Notes to the Profiles

Aiton

1. Cited in Barbara F Grimes, *Ethnologue: Languages of the World* (14th edn, CD-ROM version, 2000).
2. K S Singh ed., *India's Communities: A–G (*People of India IV; Delhi: Oxford University Press and Anthropological Survey of India, 1998) 72.
3. See G C Sharma Tahkur, *The Plain Tribes of Lakhimpur, Dibrugarh, Sibsagar and Nowgong* (Gauhati: Tribal Research Department, Government of Assam, 1972).
4. Singh, *India's Communities: A–G,* 73.

Amdo, Hbrogpa

1. Australian Academy of the Humanities and the Chinese Academy of Social Sciences, *Language Atlas of China: C–11* (Hong Kong: Longman Group, 1987) describes each of the four main Amdo language groups profiled in this volume as 'vernaculars'. Grimes describes them as dialects, but notes 'those listed as dialects may not be intelligible with each other'. See Grimes, *Ethnologue* (13th edn, 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* 15.2 (1992) 73–113, has studied and classified 23 Amdo dialects, including Golog varieties. Most of the names are based on locations.
2. David Bradley, 'East and South-East Asia', in *A World of Language: Papers Presented to Professor S. A. Wurm on His 65th Birthday* (ed. Donald Laycock and Werner Winter; Canberra: The Australian National University, 1987) 170.
3. The Amdo groups live in Huangnan, Hainan, Haibei and Haixi prefectures in Qinghai Province; in Gannan Prefecture and Tianzhu County of south-western Gansu Province; and in parts of the Aba and Ganzhi prefectures in northern Sichuan Province.
4. Vanya Kewley, *Tibet: Behind the Ice Curtain* (London: Grafton Books, 1990) 392.
5. 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 they circle temples in a counter-clockwise direction, unlike Tibetan Buddhists.
6. Milton T Stauffer ed., *The Christian Occupation of China* (Shanghai: China Consultation Committee, 1922) 281.
7. Ibid.
8. Douglas Allen, 'Tibet: The Continuing Story', *China and the Church Today* (February 1986) 14–15. Even though this article states that the believers were Amdo Tibetans, it is possible this event occurred among the Jone Tibetans in southern Gansu Province (see the *Tibetan, Jone* profile below).
9. Ralph Covell, *The Liberating Gospel in China: The Christian Faith Among China's Minority Peoples* (Grand Rapids: Baker Books, 1995) 80.
10. *Pray for China* (Hong Kong: Christian Communications Ltd., April 1996).

Amdo, Rongba

1. Australian Academy and CASS, *Language Atlas of China*, 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. This book attempts to deal only with those Buddhist groups who are ethnically and/or linguistically distinct.
3. *Beijing Revie*w, 27 June 1983.
4. Marku Tsering, *Sharing Christ in the Tibetan Buddhist World* (Pennsylvania: Tibet Press, 1988) 49.

Amdo, Rongmahbrogpa

1. Australian Academy and CASS, *Language Atlas of China*, C-11.
2. A good linguistic survey of the Rongmahbrogpa Amdo language is: Charlene Makley, Keith Dede, Hua Kan and Wang Qingshan, 'The Amdo Dialect of Labrang', *Linguistics of the Tibeto-Burman Area* 22.1 (1999) 97–127.
3. Li Wuzi, 'Monks and Nuns at the Labrang Monastery', *China Tourism* 229 (August 1999) 22.
4. Joseph F Rock, 'Seeking the Mountains of Mystery', *National Geographic* (February 1930) 143–44. On a trip to Xiahe in 1995, the author observed that there was still a simmering tension between the Amdo and Hui. The Amdo were incensed at the 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.
5. Tsering, *Sharing Christ in the Tibetan Buddhist World*, 52.
6. Stauffer, *The Christian Occupation of China*, 281.

Amdo, Rtahu

1. Grimes, *Ethnologue* (13th edn, 1996) 540.
2. Bradley, 'East and South-East Asia', 170.
3. Buckley and Strauss, *Tibet,* 9.
4. Ibid., 25.
5. Stauffer, *The Christian Occupation of China*, 281.

Angku

1. Global Evangelization Movement (GEM), 'World's Peoples Listed by Country, Part 1', unpublished report (1995).
2. 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. James S Olson, *An Ethnohistorical Dictionary of China* (Westport, CT: Greenwood Press, 1998) 168.
4. Grimes, *Ethnologue* (11th edn, 1988) 446.
5. Inez de Beauclair, *An Introduction to the Southwestern Peoples of China* (Chengdu: West China Union University, 1945) 9.
6. Olson, *An Ethnohistorical Dictionary of China,* 168.

Bai

1. According to the 1990 Chinese 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.
2. According to Li Shao-ni, as cited in Stuart Milliken, 'SIL China Nationalities and Languages Files' (unpublished research paper, Guangzhou, 1993).
3. David Y H Wu, 'Culture Change and Ethnic Identity Among Minorities in China', 16, in Chiao Chien and Nicholas Tapp, eds., *Ethnicity and Ethnic Groups in China* (Hong Kong: The Chinese University of Hong Kong, 1989).
4. John Kuhn, *We Found a Hundred Tribes* (London: CIM, 1945) 12.
5. Wu, 'Culture Change and Ethnic Identity', 15.
6. Martin M C Yang, 'Peoples and Societies in Yunnan (Part I)', *Journal of Ethnology and Sociology* 16 (Taipei, 1978) 21–112.
7. 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.' Robert S Ramsey, *The Languages of China* (Princeton: Princeton University Press, 1987) 290.
8. David Wu, 'Culture Change and Ethnic Identity', 17.
9. Grimes, *Ethnologue* (13th edn, 1996) 541.
10. Himsey Hui, 'The Bai', *China and the Church Today* (October 1985) 15.
11. 'Ethnic Groups in Yunnan', *Bridge* (September–October 1990).
12. *Chinese Prayer Letter and Ministry Report (CPLMR)* 119 (December 1991–February 1992).
13. See *World Pulse*, 19 April 1996.
14. Kuhn, *We Found a Hundred Tribes*, 12–13.

Baragaunle

1. Grimes, *Ethnologue* (14th edn, 2000).
2. Tamla Ukyab and Shyam Adhikari, *The Nationalities of Nepal* (Kathmandu: Ministry of Local Development National Committee for Development of Nationalities, 2000) 10.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Two excellent articles on the Mustang region are: Michel Peissel, 'Mustang: Remote Realm in Nepal', *National Geographic* (October 1965) 579–604; and Galen Rowell, 'Annapurna: Sanctuary for the Himalaya', *National Geographic* (September 1989) 391–405.
5. Hugh Finlay, Richard Everist and Tony Wheeler, *Nepal: A Lonely Planet Travel Survival Kit* (Hawthorn, Australia: Lonely Planet Publications, 1997) 378.
6. Ukyab and Adhikari, *The Nationalities of Nepal,* 10.
7. Dor Bahadue Bista, *The People of Nepal* (Kathmandu: Ratna Pustak Bhandar, 1972) 192.

Barua

1. K S Singh ed., *Tripura* (People of India XLI; Calcutta: Seagull Books and Anthropological Survey of India, 1996) 50.
2. Singh, *India's Communities: A–G*, 314.
3. Dharmadhar Mahasthabir, *Saddharmer Panarutthan* (Calcutta: Das Brothers, 1371, repr. n.d.) 17.
4. Singh, *India's Communities: A–G*, 315.
5. Ibid.

Beda

1. Sachchidananda R R Prasad ed., *Encyclopaedic Profile of Indian Tribes*, I (New Delhi: Discovery Publishing House, 1998) 82.
2. Singh, *India's Communities: A–G*, 344.
3. Prasad, *Encyclopaedic Profile of Indian Tribes,* 82.
4. See H A Rose ed., *Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province* (Lahore: Civil and Military Gazette Press, 1919) 345.
5. Prasad, *Encyclopaedic Profile of Indian Tribes,* 83.
6. Stauffer, *The Christian Occupation of China*, 278.

Bonan, Tongren

1. *Mission Frontiers* (April 1995).
2. Buliash Todaeva, 'Einige Besonderheiten der Paoan-Sprache', *Acta Orientalia Hungaricae* 16 (1963) 175–97.
3. Henry G Schwartz, *The Minorities of Northern China: A Survey* (Bellingham: Western Washington University Press, 1984) 139.
4. See Christoph Baumer, 'Archaic Shaman Dance of Tongren', *China Tourism* 243 (October 2000) 54–59.
5. Olson, *An Ethnohistorical Dictionary of China*, 31.
6. Stauffer, *The Christian Occupation of China*, 266.
7. See Covell, *The Liberating Gospel*, 75.

Brokpa

1. George van Driem, *Languages of the Himalayas*, II (Leiden: Brill, 2001) 871.
2. Ibid., 867.
3. Personal report from SP Prayer Network, Australia.
4. Van Driem, *Languages of the Himalayas*, II, 867.

Brokpa, Brokkat

1. Van Driem, *Languages of the Himalayas*, II, 867.
2. Stan Armington, Bhutan (Hawthorn, *Australia: Lonely Planet Publications*, 1998) 206.
3. Van Driem, *Languages of the Himalayas*, II, 867.
4. Ibid.

Bulang

1. An interesting Chinese government publication on the Bulang people is put out by the Editing Group of Yunnan Province, *Investigation of the Society and History of the Bulang Minority* (3 vols; Kunming: Yunnan People's Publishing House, 1986). Also see Wang Guoxiang, *The Bulangs, Flowers, Love Songs and Girls* (Kunming: Yunnan Education Publishing House, 1995).
2. The main Bulang village in Thailand is called Ban Huewy Khun in Mae Sai District of Chiang Rai Province. The second main location is in Ban Lua Pattana in Mae Chan District.
3. The Bulang language has been comprehensively studied. Some of the linguistic papers available include Karen L Block, 'Discourse Grammar of First Person Narrative in Plang', University of Texas (Arlington, 1994); Block, 'What Makes a Story in Plang?', *Mon-Khmer Studies* 26 (1996); and Debbie Paulsen, 'A

Phonological Reconstruction of Proto-Plang', *Mon-Khmer Studies* 18–19 (1992).
4. Grimes, *Ethnologue* (14th edn, 2000).
5. Hattaway, *Operation China*, 90.
6. Joachim Schliesinger, *Ethnic Groups of Thailand: Non-Tai-Speaking Peoples* (Bangkok: White Lotus Press, 2000) 114.
7. *CPLMR* 119 (December 1991–February 1992).
8. The Bulang are recognized as an official minority group in China, and their population in the 1990 census was given as 82,280. This figure includes several smaller groups (Angku, Puman, Kong Ge and Samtao) that have distinct ethnic identities and speak languages that are similar to, yet different from, Pulang. The population of these groups was subtracted when I made my estimate for the Bulang in China (see Paul Hattaway, *Operation China: Introducing All the Peoples of China* [Carlisle: Piquant Publishing, 2000] 90).

