, Dongchuan, Hwethom, Huang, Kangxiangyung, Khaskhong, Kiokio, Laichau, Luso, Miehlantze, Nobee, Nuoko, Pakishan, Peren, Phupha, Tsoko, Thongho, Ulu, Won. See Paul Hattaway, "The Yi of China," *A-A-P Advocate*, no. 18 (August 1996).
7. "Prior to 1950 the Nosu script's pronunciation of characters and the direction of writing "differed extensively from place to place." Bradley, "Language Planning for China's Minorities," 157.
8. Covell, *The Liberating Gospel*, 197.
9. AMO, "The Nosu," *Newsletter*, no. 46 (August 1997).
10. Corrigan, *Odyssey Illustrated Guide to Guizhou,* 207.
11. For an excellent explanation of this custom, see Samuel Clarke, *Among the Tribes in South-West China*, 112.
12. Covell, *The Liberating Gospel,* 202.
13. The first Protestant missionaries to travel through the Liangshan were George Nicholl and Charles Leaman in 1878. See A. J. Broomhall, "Assault on the Nine," in Broomhall, *Hudson Taylor and China's Open Century* 6: 122–26. The best account of pre-1949 missions work among the Nosu is Ralph Covell's *Mission Impossible:*

*The Unreached Nosu on China's Frontie*r (Pasadena: Hope, 1990).

14. Covell, *The Liberating Gospel,* 219.
15. "18 cult leaders had traveled two days out of the mountains to consider the truths that had been presented to them. I determined to spend two days with them. By the end of the first day the conviction of the Holy Spirit was so strong that the two main leaders willingly stood up and publicly renounced their involvement in the cult and declared that they would return to every place and begin instructing all of the members to follow the Truth. They showed their sincerity by insisting that I baptize them, which I did for the eight key leaders.... And yet this is only the tip of the iceberg.... More than 12,000 conversions have resulted in the past year. And this among a people group which a few years ago had never had a church before!" *On Target* (Target Ministries, May-June 1997).

NOSU, SHUIXI

1. Pelkey, "Yunnan's Myriad Yi," 75.
2. Samuel Clarke, *Among the Tribes in South-West China*, 123-24.
3. Kendall, *Eyes of the Earth*, 128.

NOSU, TIANBA

1. Matisoff, "Languages and Dialects of Tibeto-Burman."
2. Dessaint, *Minorities in Southwestern China,* 31.
3. Covell, *The Liberating Gospel*, 208.

NOSU, XIAOLIANGSHAN

1. Bradley, "Language Planning for China's Minorities."
2. There were a total of 6,258 Yi people living in Lijiang County according to the 1990 census. This total includes the Tanglang group and possibly others. Most of the Xiaoliangshan Nosu around Lijiang are called *Green Yi* by the Chinese, because of the predominant color of their traditional dress and women's headdress.
3. Hsu Itang [Xu Yitang], *Leibo Xiaolaingshan Zhi Lomin* [A Report of the Lolo in Leibo, in the Xiaoliang Mountains] (Chengdu: University of Nanjing Institute of Chinese Cultural Studies, 1944).
4. See Roderick MacFarquhar, "The Minorities," *New Leader* 42, no. 23 (1959) and Pu Kuei-chung, "Yi Slaves of Xiaoliangshan Head for Socialism," *Guangming Ribao*, 9 September 1958.
5. Pelkey, "Yunnan's Myriad Yi," 79.
6. *A Primer on Islam and the Spiritual Needs of the Mohammedans of China* (Shanghai, 1919).

NOSU, YINUO

1. Shi Songshan, *The Costumes and Ornaments of Chinese Yi Nationality Picture Album*, 22.
2. Matisoff, "Languages and Dialects of Tibeto-Burman". Matisoff lists a population of "more than 300,000 speakers" of Yinuo Nosu.
3. "The History and Culture of the Nosu Yi people of the Liang Shan," unpublished paper, 1985.
4. Shi Songshan, *The Costumes and Ornaments of Chinese Yi Nationality Picture Album*, 22.
5. "The History and Culture of the Nosu Yi people of the Liang Shan."

NU

1. The official 1990 census figure (27,123) seems to disagree with that cited under Population in China. The census figure includes the Zauzou (2,500), Ayi (2,000), and Lama (1,000) who are profiled separately in *Operation China* and, therefore, are subtracted from the 1990 census figure for the Nu. This gives a more realistic and precise population figure (21,600) for the Nu.
2. According to the 1990 census there were 5 counties or municipalities in China that recorded more than 500 Nu people. In descending order, they are: Fugong 16,706; Gongshan 6,350; Lanping 1,879; Lushui 895; and Weixi 530. All are in Yunnan Province.
3. Jiangxi Educational Publishing, *EDCL*, 550.
4. Grimes, *Ethnologue* (1992), 517. There are three dialects of Nu in China. *Central Nu* is spoken by almost 4,000 people in Bijiang township, and in Zhizhiluo, Laomudeng, Miangu, Shawa and Zileng. *Northern Nu* has almost 2,000 speakers, living in the northern part of Bijiang County, including Wawa, Kongtong and Youduoluo. *Southern Nu* is spoken by a population of almost 3,000 in the southern part of Bijiang County, specifically in Guoke, Puluo, Tongping and Jiajia.
5. Xia Hu, *Nuqiu Bianai Xiangqing* (Kunming, 1912), 358.
6. Rock, "Through the Great River Trenches of Asia," 180-81.
7. Zhang Weiwen and Zeng, *In Search of China's Minorities*, 224.
8. *CPLMR*, no. 119 (December 1991-February 1992).
9. "Christianity and Tibet," *Pray for China Fellowship* (April 1996).
10. *China's Millions* (1943): 43.
11. T'ien, *Peaks of Faith*, 26.
12. The Morse family are well-known for their exodus from China to Burma. See Eugene Morse, *Exodus to a Hidden Valley*.
13. See the Tibetan, Deqen Profile in *Operation China*.

NUBRA

1. See "Keriya People in the Taklimakan Desert," *China Tourism*, no. 186 (January 1996).
2. Stauffer, *The Christian Occupation of China,* 278.
3. Cooperative Outreach of India, newsletter (1997).

NUMAO

1. There were a total of 4,789 Yao people living in Libo County according to the 1990 census. This figure includes the members of other small Yao groups, such as the Beidongnuo.

NUNG

1. There are Nung families in Philadelphia, Washington DC, and London, England. *GPD* 15, no. 11 (November 1996).
2. Samuel Clarke, *Among the Tribes in South-West China*, 93.
3. Diller, "Tai Languages."
4. Samuel Clarke, *Among the Tribes in South-West China*, 92-93.
5. Dodd, *The Tai Race*, 159.
6. de Beauclair, *Tribal Cultures of Southwest China*, 9.
7. Quincy, *Hmong*, 66-69.
8. *GPD* 15, no. 11 (November 1996).
9. *GPD* 9, no. 11 (November 1990).

NUNU

1. Vial, "Les Lolos," 38.

OIRAT

1. Issachar Frontier Missions Research, *Mongolia Challenge Report*, II,2,i.

2. Grimes, *Ethnologue* (1996), 557.
3. Australian Academy and CASS, *LAC*, C-3.
4. See Paula G. Rubel, *The Kalmyk Mongols: A Study in Continuity and Change* (Bloomington: Indiana University Publications, 1967).
5. Bethany World Prayer Center, "The Kalmyk-Oirat," 1997.
6. Murray, "With the Nomads of Central Asia," 48.
7. CASS, *Information China* 3: 1274.
8. Murray, "With the Nomads of Central Asia," 48.
9. Covell, *The Liberating Gospel,* 165.
10. Stauffer, *The Christian Occupation of China*, 273.
11. This official 1982 census figure (166,000) appears to disagree with that cited under Population in China. However, the 1982 census figure combined the populations of the closely related Oirat and Torgut. Since the Torgut are profiled separately in *Operation China*, their population is subtracted from the overall census figure. This arrives at a more realistic and specific figure (60,000) for the Oirat.
12. The *Jesus* film is available in Kalmyk, but it was translated for the Kalmyk living in Russia and contains many loanwords that are not used in China. The Oirat in China are not able to understand it.

OLOT

1. Janhunen and Salminen, *UNESCO Red Book.* According to the 1990 census there was a total of 2,599 Mongol people living in Fuyu County.
2. Ibid.
3. Grimes, *Ethnologue* (1996), 557.
4. Janhunen and Salminen, *UNESCO Red Book*.
5. Ibid.
6. The most competent scholar of Olot in China today is Hu Zhenhua of the Beijing Central Institute for Nationalities.
7. Janhunen and Salminen, *UNESCO Red Book*.

ONGKOR

1. Janhunen and Salminen, *UNESCO Red Book*.
2. She Lingyun, "Economic Construction in Xinjiang as a Means to Secure Peace," as cited in Linda Benson, *The Ili Rebellion: The Moslem Challenge to Chinese Authority in Xinjiang, 1944-1949* (New York: M. E. Sharpe, 1990), 29-32.
3. According to the 1990 census there were no members of the Ewenki nationality living in Yining County, so perhaps the Ongkor are now counted as Daur or Xibe.
4. Janhunen and Salminen, *UNESCO Red Book*.
5. See Bai Lan and Juha Janhunen, "On the Present State of the Ongkor Solon," *Journal de la Sociètè Fino-Ougrienne*, no. 84 (Helsinki, Finland, 1992).
6. "The Ewenkis," *Chinese Around the World* (June-July 1995): 10.

OROQEN

1. Schwartz, *The Minorities of Northern China*, 181.
2. Ibid., 187.
3. *CPLMR*, no. 119 (December 1991-February 1992).
4. Tianfu, "Hospitality Deep in the Daxingan Mountain Forests," *China Tourism*, no. 31 (n.d.): 54.
5. Hatanaka, "Ethnicity and Culture Complex," 29.
6. Schwartz, *The Minorities of Northern China*, 183.
7. See Qiu Pu, *The Oroqens: China's Nomadic Hunters* (Beijing: Foreign Languages Press, 1983).
8. See AMO, "The Oroqen," *Newsletter*, no. 45 (May 1997).

PAIWAN

1. Elaine Hui, "The Paiwan People of Taiwan," *China Tourism*, no. 82 (n.d.): 71.
2. File no. 54 (Pasadena, Ca: Institute of Chinese Studies).
3. Elaine Hui, "The Paiwan People of Taiwan," 70.
4. *Chinese Around the World* (March 1995): 9-10.
5. Covell, *Pentecost of the Hills in Taiwan,* 282.

PALYU

1. Grimes, *Ethnologue* (1996), 558.
2. Bradley, "East And South-East Asia," 160.
3. Jiangxi Educational Publishing, *EDCL*, 570.
4. Jerold A. Edmonson and Kenneth J. Gregerson, "Bolyu Tone in Vietic Perspective," *Mon-Khmer Studies*, no. 26 (1996), 117-33. Another linguistic study on the Palyu (Lai) language is Paul K. Benedict, "How to Tell Lai: an Exercise in Classification," *Linguistics of the Tibeto-Burman Area* 13, no. 2 (1990): 1-26.
5. See Benedict, "How to Tell Lai," 1.
6. Stauffer, *The Christian Occupation of China*, 153.

PANA

1. See AMO, *Faces of the Unreached in Laos: Southeast Asia's Forgotten Nation* (Chiang Mai: AMO Publishing, 1999), 85.

PAXI

1. Patrick Thornbury, *Minorities and Human Rights Law* (London: Minority Rights Group, 1987), 4.
2. According to the 1990 census Menghai County contained a total of 104,750 Dai people and only 1,595 Hui. If the Paxi have been included under the Hui, they would comprise most of the Hui in Menghai.

PENGZI

1. Pelkey, "Yunnan's Myriad Yi," 48.
2. d'Ollone, *In Forbidden China,* 173.

PINGDI

1. The exact population of the Pingdi is difficult to ascertain. The Jiangxi Educational Publishing, *EDCL* (1991), 532, lists "almost 1,000,000" speakers of the Pingdi language, half who are Yao and half who belong to the Han Chinese nationality. Nationalities Affairs Commission of Guangxi, *The Yao Nationality*, 14, states 10% of the Yao in Guangxi, i.e. only 123,000 people, are Pingdi Yao. Grimes, *Ethnologue* (1996), 551, lists the total number of speakers at 1,000,000.
2. Nationalities Affairs Commission of Guangxi, *The Yao Nationality*, 9.
3. See Heijdra, "Who Were the Laka?" 162.
4. Nationalities Affairs Commission of Guangxi, *The Yao Nationality*, 9.
5. Jiangxi Educational Publishing, *EDCL,* 532.
6. Bradley, "East And South-East Asia," 167.
7. Huang Yu, "Preliminary Study of the Yao 'King Ping's Charter," 94-95.
8. *GPD* 13, no. 2 (February 1984).

POLUO

1. Pelkey, "Yunnan's Myriad Yi," 23.
2. E. Myers Harrison, *Heroes of Faith on Pioneer Trails* (Chicago: Moody Bible Institute, 1945), 83.

POPEI

1. Jamin Pelkey, personal communication, January 1998.

2. Pelkey, "Yunnan's Myriad Yi," 59.
3. Ma Yin, *China's Minority Nationalities*, 234.

PUBIAO

1. Hoang Luong, as cited in Grimes, *Ethnologue* (1996), 802. Wurm and Hattori (eds.), *Language Atlas of the Pacific Area*, in 1981 listed 5,000 Pubiao in Vietnam, but more recent research confirms the much smaller number is accurate.
2. Heijdra, "Who Were the Laka?" 165.
3. Jiangxi Educational Publishing, *EDCL*, 570.
4. Zhang Junru, "The Pubiao Language," in Edmonson, *Kadai*, 23.
5. Bradley, "East and South-East Asia," 164.
6. Jiangxi Educational Publishing, *EDCL*, 570.
7. Liang Min, "On the Affiliation of the Ge-Yang branch of Kadai," in Edmonson, *Kadai*, 45.
8. Grimes, *Ethnologue* (1996), 555.
9. For a detailed study on the Pubiao language, see Zhang Junru, "The Pubiao Language."
10. Dang; Chu, and Luu, *Ethnic Minorities in Vietnam*, 172.

PULA

1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 13.
2. The greatest concentration of Pula are in Yuanjiang and Honghe counties. Each county has 28 Pula villages.
3. One of the very few mentions of the Pula in Chinese literature is found in "Ma Cheng-ch'ang, Good Guide of the Pula People (Yi Nationality)", *New China News Agency*, 10 October 1960.
4. Henry, "The Lolos and Other Tribes of Western China," 96-107.
5. Ibid.
6. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 12.
7. Ibid., 12-13.

PUMAN

1. J.-O. Svantesson, "U," *Linguistics of the Tibeto-Burman Area* 11, no. 1 (1988), 64-133.
2. Bradley, "East and South-East Asia," 162.
3. Grimes, *Ethnologue* (1996), 563.
4. Jun Feng, "Xishuangbanna," 35.
5. Dodd, *The Tai Race*, 334.
6. W. Parkenham Walsh, *Modern Heroes of the Mission Field* (London: Hodder & Stoughton, 1982).

PUMI

1. According to the 1990 census there were 5 counties or municipalities in China that recorded more than 500 Pumi people. In descending order, the largest Pumi populations are in: Lanping 12,901; Ninglang 8,607; Lijiang 4,634; Weixi 1,245, and Yongsheng 863.
2. During the Hungwu reign (1368-1398) of the Ming Dynasty, official documents listed 600 households of the Pumi nationality in one region. Today, more than six centuries later the Pumi in that district have not increased and still number around 600 households. *Renmin Ribao*, 1 October 1988.
3. R. P. "The Pumi People of China," ms. (August 1995).
4. Ramsey, *The Languages of China*, 277.
5. *GPD* 11, no. 3 (March 1992).
6. Ma Yin, *China's Minority Nationalities*, 315.
7. Lucien Miller (ed.), *South of the Clouds: Tales from Yunnan* (Seattle: University of Washington Press, 1994).
8. AMO, "The Pumi," *Newsletter,* no. 31 (February 1995).
9. Personal communication, August 1997. Because of the tight police presence in this area, it appears little or no follow-up was able to be conducted among these new believers. It is possible they no longer profess to follow Christ.

PURIK

1. The Global Evangelization Movement lists a figure of 97,800 Purik in China, while the 1995 Joshua Project had a figure of 185,000 in China, and 685,000 in all countries. These figures are too high. In fact, some scholars doubt if there are any Purik in China at all.
2. *Unreached Peoples '81*.
3. Ibid.
4. Ibid.

PUROIK

1. Elizabeth M. Taylor, "A Review of the Social Basis for Sustainable Development in Arunachal Pradesh," ms. (n.d.).
2. See Jackson Sun, "Review of Zangmian Yu Yuyin Han Cohui," 80-81.

   The 1995 Joshua Project listed a figure of 49,000 *Sulung* in China, but this is undoubtedly too high. Many scholars do not acknowledge any Sulung/Puroik in Chinese territory at all.
3. K.S. Singh (ed.), *People of India*, 303.
4. Elizabeth Taylor, "A Review of the Social Basis for Sustainable Development."
5. See Stephen Fuchs, *The Aboriginal Tribes of India* (Madras: Macmillan Press, 1973).
6. Verrier Elwin, *A Philosophy for NEFA* (Itanagar: Directorate of Research, 1957), 154.
7. Elizabeth Taylor, "A Review of the Social Basis for Sustainable Development."
8. Ibid.
9. The Arunachal State Government strongly opposes missionary influence in Arunachal Pradesh. The 1971 census of Arunachal Pradesh lists 64% of the population as animists, 13% Buddhist, and 22% Hindu. Christians, Muslims, and Sikhs each have less than 1% of the population.
10. Elizabeth Taylor, "A Review of the Social Basis for Sustainable Development."

PUSHA

1. Shaw, "Some Current Trends of Ethnology in China," 56.
2. See *Zhuangzu Jianshu*, 9.
3. Australian Academy and CASS, *LAC*, C-7.
4. Crossman, *Mountain Rain*.

PUWA

1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 9.
2. Ibid., 21. Catholic work also commenced among the Puwa in Dayakou Village in 1896. Through the years nine Puwa families believed and met in a church. Persecution affected the Puwa church in Mengzi, so that by 1950 none were reportedly still believers.
3. Pelkey, "Yunnan's Myriad Yi," 29.

QANU

1. Johnson, "An Overview of Hmongic Languages," 6.
2. There are several other ethnocultural Miao groups in the

area, all of whom speak mutually intelligible languages close to Northern Hmu. The Qanu are the only one of the several groups about whom there is information available.

3. Johnson, "An Overview of Hmongic Languages," 4.
4. The six unclassified groups have been listed after the names of the counties they inhabit: Pingtang (10,000), Luodian 1 (4,000), Dushan (4,000), Luodian 2 (4,000), Wangmo (3,000), and Wangmo Luodian (2,000).
5. Johnson, "An Overview of Hmongic Languages," 6.
6. Joseph Esquirol, *Dictionaire Kanao-Francois et Francois-Kanao* (Hong Kong, 1931).
7. Ge Zi, "Miaozu Wenzi Danshengle," as cited in Enwall, *A Myth Become Reality* 2: 57.
8. *Zhongguo Shaoshu Minzu Jiankuang Miaozu Yaozu Tujiazu Gelaozu* [Brief Account of the Conditions of the Minorities in China-Miao, Yao, Tujia, Gelao], as cited in Enwall, *A Myth Become Reality* 2: 3.

QIANG, CIMULIN

1. Liu Guangkun, *Maqo Qiangyu Yanjiu* (Chengdu: Sichuan Minzu Chubanshe, 1998). According to James Matisoff, the Cimulin Qiang have a "speaker population of about 9,000, primarily distributed in the vicinity of Cimulin in Xiaoheishui District; specifically, the villages of Ermulin, Rewo, Wumushu, Ciba, and Chinglanggou." Matisoff, "Languages and Dialects of Tibeto-Burman."
2. "The Stone, A Guardian of Life: The Qiang: Keeping a Unique Stone Culture," unpublished report (1998): 3.
3. Huang Bu-Fan (1987), 33, as cited in Milliken, "SIL China Nationalities and Languages Files."
4. J.-O. Svantesson, 1990 personal communication, as cited in Grimes, *Ethnologue* (1992), 526.
5. CASS, *Information China* 3: 1249.
6. AMO, "The Qiang," *Newsletter,* no. 27 (June 1994).
7. *CPLMR,* no. 119 (December 1991-February 1992).
8. Torrance, Jr., "Journal of My First Visit," 41.
9. AMO, *The 50 Most Unreached People Groups of China and Tibet*, 36.

QIANG, DAJISHAN

1. Liu Guangkun, *Maqo Qiangyu Yanjiu*. According to James Matisoff, the Dajishan Qiang take their name "from a village in Lixian County. Their primary distribution is in the vicinity of Xuecheng in southern Lixian County, including the villages of Xuecheng, Shangmeng, Xiameng, Xinglong, Lielie, Jiuzi, Putou, and Puxi. The village of Ganbao, to the west, is apparently a linguistic frontier." Matisoff, "Languages and Dialects of Tibeto-Burman."
2. de Beauclair, *Tribal Cultures of Southwest China*, 3.
3. The 1996 *Ethnologue*, 559-60, listed eight separate Qiang languages: Dzorgai, Kortse, Lofuchai, Northern Qiang, Pingfang, Southern Qiang, Thochu and Wagsod. No precise location or population information was listed. These names, however, are of little present-day linguistic value. Some of them are Tibetan-language place names and therefore cannot be located on any current maps of China. These eight language groups seem to be compiled from names used by different linguists dating back 150 years. For example, *Lofuchai* was a Southern Qiang dialect introduced by Wen Yu in the 1940s. He spelled it "Lopuchai." *Wasgod* was a Southern Qiang dialect also introduced by Wen Yu. The Chinese name for this dialect was *Wa Si* (Tile Temple), "probably a transliteration of a Tibetan name." *Dzorgai* was a Northern Qiang variety listed in 1912 by Vicomte d'Ollone, *Langues des Peuples non Chinois de la Chine* 6, no. 27-28 (Paris: E. Leroux, 1912). Dzorgai was probably a place name. *Kortse* was also introduced by d'Ollone in 1912, as was *Pingfang* (also spelt "Pinfang"). *Thochu* was first listed by Hodgson in 1874. He listed only about 30 words, which appear to be a Northern Qiang variety. The author thanks Jonathon Evans for the above information. *Operation China* uses the Qiang names and dialects that are currently used in China. However, the Qiang have yet to be comprehensively surveyed and there may be other mutually unintelligible dialects/languages among the Qiang that have not been documented. Linguistic sources over the years have listed numerous Qiang dialects. Most of the names reflect a location. They include Anzitou Qiang, Banpo Qiang, Dapuxi Qiang, Ershuizhai Qiang, Erwa Qiang, Gaodongshan Qiang, Heishui Qiang, Heping Qiang, Hniksu Qiang, Hou'erku Qiang, Jiashan Qiang, Jiuziying Qiang, Liping Qiang, Luobuzhai Qiang, Niushan Qiang, Puxi Qiang, Qingtuping Qiang, Ruodazhai Qiang, Seru Qiang, Suoqiaozhai Qiang, Tongshanzhai Qiang, Wasi Qiang, Weigu Qiang, Xiabaishui Qiang, Yanmen Qiang, and Zengtou Xiazhai Qiang.
4. James A. Matisoff, as cited in Grimes, *Ethnologue* (1996), 559.
5. David Graham, *Songs and Stories of the Ch'uan Miao*, 129
6. Jonathon Evans, personal communication, February 1999.
7. *GPD* 3, no. 6 (June 1984). The term *Qiang* was given to the various tribes that currently make up the official Qiang nationality in China by Chinese scholar Wen Yu in the 1940's. Before that time each group was known by their local name.
8. See Ge Lin, "The Qiang People and Their Ancient Castles," *China Tourism*, no. 59 (n.d.): 85.
9. Ibid., 30.
10. Torrance, Jr., "Journal of My First Visit," 41.

QIANG, HEIHU

1. There were 16,000 speakers of Heihu Qiang in 1990, according to Liu Guangkun, *Maqo Qiangyu Yanjiu*. According to James Matisoff, the Heihu Qiang are "distributed in the districts of Fengyi, Tumen, Shaba, and Xiaochang in Maoxian County; including the villages of Baixi, Sanlong, Huilong, Fanrong, Xingfu, Taiping, Weimen, Goukou, and Heihu, and the communes of Hongguang and Fengshou. Matisoff, "Languages and Dialects of Tibeto-Burman."
2. Ramsey, *The Languages of China*, 279.
3. Ibid., 274.
4. See Ge Lin, "The Qiang People and Their Ancient Castles," 26-30; 85.
5. "The Qiang," *Chinese Around the World* (October-November 1995): 11.
6. See Thomas F. Torrance, *The History, Customs and Religion of the Chi'ang, an Aboriginal people of West China* (Shanghai, 1920). Torrance also wrote *China's First Missionaries: Ancient Israelites*, which was reprinted in 1988. David Graham later gave very serious criticisms of the "Jewish" connection among the Qiang, and most serious scholars no longer accept Torrance's claims as valid. See Graham, *The Customs and Religions of the Ch'iang*, and *Folk Religion in Southwest China* (Washington DC: Smithsonian Institute, 1961). However, we have included several quotes from Torrance regarding his perceived connection between the Qiang and Jewish culture in these Qiang Profiles mostly because Torrance is the father of mission work among the Qiang and therefore his accounts of conversions among the Qiang are valuable, even though his conclusions regarding the origins of the Qiang have been discounted.

7. Thomas F. Torrance, Jr., "A Visit by Thomas F. Torrance to Chengdu, the Capital of Sichuan, and to Weichou and Chi'ang villages in Wenchuan County, the upper Min Valley, Sichuan, October 4-18, 1986," unpublished report (Edinburgh, 1986).
8. Torrance, Jr., "Journal of My First Visit," 1.

QIANG, JIAOCHANG

1. Liu Guangkun, *Maqo Qiangyu Yanjiu*.
2. "The Stone, A Guardian of Life," unpublished report (1988): 2.
3. William John Gill, *The River of Golden Sand* 1 (London: John Murray, 1880), 378. Gill's article was later published in Terrien de Lacouperie, *Languages of China Before the Chinese* (London, 1887).
4. "The Stone, A Guardian of Life," 15.

QIANG, LONGXI

1. There were 3,300 speakers of Longxi Qiang in 1990. Liu Guangkun, *Maqo Qiangyu Yanjiu*.
2. Jia Lin, "Over the Dadu River," 67.
3. Huang Bu-Fan, as cited in Milliken, "SIL China Nationalities and Languages Files."
4. Peace Books Company "The Qiangs: Worshippers of White Stones," in *Lifestyles of China's Ethnic Minorities* (Hong Kong: Peace Books, 1991).
5. Ge Lin, "The Qiang People and Their Ancient Castles," 30.
6. Torrance, Jr., "A Visit by Thomas F. Torrance to Chengdu."
7. Torrance, Jr., "Journal of My First Visit," 1.
8. Ibid., 41.