Bumthang

1. Van Driem, *Languages of the Himalayas*, II, 908.
2. Ibid., 910. See pp 908–10 for a more comprehensive analysis of the Bumthang language.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Armington, *Bhutan*, 216.

Buriat, China

1. Juha Janhunen and Tapani Salminen, *UNESCO Red Book on Endangered Languages: Northeast Asia* (Helsinki, Finland: University of Helsinki, 1996).
2. Slaviska Missionen, *Pray for Us* prayer booklet (Stockholm, 1995).
3. Issachar Frontier Missions Research, *Mongolia Challenge Report: A Summary of Current Spiritual Needs and a Strategy for Response* (Seattle, WA: Issachar, 1984) II, 2, i.
4. Ibid.
5. Kang Jie, 'The Buryats from Siberia', *China Tourism* 83 (n.d.) 30.
6. Slaviska Missionen, *Pray for Us.*

Buriat, Mongolia

1. Bethany World Prayer Center, 'The Northern Mongolian of Mongolia'.
2. Olson, *An Ethnohistorical Dictionary of China*, 37.
3. Bethany World Prayer Center, 'The Northern Mongolian of Mongolia'.
4. Tsering, *Sharing Christ in the Tibetan Buddhist World*, 7.

Buriat, Russia

1. See K V Vyatkina, 'The Buryats', in M G Levin and L P Potapov eds., *The Peoples of Siberia* (Chicago: University of Chicago Press, 1964) 203–42.
2. See Don Belt, 'The World's Great Lake', *National Geographic* (June 1992) 2–40; and Pyotr Zubkhov, 'Buryatia: A Republic on Lake Baikal', Soviet Life 378 (1988) 41–46.
3. 'The Buryats', prayer brochure published anonymously (c.2000).
4. See Ross Marlay, 'Buryats', in James S Olson, Lee Brigance Pappas and Nicholas C J Pappas eds., *Ethnohistorical Dictionary of the Soviet and Russian Empires* (Westport, CT: Greenwood Press, 1994).
5. Anonymous, 'The Buryats'.
6. 'Buriat-Mongolian Mission, Siberia', *The Evangelical Magazine and Missionary Chronicle* 11 (July 1883) 328–31.
7. William Swan, *Missionary Magazine* (October 1937) 499–500.
8. Marshall Broomhall, *The Bible in China* (London: CIM, 1934) 128–29. The script used in this original Buriat translation is now obsolete, and a new translation work is in progress.
9. William Swan, *Letters on Missions* (Boston: Perkins and Marvin, 1831) 179, as cited in Covell, *The Liberating Gospel*, 119. It is worth paraphrasing here an excellent 1876 summary of the mission among the Buriat. This comes from an article entitled 'Traces of the Old Buriat Mission', *Chinese Recorder* 7.2 (March–April 1876) 81–90: 'A mission among the Buriats, a Mongolian tribe living under the authority of Russia, was commenced by the Rev. E. Stallybrass and the Rev. W. Swan, who left England in the year 1817–18. The mission was established first at the town of Selinginsk, and afterwards also on the Ona; but in 1841 the emperor Nicholas broke up the mission, and the missionaries retired from the field. . . . The missionaries were not Russians, and lived not in the ameliorated Siberia of today, but in the old dismal Siberia of half a century ago. To be in Siberia then, was to be pretty well out of the world; and for Englishmen and Scotchmen to be there, meant a degree of isolation and solitariness that must have been hard to bear. No telegraphs then, and postal facilities were very meager. They were foreigners in a strange land, looked on with suspicion by the government, the ecclesiastics, and the people; and above all were utterly beyond the range of Christian sympathy. And there they were year after year, learning the language, translating the Scriptures, preaching the gospel, and instructing the ignorant adults and children. They had gone to Siberia—not to seek to bring them over from the faith of the Greek Church—but to seek the conversion of the Buddhistic Buriats; so remembering their aim, they removed themselves as much as possible from the Russian inhabitants; and surrounded themselves with, and sought friendships among the Buriats. This was severing the last link that bound them to the civilized world, and rendering their isolation pretty nearly complete. . . . A strange spectacle were those missionaries in Siberia, to the Russians who dwelt in the various towns. The Russians could not understand them, and seem never to have been weary of talking about them, and wondering and laughing at them. . . . When a few people could be assembled, something like a service would be held; when only individuals could be got at, conversation was used. Schools too were established, with the hope of raising up an instructed, and if possible Christian generation. But the great work which they ever returned to, as their other missionary duties permitted them, was the translation of the Bible into the language of the Buriats. But this was no light task for two men to accomplish; but they did complete it, and printed and published the Old Testament in Siberia. Russia, it seems, had let the missionaries go on unmolested till they were beginning to be successful, and then she stopped them. The ecclesiastics in Siberia are generally supposed to be the real cause of the suspension of the mission. . . . What argument was advanced against the continuance of the mission perhaps cannot now be known, but one thing can be mentioned, which may have something to do with it. Even a quarter of a century after the missionaries left Siberia, all converts were spoken of as belonging to the English, or rather as being Englishmen. The converts

themselves knew better; but the mass of the people, Russians and Buriats, seem to have regarded conversion to Christianity as a desertion of Russia and a going over to England. . . . It may be asked then, what did all the zeal, labour, and ability of the old missionaries accomplish? The answer is—a score also of converts, the translation of the Bible, and an indefinite moral influence. As to the converts, some remain to this present day members of the Greek Church, and apparently good, warm-hearted, intelligent Christians. As to the original number, perhaps they were not so many as 20; perhaps there were more. But even though there were a few more than the larger number, that were a small harvest to reap after 20 years' labor of two or three men. The translation of the Bible into the Mongolian language, opened up the sealed Book of the Scriptures to the Buriats of Siberia and to the Mongols of Mongolia. No small result this. The translation is not by any means perfect, partaking of the imperfections of all first versions of the Bible in any language; but the work has been well understood in Siberia, and, for the most part, quite serviceable in the various regions of Mongolia and the Chinese Empire.'

10. Patrick Johnstone and Jason Mandryk, *Operation World: When We Pray God Works* (Carlisle: Paternoster Lifestyle, 2001) 549.

Burmese

1. The most recent census in Burma/Myanmar was conducted in 1931 by the British colonial rulers. At that time, the Burmese numbered 8,596,031. See Colin Metcalf Dallas Enriquez, *Races of Burma* (Delhi: Indian Government Manager of Publications, 1933) 126.
2. The Burmese in Bangladesh speak *Bomang*, a different dialect from the standard Burmese spoken in Myanmar.
3. Buddhism among the Burmese is mixed with *nat*, or spirit-worship. See Y Rodrigue, *Nat-Pwe: Burma's Supernatural Sub-Culture* (Edinburgh: Kiscadale, 1992); M Spiro, *Burmese Supernaturalism* (Englewood Cliffs, NJ: Prentice-Hall, 1967); and Sir R C Temple, *The Thirty-seven Nats: A Phase of Spirit-Worship Prevailing in Burma* (London: W Griggs, 1906).
4. A superb coffee-table type pictorial book on the peoples of Myanmar is Richard K Diran, *The Vanishing Tribes of Burma* (London: Weidenfeld and Nicolson, 1997).
5. Remarkably, Judson's 1835 translation of the Bible is still the most used and loved translation in Myanmar today.
6. Edward Judson, *The Life of Adoniram Judson* (New York: Anson D Randolph, 1883) 150.
7. Maung Shwe Wa, *Burma Baptist Chronicle* (Rangoon: Burma Baptist Convention, 1963) 135.
8. Also: 7,105 in India (2003, Joshua Project II); 3,014 in Cambodia (2003, Joshua Project II); 557 in Sri Lanka (2003, Joshua Project II); 500 in Germany (2003, Joshua Project II); 416 in Laos (1995 census); also in many other nations around the world.

Chak

1. Taken from the www.icbl.org website.
2. See Khine Tun Shwe, *A Guide to Mrauk-U: An Ancient City of Rakhine* (Myanmar, 1993).
3. Michael Clark and Joe Cummings, *Myanmar (Burma)* (Hawthorn, Australia: Lonely Planet Publications, 2000) 432.
4. Ibid., 433.

Chakma

1. 'The Chittagong Hill Tracts (CHT) had a chequered history. In 1895 at the time of the redemarcation of areas among the different authorities (Assam, Bengal and Burma) a part of the CHT was sliced out and added to Lushai Hills of Assam from Bengal and as a result the size and area of the CHT was reduced from 5419 sq. miles to 5093 sq. miles. As a consequence, the Chakma inhabitants in the transferred land became the inhabitants of Lushai Hills in Assam' (Prasad, *Encyclopaedic Profile of Indian Tribes*, I, 161).
2. See Singh, *Tripura*, 112–17.
3. Grimes, *Ethnologue* (14th edn, 2000) cites a 1987 population from ABWE (Association of Baptists for World Evangelism) of 300,000 Chakma in India, and 560,000 total in both countries, but other sources do not agree with such a high figure for Chakma in India.
4. 1981 census figure.
5. Two early books on the Chittagong Hill Tracts were written by Thomas Lewin when the area was under British colonial rule and considered part of British India. See Thomas Herbert Lewin, *The Hill Tracts of Chittagong and the Dwellers Therein: With Comparative Vocabularies of the Hill Dialects* (Calcutta: Bengal Press, 1869); and *Hill Proverbs of the Inhabitants of the Chittagong Hill Tracts* (Calcutta: Bengal Secretariat Press, 1873). Another interesting early book is Emil Riebeck, *The Chittagong Hill-Tribes: Results of a Journey Made in the Year 1882* (trans. A H Keane; London: Asher and Co., 1885).
6. Van Driem, *Languages of the Himalayas,* II, 570.
7. Richard S Ehrlich, 'Far from World's Eyes, Religious War Rages in Bangladesh', *Washington Times* (26 May 1987).
8. See S P Talukdar, *The Chakmas: Life and Struggle* (Delhi: Gian Publishing House, 1988). The Bengalis have tried to forcibly convert the Chakma to Islam. One monk recalls what happened in 1986 when Chakma in Panchari were attacked simply because they were not Muslims: 'One day 13 of us went to market. . . . The Bangladesh Rifles (paramilitary force) and settlers caught us and out of 13, nine were killed and four of us escaped. The reason was that we were not Muslims; they wanted us to be Muslims to take Islam. It was in the market itself and some of the people were also caught up from around. Among the people whom they caught was my wife. They cut her with *daos* (machete)—some of the marks on her neck are still there. . . . They also tried to cut me with *daos* on the neck. Luckily my shirt collar was thick and I escaped from being killed. As they killed the others they shouted: 'Oh Chakmas, will you not become Muslims? If you refuse we will kill you now.' A Buddhist monk from the temple at Kalanal described to Amnesty International the persistent harassment of the Jumma villagers by the military personnel and the settlers: 'For many months now soldiers have been regularly visiting us and slaughtering cows in our shrine. . . . They always said that if we did not agree to this (conversion to Islam) they would come one day and kill us. On the morning of 1 May they carried out their threat by escorting a group of

two to three hundred settlers, some of whom were dressed in the uniform of home guards, to our village and began their depredations by attacking Buddha Vihar (the temple). Most of us were, however, able to flee but soldiers pounced on Purnananda Bhikku (one of the monks) and after beating him with rifle butts handed him over to the Muslims who threw him into the shrine which was by now on fire. He died. Later when I met more people from my village they said that two young girls of the village had been raped mercilessly by troops and Muslims and then killed with bayonets.' For more information, see www.angelfire.com/ab/jumma/religion.html.