QIANG, LUHUA

1. Liu Guangkun, *Maqo Qiangyu Yanjiu*. According to James Matisoff, the Luhua Qiang "take their name from a village in Sichuan province, China. Speaker population of about 12,000, primarily distributed in the vicinity of Luhua in Heishui County; specifically, the villages of Sandagu, Shashiduo, Yang'er, Zegai, Ergulu, Shangyinshan, and Shangyangshan." Matisoff, "Languages and Dialects of Tibeto-Burman."
2. "The Stone, A Guardian of Life," unpublished report (1988): 4.
3. Ibid., 14.
4. Stauffer, *The Christian Occupation of China*, 277.

QIANG, MAWO

1. Liu Guangkun, *Maqo Qiangyu Yanjiu*. According to James Matisoff, the Mawo Qiang "take their name from a village in Sichuan province, China. Speaker population of about 15,000, primarily distributed in the vicinity of Mawo in Heishui County; specifically, the villages of Zhawo, Esi, Hongyan, Xi'er, Shuangliushu, Xiayinshan, and Xiayangshan." Matisoff, "Languages and Dialects of Tibeto-Burman."
2. Another source, "The Stone, A Guardian of Life," unpublished report (1988): 7-8, records a completely different legend about the origins of the Yun Yun shoes.... "When a Qiang man was traveling from the north to the south, he met a violent person... who fought with him. Although the Qiang man was unable to win in the beginning, on the second night of the battle he had a dream. In his dream, a god told him that the Qiang people needed to jump up so the clouds were under their feet and with the help of the white rock, they would be able to win the battle. After actually winning, they wore the cloud shoes to remember this important time in their history. The shoes also became a symbol of protection for the Qiang people and a good gift to express affection between a man and a woman."

QIANG, MIANCHI

1. Jia Lin, "Over the Dadu River," 68.
2. *GPD* 3, no. 6 (June 1984).
3. James A. Matisoff, as cited in Grimes, *Ethnologue* (1996), 559.
4. de Beauclair, *Tribal Cultures of Southwest China*, 3.
5. See W. B. Djang, "The Decline and Possible Future of a Great Race: The Ch'iang People," ms. (Yale: Yale Divinity School, 1948).
6. Zhang Weiwen and Zeng, *In Search of China's Minorities*, 144.
7. Ge Lin, "The Qiang People and Their Ancient Castles," 30.
8. Zhang Weiwen and Zeng, *In Search of China's Minorities*, 144.
9. Torrance, Jr., "Journal of My First Visit."
10. Ibid., 42.
11. Ibid., 7. Money was also given for the training costs of three Qiang church leaders to attend the government-sanctioned Sichuan Theological Seminary in Chengdu.
12. Ibid., 41.

QIANG, SANLONG

1. Liu Guangkun, *Maqo Qiangyu Yanjiu*.

QIANG, TAOPING

1. There were 4,900 speakers of Taoping Qiang in 1990. Liu Guangkun, *Maqo Qiangyu Yanjiu*.
2. Ma Yin, *China's Minority Nationalities*, 229.
3. Grimes, *Ethnologue* (1996), 560.
4. Wong How-Man, "Peoples of China's Far Provinces," 307.
5. Torrance, Jr., "Journal of My First Visit," 1.
6. Torrance, Jr., "A Visit by Thomas F. Torrance to Chengdu."

QIANG, YADU

1. Liu Guangkun, *Maqo Qiangyu Yanjiu*. According to James Matisoff, the Yadu Qiang "take their name from a village in Sichuan province, China. Speaker population of more than 10,000, primarily distributed in the vicinity of Wabuliangzi in southern Heishui County, and Chibusu in northern Maoxian County; specifically, the villages of Qugu, Heping, and Weicheng." Matisoff, "Languages and Dialects of Tibeto-Burman."

QIANGYI

1. Pelkey, "Yunnan's Myriad Yi," 51.
2. Ibid.
3. Ibid.

QIXINGMIN

1. *Minzu Shibie Wenxian Ziliao Huibian*, 56.
2. *Guizhou Nianjian 1985*.
3. *Minzu Shibie Wenxian Ziliao Huibian*, 56
4. See the Introduction to Zhang Jimin, "Lajiyu yu Gelaoyu de Guanxi," *Minzu Yuwen*, no. 3 (1992): 19-27.

QUEYU

1. Jiangxi Educational Publishing, *EDCL*, 543.
2. See Michael Peissel, *Cavaliers of Kham: The Secret War in Tibet* (London: Heinemann, 1972).

3. "Christianity and Tibet," *Pray for China Fellowship* (April 1996).
4. Ibid.
5. Stauffer, *The Christian Occupation of China*, 276.

RAO

1. Dwayne Graybill, personal communication, November 1997.
2. Chen Chao, *Duyun Shi Minzu Zi*, 159.
3. Ibid. The next largest are Piao (166), Longguantang (146), Hetou (134), and Pogiao (129).
4. *Pray for China*, no. 127 (November-December 1995).
5. See *Guizhou Nianjian 1992*, 218.
6. Graybill, personal communication.
7. Chen Chao, *Duyun Shi Minzu Zi*, 159.
8. Enwall, *A Myth Become Reality* 2: 50.
9. Ibid.
10. *Minzu Shibie Wenxian Ziliao Huibian*, 47.
11. *Pray for China*, no. 127 (November-December 1995).
12. Zwemer, *A Primer on Islam*.

RAWANG

1. Brackenbury, *Yak Butter & Black Tea*, 205.
2. John Morse, personal communication, January 1998.
3. Grimes, *Ethnologue* (1996), 722.
4. Morse, personal communication, January 1998.
5. "The Drung," *Chinese Around the World* (July 1996).
6. The Morse family's labors were not without hardship; the Rawang burned the Morse's house down several times in the early days in attempts to make them leave.
7. In recent years a growing number of Rawang youth have had opportunities to travel and make contact with the outside world. Some have become addicted to drugs and alcohol. Many Rawang churches are struggling, according to John Morse, personal communication, January 1998. On 18 March 1998 Joni Morse reported, "The number of evangelists laboring in the Lord's work among the Zerwang of China has now grown to twenty five families."
8. In 1996 several members of the Morse family, who are now based in northern Thailand, returned to the Rawang in Myanmar for the first time in 30 years. They attended a Rawang Christian convention at which 60,000 believers met for worship and fellowship. There were few dry eyes as the older Rawang thanked the missionaries for their love and commitment to bring the gospel to their people.

RIANG

1. J.-O. Svantesson, 1990 personal communication, as cited in Grimes, *Ethnologue* (1992), 526.
2. Grimes, *Ethnologue* (1996), 560. According to the 1990 census there were 1,762 De'ang people in Zhenkang County and 780 in Baoshan.
3. Ma Yin, *China's Minority Nationalities*, 324.
4. *GPD* 8, no. 9 (September 1989).
5. Ibid.

RUSSIAN

1. 1,342,000 in Byelarus; 916,000 in Kyrgyzstan; 905,000 in Latvia; 485,000 in Estonia; 390,000 in Azerbaijian; 388,000 in Tajikistan; 344,000 in Lithuania; 334,000 in Turkmenistan; 60,000 in Poland; 50,000 in Armenia, and 4,000 in Mongolia (all figures from P. Johnstone, 1993).
2. According to the 1990 census there were 5 counties or municipalities in China that recorded more than 500 Russian people. In descending order, the largest Russian populations are in: Urumqi City (*Xinjiang*) 2,173; E'ergun (*Inner Mongolia*) 2,071; Tacheng City (*Xinjiang*) 1,884; Yakeshi City (*Inner Mongolia*) 725; and Hailar City (*Inner Mongolia*) 628
3. Jiangxi Educational Publishing, *EDCL*, 596.
4. Sinclair, *The Forgotten Tribes of China,* 44.
5. Ma Yaojun, "Life of Chinese-Russian Descendants in Inner Mongolia," *China Tourism*, no. 83 (n.d.): 36-45.
6. C. Persson, "Christianity in the Tarim Basin," 20-21.
7. *CPLMR,* no. 119 (December 1991-February 1992).

SALAR

1. According to the 1990 census there were 9 counties or municipalities in China that recorded more than 500 Salar people. In descending order, the largest Salar populations are in: Xunhua (Qinghai) 60,418; Hualong (Qinghai) 9,653; Jishishan (Gansu) 5,392; Yining (Xinjiang) 1,447; Xining City (Qinghai) 1,262; Tongren (Qingjiang) 1,045
2. Ramsey, *The Languages of China*, 186.
3. Suzanne Kakuk, "Sur la Phonetique de la Langue Salare," *Acta Orientalia Hungaricae*, no. 15 (1962): 173.
4. AMO, *The 50 Most Unreached People Groups of China and Tibet,* 37.
5. *GPD* 10, no. 1 (January 1991).
6. Schwartz, *The Minorities of Northern China*, 40.
7. Other Salar uprisings occured in 1861, 1862, and 1895. At times the Salar were successful in resisting Chinese rule, but numerous towns were destroyed and thousands of Salar killed.
8. Ibid., 46. This date obviously conflicts with the Salar's story of their arrival in the region, which indicates they were already Muslims.
9. Ibid.
10. Stauffer, *The Christian Occupation of China,* 266.
11. Covell, *The Liberating Gospel*, 174.

SAMADU, EASTERN

1. Pelkey, "Yunnan's Myriad Yi," 77.
2. Samuel Clarke, *Among the Tribes in South-West China*, 129.

SAMADU, WESTERN

1. Pelkey, "Yunnan's Myriad Yi," 48.
2. Ibid.
3. David H. Adeney, *China, the Church's Long March* (Singapore: OMF, 1985).

SAMAN

1. Australian Academy and CASS, *LAC*, C-5.
2. Schwartz, *The Minorities of Northern China,* 145.
3. *China Tourism*, no. 158 (August 1993): 73.
4. Schwartz, *The Minorities of Northern China*, 147.
5. *China Tourism*, no. 158 (August 1993): 73.
6. Schwartz, *The Minorities of Northern China*, 153, 155.

SAMEI

1. Pelkey, "Yunnan's Myriad Yi," 75.
2. Grimes, *Ethnologue* (1996), 560.
3. Hong Mei, "A Closer Look at Beautiful Kunming," *China Tourism*, no. 47 (n.d.): 22.
4. Pelkey, "Yunnan's Myriad Yi," 75.
5. Ibid.
6. Grimes, *Ethnologue* (1996), 560.
7. Pelkey, "Yunnan's Myriad Yi," 76. For an extensive study on the Samei, see Xie Jianzhu, *The Samei People of*

Kunming's Eastern Suburbs (Hong Kong: Chinese University, n.d.).

8. Hong Mei, "A Closer Look at Beautiful Kunming."
9. Samuel Clarke, *Among the Tribes in South-West China*, ix.
10. *GPD* 10, no. 6 (June 1991).

SAMTAO

1. Grimes, *Ethnologue* (1996), 560.
2. Dodd, *The Tai Race*, 61.
3. Ibid.
4. Ibid., 213.

SANDA

1. Dwayne Graybill, personal communication, September 1996.
2. V. Li, *Some Approaches to the Classification of Small Ethnic Groups*.
3. Graybill, personal communication.
4. This is no doubt in reference to the banning of all religious activity during the Cultural Revolution (1966-76). Many tribal customs and rituals were forcibly discontinued and have not been observed with the same devotion since.
5. Richard F. Lovelace, *Dynamics of Spiritual Life: An Evangelical Theology of Renewal* (Downers Grove: Inter-Varsity Press, 1980).

SANI

1. *Lunan Xian Zhi* (1996).
2. A 1960 study listed only 26,870 Sani. Chu Fei, *Jinshajiang Fengwu Waiji* (Singapore, 1960), 12-13. A 1987 source listed 1,630 Sani living in Mile County. *Mile Xian Zhi*, 689 (1984 figure).
3. Bradley, "Language Planning for China's Minorities." Other Sani linguistic studies include Ma Xueliang's *Sani Yu 'Pzlp'slbzlfvl' Xiao Kao* (Chengdu: University of Nanjing Institute of Chinese Cultural Studies, 1940) and *Sani Yiyu Yanjiu* (Beijing: Chinese Scientific Institute, 1951); also Weera Ostapirat, "Sani's Fortis See-Saw and Initial Devoicing," *Linguistics of the Tibeto-Burman Area* 19, no. 1 (1996): 59-64.
4. Two cultural studies of the Sani are Gladys Yang's "'Ashma,' The Oldest Shani Ballad," *Chinese Literature*, no. 1 (1955); and Gladys Young, "Ashma (A Shani Ballad)," *Chinese Literature*, no. 3 (1955).
5. Xu Yixi, *Headdresses of Chinese Minority Nationality Women*, 54.
6. YASS 59, section 30; cited in T'ien, *Peaks of Faith*, 147.
7. Margaret Byrne Swain, "Père Vial and the Gni-p'a: Orientalist Scholarship and the Christian Project," in Harrell (ed.), *Cultural Encounters on China's Ethnic Frontiers*, 158.
8. "His struggle with the Han authorities became personally dangerous when the word went out among the Han that this priest had set himself up as the king of the Gni [Sani] and needed to be removed. After discovering the 'Mandarin's assassins' in his church late at night, Vial fought with them, receiving fourteen wounds, including damage to his right arm and a stab wound next to his heart. His followers dragged him back to his quarters, where he said to them: 'You see, I will die; it is because of you and in order to defend you that I voluntarily offer my life for you; always stay faithful to the religion that I have taught you.'" *Les Missions Catholiques* (1894, Current News section): 307-08.
9. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 23.

SANIE

1. Pelkey, "Yunnan's Myriad Yi," 76.
2. David Bradley; Maya Bradley and Li Longxiang, "The Sanyie of Kunming: a Case of Yi Language Death," paper published for the 30th International Conference on Sino-Tibetan Languages and Linguistics (1997).
3. Pelkey, "Yunnan's Myriad Yi," 77.
4. Ibid.

SANQIAO

1. See *Minzu Shibie Wenxian Ziliao Huibian*.
2. *Guizhou Nianjian 1985*.

SANSU

1. Henry, "The Lolos and Other Tribes of Western China," 96-107.
2. John Kuhn, *We Found a Hundred Tribes*, 10.
3. Von Geusau, "The Second Hani/Akha Culture Studies Conference."
4. Chun Cao, "The Hani Christians," 9.
5. John Kuhn, *We Found a Hundred Tribes*, 10.

SHAN

1. Shan communities in the United States are located along the West Coast; the Denver, Colorado area, and in Kansas City, Kansas.
2. Grimes, *Ethnologue* (1988), 457.
3. Diller, "Tai Languages."
4. *GPD* 14, no. 4 (April 1995).

SHE

1. Ramsey, *The Languages of China*, 285. In 1997 the central government surprisingly placed two people groups living in far-off Guizhou Province, the Ga Mong and the Xi, into the She nationality. These groups had previously been classified as Miao, but because they did not like the Miao, it appears they have been placed under She as a matter of compromise by the authorities. These two new groups have little or nothing in common with the She and should not be considered She people at all. According to the 1990 census there were 121 counties or municipalities in China that recorded more than 500 She people. In descending order, the largest She populations are in: Fu'an (*Fujian*) 58,002; Xiapu (*Fujian*) 37,892; Shanghang (*Fujian*) 30,699; Fuding (*Fujian*) 28,170; Ningdeshi (*Fujian*) 19,609; Lishui City (*Zhejiang*) 18,945, and Zhangpu (*Fujian*) 18,690
2. Bradley, "East and South-East Asia," 167.
3. Jiangxi Educational Publishing, *EDCL*, 561. The only remaining speakers of either variety are located in Guangdong Province. The Lianhua dialect or language is spoken in Huidong and Haifeng counties in the Lianhua mountains, while the Luofu dialect or language is still spoken in Buluo and Zengcheng counties. The combined total of speakers is only 1,000.
4. See Paul K. Benedict, "Miao-Yao Enigma: the Na-e Language," *Linguistics of the Tibeto-Burman Area* 9, no. 1 (1986): 89-90; and David Strecker, "Some Comments on Benedicts's Miao-Yao Enigma," 22-42.
5. Ma Yin, *China's Minority Nationalities*, 411.
6. Zhang Weiwen and Zeng, *In Search of China's Minorities*, 325.
7. *CPLMR*, no. 119 (December 1991-February 1992).

SHENZHOU

1. See *Minzu Shibie Wenxian Ziliao Huibia*.
2. *Guizhou Nianjian 1985*.

SHERPA

1. Xu Yixi, *Headdresses of Chinese Minority Nationality Women*, 49.
2. Grimes, *Ethnologue* (1996), 561.
3. Gu Shoukang, "The Sherpas: Hardy Folk of the Himalayas," *China Tourism*, no. 54 (n.d.): 10.
4. Bradley, "East and South-East Asia," 170.
5. There have been several comprehensive linguistic studies on the Sherpa language. See Austin Hale (ed.), "Collected Papers on Sherpa, Jirel," *Nepal Studies in Linguistics*, no. 2 (Kirtipur: SIL and the Institute of Nepal and Asian Studies, 1975): xii, 176; and Burkhard Schttelndreyer, "Narrative Discourse in Sherpa," *SIL Publications in Linguistics and Related Fields: Papers on Discourse*, no. 51 (Dallas: SIL, 1978): 248-66.
6. Bethany World Prayer Center, "The Helambu Sherpa of Nepal" (1997).
7. Ibid.
8. Gu Shoukang, "The Sherpas," 12.
9. See Jim Carrier, "Gatekeepers of the Himalaya," *National Geographic* (December 1992): 70-89.
10. Gu Shoukang, "The Sherpas," 12. The best account of Sherpa religious practices is Sherry B. Ortner, *Sherpas Through Their Rituals* (Cambridge: Cambridge University Press, 1978). Also see James F. Fisher and Sir Edmund Hillary, *Sherpas: Reflections on Change in Himalayan Nepal* (Berkeley: University of California Press, 1990).
11. Scott Anderson, personal communication in 1996.
12. Johnstone, *Operation World* (1993), 406.
13. The Sherpa in Nepal are allowed to trade across the border with the Sherpa in Tibet. A Sherpa Christian from Nepal, who died in 1997, was known to have shared the gospel with some of his associates in Tibet.

SHIXING

1. See Sun Hongkai, "Chuanxi Minzu Zoulang Diqu de Yuyan." For a recent account of the Shuilo River see Jon Bowermaster, "Rapid Descent: First Run Down the Shuilo River," *National Geographic* (November 1996): 116-29.
2. Rock, "Konka Risumgongba," 30.
3. Ibid.
4. STEDT, *Description of the Sino-Tibetan Language Family*.
5. Rock, "Konka Risumgongba," 30.
6. Ibid., 34.
7. Ibid.
8. Ibid.

SHUI

1. According to the 1990 census there were 28 counties or municipalities in China that recorded more than 500 Shui people. In descending order, the largest Shui populations are in: Sandu 164,855; Libo 30,041; Rongjiang 29,204; Duyun City 28,516; Dushan 23,619, and Danzhai 11,404.
2. Ramsey, *The Languages of China*, 245.
3. CASS, *Information China* 3: 1262.
4. *CPLMR,* no. 119 (December 1991-February 1992).
5. Personal communication, December 1997. In 1998, "God moved on their behalf in miracle-working power. They were able to share the gospel in further detail and pray for many sick. There was a five-year-old child in one village who had large welts and boils on his face who was healed after the worker prayed for him. In the presence of many witnesses in the village, the welts and boils left his face in just three days. There was another old man who had a disease in his legs for 20 years and was not able to walk because of it. Again, this brother prayed in faith believing for God's healing power to break through. Immediately after the prayer, the old man got up and walked. Because of this, many more in the village got saved, and the two workers were swamped every day with people requesting prayer for their sicknesses.... We are believing for a true people movement among the Shui." *Workers newsletter*, November 1998.
6. This official 1990 census figure (345,993) appears to disagree with that cited under Population in China. However, the population for the Shui in Yunnan (4,300) is subtracted from the total Shui 1990 census to give a more realistic and specific population for the Shui of 341,600. The Shui in Yunnan are profiled separately in *Operation China*.

SHUI, YUNNAN

1. The *Yunnan Nianjian* listed a 1985 population of just 4,300 Shui in Yunnan. *Yunnan Nianjian 1986*, 454.
2. See Wei Ch'ing-wen, "A Brief Description of the Sui Language," *Zhongguo Yuwen*, no. 138, October 1965, 400-12; and Li Fang-Gui, "A Preliminary Comparison of Three Sui Dialects," *Academia Sinica: Institute of History and Philology* (1951): 67-74.
3. Ma Yin, *China's Minority Nationalities,* 360.

SOGWO ARIG

1. According to the 1990 census there were 22,506 Mongols in He'nan County and only 320 in Tongde County. It is possible other ethnic Sogwo Arig in Tondge were counted as part of the Tibetan nationality.
2. Good pictures of the Sogwo Arig can be seen in Rock, "Seeking the Mountains of Mystery," 142.
3. d'Ollone, *In Forbidden China,* 283.

SUAN

1. Pelkey, "Yunnan's Myriad Yi," 48.
2. Kendall, *Eyes of the Earth*, 142.
3. d'Ollone, *In Forbidden China,* 173-74.

SUBEI

1. Xie Junmei, "Shanghai Lishi Shang Renkou de Bianqian," *Shehui Kexue* (March 1980): 112.
2. Mindy Gill, personal communication, March 1998.
3. Shanghai Municipal Council, *Report for the Year 1931 and Budget for the Year 1932* (Shanghai: Kelly & Walsh, 1932), 66.
4. Emily Honig, *Creating Chinese Ethnicity: Subei People in Shanghai, 1850-1980* (Boston: Yale University Press, 1992), 41.
5. Ibid., 56.
6. Ibid.
7. Ibid., 114.
8. Ibid., 121.
9. *Amity News Service*, June 1996.
10. *Xinhua*, 21 March 1988.

SUODI

1. Matisoff, "Languages and Dialects of Tibeto-Burman."
2. Pelkey, "Yunnan's Myriad Yi," 80.
3. Covell, *The Liberating Gospel*, 213.
4. Ibid., 204.
5. Ibid., 207.

TA'ER

1. Pelkey, "Yunnan's Myriad Yi," 83.

TAGU

1. Pelkey, "Yunnan's Myriad Yi," 82.
2. Kendall, *Eyes of the Earth*, 69.

TAI DAM

1. Bradley, "East And South-East Asia," 165.
2. Perazic, "Little Laos," 52.
3. Most of the 4,000 Tai Dam in the United States live in the Cedar Rapids, Iowa area. The state of Iowa sponsored their resettlement in the U. S. Approximately 100 Tai Dam in Iowa have become Christians.
4. A Tai Dam dictionary has been published by D. Fippinger and D. H. & F. Baccum.
5. For a comprehensive record of Dai legends, see Yan Wenbian; Zhang Pen and Gu Qing (eds.), *Dai Folk Legends* (Beijing: Foreign Languages Press, 1988).
6. Bethany World Prayer Center, "The Black Tai," 1997.
7. Personal communication, January 1996.
8. AMO, "The Black Tai."
9. The Tai Dam believers in Vietnam have encountered severe persecution since becoming Christians. The Vietnamese police traveled from house to house in the Dienbienphu area. Simply by seeing if a family had removed their spirit altar, they could tell if a family had become Christian or not. Leaders have been beaten and imprisoned.
10. The entire Tai Dam New Testament has almost been completed. Parts of the Old Testament are also available in Tai Dam, using the traditional Tai Dam script, as well as the Lao and Vietnamese orthographies.

TAI KAO

1. Some have estimated the Tai Kao population in China as high as 200,000; but this is inaccurate. Chinese sources do not list the Tai Kao at all, preferring to view the Dai nationality as a single ethnolinguistic group.
2. Bradley, "East And South-East Asia," 165.
3. de Beauclair, *Tribal Cultures of Southwest China*, 9.
4. *GPD* 10, no. 4 (April 1991).
5. Ibid.
6. Ibid.
7. Stauffer, *The Christian Occupation of China*, 350.

TAI LU

1. The 1986 population figure (550,000) appears to disagree with that cited under Population in China. However, this larger figure includes the populations for the Huayao Tai (55,000), Han Tai (50,000), and Paxi (1,000). These three groups are profiled separately and are subtracted from the 1986 figure. This gives the more realistic and specific population figure of 444,000.
2. J.-O. Svantesson, 1990 personal communication.
3. According to the 1990 census there were 115,971 Dai people in Jinghong County, 104,750 in Menghai; and 49,810 in Mengla. The majority of these are Tai Lu.
4. Diller, "Tai Languages."
5. "High minority birthrates and Han Chinese migration have brought incredibly swift and destructive changes to the Prefecture. Just one generation ago wild elephants, tigers, and bears roamed the primitive forests of Xishuangbanna. Today, youth in the region have a better chance of seeing one of these animals at the provincial zoo, as millions of acres of forests have been destroyed in the last half-century. The resulting soil erosion has made Xishuangbanna's rivers dry up and silt up, humidity and rainfall has decreased, and temperatures have become more extreme. In the early 1950s, over 60% of the area (which was home to 200,000 inhabitants) was covered in forests. A study in 1995 found that only 28% of the land is now forested, while the population has increased four-fold to 800,000 people." AMO, *The 50 Most Unreached People Groups of China and Tibet*, 8.
6. Dodd, *The Tai Race*, 188.
7. Ma Yin, *China's Minority Nationalities*, 262-63.
8. *GPD* 13, no. 4 (April 1994).
9. Zhu Liangwen, *The Dai (Or the Tai and their Architecture and Customs in South China)* (Kunming: The Science and Technology Press of Yunnan, 1992), 15. For a comprehensive study on religious practices among the Tai Lu, see T'ien Ju-K'ang, *Religious Cults of the Pai-i Along the Burma-Yunnan Border* (New York: Cornell University Monograph, 1986).
10. "God's Word to the Tai," newsletter (Spring 1996).
11. See AMO, "The Tai Lu," *Newsletter*, no. 44 (March 1997). Although finances were given to the government-sanctioned Amity Press in Nanjing for the printing of 2,000 Tai Lu New Testaments in 1992, only 1,000 were ever delivered. All attempts to discover the whereabouts of the other 1,000 have failed.

TAI MAO

1. Bradley, "East And South-East Asia," 164. According to the 1990 census there were 107,907 Dai people in Luxi County; 37,796 in Ruili; 30,506 in Lianghe, and 23,755 in Longchuan. The great majority of these are Tai Mao.
2. Grimes, *Ethnologue* (1992), 527.
3. Bradley, "East and South-East Asia," 164.
4. Zhu Liangwen, *The Dai*.
5. John Kuhn, *We Found a Hundred Tribes*, 5.
6. The Taiwanese Christians tried to follow up the new believers by letter. The letters were intercepted by the local authorities, who persecuted the new Tai Mao Christians.