9. K S Singh, *The Scheduled Tribes* (People of India III; Calcutta: Oxford University Press, Anthropological Survey of India, 1997) 204. See also P C Basu, 'The Social and Religious Ceremonies of the Chakma', *Journal and Proceedings of the Asiatic Society of Bengal* 27.2 (1931) 213–23.
10. Indian Research Teams, *Peoples of India: Christian Presence and Works Among Them* (India Missions Association, May 1997) 88.

Chali

1. Van Driem, *Languages of the Himalayas*, II, 913–14.
2. Ibid., 914.
3. Armington, *Bhutan*, 13.

Champa

1. The Champa were mentioned in the 1926 article by E von Eickstedt, 'The Races and Types of Western and Central Himalayas', *Man in India* (June 1926) 237–76.
2. Singh, *The Scheduled Tribes*, 206–7.
3. Ibid., 207–8.
4. Prasad, *Encyclopaedic Profile of Indian Tribes*, I, 171.

Chaungtha

1. Grimes, *Ethnologue* (14th edn, 2000).
2. Myanmar Faces and Places, Chaungtha profile, unpublished, 2003.
3. Enriquez, *Races of Burma*, 127.
4. Taken from the Chaungtha profile on the www.seamist.org website.
5. Ibid.

Chhairottan

1. For more on Mustang, see Clara Marullo, *The Last Forbidden Kingdom: Mustang, Land of Tibetan Buddhism* (London: Thames and Hudson, 1995).
2. Ukyab and Adhikari, *The Nationalities of Nepal,* 17.
3. Two excellent articles on the Mustang region are Peissel, 'Mustang: Remote Realm in Nepal' and Rowell, 'Annapurna: Sanctuary for the Himalaya'.
4. Taken from the www.earthboundexp.com website.
5. Ibid.
6. An interesting book on the Khampa resistance is Michael Peissel, *Cavaliers of Kham: The Secret War in Tibet* (London: Heinemann, 1972).
7. Some say Mao threatened to take over Nepal if the king of Nepal failed to quell the uprising in its territory.
8. Finlay et al., *Nepal*, 382.

Chimtan

1. Ukyab and Adhikari, *The Nationalities of Nepal*, 19.
2. Bista, *The People of Nepal*, 193.
3. Ibid.

Chong

1. The names of the four villages are Ban Nam Khun, Ban Ban Klong Po, Ban Ta Kien Tong, and Ban Kichagud.
2. Schliesinger, *Ethnic Groups of Thailand*, 71.
3. Ibid., 74.

Chuanlan

1. Samuel Clarke, *Among the Tribes in South-West China* (London: Morgan and Scott, 1911) 10.
2. Zhang Xiaosong, 'Tunbao People: Descended from Frontier Soldiers', *China Tourism* 274 (May 2003) 42.
3. Ibid., 45.

Chuanqing

1. *Minzu Shibie Wenxian Ziliao Huibian*, *Minzu Yanjiu Cankao Ziliao* [Compilation of the Classified Nationality Literature in Nationality Research Reference Material] (Guiyang: Guizhousheng Minzu Yanjiusuo, 1982, Chinese language) 68. In 1952, their population was given as 'more than 200,000'. Fei Xiaotong, 'Xin Zhongguo de Minzuxue Yanjiu yu Fazhan', [Studies in and Development of Ethnography in New China], in Lin Yuehua, *Minzuxue Yanjiu* [Studies in Ethnography] (Beijing: Zhongguo Shehui Kexue Chubanshe, 1985, Chinese language).
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 'On the Question of Identification of Nationalities in China', *Chinese Social Sciences* 1 (1980) 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 [*Guizhou Annual* 1985] (Guiyang: Guizhou Renmin Chubanshe, 1985) 341, say the Chuanqing remain the largest unclassified group in China.
3. Fei Xiaotong, 'On the Question of Identification of Nationalities in China', 98–100.
4. Clarke, *Among the Tribes in South-West China*, 9. One sub-group of the Chuanqing was known as the Fang Teo Ren ('Phoenix-Headed People') in reference to the headdress of the women. Ibid., 10.
5. *Minzu Shibie Wenxian Ziliao Huibian*, 68.
6. Leo J Moser, *The Chinese Mosaic: The Peoples and Provinces of China* (Boulder, CO: Westview Press, 1985).
7. Wu Dong, 'The Tunbao Honouring Mothers Festival', *China Tourism* 262 (May 2002) 69.
8. A recent figure for Catholics in Guizhou has not been published, but there were 100,000 before 1949. See *Bridge* (July–August 1987).

Dainet

1. Enriquez, *Races of Burma*, 77.
2. Ibid.
3. Diran, *The Vanishing Tribes of Burma,* 164.
4. Ibid., 225.
5. See Khine Tun Shwe, *A Guide to Mrauk-U.*
6. Clark and Cummings, *Myanmar (Burma),* 432.

Dakpa

1. Armington, *Bhutan,* 246.
2. Ibid.

3. Bethany World Prayer Center's profile, 'The Dakpa of Bhutan', actually profiles the Brokpa.
4. Van Driem, *Languages of the Himalayas*, II, 915.
5. See Brian Houghton Hodgson, 'Sifán and Hórsók Vocabularies', *Journal of the Asiatic Society of Bengal* 22 (1853).
6. Van Driem, *Languages of the Himalayas*, II, 916.

Danau

1. Diran, *The Vanishing Tribes of Burma*, 202.
2. Grimes, *Ethnologue* (14th edn, 2000).
3. Confidence in the *Ethnologue* figure is further eroded as the same Danau entry goes on to doubt the existence of the Danau in Myanmar at all! 'It may be in Thailand or China rather than, or in addition to, Myanmar. Investigation needed.' The Danau are certainly present in Myanmar in large numbers, but there is no record of them in either China or Thailand.
4. Enriquez, *Races of Burma*, 127.
5. 'Danau (Danu) Group of Myanmar (Burma)', profile on www.seamist.org.
6. Clark and Cummings, *Myanmar* (Burma), 354.
7. Mission Outreach, *Asia Prayer Focus*, June 2000.
8. Ibid.
9. Ibid.
10. Ibid.

Dariganga

1. See Grimes, *Ethnologue* (14th edn, 2000).
2. J Bolortuya, 'Eastern Aimag Offers Visual Paradise for Travelers', on the *Virtual Mongolia Online Magazine*.
3. Ibid.
4. Bethany World Prayer Center, 'The Dariganga of Mongolia'.

Dokhpa

1. This is based on an evaluation of the 1931 Indian census, which listed them in areas now controlled by Pakistan. In 1931 Pakistan had not yet been formed and was part of India. The Dokhpa may have all moved back into Indian-controlled Kashmir. FMC South Asia estimates a possible 960 Dokhpa in Pakistani Kashmir.
2. Singh, *The Scheduled Tribes*, 253. It is uncertain where Grimes' 1981 census figure for the Dokhpa of 3,000 people came from (Grimes, *Ethnologue* [13th edn, 1996] 573).
3. Singh, *The Scheduled Tribes*, 253.
4. Ibid.
5. Ibid., 254.

Dolpo

1. The Christian ministry Gospel Recordings has listed their Dolpo recording under both Nepal and China, indicating that they believe the same language is spoken across the border in Tibet.
2. Grimes, *Ethnologue* (14th edn, 2000).
3. An excellent article on the Karnali area of Nepal is Barry C Bishop, 'Karnali, Roadless World of Western Nepal', *National Geographic* (November 1971) 656–89.
4. Bista, *The People of Nepal*, 195.
5. An excellent article featuring the Dolpo people is Eric Valli and Diane Summers, 'Himalayan Caravans', *National Geographic* (December 1993) 5–35.
6. Dr Rajesh Gautam and Asoke K Thapa-Magar, *Tribal Ethnography of Nepal*, I (Delhi: Book Faith India, 1994) 182.
7. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal: A 30 Day Prayer Guide for the Unreached Peoples of Nepal* (Cimmaron, CO: YWAM, n.d.).

Dowaniya

1. See Singh, *India's Communities,* 3 vols.
2. Singh, *India's Communities: A–G*, 882.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Singh, *India's Communities: A–G*, 883.

Drukpa

1. See 'Unmasking the Dragon: The Drukpa of Bhutan', a prayer profile on the International Mission Board's website: www.tconline.org.
2. Singh, *The Scheduled Tribes*, 153. See also pp 254–56 for a profile of the Drukpa.
3. Van Driem, *Languages of the Himalayas*, II, 891.
4. P W Asia, 'Drukpa of Bhutan: a UPG in Need of Adoption!' (Prayer profile, Singapore, *c.*1998).
5. Indian Research Teams, *Peoples of India,* 88–89.
6. Paraphrased from Ethnos Asia, 'Prayer Focus: A Prayer Guide to Access-Restricted Nations in Asia' 69 (December 2002). The testimony concludes: 'During the period that we were translating the New Testament, I was led to start a fellowship for the backslidden believers. Together with two evangelists, the small fellowship grew in number. Our first miracle was the healing of an old crippled man. Because of the miracle healing, 18 came to the Lord. A series of miracles followed with the healing of a madman and many sick people in the village. More were added to the fellowship. Over 27 families had committed their lives to the Lord. In that same year, we planted two fellowships, one in Trongsa, Central Bhutan and the other one in Phuentsholing, south Bhutan. By 2001, we had planted another fellowship in the north of Bhutan and another in Gelephu, in the south. Today, with six evangelists, the Lord's work is being carried out, no matter what the situation is. We are now witnessing to 13 of the 20 districts of Bhutan.'