TAI NUA

1. Bradley, "East And South-East Asia," 164.
2. Diller, "Tai Languages."
3. Bradley, "East and South-East Asia," 164.
4. Zhu Liangwen, *The Dai*.
5. *GPD* 14, no. 4 (April 1995).
6. Zhu Liangwen, *The Dai*.
7. Stauffer, *The Christian Occupation of China,* 241.

TAI PONG

1. The 1987 population figure appears to disagree with that cited under Population in China. This larger number includes the 34,000 Ya. However, the Ya are profiled separately in *Operation China* and their number is subtracted from the larger figure (100,000) to arrive at a more realistic and specific figure for the Tai Pong (66,000).
2. Diller, "Tai Languages." According to the 1990 census there were a total of 15,188 Dai people in Jinping County.
3. Bradley, "East and South-East Asia," 165.
4. Ibid.
5. *The Book of the Later Han Dynasty*, AD 25-220.
6. John Kuhn, *We Found a Hundred Tribes,* 9.

TAJIK, SARIKOLI

1. According to the 1990 census there were 6 counties or municipalities in China that recorded more than 500 Tajik people. In descending order, the largest Tajik populations

are in: Taxkorgan 20,794; Akto 3,953; Zepu 3,207; Shache 2,046; Yecheng 1,753; Pishan 912. These figures do not distinguish between the two Tajik language groups.

2. *CPLMR*, no. 119 (December 1991-February 1992).
3. Palmberg of the Swedish Missionary Society, as cited in Stauffer, *The Christian Occupation of China*, 276.
4. *Call to Prayer* (August-September 1997).

TAJIK, WAKHI

1. See Peter C. Backstrom, "'Wakhi,' Languages of Northern Areas," *National Institute of Pakistan Studies*, no. 2: *Sociolinguistic Survey of Northern Pakistan* (Islamabad: Quaid-i-Azam University, 1992): 57-74.
2. Milliken, "SIL China Nationalities and Languages Files."
3. Schwartz, *The Minorities of Northern China,* 217.
4. See John King, *Karakoram Highway: The High Road to China* (Hawthorn, Australia: Lonely Planet Publications, 1989).
5. Marco Polo, *The Book of Ser Marco Polo*.
6. Ke Ji, "The Colourful Tajiks," *China Tourism*, no. 42 (n.d.): 10-11.
7. Schwartz, *The Minorities of Northern China,* 220.

TALU

1. Pelkey, "Yunnan's Myriad Yi," 81.
2. Ibid., 78.
3. Samuel Clarke, *Among the Tribes in South-West China*, 134.

TANGLANG

1. Pelkey, "Yunnan's Myriad Yi," 87.
2. Stauffer, *The Christian Occupation of China,* 244.
3. Personal communication, January 1998.

TATAR

1. 2,294 (1964 census), and 6,929 (1953 census).
2. Also 39,000 in Turkmenistan; 28,000 in Azerbaijian; 26,000 in Turkey; 26,000 in Romania; 12,000 in Byelarus; 10,000 in USA; 10,000 in Bulgaria; 5,100 in Lithuania; 5,000 in Latvia; 4,000 in Estonia; 400 in Afghanistan; also in Turkey and Finland (all figures from P. Johnstone, 1993).
3. Australian Academy and CASS, *LAC*, C-5.
4. Jiangxi Educational Publishing, *EDCL,* 576.
5. Schwartz, *The Minorities of Northern China*, 72.
6. Chun Shizeng (ed.), *Chinese Nationalities* (Beijing: China Nationality Photography and Art Press, 1989), 92.
7. Ibid.
8. Covell, *The Liberating Gospel*, 165.

TELEUT

1. Janhunen and Salminen, *UNESCO Red Book*.
2. United Bible Society, 1993.
3. Janhunen and Salminen, *UNESCO Red Book*.
4. Ibid.
5. Ibid.

THAMI

1. Grimes, *Ethnologue* (1996), 734.
2. Gu Shoukang, "The Sherpas," 14.
3. "Pray for the Peoples of Nepal: A 30-day Prayer Guide for Different People Groups of Nepal," n.d.
4. Ibid.
5. Ibid.
6. *Sounds* (California: Gospel Recordings, Spring 1994).
7. *Advance*, newsletter (August 1997).

THO

1. Joshua Project 1995. Wurm and Hattori's 1981 *Language Atlas of the Pacific Area* lists a total of 2,000,000 Tho in both Vietnam and China. A 1984 figure places 870,000 in Vietnam. Grimes, *Ethnologue* (1986), 457. This implies a population of at least 1.13 million Tho in China.
2. Dodd, *The Tai Race*, 144.
3. Samuel Clarke, *Among the Tribes in South-West China,* 92-93.
4. Diller, "Tai Languages."
5. de Beauclair, *Tribal Cultures of Southwest China*, 9.
6. Quincy, *Hmong*, 68.
7. Dodd, *The Tai Race*, 132.
8. Ibid., 146.

TIBETAN, BOYU

1. Chen Yunguang and Zhang Heping, "Flower Gathering Festival at Boyu," *China Tourism*, no. 115 (n.d.): 20.
2. Ibid., 23.
3. Ibid.
4. Ibid.
5. Ibid., 20.
6. Ibid.
7. Ekvall's out-of-print book, *Gateway to Tibet*, recounts the missions history of this area.

TIBETAN, CENTRAL

1. 2,000 in Taiwan (1993 P. Johnstone); 1,500 in Switzerland; 352 in USA (1970 census); also in Norway, France, Australia, UK.
2. According to the 1990 census which did not distinguish between different Tibetan ethnic groups or languages as this book has, there were 186 counties or municipalities in China that recorded more than 500 Tibetan people. In descending order, the largest Tibetan populations are in: Lhasa City (*Tibet*) 96,431; Xiahe (*Gansu*) 86,671; Xigaze (*Tibet*) 76,246; Changdu (*Tibet*) 72,381; Mangkang (*Tibet*) 64,411; Nanmulin (*Tibet*) 61,014; Yushu (*Qinghai*) 59,630; Jiangda (*Tibet*) 59,585
3. Buckley and Strauss (eds.), *Tibet*, 23.
4. Our aim is to classify groups according to "mission significant" classifications, i.e. how far the gospel can penetrate from one people group to another without encountering cultural, linguistic, or other barriers. Using this criteria, the Tibetans are certainly a collection of more than a dozen different ethnolinguistic varieties. The Tibetans oppose such classifications, claiming that it weakens their unity as a race. They even argued for the inclusion of the Tu minority into the Tibetan nationality, despite the Tu speaking a Mongolian language and having a separate historical identity.
5. Bradley, "East and South-East Asia," 170.
6. William Carlsen, *Tibet: In Search of a Miracle* (New York: Nyack College, 1985), 37.
7. J. Dauvillier, "Temoignages Nouveaux sur le Christianisme Nestorien chez les Tibetans," in *Histoire et institutions des Eglise Orientales au Moyen Age* (London: Varioum Reprints 2, 1983), 165.
8. Anthony P. B. Lambert, "The Challenge of China's Minority Peoples," *Chinese Around the World* (April 1991).

TIBETAN, DEQEN

1. Grimes, *Ethnologue* (1996), 540, numbers 520,000 Atuence, a figure that has been used by the Joshua Project and other people group lists. However, the location given ("Yunnan-Tibet border") in no way supports such a large population. All Tibetans numbered only 101,500 in Yunnan Province in 1985 (*Yunnan Nianjian 1986*, 454). The regions across the borders in southern Tibet and southwest Sichuan, where the same language is spoken, are relatively sparsely populated. The 1987 Australian Academy and CASS, *LAC*, C-11, lists the Tibetan language in this area as Southern Kham, and gives a population of 134,300. This figure includes speakers from both the Deqen Tibetan (73,560) and the Zhongdian Tibetan (60,740) language groups. There were a total of 20,484 Tibetans living in Zayu County, Tibet, according to the 1990 census.
2. John Morse, personal communication, January 1998. In the early 1990s a dispute with the Myanmar authorities resulted in the rejection of Tibetans' citizenship that forced most Tibetans to go back across the border into China. Some have returned since then.
3. Tian Qui, "The Tibetans of Deqen," *China Tourism*, no. 108 (n.d.): 30.
4. Voegelin and Voegelin, *Classification and Index of the World's Languages* (1977).
5. Australian Academy and CASS, *LAC*, 1987, C-11.
6. For a detailed account of a Westerner's visit to the Deqen region, see Brackenbury, *Yak Butter & Black Tea*, 25-33.
7. See Lambert's "The Challenge of China's Minority Peoples," 9, and "Christianity and Tibet," *Pray for China Fellowship* (April 1996).
8. "A handful of the 700 church members are Naxi, the remainder are Tibetans. The church's Tibetan priest, who is only 27 years old, completed four year's study at the Catholic seminary in Beijing." Personal communication, 3 November 1997.
9. See Covell, *The Liberating Gospel*, 44-51.
10. Rock, "Through the Great River Trenches of Asia," 155.
11. Ibid, 164.
12. Stauffer, *The Christian Occupation of China,* 282.
13. Alex Buchan, "Catholic Church Hangs on in Tibet," *Compass Direct* (September 1998). According to the priest, "the Catholic community is very poor, nomadic, and has only had a church since 1986. Their knowledge of the faith is not strong." Of this total of 9,500 Catholics, about 7,500 are Deqen Tibetans and 2,000 are Zhongdian Tibetans.

TIBETAN, GTSANG

1. Cited in Buckley and Strauss (eds.), *Tibet*, 13.
2. Bradley, "East and South-East Asia," 170.
3. Tsering, *Sharing Christ in the Tibetan Buddhist World*, 75.

TIBETAN, JONE

1. Grimes, *Ethnologue* (1996), 546.
2. Joseph F. Rock, "Life Among the Lamas of Choni," *National Geographic* (November 1928), 572.
3. Ibid., 569.
4. Grimes, *Ethnologue* (1996), 546.
5. Rock, "Life Among the Lamas of Choni," 569.
6. Ibid.
7. Ibid., 576. When Rock visited there in 1928, he noticed that the gate to the Jone monastery bore an inscription by Emperor Kang Hsi (1710) in favor of Chih Lien, a Choni priest who had paid him a visit.
8. Ibid., 572.
9. Ibid., 576.
10. Stauffer, *The Christian Occupation of China*, 281.
11. *Global Chinese Ministries* (Colorado: OMF, March 1998).

TIBETAN, NGHARI

1. See Beall and Goldstein, "The Remote World of Tibet's Nomads," 752-81.
2. Bradley, "East and South-East Asia," 169.
3. Buckley and Strauss (eds.), *Tibet*, 141.
4. Tsering, *Sharing Christ in the Tibetan Buddhist World*, 78. Until recently, the church bell was held in a room in the basement of the Jokhang Temple in Lhasa, a sad reminder of the demise of Christianity from Tibet more than 250 years ago. In 1996 the bell was removed, possibly because so many foreigners were asking to see it.

TIBETAN, ZHONGDIAN

1. Tai Chi Yin, "Timeless Plateau: Zhongdian," *China Tourism*, no. 108 (n.d.): 24.
2. Ibid., 25.
3. See Krisadawan Hongladarom, "Rgylathang Tibetan of Yunnan: A Preliminary Report," *Linguistics of the Tibeto-Burman Area* 19, no. 2 (1996): 69.
4. Recent linguistic studies on the Zhongdian Tibetan language include Hongladarom, "Rgylathang Tibetan of Yunnan," 69-92; and Hpung Sarep, "Rgylathang Tibetan of Yunnan: A Preliminary Report," *Linguistics of the Tibeto-Burman Area* 19, no. 2 (1996): 93-184.
5. The Xiangcheng people who live across the Yunnan-Sichuan border to the north still retain many customs that are similar to the Qiang. The existence of the Xiangcheng supports the oral legend from Zhongdian.
6. Covell, *The Liberating Gospel,* 155.
7. Ibid., 51.

TIBETAN, ZHUGQU

1. According to the 1990 census there were a total of 36,870 Tibetan people living in Zhugqu County. This figure includes the Boyu Tibetans.
2. Wong Chung Fai, "A Mountain Hamlet in Zhugqu," 26.
3. Ibid.
4. Zheng Ming, "Mountain Ceremony of the Tibetans of Southern Gansu," *China Tourism*, no. 125 (November 1990): 56.
5. Ibid.
6. Ibid., 55. According to another legend, "Long, long ago a general commanding an army fighting away from home fell on the battle-field. The people of the locality associated him with the mountain on which he died, planting at its summit the arrows he carried with him, and started to venerate him as a god. Every year the rite was repeated to remember him and beg his protection."

TORGUT

1. Murray, "With the Nomads of Central Asia," 11.
2. Bethany World Prayer Center, "The Kalmyk-Oirat" (1997).
3. Issachar Frontier Missions Research, *Mongolia Challenge Report*, II, 2, i.
4. Moule and Pelliot, *Marco Polo*, 201.
5. Hefley, *China! Christian Martyrs of the 20th Century,* 18-19.
6. The *Jesus* film is available in Kalmyk, but it was translated for the Kalmyk living in Russia and contains

many loanwords that are not used in China. The Torgut in China are not able to understand it.

TU

1. This official 1990 census figure (191,624) seems to disagree with that cited under Population in China. However, the larger figure includes the Mongour (30,000) and the Wutun (2,000) who are profiled separately in *Operation China*. Therefore, the combined population is subtracted from the census figure to give a more realistic and specific number (159,624) for the Tu.
2. According to the 1990 census there were 21 counties or municipalities in China that recorded more than 500 Tu people. In descending order, the largest Tu populations are in: Huzhu (*Qinghai*) 57,147; Minhe (*Qinghai*) 38,005 [most of these are Mongour]; Datong (*Qinghai*) 34,753; Tianzhu (*Gansu*) 11,837; Tongren (*Qinghai*) 7,470 [some of these are Wutun]; Ledu (*Qinghai*) 6,587; Menyuan (*Qinghai*) 6,118.
3. *GPD* 10, no. 6 (June 1991).
4. Australian Academy and CASS, *LAC*, C-5.
5. Chun Shizeng (ed.), *Chinese Nationalities*, 54.
6. *GPD* 12, no. 9 (September 1993).
7. *CPLMR*, no. 119 (December 1991-February 1992).

TUERKE

1. Grimes, *Ethnologue* (1992), 519
2. Jiangxi Educational Publishing, *EDCL*, 576
3. Storey (ed.), *China,* 1007.
4. See Zhao Xiangru and Reinhold F. Hahn, "The Ili Turk People and Their Language," *Central Asiatic Journal*, no. 33 (1989); and Reinhold F. Hahn, "An Annotated Sample of Ili Turki," *Acta Orientalia Hungaricae*, no. 43 (1990).
5. Jiangxi Educational Publishing, *EDCL*, 576.
6. Zhao Xiangru and Hahn, "The Ili Turk People and Their Language."

TUJIA

1. According to a 1986 survey 1,486,698 Tujia lived in Hubei Province, 744,701 in Hunan Province, and 595,349 in Sichuan Province. Research based on the 1990 census placed 1,028,189 Tujia in Guizhou Province. Minority Research Associates, "The Tujia: A People of Song and Dance," unpublished paper. According to the 1990 census, there were 106 counties or municipalities in China that recorded more than 500 Tujia people. In descending order, the largest Tujia populations are in: Youyang (Sichuan) 356,363; Shimen (Hunan) 344,745; Lichuan City (Hebei) 293,663; Shizhu (Sichuan) 271,356; Youngshun (Hunan) 264,963; Dayong (Hunan) 255,677
2. Corrigan, *Odyssey Illustrated Guide to Guizhou*, 215.
3. Paul Vial, *De la Langue et de l'écriture indigènes au Yûnnân*, as cited in Enwall, *A Myth Become Reality* 1: 60.
4. According to the State Nationalities Affairs Commission, *China's Minority Peoples*, 42, *Bizika* means "aborigines."
5. Ma Yin, *China's Minority Nationalities*, 403.
6. Wong Chung Fai, "Xilankapu: Weaving With a Background of Centuries," *China Tourism*, no. 106 (n.d.): 63.
7. See Li Jie, "The Mysterious Ceremonies of Guizhou's Tujia Minority," *China Tourism*, no. 154 (April 1993): 26-36.
8. *CPLMR*, no. 119 (December 1991-February 1992).
9. Don Martin, "Spiritual Darkness Blinds 6 Million Tujia People," IMB News Stories, e-mail News Service, International Mission Board Southern Baptist Convention, 8 April 1999.
10. The *Jesus* film was being considered for translation into Tujia, but the ministry in charge of the project decided there were too few Tujia who can still understand their language to make it worthwhile. Even among those Tujia who still speak their language, many use Chinese as their first language and Tujia second.
11. This official 1990 census figure (5,704,223) seems to disagree with that cited under Population in China. However, it includes the 4,000 Mozhihei people. These 4,000 are subtracted from the larger number to arrive at a more specific and realistic population (5,700,223) for the Tujia people.

TULAO

1. For a linguistic overview of Tulao see Acharn Theraphan Khongkum's article in Jerold A. Edmondson and David B. Solnit, *Comparative Kadai: The Tai Branch* (Arlington: University of Texas, 1997).
2. Diller, "Tai Languages."

TUSHU

1. Pelkey, "Yunnan's Myriad Yi," 70.
2. Corrigan, *Odyssey Illustrated Guide to Guizhou*, 206.
3. *Weining Yizu Huizu Miaozu Zizhixian Minzuzhi*, 78.
4. Samuel Clarke, *Among the Tribes in South-West China*, 115.
5. Kendall, *Eyes of the Earth*, 24.
6. Ibid., 120.

TUSU

1. Pelkey, "Yunnan's Myriad Yi," 50.
2. Ibid.

TUVA

1. Australian Academy and CASS, *LAC*, C-5.
2. Janhunen and Salminen, *UNESCO Red Book*.
3. Ibid.
4. Australian Academy and CASS, *LAC*, C-5.
5. Grimes, *Ethnologue* (1996), 562.
6. *Frontiers Focus* 5, no. 2.
7. Xu Liqun, "By Motorbike Along China's Borders," *China Tourism,* no. 109 (n.d.): 32.
8. *Frontiers Focus* 5, no. 2.
9. *GPD* 15, no. 9 (September 1996).
10. *Call to Prayer* (November-December 1998). The Tuva Scriptures and *Jesus* film used by the Tuva in Russia are not understood by the Tuva in China.
11. *GPD* 15, no. 9 (September 1996).
12. Conner, "Midge's Musings," November-December 1995.

TUWO

1. Graybill, personal communication, October 1997.
2. Hefley, *China! Christian Martyrs of the 20th Century*, 19-20.

UTSAT

1. According to the 1990 census there were 4,918 Hui people in Sanya City.
2. Ramsey, *The Languages of China*, 168.
3. The claim was first made in P. K. Benedict, "A Cham Colony on the Island of Hainan," *Harvard Journal of Asiatic Studies*, no. 6 (1941): 129-34.
4. Ian Maddieson, "Tone in Utsat," in *Tonality in Austronesian Languages: Oceanic Linguistics Special Publication*, no. 24 (Honolulu: University of Hawaii Press, 1993), 75-89.

5. One Utsat man the author met in 1993 spoke Utsat, Mandarin, Cantonese, Hainanese, Malay, Arabic, and some English!

UYGUR

1. In 1953, 70% of the population of Xinjiang were Uygur, and only a very small number of Han Chinese were in the region. Benson, *The Ili Rebellion*, 29-32. The Chinese have since migrated into Xinjiang in massive numbers. In 1990 there were over 13 million people in Xinjiang, of whom only about seven million (54%) are Uygur. In 1996 alone, 57,000 Uygurs were arrested and 1,700 executed for separatist activities. *Call to Prayer* (October 1997).
2. The Uygur in Changde and Taoyuan counties of Hunan are "the descendants of 29 Uygur clans who migrated to China proper during the Mongolian world empire." Schwartz, *The Minorities of Northern China*, 1. They are now completely assimilated and are no longer able to speak Uygur.
3. Many of the Uygur in Guangzhou are involved in crime syndicates, especially drugs and prostitution.
4. Covell, *The Liberating Gospel*, 156.
5. Jiangxi Educational Publishing, *EDCL*, 574.
6. Schwartz, *The Minorities of Northern China*, 3.
7. "About 591, among Turkish prisoners captured and sent to Constantinople… some of the Turks were found with crosses tattooed on their foreheads. When asked what the crosses meant, they replied that Christians among them had said it would ward off the pestilence." *Theophylactus Simocatta*, v.10, and Theopanes, *Chronographia*, A.M. 6081, as cited in Moffett, *A History of Christianity in Asia*, 280.
8. Rene Grousett, *The Empire of the Steppes: A History of Central Asia*, trans. by N. Walford (New Brunswick: Rutgers University Press, 1970), 191.
9. Moffett, *A History of Christianity in Asia,* 400.
10. Kitab Books, newsletter, no. 10 (April 1996).
11. Covell, *The Liberating Gospel,* 167.
12. "The entire church was martyred. The faithful followers of Jesus were told to renounce their faith or die. One of them, a harmless-as-a-dove teenager Habil, politely refused. He knelt before the Lord and looked heavenward as a bullet ended Habil's life in this world….

    "In the late 1980s several Uygur Christians had soapy water publicly forced into their mouths in an attempt by the authorities to inwardly cleanse the new Christians from their 'defilement'. They were then forced to take a week-long crash course in the Koran during which they must recant their faith in Christ or face possible death." "30-Day Muslim Prayer Guide" (1996).
13. Hosanna Ministries, "Report on Xinjiang House Churches: Information for Prayer and Strategic Coordination" (Hong Kong, September 1997).
14. Ibid.
15. Ibid. One group of about 15 Uygur believers in Xinjiang are reported to have "interpersonal and doctrinal differences that threaten to divide them." *Call to Prayer* (November-December 1998). Just before *Operation China* went to press, the author was told by a leading Chinese housechurch leader of "a few thousand" Uygur converts in recent years, led to Christ by evangelists. Most of these Uygurs were convinced of the truths of the gospel when they experienced healing and supernatural signs and wonders. There was no opportunity to confirm this report before going to press.
16. *Call to Prayer* (August-September 1997). "The Uygur believers of Chung-ja, a small city in Kazakstan near the Chinese border, have planted two fellowships in the nearby towns of Ketmen and Shirin. Each congregation has about 30 believers." *Call to Prayer* (October 1997).
17. Several encouraging reports from Xinjiang were listed in *Pray for China* (September-October 1997): (a) "A keen 50-year old man is known to have visited various local mosques debating about Jesus with the religious leaders." (b) "A Muslim young man hurt his head while fighting and was taken to hospital since he was losing a lot of blood. The family was poor and could not afford to pay for treatment so took him home to prepare for his funeral. Then they remembered a neighbor who was a Han Christian who had explained about Jesus being a Savior. The neighbor preached and prayed with them and then as the young man prayed he realized that his wound had stopped bleeding. After a while he recovered and he and his family became Christians." (c) "In one Muslim village in Xinjiang Province, the *Jesus* video was shown. Various people in the village started asking 'Who is the true God?' after seeing the video. Later they met some Han Chinese Christians who explained the Christian faith and the village turned to Christ." (d) "An old man who regularly went to the mosque was one day taken ill…. At the same time he recalled hearing that Jesus was the one true God. As he thought about this he had a vision of Jesus and prayed to Him. After he left the mosque, he realized that he had recovered."
18. Small Uygur communities are also found in Taiwan, Australia, Turkey, Germany, India, Indonesia, Saudi Arabia, USA, Morocco, and possibly Iran.
19. This official 1990 census figure (7,214,431) appears to disagree with that cited under Population in China. It includes the populations of four other groups: Keriya, Taklimakan Uygur, Lop Nur Uygur, and Yutian Uygur. These are profiled separately in *Operation China* and so are subtracted from the census figure to give a more realistic and precise population (7,164,231) for the Uygur.
20. 3,996,311 (1964 census), and 2,775,622 (1953 census).
21. 1,000 in Australia; 500 in Turkey (1981); 200 in Taiwan (1997); small numbers in Germany, India, Indonesia, Saudi Arabia, USA, Morocco, and possibly Iran.
22. 80% of Uygur in Xinjiang live in the Hotan, Kashgar, Aksu and Korla regions that surround the Taklimakan desert.

UYGUR, LOP NUR

1. Australian Academy and CASS, *LAC*, C-4.
2. Marco Polo, *The Book of Ser Marco Polo*.
3. "Buried Cities and Shifting Sands: Onward to Dunhuang," *China Tourism*, no. 157 (July 1993): 61.
4. Ibid.
5. Marco Polo, *The Book of Ser Marco Polo.*
6. Ibid.

UYGUR, TAKLIMAKAN

1. "Lost Tribe Discovered," *China Today* (early 1990).
2. Ajiya, "The Taklimakan Desert," *China Tourism,* no. 70 (n.d.): 53.
3. Ibid.
4. "The Chinese estimate the Taklimakan holds 74 billion barrels of oil — three times the US oil reserves." Thomas B. Allen, "Xinjiang," *National Geographic* (March 1996): 42.
5. *South China Morning Post* (1990).
6. "Lost Tribe Discovered," *China Today*.
7. *South China Morning Post* (1990).
8. Ibid.

9. Ajiya, "The Taklimakan Desert," 55.
10. D. Twitchett and J. K. Fairbank (eds.), *The Cambridge History of China* 3: *Sui and T'ang China* (Cambridge: Cambridge University Press, 1979), 46-47.

UYGUR, YUTIAN

1. There were a total of 178,966 Uygur people in Yutian County (1990 census). Our estimate of how many belong to this ethnic group is conservative. The Yutian Uygur's population may be considerably higher.
2. Li Kai, "Xinjiang: Wonderland of Sight and Colours," *China Tourism*, no. 42 (n.d.): 27.
3. Rong Mei, "Jumi, Zhemotuona et Loulan, trois Anciens Royaumes," *China Tourism*, no. 82 (n.d.): 32.
4. Schwartz, *The Minorities of Northern China*, 5.
5. Rong Mei, "Jumi, Zhemotuona et Loulan," 32.
6. Li Kai, "Xinjiang," 27.
7. Mizra Haydar, *Tarikh-i-Rashidi*, as cited in Moffett, *A History of Christianity in Asia*, 492.
8. Hosanna Ministries, "Report on Xinjiang House Churches." In 1948 the Ling Gong Tuan church of Shandong Province received exactly the same vision, "but it is not clear if they led any Uygurs to Christ." In 1991 the underground churches of Henan Province also received the same vision, and have been sending evangelists into Xinjiang since.

UZBEK

1. 7,717 (1964 census), and 13,626 (1953 census).
2. Also 317,000 in Turkmenistan; 50,000 in Pakistan (refugees).
3. According to the 1990 census there were 9 counties or municipalities in China that recorded more than 500 Uzbek people. In descending order, the largest Uzbek populations are in: Yining City 3,447; Shache 1,344; Kashgar City 1,183; Urumqi City 1,179 and Mulei 1,149
4. Ramsey, *The Languages of China,* 185.
5. Australian Academy and CASS, *LAC*, C-5.
6. Jiger Janabel, *The Golden Horde and the Formation of the Ethnic Kazakhs* (The Center for the Study of the Eurasian Nomads, n.d).
7. *CPLMR*, no. 119 (December 1991-February 1992).
8. *Alliance Life*, 24 April 1996.
9. *Call to Prayer* (May-June 1997).