Dura

1. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, I, 192, note: 'The Durras of Lamjung are a minority population in comparison with the local Gurungs and during a study carried out in 1983–84, their total population count in said area was estimated at 3,000 heads, while in sum total it was a mere 4,500 heads which comprised the whole Durra tribe on a national census basis.'
2. Van Driem, *Languages of the Himalayas,* II, 811. Van Driem notes: 'Dura settlements include Hadi Khola, Bangre, Besi Bengre, Sindure, Dhuseni, Neta, Tandrankot, Candigau, Bhorletar, Bhangu, Malin, Arikose and Kuncha. The Dura hamlets of Sisaghat and Ramthumki on the Madi river are relatively new settlements which were established by Dura who came relatively recently.'
3. Ukyab and Adhikari, *The Nationalities of Nepal,* 25.
4. Van Driem, *Languages of the Himalayas*, II, 812.
5. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, I, 206

Dzala

1. Van Driem, *Languages of the Himalayas*, II, 871.
2. Armington, *Bhutan,* 248.
3. Van Driem, *Languages of the Himalayas*, II, 914.
4. Ibid.

Ergong

1. *Qiangic Speaking Tibetans* (an unpublished prayer guide produced by an anonymous missionary, 2000).
2. See Sun Hongkai, 'Chuanxi Minzu Zoulang Diqu de Yuyan' in *Xinan Minzu Yanjiu* (Chengdu: Sichuan Minzu Chubanshe, 1983, Chinese language). 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 north-western 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).
3. *Qiangic Speaking Tibetans*.
4. See Sun Hongkai, 'Review of Zangmian Yu Yuyin Han Cohui' [Tibeto-Burman Phonology and Vocabularies] *Linguistics of the Tibeto-Burman Area* 15.2 (1992) 73–113; and James A Matisoff, 'Languages and Dialects of Tibeto-Burman', *STEDT Monograph II Series* (Berkeley: University of California, 1988).
5. See Brian Houghton Hodgson, 'Sifán and Hórsók Vocabularies'; 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 and 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).
6. *Qiangic Speaking Tibetans*.
7. Ibid.

Ersu

1. According to *Qiangic Speaking Tibetans*, the Ergong live in Shijin, Yanyuan, Ganluo, Yuexi, western Mianning, northern Muli and southern Jiulong counties. Three Ersu villages are within Jiulong County: between 1,000 and 2,000 live in Xia Ka District of Jiulong, and an additional 1,000 Ersu live in other parts of the county.
2. Olson, *An Ethnohistorical Dictionary of China*, 73.
3. See Sun Hongkai trans., 'Languages of the Ethnic Corridor in Western Sichuan', *Linguistics of the Tibeto-Burman Area* 13.1 (Spring 1990) 2.
4. Grimes, *Ethnologue* (13th edn, 1996) 547.
5. Matisoff, 'Languages and Dialects of Tibeto-Burman'.
6. *Qiangic Speaking Tibetans.*
7. Audrey Muse, 'A Profile of the Jiarong People of China', (unpublished report, May 1996).

Gahri

1. Grimes, *Ethnologue* (14th edn, 2000). One Indian researcher believes this figure is too high, but estimates for Gahri are difficult to make because it is primarily a linguistic term.
2. Michael Buckley and Robert Strauss eds., *Tibet: A Travel Survival Kit* (Hawthorn, Australia: Lonely Planet Publications, 1986) 249.
3. In *Operation China* I listed this group as Bunan, but the consensus among researchers now seems to be that they should be called the Gahri.
4. Singh, *The Scheduled Tribes*, 680.
5. Grimes, *Ethnologue* (14th edn, 2000).
6. Singh, *The Scheduled Tribes*, 680.

Gara

1. See K S Singh ed., *Himachal Pradesh* (People of India XXIV; Delhi: Anthropological Survey of India, 1996) 642–45.
2. Prasad, *Encyclopaedic Profile of Indian Tribes*, 284.
3. Singh, *The Scheduled Tribes*, 281.
4. Ibid.
5. Ibid.

Ghale, Kutang

1. Grimes, *Ethnologue* (14th edn, 2000).
2. Ibid.
3. Jan Salter and Harka Gurung, *Faces of Nepal* (Lalitpur, Nepal: Himal Association, 1996) 45–47.

Ghale, Northern

1. Van Driem, *Languages of the Himalayas*, II, 987.
2. Ibid., 984.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. For linguistic studies that examine Ghale, see Warren William Glover, *Sememic and Grammatical Structures in Gurung* (Nepal) (Kathmandu: Summer Institute of Linguistics, 1974); Yoshio Nishi, 'Five Swadesh 100-word Lists for the Ghale Language – A Report on the Trek in the Ghale Speaking Area in Nepal', 158–94 in Hajime Kitamura ed., *Anthropological and Linguistic Studies of the Gandaki Area in Nepal* (Monumenta Serindica 10; Tokyo: Institute for the Study of Languages and Cultures, 1982); Nishi, 'A Brief Survey of the Linguistic Position of Ghale', *Bulletin of the Faculty of Law and Literature*, XVI (Matsuyama: Ehine University, 1983) 27–49; and Holly Smith, 'Ambiguous Segments in Ghale', paper presented at the 19th annual Conference of the Linguistic Society of Nepal, Tribhuvan University, Kirtipur (26 November 1998).
5. Bista, *The People of Nepal*, 88.
6. Ibid., 90.

Ghale, Southern

1. Grimes, *Ethnologue* (14th edn, 2000).
2. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, I, 242.
3. Van Driem, *Languages of the Himalayas*, II, 987.
4. Salter and Gurung, *Faces of Nepal*, 47.
5. Bista, *The People of Nepal*, 87–88.
6. *Global Prayer Digest* 13.5 (May 1994).

Golog

1. Galen Rowell, 'Nomads of China's West', *National Geographic* (February 1982) 244.
2. Colin Mackerras, *China's Minorities: Integration and Modernization in the Twentieth Century* (Hong Kong: Oxford University Press, 1994) 243.
3. Rock, 'Seeking the Mountains of Mystery', 131.
4. Rowell, 'Nomads of China's West', 244.
5. Rock, 'Seeking the Mountains of Mystery', 131.
6. Grimes, *Ethnologue* (12th edn, 1992) 517.
7. Unfortunately, because many Golog 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 (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. Missionary Robert Ekvall, in his book *The Lama Knows: A Tibetan Legend is Born* (New Delhi: Oxford and IBH Publishing, 1979) mentions numerous Golog tribes from his experience living in the area prior to 1949. On just one page of his book (p 75) Ekvall mentions the 'Archong, Gon-mong, Bu-wha-thsang, Lu-di-thsang, Kangghan, Kang-gsar, Gsar-ta'. Despite the political and social upheavals in the decades since this information was published, most or all of these groups still exist in their separate forms. Whether they still retain ethnolinguistic distinctions or whether they are now merely social distinctions is unknown. It is hoped that research will permit the inclusion of some or all of these groups in future editions of this work.
8. Rowell, 'Nomads of China's West', 244.
9. Stauffer, *The Christian Occupation of China*, 282.

Gong

1. Zhang Weiwen and Zeng Qingnan, *In Search of China's Minorities* (Beijing: New World Press, 1993) 240.
2. Schliesinger, *Ethnic Groups of Thailand,* 195.

Gongduk

1. Van Driem, *Languages of the Himalayas*, II, 463–64.
2. A report on the Gongduk language appears in van Driem, *Languages of the Himalayas*, II, 463–68.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Van Driem, *Languages of the Himalayas*, II, 464.
5. The 2,500 Lhokpu people have not been profiled in this book because they are not Buddhists. 'The Lhokpu practice an indigenous religion in which native deities such as *Tenglha* 'God of the Heavens figure prominently. The Lhokpu are the only native Bhutanese who have not adopted Buddhism and who bury their dead' (Ibid., 804).
6. Three articles on Bhutan's history and culture are: Burt Kerr Todd, 'Bhutan, Land of the Thunder Dragon', *National Geographic* (December 1952) 713–54; Desmond Doig, 'Bhutan: Mountain Kingdom Between Tibet and India', *National Geographic* (September 1961) 384–415; and John Scofield, 'Bhutan Crowns a New Dragon King', *National Geographic* (October 1974) 546–71.
7. Cited in Armington, *Bhutan*, 9.

Groma

1. Grimes, *Ethnologue* (13th edn, 1996) 548.
2. Covell, *The Liberating Gospel*, 33.
3. The 1995 Joshua Project listed a population of 14,000 Groma in India, but later databases produced by the Joshua Project removed this figure and simply noted that the Groma also live in India.
4. See Ernest Herbert Cooper Walsh, *A Vocabulary of the Trowoma Dialect of Tibetan Spoken in the Chumbi Valley (So far as it Differs from Standard Tibetan) together with a Corresponding Vocabulary of Sikkimese and of Central (Standard) Tibetan (Given for the Purpose of Comparison)* (Calcutta: The Bengal Secretariat Book Depot, 1905).
5. Grimes, *Ethnologue* (13th edn, 1996) 548.
6. Missions Advanced Research Center [MARC], 'Bhots in the State of Sikkim', *World Christianity: South Asia* (California: MARC Publications, n.d.).
7. Leslie Lyall, *A Passion for the Impossible* (Chicago: Moody Press, 1965) 158.
8. *DAWN Report* 32 (November 1997) 6.

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', 11.
4. Wu Wenhui and Zhu Jianhua, 'Xikang Renkou Wenti, Shang' [Xikang Population Problems, 1]. *Bianzheng Gonglun* III, n.d.
5. Eileen Crossman, *Mountain Rain: A New Biography of James O Fraser* (Singapore: OMF, 1982) 144.