VIETNAMESE

1. Also in the United Kingdom, France, Netherlands, New Caledonia, China, Vanuatu, Martinique, Thailand, Philippines, New Zealand, Senegal, Cote d'Ivoire, and Finland.
2. 10,000 in France (1975); 8,000 in Netherlands; 5,000 in New Caledonia (1984); 770 in Vanuatu (1993); 330 in Martinique; also in Thailand, Philippines, New Zealand, Senegal, Cote d'Ivoire, Finland.
3. Xiao Yang, "Vietnamese Refugees in China," *Bridge*, no. 9 (January-February 1985): 22.
4. Ibid.
5. Personal communication with a Vietnamese refugee, Hong Kong, 1992.

WA

1. Johnstone, *Operation World* (1993), 398. According to the 1990 China census there were 18 counties or municipalities in China that recorded more than 500 Wa people. In descending order, the largest Wa populations are in: Cangyuan 124,850; Ximeng 56,706; Lancang 51,899; Gengma 37,133; Menglian 26,451; Yongde 19,060; Shuangjiang 11,888. Note: these figures refer to the total Wa nationality, which includes the Kawa, Lawa and Ben.
2. Covell, *The Liberating Gospel*, 224.
3. Bradley, "East and South-East Asia," 159-60. There are numerous linguistic articles dealing with the Wa languages and dialects. One of the best is Gerard Diffloth, "The Wa Languages," *Linguistics of the Tibeto-Burman Area* 5, no. 2 (1980): 1-182.
4. T'ien, *Peaks of Faith,* 20.
5. Tian Jizhou and Luo, *Ximing Wazu Shehui Xingtai*, 97.
6. YASS 270, section 21, no. 8.
7. Ibid., 270, section 7; cited in T'ien, *Peaks of Faith*, 17.
8. "God looked down from heaven and prepared the hearts of the Wa to receive the Gospel of His Son. An amazing testimony of God's love and power took place in northern Burma in 1906. Despite never having heard of Jesus, Wa 'prophets' began strongly speaking out messages similar to John the Baptist, telling the people to forsake their head-hunting and violence, and to prepare their hearts for the arrival of the True God. At that time a witch-doctor in a certain Wa village owned three white donkeys. He laid his hands on the middle donkey and told the village elders, 'If you follow this donkey it will lead you to the True God.' For weeks the elders followed the donkey a distance of 200 miles across remote terrain until one day it stopped outside the house of William Young, the American Baptist missionary who was working amongst the Lahu tribe. Young became the first to take the Gospel message to the Wa. Salvation swept many areas as hundreds of hearts already prepared by the Holy Spirit converted to Christ." AMO, *The 50 Most Unreached People Groups of China and Tibet*, 19. A slightly different version of the same event appears in Don Richardson, *Eternity in Their Hearts*, 102-04.
9. "Annual Report from Bana" (Valley Forge, Penn.: The American Baptist Archives Center, 12 April 1948): 148-151.
10. *CPLMR*, no. 119 (December 1991-February 1992).
11. The main reason for this nominalism is the Wa's illiteracy, resulting in few having a knowledge of the Scriptures, and a emphasis by the early missionaries on the necessity of attending church only, rather than a personal walk with Christ. Personal communication, August 1996.
12. The official 1990 census figure (351,974) appears to disagree with that cited under Population in China. However, this number also includes the Kawa, Lawa, and Ben ethnic groups, all of which are profiled separately in *Operation China* and have been subtracted from the census figure to give a more realistic and precise population (245,000) for the Wa.

WONI

1. Hani2000, "The Hani: Poorest of China's Poor."
2. Davies, *Yun-nan*, 365.
3. Bradley, "Language Planning for China's Minorities." An earlier linguistic study of Woni is Yuan Jiahua, "Woni yu Yinxi," *Xueyuan* 1, no. 12 (1948).
4. CASS, *Information China* 3: 1247.
5. Hani2000, "The Hani: Poorest of China's Poor."
6. Bethany World Prayer Center, "The Hani" (1997).
7. Dodd, *The Tai Race*, 84.
8. *CPLMR,* no. 119 (December 1991-February 1992).
9. Chun Cao, "The Hani Christians," 9.

WOPU

1. Pelkey, "Yunnan's Myriad Yi," 73.
2. Ibid., 64.

WUMENG

1. Pelkey, "Yunnan's Myriad Yi," 74.
2. Matisoff, "Languages and Dialects of Tibeto-Burman," lists the Wumeng in Yunnan Province only.
3. Samuel Clarke, *Among the Tribes in South-West China*.
4. Kendall, *Eyes of the Earth*, 100.

WUNAI

1. Bradley, "East and South-East Asia," 168.
2. Australian Academy and CASS, *LAC,* C-8.
3. Ma Yin, *China's Minority Nationalities,* 381.
4. David and Naomi Shibley, *The Smoke of a Thousand Villages and Other Stories of Real Life Heroes of the Faith* (Nashville: Thomas Nelson, 1989), 110.

WUTUN

1. Jiangxi Educational Publishing, *EDCL*, 556.
2. Grimes, *Ethnologue* (1996), 564.
3. Dwayne Graybill, personal communication, October 1996.
4. Ibid.
5. Ibid.
6. Ibid.

XI

1. Wang Fushi and Mao, *Reconstruction of Proto Miao-Yao*. Estimates of the population of the Xi in Chinese publications have varied widely, including figures of 10,000 and 50,000. See *Minzu Shibie Wenxian Ziliao Huibian*, and *Guizhou Nianjian 1985*. Earlier publications may have combined the Luobobe Miao with the Xi.
2. The author was told by a Xi village leader that in the 1950s, when the government was classifying minority groups, the head of the Kaili nationality affairs office was a Miao. The Miao man wanted as many members of the Miao minority as possible, and so included groups like the Xi, Ge, and Ga Mong as part of the Miao, much to their consternation.
3. *Guizhou Nianjian 1997*. This new classification is ridiculous from an ethnolinguistic viewpoint. The Xi speak a Western Hmongic language, but because they did not like being part of the Miao nationality, it appears the government has compromised by putting them into the She nationality, even though there are no historical or ethnolinguistic links between the Xi and She to justify this.
4. Enwall, *A Myth Become Reality* 1: 24.
5. Wang Fushi, *Miaoyu Jianzhi*.
6. Nuo Dao Qing, personal communication, August 1997.

XIALUSI

1. See *Minzu Shibie Wenxian Ziliao Huibian*, 340-41.
2. *Guizhou Nianjian 1985*.

XIANDAO

1. Dwayne Graybill, personal communication, November 1997. Grimes, *Ethnologue* (1996), 564, states the Xiandao live in parts of two villages (Xiandao and Meng'e) but the government built a new village in 1995 for the Xiandao, which combined the populations of the two previous villages.
2. de Beauclair, *Tribal Cultures of Southwest China*, 23.
3. Jiangxi Educational Publishing, *EDCL*, 554-55. Also see Milliken, "SIL China Nationalities and Languages Files."
4. Dwayne Graybill, unpublished report (November 1997).
5. The description of the disease suggests small-pox or chicken-pox, but the fact that the Xiandao have needed regular vaccinations for decades discounts that. Dwayne Graybill was shown the symptoms by the Xiandao, large red blotches found only on their faces. It is hoped people knowledgeable in field of medicine may soon visit the Xiandao and reveal the mystery behind their strange disease.
6. de Beauclair, *Tribal Cultures of Southwest China,* 9.
7. Graybill, personal communication, November 1997. This implies that he is a Communist Party member.

XIANGCHENG

1. There were a total of 22,325 people belonging to the Tibetan nationality in Xiangcheng, according to the 1990 census.
2. Xian Yanyun, "In Search of the Ancient Tea Caravan Route," 75.
3. Ibid.
4. Ibid.
5. Rock, "Konka Risumgongba," 17.

XIANGTANG

1. Pelkey, "Yunnan's Myriad Yi," 44-45.
2. *Luchun Xian Zhi* (1992).
3. John Kuhn, *We Found a Hundred Tribes*.
4. Gaide, "Notice Ethnographique sur les Principales Races," 449-94.
5. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 18.

XIBE

1. According to the 1990 census there were 27 counties or municipalities in Liaoning that recorded more than 500 Xibe people. In descending order, the largest Xibe populations are in: Shenyang City PQ 33,132; Kaiyuan City 18,335; Wafangdian City 12,000; Yixian 10,890; Shenyang City CC 7,156; Fengcheng 4,577
2. "Origin of the Names of China's Minority Nationalities," *China Tourism*, no.54 (n.d.): 75.
3. Zhao Zhan, "Xibe Zuyuan Kao" [The Origin of the Xibe], in *Zhongyang Minzu Xueshu Lunwen Xuanji* 2 (Beijing, 1980): 118.
4. Schwartz, *The Minorities of Northern China*, 169.
5. Ibid., 159.
6. Ibid., 164.
7. Amity Press, highest estimate for Protestants in Liaoning (1997).
8. *Zhongguo Shengshi Zizhiqu Ziliao Shouce* (Beijing, 1990).
9. This official 1990 census figure appears to disagree with that cited under Population in China. The larger figure (172,847) includes the 32,900 Western Xibe (1990 population estimate). Their number has been subtracted to give a more realistic and precise population of 139,950 for the Xibe.

XIBE, WESTERN

1. *Minzu Tuanjie*, no. 150 (1983): 10.
2. According to the 1990 census there were 7 counties or municipalities in Xinjiang that recorded more than 500 Xibe people. In descending order, the largest Western Xibe populations are in: Qapqal (Chanucha'er) 19,365; Urumqi City 2,675; Huocheng 2,658; Yining City 2,497; Gongliu 1,430; Tacheng City 1,111; Nileke 607.
3. Schwartz, *The Minorities of Northern China*, 165.

4. Ibid., 160.
5. Ke Ji, "Wonderful Xibe Archers," *China Tourism,* no. 42 (n.d.): 14-15.
6. Thomas Allen, "Xinjiang," 24.
7. Ke Ji, "Wonderful Xibe Archers," 15.
8. Conner, "Midge's Musings," May 1996.
9. John Pollock, *Victims of the Long March* (Waco: Word Books, 1970), 44.

XIJIMA
1. Pelkey, "Yunnan's Myriad Yi," 49.
2. Ibid.
3. Adeney, *China, the Church's Long March*.

XIQI
1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 20.

XIUBA
1. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 18.
2. Li Chungsheng, "The Xiuba People," *China Pictorial* (August 1991): 42.
3. *Pingbian Miaozu Zizhixian Minzu Zhi* (1990).
4. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 18.
5. Li Chungsheng, "The Xiuba People," 42.
6. Pelkey, "Report on the Yi Peoples of Honghe Prefecture," 18.

YA
1. According to the 1990 census there were 21,444 Dai in Yuanjiang County, and 39,094 in Xinping County. Many of these are Ya.
2. The 1992 *Ethnologue*, 516, 530, lists Cung and Ya as separate languages in the same area, but they are the same people group. The 1996 *Ethnologue* does not list either language.
3. Jiangxi Educational Publishing, *EDCL,* 458.
4. Bradley, "East and South-East Asia," 165.
5. Diller, "Tai Languages."
6. Dodd, *The Tai Race*, 88.
7. Although the Tai Ya are listed as having Scripture portions translated by Mrs. W. C. Dodd in 1922, using the "Laotian Yuan" script, it is possible this refers to a different group than the Ya profiled here. William Dodd did travel among the Ya in China, however, but it is not known if he ever ministered to them.
8. Stauffer, *The Christian Occupation of China,* 236.

YAKUT
1. This is based on Chinese linguist Chao Ke's assertion that 6-7% of all Ewenki in China are Yakut. The 1990 census, however, listed only 420 Ewenki people living in the Ergun Banner, so the population of the Yakut in China may be lower than listed in this Profile.
2. Conner, "Midge's Musings," September 1996.
3. Taken from the Lena River Fleet website.
4. Conner, "Midge's Musings," September 1996.

YANGHUANG
1. *Minzu Shibie Wenxian Ziliao Huibian*.
2. Bradley, "East And South-East Asia," 164.
3. Australian Academy and CASS, *LAC*, C-7.
4. Several studies on the Yanghuang language are: F. K. Li, "Notes on the Ten (Yanghuang) Language," *Academia Sinica: Bulletin of the Institute of History and Philology*, no. 36 (1966): 419-26; no. 37 (1967): 1-45; and no. 40 (1969): 397-503; and F. K. Li "Notes on the T'en or Yanghwang Language: Introduction and Phonology," *Bulletin of the Museum of Far Eastern Antiquities*, no. 36 (1966): 419-26.
5. Grimes, *Ethnologue* (1996), 562.

YERONG
1. Liang Min, "The Buyang Language," in Edmonson, *Kadai*, 13. According to the 1990 census, Napo County contained a total population of 4,764 Yao people.
2. Ibid.
3. de Beauclair, *Tribal Cultures of Southwest China,* 5.
4. Fei Xiaotong, "Fifty Years Investigation," 24. These 300 appellations do not necessarily constitute ethnolinguistic identities. Most are Chinese descriptions given Yao peoples based on their style of clothing.
5. Fei Xiaotong, *Toward a People's Anthropology* (Beijing: New World Press, 1981), 97.
6. *Unreached Peoples '81*.