Gurung, Eastern

1. Van Driem, *Languages of the Himalayas*, II, 958–59.
2. This is based on an evaluation of the 1931 Indian census, which lists them in areas now controlled by Bangladesh. In 1931 Bangladesh had not yet been formed and was part of India. The Gurung may have all moved back into India and Nepal.
2. Salter and Gurung, *Faces of Nepal*, 45.
4. The Glover family have written more about the Gurung languages than anyone else. Some of their works include: Jessie R Glover, *Conversational Gurung* (Canberra: Pacific Linguistics, 1979); Warren William Glover, *Sememic and Grammatical Structures in Gurung* (Nepal) (Kathmandu: Summer Institute of Linguistics, 1974); Warren William Glover and J K Landon, 'Gurung Dialects', in Ronald L Trail ed., *Papers in South-East Asian Linguistics*, No. 7 (Canberra: Pacific Linguistics, 1980); Warren William Glover, 'Gurung Phonetic Summary', in *Bodic Languages*, I (Kathmandu: Summer Institute of Linguistics, 1969); Warren William Glover and Jessie R Glover, *A Guide to Gurung Tone* (Kathmandu: Summer Institute of Linguistics, 1972); Warren William Glover, Jessie R Glover and Deu Bahadur Gurung, *Gurung-Nepali-English Dictionary with English-Gurung and Nepali-Gurung Indicies* (Canberra: Pacific Linguistics, 1977).
5. Grimes, *Ethnologue* (14th edn, 2000).
6. An amazing article featuring the Gurung people has been written by Eric Valli and Diane Summers, 'Honey Hunters of Nepal', *National Geographic* (November 1988) 660–71.
7. Bethany World Prayer Center, 'The Eastern Gurung of Nepal'.
8. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal.*

Gurung, Western

1. Singh, *India's Communities: A–G*, 1152–54.
2. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, I, 258.
3. Bethany World Prayer Center, 'The Western Gurung of Nepal'.
4. Ibid.

Hakka

1. Hakka population estimates for various provinces in China 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).
2. Chinese Academy of Social Sciences (CASS), *Information China,* III (London: Pergamon Press, 1989) 1249.
3. Stauffer, *The Christian Occupation of China*, 351.
4. Australian Academy and CASS, *Language Atlas of China, B–13.*
5. Stauffer, *The Christian Occupation of China*, 352.
6. Bethany World Prayer Center, 'The Hakka of China'.
7. Stauffer, *The Christian Occupation of China*, 353.
8. William Robson, *Griffith John: Founder of the Hankow Mission* (New York: Fleming H Revell, *c.*1890) 47.
9. See Ming, 'A Young Woman Evangelist in a Booming Town', *Bridge* 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).
10. 19,200 in French Polynesia (2000, B Grimes [1997 figure]); 6,000 in Panama (1981, MARC); 6,000 in Suriname (2000, B Grimes); 5,000 in French Guiana (2000, B Grimes); 3,000 in Brunei (2000, B Grimes [1979 figure]). Also in Mauritius, New Zealand, South Africa, the United Kingdom, the USA, Canada, Jamaica, Sri Lanka, Philippines, Australia, Kenya, Netherlands, France, Germany, Brazil, Trinidad.

Han Chinese, Cantonese

1. Moser, *The Chinese Mosaic*, 17, 36.
2. Australian Academy and CASS, *Language Atlas of China*, A–5.
3. 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.
4. Robson, *Griffith John*, 22.
5. Stauffer, *The Christian Occupation of China*, 161.
6. 29,400 in Thailand; 20,000 in New Zealand; 6,000 in Philippines; 4,500 in Costa Rica; 3,500 in Brunei; 680 in Nauru. Also in Laos, Panama, Australia, Netherlands, the United Kingdom, Honduras, Mauritius, South Africa and many other nations of the world. These figures are derived from various sources, including Grimes, *Ethnologue* (14th edn, 2000) and Johnstone and Mandryk, *Operation World* (2001).

Han Chinese, Gan

1. Stauffer, *The Christian Occupation of China*, 122.
2. Moser, *The Chinese Mosaic*, 120.
3. James and Marti Hefley, *China! Christian Martyrs of the 20th Century: An Excerpt from 'By Their Blood'* (Milford, MI: Mott Media, 1978) 32.
4. Ibid.

Han Chinese, Hainanese

1. Moser, *The Chinese Mosaic*, 197.
2. Storey, *China,* 743.
3. 'The Church on Hainan Island: Past and Present', *Bridge* 27 (January–February 1988) 4.
4. Ibid.
5. *Bridge* (June 1992).
6. *Bridge* (December 1989).

Han Chinese, Huizhou

1. Australian Academy and CASS, *Language Atlas of China*, B–11.
2. See Ping-Ti Ho, *Studies on the Population of China 1368–1953* (Cambridge, MA: Harvard University Press, 1959) 240–44.
3. Moser, *The Chinese Mosaic*, 113.
4. Grimes, *Ethnologue* (13th edn, 1996) 544.
5. Moser, *The Chinese Mosaic*, 115.
6. Ibid., 117.
7. Ibid., 112.
8. Ibid., 117.

Han Chinese, Jin

1. Australian Academy and CASS, *Language Atlas of China*, B–7.
2. Moser, *The Chinese Mosaic*, 76.
3. Huang Xianlin ed., *Zhongguo Renkou: Guangxi Fence* [China's Population: Guangxi Volume], (Beijing: Zhongguo Caizheng Jingji Chubanshe, 1988, Chinese language).

Han Chinese, Mandarin

1. Johnstone and Mandryk, in their *Operation World* (2001 edn), list Chinese populations for numerous countries. There are dozens of other countries with Chinese communities, but no population figures are available. Following, in descending order, are where the Chinese live around the world, and the size of their communities. Note that these figures refer simply to 'Chinese' communities, and do not distinguish between different Chinese languages. However, in most cases the majority are Mandarin-speaking Chinese. There are 21,796,000 in Taiwan; 8,520,000 in Indonesia; 6,447,000 in Thailand; 5,650,000 in Malaysia; 2,746,000 in Singapore; 1,900,000 in the USA; 1,596,000 in Myanmar; 1,595,000 in the Philippines; 1,120,000 in Vietnam; 930,000 in Canada; 450,000 in Australia; 350,000 in Cambodia; 252,000 in Japan; 250,000 in the United Kingdom; 180,000 in Brazil; 180,000 in France; 168,000 in North Korea; 150,000 in Panama; 115,000 in Peru; 100,000 in South Korea; 70,000 in Netherlands; 66,000 in Costa Rica; 60,000 in Madagascar; 51,200 in Brunei; 50,000 in Italy; 40,000 in South Africa; 38,000 in Mexico; 35,000 in Mauritius; 33,000 in Jamaica; 30,000 in Argentina; 30,000 in Spain; 20,000 in Belgium; 20,000 in Cuba; 20,000 in Guatemala; 15,000 in Tanzania; 14,000 in Ecuador; 10,000 in Nicaragua; 10,000 in Paraguay; 9,000 in Colombia; 9,000 in the Dominican Republic; 8,000 in Fiji; 8,000 in Sweden; 7,000 in French Polynesia; 6,000 in Belize; 6,000 in Bolivia; 6,000 in Norway; 6,000 in Trinidad and Tobago; 5,000 in French Guiana; 5,000 in Guyana; 5,000 in Honduras; 4,000 in East Timor; 3,000 in the Czech Republic; 3,000 in the Solomon Islands; 2,500 in Guam; 2,000 in Austria; 2,000 in Chile; 2,000 in El Salvador; 2,000 in Micronesia; 2,000 in Puerto Rico; 1,000 in the Seychelles; 900 in Nauru; 250 in Tonga; 150 in Dominica. There are also approximately 30,000 Chinese working (mostly illegally) in Israel, and another 30,000 Chinese in Laos.
2. Taken from Ralph Covell's article in this volume, 'Buddhism and the Gospel in China'. See also Ralph Covell, *Confucius, the Buddha, and Christ* (Maryknoll, NY: Orbis Books, 1986) 133–50.

3. P Yoshiro Saeki, *The Nestorian Documents and Relics in China* (Tokyo: Maruzen, 1951) 57f, 456.
4. Samuel Hugh Moffett, *A History of Christianity in Asia,* I: *Beginnings to 1500* (San Francisco: HarperSanFrancisco, 1992) 293.
5. See note 1 for a full listing.
6. See note 1 for a full listing. These figures are derived from various sources, including Grimes, *Ethnologue* (14th edn, 2000) and Johnstone and Mandryk, *Operations World* (2001).
7. The dialects in their clusters are as follows: *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, *Language Atlas of China*, B–12.
2. Grimes, *Ethnologue* (13th edn, 1996) 545.
3. Ibid.
4. Arthur de C Sowerby, 'By the Waters of the Min', *China Journal* 10 (1929) 22.
5. Ibid., 25.
6. Moser, *The Chinese Mosaic*, 166.
7. Arthur Christopher Moule and Paul Pelliot, *Marco Polo: The Description of the World* (2 vols; London: Routledge, 1938) 350.
8. The Min Bei Christians today prefer to use the standard Chinese Scriptures, rather than the translation in their own language.

Han Chinese, Min Dong

1. Information in the *Ethnologue* has confused research into the Min Dong Chinese. The 1996 *Ethnologue* (p 545) gives no population for the Min Dong in China, but the 2000 edition gives their total population for all countries as 247,000 'or more'. The 'more' happens to be about nine million more! The 247,000 figure is the total of the populations given for all the Southeast Asian countries where the Min Dong language is spoken. In other words, the 2000 edition still does not list a population for Min Dong in China. The confusion probably stems from the fact that the Min Dong figures are incorrectly included under the Min Bei population. The authoritative 1987 *Language Atlas of China* lists 7,526,000 Min Dong in China and divides the various Min groups in a way that is supported by numerous other sources.
2. Moser, *The Chinese Mosaic*, 31.
3. Ibid., 163.
4. J E Walker, 'Shao-wu in Fuh-kien: A Country Station', *Chinese Recorder* (September–October 1878) 349.
5. Moule and Pelliot, *Marco Polo*, 347.
6. 'Along the Fujian Coast', *Bridge* (January–February 1986) 4.

Han Chinese, Min Nan

1. Grimes, *Ethnologue* (13th edn, 1996) 545.
2. Moffett, *A History of Christianity in Asia*, 458.
3. Henry Yule and Henri Cordier, *Cathay and the Way Thither: Being a Collection of Medieval Notices of China* (4 vols; Delhi: Munshiram Manoharlal, 1998) 191–94.
4. James M Hubbard, 'Problems in China', *National Geographic* (August 1900) 297.
5. 'Along the Fujian Coast', *Bridge* (January–February 1986) 4.