YICHE
1. "Yunnan's Yeche People," *China Pictorial* (August 1983): 37.
2. Wang Zhengfang, "We of the Hani Nationality."
3. Ou Yansheng, "The Yiche People's Kuzhazha Festival in the Ailao Mountains," *China Tourism,* no. 189 (April 1996): 63.
4. Bethany World Prayer Center, "The Hani" (1997).
5. T'ien, *Peaks of Faith*, 78.

YIZI
1. *Minzu Shibie Wenxian Ziliao Huibian*, 25.
2. *Guizhou Nianjian 1985*.
3. *Minzu Shibie Wenxian Ziliao Huibian*, 25.

YONGCHUN
1. Diller, "Tai Languages."
2. *Pray for China*, no. 135 (March-April 1997).
3. Zhang Weiwen and Zeng, *In Search of China's Minorities,* 283.
4. AMO, *Newsletter* (June 1992).

YONZHI
1. Rock, "Seeking the Mountains of Mystery," 173, 185.
2. Ibid., 173.
3. Ibid., 184.

YOUMAI
1. See *Minzu Shibie Wenxian Ziliao Huibian*.
2. *Guizhou Nianjian 1985*.

YOUNUO
1. Bradley, "East and South-East Asia," 168. Grimes, *Ethnologue* (1996), 543, lists a 1994 population of 30,000 Younuo. This is probably taken from the Australian Academy and CASS, *LAC*, C-8, which states "there are possibly as many as 30,000 speakers of each of these dialects."
2. Michael Johnson, personal communication, January 1997.
3. Dodd, *The Tai Race*, 352.

YOU TAI

1. Michael McCabe, "The Jews of China," *San Jose Mercury News*, 17 November 1984.
2. There have been several books written about the Chinese Jews. One of the most recent is D. Leslie, *The Survival of the Chinese Jews: The Jewish Community of Kaifeng* (Leiden: Brill, 1972).
3. Ibid.
4. Nancy Ryan, "Jews in the Far East Have Rich and Varied Roots," *Chicago Tribune*, 23 January 1987.
5. Moule and Pelliot, *Marco Polo*, 143.
6. Matteo Ricci, *Opera storiche del P. Matteo Ricci*, as cited in Arhur Christopher Moule, *Christians in China Before the Year 1550* (London: SPCK, 1930), 1-g.
7. Ibid., n.p.
8. McCabe, "The Jews of China."
9. "National and International Religion Report," 29 April 1996.
10. *GPD* 12, no. 9 (September 1993).
11. Ryan, "Jews in the Far East Have Rich and Varied Roots."
12. McCabe, "The Jews of China."
13. These scrolls and prayer books are now located in libraries in Israel and North America.
14. "In 1845, James Finn, author of a book about Chinese Jews, wrote a letter in Hebrew to the Jews of Kaifeng. He asked a number of questions regarding their way of life, their style of prayer, their origin and the holidays they celebrated. Twenty-five years later, in 1870, he received a reply, written in Chinese, indicating they no longer knew any Hebrew. The letter was full of despair. It said, in part: 'During the past 40 or 50 years, our religion has been but imperfectly transmitted, and although the canonical writings are still extant, there is no one who understands so much as a word of them.... Morning and night with tears in our eyes and with offerings of incense, we implore God that our religion may flourish again.'" McCabe, "The Jews of China." Also see Oliver Bainbridge, "The Chinese Jews," *National Geographic* (October 1907): 627.

YUGUR, ENGER

1. According to the 1990 census there were just two counties or municipalities in China that recorded more than 500 Yugur people. 8,813 were listed in Sunan County and 2,275 in Jiuquan City. The census did not distinguish between the two Yugur groups.
2. Schwartz, *The Minorities of Northern China*, 61.
3. Ibid., 57.
4. P. M. Scott, "Some Mongol Nestorian Crosses," *The Chinese Recorder* (February 1930): 104-08, and (November 1930): 704-06.
5. Moule and Pelliot, *Marco Polo*, 150.

YUGUR, SARAGH

1. Schwartz, *The Minorities of Northern China*, 60.
2. Ibid., 59.
3. Ma Yin, *China's Minority Nationalities,* 130.
4. Zhang Weiwen and Zeng, *In Search of China's Minorities*, 74.
5. Personal communication, August 1997.
6. See AMO, *The 50 Most Unreached People Groups of China and Tibet,* 48.

ZA

1. Sun Hongkai, "On Nationality and the Recognition of Tibeto-Burman Languages," *Linguistics of the Tibeto-Burman Area* 15, no. 2 (Fall 1992): 7-8.

ZAIWA

1. Grimes, *Ethnologue* (1996), 565.
2. *Jingpo Yuyan Jianzhi (Zaiwa)* (Beijing: Nationalities Publishing House, 1984), 1.
3. Wei Kun, "The Jingpo Christians," *Bridge*, no. 43 (September-October 1990): 16. Ola Hanson, *The Kachins*, 21, describes the Zaiwa as a "group that arose by intermarriage between the Maru and the Laphai clans of Jingphaw."
4. Recent linguistic studies on the Zaiwa language include Mark Wannemacher, "The Interaction of Tone, Phonation Type and Glottal Features in Zaiwa," *Focus on Phonology: PYU Working Papers in Linguistics*, no. 1 (Chiang Mai, Thailand: Payap University, 1996): 1-16; and Wannemacher, "Zaiwa Syllable Structure," *Focus on Phonology* (1996): 119-125.
5. T'ien, *Peaks of Faith*, 145.
6. *Jingpozu Shehui Lishi Diaozha* 2 (Kunming: Yunnanrenmin, 1982), 161.
7. YASS 253, section 8; cited in T'ien, *Peaks of Faith,* 51.
8. Ibid.
9. William James Sherlock Carrapiett, *The Kachin Tribes of Burma* (Rangoon: Government Printing and Stationery, 1929).
10. YASS 254, section 2; cited in T'ien, *Peaks of Faith*, 16-17.
11. Francis and Jennie Fitzwilliam of CIM commenced work among the Zaiwa in 1935.
12. *Dehong Daizu Jingpozu Zizhizhou Diaocha Gaikuang* (Mongshi: Dehong Minzu Publishing House, 1986), 99; cited in T'ien, *Peaks of Faith*, 144.
13. *GPD* 11, no. 3 (March 1992).

ZAOMIN

1. Other sources number "about 50,000" Zaomin. Pan Chengqian, "Yao Dialectology," 48.
2. "The word 'Pai' originally meant a tribe.... The Yaos of Liannan thus call themselves Ba Pai Yao [in Chinese] (Ba Pai means the eight largest, leading tribes). Within each pai everyone wears dress of the same style, which is, however, quite different from that of the other pai tribes." Hua Nian, "Odd Customs in a Mountain Village," *China Tourism,* no. 84 (n.d.): 31.
3. Zee Yunyang, "A Comparison of Ba Pai and Guoshan Yao Tones," in Lemoine and Chiao, *The Yao of South China*, 71.
4. Jiann Hsieh, "Pai Yao's Ethnicity Through Their Own Document: A Preliminary Study of a Pai Yao Religious Book," in Chiao and Tapp, *Ethnicity and Ethnic Groups in China*, 226.
5. Ibid.
6. Pan, "Yao Dialectology," 49.
7. Zee Yunyang, "A Comparison of Ba Pai and Guoshan Yao Tones," 72.
8. Li Mo, "The Ancient Distribution of the Yao in Guangdong," in Lemoine and Chiao, *The Yao of South China*, 145.
9. Sinclair, *The Forgotten Tribes of China*, 30.
10. Chiao Chien, "Principles of the Pai Yao Kinship," in Lemoine and Chiao, *The Yao of South China*, 197.
11. Xu Wenqing, "Myths and Legends of the Lian Nan Ba Pai Yao," in Lemoine and Chiao, *The Yao of South China*, 406.
12. Ibid.

13. Some of the Zaomin songs include verses such as:

> "You, the deceased,
> When you lived in this world,
> you had slashed and burned the forest of the hills,
> you burned thousands of worms, ants, bamboos and trees to death.
> Do you confess your sin or not?"
> ....
> "You, the deceased,
> When you lived in this world,
> you had used a bigger dou (peck) to measure grains in but a smaller one to measure grains out.
> Do you confess your sins or not?"

Song-Gui Shu [Book for Driving Away Ghosts], 244-45, as cited in Jiann Hsieh, "Pai Yao's Ethnicity Through Their Own Document."

"Other kinds of behavior regarded as sins include killing living creatures, destroying bamboos and trees, profaning deities, beating and scolding people, mistreating cattle, indulging in an easy and wantoning life, or enticing another's husband or wife into adultery;" Jiann Hsieh, "Pai Yao's Ethnicity Through Their Own Document," 221.

14. "Churches in Northern Guangdong," *Bridge*, no. 33 (January-February 1989): 11.
15. Ibid., 12.
16. See AMO, *The 50 Most Unreached People Groups of China and Tibet,* 17.

ZAUZOU

1. Jiangxi Educational Publishing, *EDCL*, 551.
2. Rock, "Through the Great River Trenches of Asia," 178.
3. J.-O. Svantesson, 1990 personal communication, as cited in Grimes, *Ethnologue* (1996), 565. Also see Graham Thurgood, "Zauzou: A New Lolo-Burmese Language," *Linguistics of the Tibeto-Burman Area* 9, no. 2 (1986): 90.
4. Ma Yin, *China's Minority Nationalities*, 318.
5. Zhang Weiwen and Zeng, *In Search of China's Minorities,* 225.
6. YASS 281, section 1; and YASS 345, section 4, as cited in T'ien, *Peaks of Faith*, 71.

ZHABA

1. Sun Hongkai, "Chuanxi Minzu Zoulang Diqu de Yuyan." A later source listed only 7,700 Zhaba. See Jiangxi Educational Publishing, *EDCL* (1991), 542. The Zhaba are not the same as the Queyu, some of whom also call themselves Zhaba. The Queyu have here been profiled separately.
2. Storey (ed.), *China*, 839.
3. STEDT, *Description of the Sino-Tibetan Language Family*.
4. Marco Polo, *The Travels of Marco Polo: Yule-Cordier*, 44.
5. Wang Duanyu, "Lama Jiao Yu Zangzu Renkou," 46.
6. Isobel Kuhn, *Ascent to the Tribes*, 54.

ZHUANG, NORTHERN

1. The Zhuang in Shaanxi live in Zuoshi County. Only a few old people are reported to still speak Zhuang. According to the 1990 census there were 208 counties or municipalities in China that recorded more than 500 Zhuang people. In descending order, the largest Zhuang populations are in: Yongning 756,283; Laibin 566,303; Jingxi 541,907; Wuming 531,668; Du'an 438,683; Yishan 415,929; Guigang City 402,166; Tiandeng 380,003; Pingguo 376,737; Nanning City 368,816, and Hengxian 363,047. All of these are in Guangxi. The census did not distinguish between Northern and Southern Zhuang.
2. *Frontiers Focus* 4, no. 3.
3. According to Ramsey, "In their first surveys of the minorities, Communist researchers found many more millions of Zhuang than had ever been known to exist. Zhuang families and clans were brought protesting out of the Chinese closet. In one study of 152 clans... not a single family admitted to a Southern [minority] origin. Those with the surname Zhao claimed Chinese ancestry that stemmed from the palace retinue of the Song court. Those with the surname Wei said that their genealogical lineage went back to the son of the great Han general Han Xing; when the father was executed, they explained, the son had fled south and, in order to conceal his identity, had deleted the left half of the character of his surname Han, leaving a different character pronounced Wei. Yet is spite such imaginative attempts to conceal their identity, these Southern families were all registered as Zhuang." *The Languages of China,* 167, 235.
4. See Ibid., 242-43.
5. Bradley, "East and South-East Asia," 164.
6. *Pray for China*, no. 135 (March-April 1997).
7. Personal communication, December 1997.
8. Sinclair, *The Forgotten Tribes of China,* 30.
9. Huang Xianlin (ed.), *Zhongguo Renkou*, 52.
10. *Pray for China*, no. 135 (March-April 1997).
11. According to a report in *DAWN Friday Fax*, 1 January 1999, "Five years ago, a YWAM missionary met an old man on her first visit to a Zhuang village in southwestern China.... Because the missionary could not speak the Zhuang dialect, she could only communicate with the old man using Chinese symbols. They started a 'silent conversation', and after a while, the old man indicated his desire to become a Christian. When the missionary returned to Hong Kong, she found a letter from the old man asking her to return to tell him more about the Christian faith. She did, and discovered that he had already gathered 11 friends whom he told about Christianity. At a later visit, there were already 30, and she found a church of 500 on her most recent visit."
12. 13,388,118 (1982); 8,386,140 (1964); and 6,611,455 (1953)

ZHUANG, SOUTHERN

1. Australian Academy and CASS, *LAC*, C-13.
2. Bradley, "East and South-East Asia," 164.
3. CASS, *Information China* 3: 1249.
4. Stauffer, *The Christian Occupation of China*, 151.
5. This 1990 population figure of 4,000,000 appears to disagree with that cited under Population in China. However, it includes the Giay, Tho, Nung, Cao Lan, and Buyang ethnic groups which are profiled separately in *Operation China*. Therefore, these populations are subtracted from the larger figure which gives a more realistic and precise population of 3,515,000 for the Southern Zhuang.

ZUOKE

1. Pelkey, "Yunnan's Myriad Yi," 36-37.
2. Ibid., 37.
3. Lu Jinyu, "Historical and Cultural Selections from Wenshan Prefecture." This is available at the Wenshan Prefectural Library.