Han Chinese, Pinghua

1. Australian Academy and CASS, *Language Atlas of China*, B–14.
2. Ibid.
3. William Clifton Dodd, *The Tai Race: Elder Brother of the Chinese* (Cedar Rapids: The Torch Press, 1923) 148. Several excellent Chinese linguistic studies of the Pinghua language include Li Wei, 'Guangxi Lingchuan Pinghua de Tedian', *Fangyuan* 4, 251–54; and Zhang Junru, 'Ji Guangxi Nanning Xinxu Pinghua', *Fangyuan*, 241–50.
4. Clarke, *Among the Tribes in South-West China*, 58–59.
5. Stauffer, *The Christian Occupation of China*, 148.

Han Chinese, Puxian

1. Moser, *The Chinese Mosaic*, 173.
2. Leo Moser says that 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).
3. Moser, *The Chinese Mosaic*, 174.
4. William Marsden trans., *The Travels of Marco Polo* (New York: Dell, 1961) 300–1.
5. 'Along the Fujian Coast', *Bridge* (January–February 1986) 4.
6. 'Putian Church: Different Traditions, New Developments', *Amity News Service* (June 1997).

Han Chinese, Wu

1. Australian Academy and CASS, *Language Atlas of China*, B–9. Grimes, in *Ethnologue* (13th edn, 1996) 545, cites a 1984 figure of 77,175,000 Wu speakers.
2. Moser, *The Chinese Mosaic*, 144.
3. Ibid., 145.
4. Moule and Pelliot, *Marco Polo*, 263. Polo calls Zhenjiang by the name 'Quengianfu'.

Han Chinese, Xiang

1. Grimes, in *Ethnologue* (13th edn, 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. Lin Shao-Yang, *A Chinese Appeal to Christendom* (1911).
4. Olson, *An Ethnohistorical Dictionary of China*, 365.
5. Ibid., 364.
6. *Eastern Express*, Hong Kong (5 October 1995).
7. Robson, *Griffith John*, 60–61.
8. 'Difficulties in Hunan Province', *Bridge* 10 (March–April 1985) 3.

Han Tai

1. Zheng Lan, *Travels through Xishuangbanna: China's Subtropical Home of Many Nationalities* (Beijing: Foreign Languages Press, 1981) 4.
2. Asian Studies Institute, 'The Dai People of Southeast Asia' (unpublished report, 1996) 14.
3. Bethany World Prayer Center, 'The Shan of Southeast Asia.'
4. Asian Minorities Outreach, 'The Black Tai', *Newsletter* 36 (December 1995).
5. Asian Minorities Outreach, *The 50 Most Unreached People Groups of China and Tibet* (Chiang Mai, Thailand: AMO Publishing, 1996) 8.
6. Asian Studies Institute, 'The Dai People of Southeast Asia', 4.

Hdzanggur

1. Rock, 'Seeking the Mountains of Mystery', 162–63.
2. Ibid., 163.
3. Ibid., 162.
4. Various sources have documented human rights abuses against Tibetans of Radja Monastery. One of them, taken from the www.bosold.net website, has the 1997 testimony of a Buddhist monk called Lobsang Dhargay: 'The worst torture I endured was when I was handcuffed with my arms around a hot chimney and left there for a whole day without food or water. The scorching heat of the chimney resulted in blisters all over my body. There was water running from the blisters and my wounds were stinging painfully from heavy perspiration.' The report goes on to say, 'He was detained in Golok Prison for a year without trial. With every interrogation he was beaten with sticks, kicked, punched and shocked all over his body with an electric cattle prod. He escaped Tibet on April 2, 1997 and reached Dharamsala, India on April 28, 1997.'
5. Taken from the Tibetan Center for Human Rights and Democracy (TCHRD) website, 14 October 2003.

Helambu Sherpa

1. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal.*
2. Bethany World Prayer Center, 'The Helambu Sherpa of Nepal'.
3. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal.*
4. Ibid.

Hu

1. Grimes, *Ethnologue* (11th edn, 1988) 449.
2. *Encyclopedic Dictionary of Chinese Linguistics (EDCL)* [Zhongguo Yuyanxue Dacidian] (Nanjing: Jiangxi Educational Publishing House, 1991) 594.
3. Olson, *An Ethnohistorical Dictionary of China*, 168–69.

Huay

1. See Schliesinger, *Ethnic Groups of Thailand,* 85–89.
2. Ibid., 85.
3. Ibid., 88.

Huayao Tai

1. Asian Studies Institute, 'The Dai People of Southeast Asia', 17. According to the 1990 census, a total of 39,094 Dai people were living in Xinping County and 21,444 in Yuanjiang County. Most of these are Huayao Tai.
2. Stauffer, *The Christian Occupation of China*, 349. Also see Dodd, *The Tai Race*.
3. Personal communication with a Lu (November 1997).
4. Xie Shixun, 'The Floral-Belted Dais of the Red River', *China Tourism* 78 (n.d.) 67.
5. See Li Ping, 'The Flower Street Festival of the Dai', *China Tourism* 165 (April 1994) 79–81; and Shen Zhi, 'The Resplendent Flower-Waist Dais', *China Tourism* 263 (June 2002) 58–62. Shen Zhi says, 'January 13th of the lunar calendar is the "Lesser Huajie" for the flower-waist Dais. Dai girls bedeck themselves in their festive best, donning silver bracelets, earrings, chains and bells. They collect meticulously-crafted clothes, skirts, flowery sashes, fragrant pouches and embroidered kerchiefs in a woven bamboo basket and put on their woven bamboo hats. Then, they gather on the street. There they take out all the things and spread them out in an orderly fashion, waiting for their sweethearts to come. While playing flutes, the young men wander around, looking for their ideal spouse. If a young man finds someone he likes, he approaches her, takes her pouch of kerchief and then leaves. The girl then gathers up her belongings and follows him to a place where they can profess their feelings. . . . The silver ornament and the pouch of kerchief then become items of betrothal. May 6th of the lunar calendar is called the "Greater Huajie".' (p 60).
6. See Shen Zhi, 'The Resplendent Flower-Waist Dais', 60–61.

Intha

1. Enriquez, *Races of Burma*, 127.
2. Clark and Cummings, *Myanmar (Burma),* 432.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Diran, *The Vanishing Tribes of Burma*, 112.
5. Clark and Cummings. *Myanmar (Burma),* 432.
6. Diran, *The Vanishing Tribes of Burma*, 112.

Isan

1. For further reading on Isan history and development, see Nrong Ketudat, 'Ethnic Groups in Northeastern Thailand', *The Bangkok World* (1 February 1970); Pira Sudham, *People of Esarn* (Bangkok: Siam Media International Books, 1987); Peter Rogers, *Northeast Thailand: From Prehistoric to Modern Times* (Bangkok: DK Book House, 1996); Erik Seidenfaden, *The Thai Peoples: Book 1, The Origins and Habitation of the Thai Peoples with a Sketch of their Material and Spiritual Culture* (Bangkok: The Siam Society, 1958); and J L Taylor, *Forest Monks and the Nation State: An Anthropological and Historical Study in Northeastern Thailand* (Singapore: Institute of Southeast Asian Studies, 1993).
2. *The Isaan People: Destined for Destruction or Redeemed for Rebirth?* (people group profile, Mark and Helen Caldwell, November 1997).
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Peter Rogers, *A Window on Isan: Thailand's Northeast* (Bangkok: Edns Duang Kamol, 1989).
5. The Summer Institute of Linguistics (SIL) estimated between 15 million and 23 million Isan-speaking people in Thailand in 1995 (Grimes, *Ethnologue* [14th edn, 2000]). The lower figure of 15 million came from an earlier 1983 study.

Japanese

1. Also 20,000 in Singapore; 19,000 in Bolivia; 18,000 in Hong Kong (China); 15,000 in Paraguay; 10,000 in Taiwan; 3,500 in Micronesia; 3,000 in Guam; 1,700 in Dominican

Republic; and 1,200 in Panama. All of these figures are taken from Johnstone and Mandryk, *Operation World* (2001). There are dozens of other countries with Japanese communities, but no population figures are available. Grimes, *Ethnologue* (14th edn, 2000) lists the following additional countries where Japanese is spoken: American Samoa, Belize, Canada, Germany, Mongolia, New Zealand, Northern Mariana Islands, Palau, Philippines. More than 5,000 Japanese have remained in China since they were left behind after the Second World War (see Hattaway, *Operation China*, 225).

2. The Okinawan Islands—home to several distinct language groups known collectively as Ryukyuan—are not included in this study because Buddhism has not made an impact among them as it has on other Japanese on the major islands. One book notes, 'The result of a survey shows that 1.7% of the population [in Okinawa] are Buddhist believers and 0.3% Shintoists. Unlike other prefectures, traditional Buddhism and Shintoism are not rooted here. Instead, popular folklore beliefs based on ancestor worship are integral parts of the Okinawan's life' (Operation Japan Publishing Committee and Japan Evangelical Missionary Association, *Operation Japan: Japan in Focus, a Handbook for Prayer* [2000 edn] 195).
3. There are numerous stirring accounts of this gruesome event. One of them was given by an early Jesuit missionary in Michael Cooper, *Rodrigues the Interpreter: An Early Jesuit in Japan and China* (New York: Weatherhill, 1994) 138–39: 'There on the morning of Wednesday 5 February 1597 the twenty-six Christians were clamped and tied to a semicircle of crosses. Lines of soldiers armed with lances and muskets surrounded the site to keep back the crowds. Only Rodrigues and Pasio were allowed to stand within the circle by the side of the crosses and comfort the martyrs in their agony. As the sympathetic spectators pressed forward, the guards used their staves and clubs to beat them back, and both priests were sometimes caught in the melee and struck with blows. Of the twenty-six victims, four were Spaniards, one was Mexican, another was Indo-Portuguese, while the rest were Japanese. Two of the Japanese who died on that day had not been included in the original list of condemned Christians, but had insisted on joining the group. Among the twenty-six were Thomas, aged fifteen years; Antonio, thirteen; and Luis, twelve; the boys showed incredible courage and resolution, and from their crosses they sang the psalm 'O Children, Praise the Lord'. All of them could have obtained instant reprieve by renouncing their religion, and in fact the compassionate Hansaburo had done his utmost to save Luis. The martyrs were not left to die lingering deaths on the crosses, and two pairs of executioners swiftly dispatched them with lance thrusts.'
4. David B Barrett, George T Kurian and Todd M Johnson eds., *World Christian Encyclopedia, Second Edition: A Comparative Survey of Churches and Religions in the Modern World, Volume 1, The World by Countries: Religionists, Churches, Ministries* (New York: Oxford University Press, 2001) 415.
5. Ibid., 412.
6. Ibid.

Jiarong, Chabao

1. Muse, 'A Profile of the Jiarong People of China'.
2. Lin Xiangron, *Jiarongyu Yufa* (Chengdu: Sichuan Minzu Chubanshe, 1993, Chinese language) 412.
3. Wu Wenhui and Zhu Jianhua, 'Xikang Renkou Wenti, Shang', as cited in Mackerras, *China's Minorities,* 130.
4. Ibid.
5. Ibid.
6. *Qiangic Speaking Tibetans.*
7. Ibid.

Jiarong, Guanyingqiao

1. Jonathon Evans, personal communication (August 1999).
2. Ibid.
3. *Qiangic Speaking Tibetans.*

Jiarong, Shangzhai

1. Evans, personal communication (August 1999).
2. See Qu Aitang, 'Jiarongyude Fangyan: Fangyan Huafen he Yuyan Shibie' [Jiarong Dialects: Issues in Dialect Subclassification and Language Recognition], *Minzu Yuwen* 4 and 5 (1990, Chinese language).
3. Evans, personal communication (August 1999).
4. See Lin Xiangron, *Jiarongyu Yufa*, 526.
5. Fei Xiaotong, as cited in Sun Hongkai, 'Languages of the Ethnic Corridor in Western Sichuan', 1–2.
6. *Qiangic Speaking Tibetans.*

Jiarong, Sidabao

1. Evans, personal communication (August 1999).
2. Bradley, 'East and South-East Asia', 168.
3. Evans, personal communication (August 1999).
4. Muse, 'A Profile of the Jiarong People of China'.
5. Ge Jialin, 'The Jiarong Tibetans Celebrate Their Harvest', *China Tourism* 166 (May 1994) 58.
6. Muse, 'A Profile of the Jiarong People of China'.
7. Ibid.

Jiarong, Situ

1. Lin Xiangron, *Jiarongyu Yufa*, 411. The Hong Kong Association of Christian Missions lists a specific 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* (13th edn, 1996) 551.
2. Evans, personal communication (August 1999).
3. Vladimir Li, *Some Approaches to the Classification of Small Ethnic Groups in South China* (Prague: Institute of Oriental Studies, n.d.).
4. Fei Xiatong, 'On the Question of Identification of Nationalities in China', *Chinese Social Sciences* 1 (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* 2 (1988); also Lin Xiangron, *Jiarongyu Yufa*; Ma Changshou, 'Jiarong Minzu Shehui Shi', *Minzuxue Yanjiu Jikan* 4 (1944); Qu Aitang, 'Jiarongyu Gaikuang', *Minzu Yuwen* 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* 17.2 (1994).

6. *Qiangic Speaking Tibetans.*
7. Muse, 'A Profile of the Jiarong People of China'.

Jirel

1. Cited in Grimes, *Ethnologue* (14th edn, 2000).
2. Eleven of the Jirel villages are named: Jiri, Sikri, Kavre, Dung, Okma, Yarsa, Jhakhu, Chatpu, Darkha, Manganga and Chetrangu. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, I, 300.
3. Van Driem, *Languages of the Himalayas*, II, 863.
4. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, I, 300.
5. Two ladies, Esther Strahm and Anita Maibaum, have published several articles on the Jirel language, including: 'Jirel Phonetic Summary', in Maria Hari ed., *Tibeto-Burman Phonemic Summaries* (Kathmandu: Tribhuvan University and the Summer Institute of Linguistics, 1971); 'Jirel Texts', in Austin Hale ed., *Clause, Sentence, and Discourse Patterns in Selected Languages of Nepal* (Norman, OK: Summer Institute of Linguistics, 1973); 'Clause Patterns in Jirel', in Austin Hale, 'Collected Papers on Sherpa, Jirel', *Nepal Studies in Linguistics 2* (Kirtipur: SIL and Institute of Nepal and Asian Studies, 1975); and 'Verb Pairs in Jirel', in Yogendra Prasad Yadava and Warren William Glover eds., *Topics in Nepalese Linguistics* (Kathmandu: Royal Nepal Academy, 1999).
6. Grimes, *Ethnologue* (14th edn, 2000).
7. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, I, 306.
8. Ibid., 305.

Kagate

1. See Monika Hoehlig and Maria Hari, *Kagate Phonemic Summary* (Kathmandu: Summer Institute of Linguistics and Institute of Nepal and Asian Studies of Tribhuvan University, 1976).
2. Van Driem, *Languages of the Himalayas*, II, 864.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. K S Singh ed., *Sikkim* (People of India XXXIX; Calcutta: Seagull Books and Anthropological Survey of India, 1993) 78.
5. Grimes, *Ethnologue* (14th edn, 2000).
6. Singh, *Sikkim*, 80.
7. Ibid., 81.

Kaike

1. Cited in Grimes, *Ethnologue* (14th edn, 2000).
2. Van Driem, *Languages of the Himalayas,* II, 978.
3. See James F Fisher, 'A Vocabulary of the Kaike Language', unpublished report presented to the Institute of Nepalese Studies of Tribhuvan University, Kirtipur (March 1971).
4. Van Driem, *Languages of the Himalayas,* II, 977.
5. Ibid., 978–79.
6. James F Fisher, *Trans-Himalayan Traders, Economy, Society and Culture in Northwest Nepal* (Berkeley: University of California Press, 1986) 130.

Kaleung

1. Schliesinger, *Ethnic Groups of Thailand*, 61.
2. See Surat Warangrat, 'Kaloeng', *Muang Boran Journal* 7.3 (1987); and James R Chamberlain, 'The Tai Dialects of Khammouan Province: Their Diversity and Origins', Sixteenth International Conference on Sino-Tibetan Language and Linguistics, 16–18 September (Seattle, WA, 1983).
3. Schliesinger, *Ethnic Groups of Thailand*, 61–62.

Kalmyk-Oirat

1. Issachar Frontier Missions Research, *Mongolia Challenge Repor*t, II, 2, i.
2. See Paula G Rubel, *The Kalmyk Mongols: A Study in Continuity and Change* (Bloomington: Indiana University Publications, 1967).
3. Bethany World Prayer Center, 'The Kalmyk-Oirat'.
4. 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) 48.
5. CASS, *Information China,* III, 1274.
6. Murray, 'With the Nomads of Central Asia', 48.
7. Because of major historical influences, a translation produced for the Kalmyk-Oirat in Russia will not be useable among the Kalmyk-Oirat in either Mongolia or China. The Kalmyk-Oirat language in Russia has been heavily influenced by Russian, while in China the Kalmyk-Oirat use the *tod* script, which is different from the traditional Mongolian downward script.
8. 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.

Kayah, Western

1. Myanmar Faces and Places, 'Profile of the Kayah'.
2. Ibid. Also see F K Lehman, 'Burma: Kayah Society as a Function of the Shan-Burma-Karen Context', in J Steward ed., *Contemporary Change in Traditional Societies* (Chicago: University of Illinois, 1967).
3. For superb photographs of the Kayah people in traditional dress, see the outstanding book by Diran, *The Vanishing Tribes of Burma*, 126–131.
4. Grimes, *Ethnologue* (14th edn, 2000).
5. Myanmar Faces and Places, 'Profile of the Kayah'.
6. Grimes, *Ethnologue* (14th edn, 2000) cites a 1987 figure of 210,000 Western Kayah in Myanmar.

Khamiyang

1. K S Singh ed., *Arunachal Pradesh* (People of India XIV; Calcutta: Anthropological Survey of India, 1995) 173.
2. According to FMC South Asia (personal communication, May 2004) there were 1,500 Khamiyang in India (2001 estimate) of which 1,060 lived in the Lohit District of Arunachal Pradesh.
3. Singh, *The Scheduled Tribes*, 503.
4. Ibid.
5. The 1981 census found that 44% of Khamiyang speak Assamese, 30% speak Tai in some form or another, and 23% speak languages not specified to census takers.
6. Singh, *Arunachal Pradesh,* 173.

Khampa, Eastern

1. The 1981 census of India listed 1,221 'Khamba' people in Himachal Pradesh, and 342 'Khampa' in Arunachal Pradesh, at opposite ends of the Himalayan Range. Those in Himachal Pradesh would have come from the Western Khampa group in China, while those in Arunachal Pradesh say they originated in Zayu, Tibet, which would place them in the Southern Khampa group. There are undoubtedly many hundreds of

Eastern Khampa among the tens of thousands of Tibetan refugees who have fled since the Chinese occupation began in the 1960s, but their numbers are impossible to determine.
2. Bradley, 'East and South-East Asia', 170.
3. Grimes, *Ethnologue* (13th edn, 1996) 553.
4. Sertar, in north-west Sichuan Province, is home to the famous Larong Pancavidya Buddhist Institute. Not only do thousands of Tibetans study there, but also 500 Han Chinese students who desire to know more about Buddhist teachings. See Huang Yanhong, 'A Buddhist Land of 3,000 Women: The Larong Pancavidya Institute in Sertar', *China Tourism* 228 (July 1999) 46–57.
5. Joseph F C Rock, 'Konka Risumgongba: Holy Mountain of the Outlaws', *National Geographic* (July 1931) 43.
6. Mackerras, *China's Minorities*, 71.
7. Buckley and Strauss, *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. See the Chhairottan profile in this book for more information.
8. Tsering, *Sharing Christ in the Tibetan Buddhist World*, 86.
9. Covell, *The Liberating Gospel*, 50.
10. Tony Lambert, 'Christianity and Tibet', *Pray for China Fellowship* (OMF International, April 1996).
11. Stauffer, *The Christian Occupation of China*, 278.

Khampa, Northern

1. Australian Academy and CASS, *Language Atlas of China,* C–11.
2. In the late 1990s, severe winter storms decimated the Northern Khampa. Tens of thousands of yaks and other animals froze to death, and hundreds of people were killed by the cold or by the ensuing starvation. Various aid agencies have worked to alleviate the Northern Khampa's suffering.
3. *The Edge* 2.3 (Fall 1997).
4. Cited by Pamela Logan, *Lifestyle* (October–November 1994).
5. Heinrich Harrer, *Seven Years in Tibet* (London: Pan Books, 1953) 94.

Khampa, Southern

1. Grimes, *Ethnologue* (13th edn, 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 south-west Sichuan, where the same language is spoken, are relatively sparsely populated. The 1987 Australian Academy and CASS, *Language Atlas of China, 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 Southern Khampa (73,560) and the Shangri-La Tibetan (60,740) language groups, which have been profiled separately in this book. 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. An outstanding article on the Deqen region is Liu Dongping and Cheng Weidong, 'Deqen: A Highland in the Hengduan Mountains', *China Tourism* 245 (December 2000) 19–41.
4. For a detailed account of a Westerner's visit to the Deqen region, see Wade Brackenbury, *Yak Butter and Black Tea: A Journey into Forbidden China* (Chapel Hill: Algonquin Books, 1997) 25–33.
5. One interesting article on languages in the area is Hanny Feurer and Yang Fuquan, 'Greetings Among Naxi and Kham Tibetans on Yunnan's High Plateau', *Linguistics of the Tibeto-Burman Area* 22.1 (1999) 11–58.
6. Tian Qui, 'The Tibetans of Deqen', *China Tourism* 108 (n.d.) 30.
7. See Tony Lambert, 'The Challenge of China's Minority Peoples', *Chinese Around the World* (April 1991) 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). Dianna Lau, 'From Yunnan to Tibet', *China Tourism* 261 (April 2002), has a section entitled 'Yanjing's Catholic Church' (pp 22–23) which documents her visit to the church in Yanjing and also includes a picture of the inside of the sanctuary. 'From its outer appearance, I never would have believed it was a true Catholic church. I was only convinced by the Christian murals and the image of Jesus Christ on the altar. Interestingly, however, above each of the murals a *hada* was hung, adding a uniquely Tibetan flavour. . . . We were told that Mass is held twice a day, in the morning and evening. Most of the attendants are elderly villagers, as the younger ones are busy with work or have gone elsewhere to do business. Having taken some pictures, we saw many local Tibetans gathered in front of the one-storey houses on either side of the church. At their feet were baskets of fresh grapes. It turned out that it was the church's grape-collection day. The French missionaries had not only brought the Bible to the village but also the knowledge of growing grapes and making wine.'
9. See Covell, *The Liberating Gospel*, 44–51.
10. Joseph F C Rock, 'Through the Great River Trenches of Asia', *National Geographic* (August 1926) 155.
11. Stauffer, *The Christian Occupation of China,* 282.
12. 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 Southern Khampa and 2,000 are Shangri-La Tibetans.

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. 'In Uttar Pradesh they are distributed in Dearma and Byans villages of Pithoragarh District, where they are called as Shah Khampa; in Spiti Division of Himachal Pradesh as

Piti Khampa; in Kinaur as Khunnu Khampa; in Kullu as Neondi Khampa; in Chamba as Thava Khampa; in Lahul as Gharja Khampa' (Singh, *Himachal Pradesh*, 314).
4. See David Plymire, *High Adventure in Tibet* (Springfield, MO: Gospel Publishing House, 1959).
5. Stauffer, *The Christian Occupation of China*, 276.

Khamti

1. Lila Gogoi, *The Tai Khamtis of the North-East* (New Delhi: Omsons Publications, 1990).
2. Bethany World Prayer Center, 'The Khamti Shan of Myanmar'.
3. FMC South Asia (personal communication, May 2004) estimate 9,580 Khamti in Lohit District; 810 in Changlang; 137 in Lower Subsansiri; 100 in Tirup; and 111 in Dibang Valley.
4. Singh, *Arunachal Pradesh,* 179. FMC South Asia (personal communication, May 2004) estimate that 3,090 Khamti in Assam inhabit Tinsuria District; 2,300 inhabit Lakhimpur District; 1,220 inhabit Dhemaji District; 500 inhabit Dibrugarh District; 43 inhabit Cachar; and 17 inhabit North Cachar Hills. All of these estimates are 2001 figures.
5. See Philip Richard Thornhagh Gurdon, 'On the Khamtis', *Journal of the Royal Asiatic Society* (1895).
6. See S Dutta Choudhury, *Arunachal Pradesh District Gazetteers: Lohit District* (Shillong: Director of Information and Public Relations, Government of Arunachal Pradesh, 1978).
7. Singh, *Arunachal Pradesh*, 179.
8. Ibid.
9. Ibid., 181. Also see J Sarkar, 'A Note on Avoidance of Direct Exchange of Bride Among the Khamptis of Arunachal Pradesh', *Man in India* 57 (1977).
10. See B Kaundinya, *Monastic Buddhism Among the Khamtis of Arunachal* (New Delhi: National Publishing House, 1986).
11. Singh, *The Scheduled Tribes*, 502.
12. The Khamti in Kachin State of Myanmar live in one of the areas in Asia most densely populated with Christians. There are 60,000 Rawang Christians living nearby, as well as Christian Lisu and members of other ethnic groups. All but a few Khamti, however, have steadfastly stuck to their Buddhist beliefs.
13. 'There is no confirmation of their presence in China, although some publications mention the possibility of Khamtis living in China. If so, it is probable they have been assimilated to the related Dai groups in Yunnan Province' (Hattaway, *Operation China*, 577).

Kheng

1. See van Driem, *Languages of the Himalayas,* II, 871.
2. Ibid., 910.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Van Driem, *Languages of the Himalayas*, II, 910.
5. Ibid., 910–11.
6. Tsering, *Sharing Christ in the Tibetan Buddhist World*, 55–56.

Khmer

1. The Khmer live primarily in Surin, Sisaket, Buriram, Ubon Ratchathani, Nakhon Ratchasima and Korat provinces. All of these Thai provinces border northern Cambodia. Many of the Khmer in Thailand were refugees who escaped the Khmer Rouge slaughter between 1975 and 1979, while other Khmer communities have been established in Thailand for centuries. Some sources have separated the Khmer in Thailand from those elsewhere and labelled them the Northern Khmer, based on linguistic differences. However, these differences are minor and speakers of Khmer in Thailand and Khmer in Cambodia and elsewhere have no problem understanding each other. For this reason we have combined the Central Khmer and Northern Khmer into this one profile.
2. The Khmer in Vietnam are found in the provinces of Soc Triang, Tra Vinh, Kien Giang, An Giang, Can Tho, Dong Nai, Song Be, Tay Ninh and in Ho Chi Minh (formerly Saigon) City (Asian Minorities Outreach, *The Peoples of Vietnam* [Chiang Mai, Thailand: AMO Publishing] 46).
3. They live in the Attapu and Champasak provinces (Asian Minorities Outreach, *Faces of the Unreached in Laos: Southeast Asia's Forgotten Nation* [Chiang Mai, Thailand: AMO Publishing, 1999] 45).
4. There are numerous books available that deal with the reign of the Khmer Rouge in Cambodia. One of the better overviews is David P Chandler, *A History of Cambodia* (Westview Press, 1996).
5. An encouraging book tracing the spiritual transformation taking place in Cambodia is Don Cormack and Peter Lewis, *Killing Fields, Living Fields* (Grand Rapids: Kregel Publications, 2001). A remarkable autobiography of one young Khmer boy who survived the killing fields and later became a Christian is Sokreaksa S Himm, *The Tears of my Soul* (London: Monarch Books, 2003).
6. Based on a figure of 83.3% of Cambodia's population of 11,167,719 (Johnstone and Mandryk, *Operation World*) 137.
7. SIL (Summer Institute of Linguistics) estimated 1,000,000 Khmer in Thailand in 1991.
8. Johnstone and Mandryk (*Operation World*, 675) have listed a 2000 population of 1.1 million Khmer in Vietnam.
9. Northern Khmer in Thailand further divides into three sub-dialects: Buriram, Surin and Sisaket.

Khorat Thai

1. Seidenfaden, *The Thai Peoples: Book 1*.
2. Wilheim Credner, *Siam: Das Land der Tai* (Stuttgart: J Engelhorns Nachfolger, 1935).
3. Joachim Schliesinger, *Tai Groups of Thailand: Volume 2, Profile of the Existing Groups* (Bangkok: White Lotus Press, 2001) 7.
4. A good linguistic study of Khorat Thai is Narumol Chantrasupawong, *Classifiers in Khorat Thai Spoken in Ban Thap Prang, Tambol Krathok, Amphoe Chok Chai, Nakhon Ratchasima Province* (MA thesis, Chulalongkorn University, 1985).
5. Schliesinger, *Tai Groups of Thailand*, 9.
6. Ibid., 12.

Khowa

1. Although this group has been labelled Khowa by the Indian government, they apparently are unhappy with this designation and want to be identified as Bugun.
2. There are also Bugun speakers in the nearby hamlets of Kaspi, Mangopam, Lichini (Bamphu) Ramo, Namphri, Chithu, Sachida, Pani-Phu, Dichin and Bicham (van Driem, *Languages of the Himalayas*, II, 476). Only two Khowa villages are accessible by road.

3. Singh, *Arunachal Pradesh*, 185.
4. Due to classification difficulties, the 1991 census returned just 29 Khowa people in India. It seems that most were returned under a different ethnic group for reasons that are unclear.
5. Van Driem, *Languages of the Himalayas*, II, 476.
6. Ivan M Simon, 'The Khoa Language', *Resarun* (1976) 100–03.
7. Rinchin Dondrup, *Bugun Language Guide* (Itanagar: Directorate of Research of the Government of Arunachal Pradesh, 1990).
8. J N Chowdhury, *Arunachal Pradesh: From Frontier Tracts to Union Territory* (New Delhi: Cosmo Publications, 1983) 25.
9. Prasad, *Encyclopaedic Profile of Indian Tribes*, II, 438.
10. Ibid.
11. Singh, *Arunachal Pradesh*, 186–87.

Khuen

1. The Khuen in Laos 'live in the Nale, Sing and Viangphoukha districts of Luang Namtha Province in north-west Laos. A few Khuen spill across the border into the western part of Oudomxai Province. The Khuen share the region with communities of Nguan, Samtao and Kim Mun people' (Asian Minorities Outreach, *Faces of the Unreached in Laos*, 53).
2. *Encyclopedic Dictionary of Chinese Linguistics*, 594.
3. Dodd, *The Tai Race*, 237.
4. Ibid., 239.
5. Ibid., 240.

Khun

1. See Schliesinger, *Tai Groups of Thailand,* 125.
2. 'Possibly not in Thailand' (Grimes, *Ethnologue* [14th edn, 2000]).
3. Schliesinger, *Tai Groups of Thailand,* 125.
4. See Anatole-Roger Peltier, *Tai Khoeun Literature* (Bangkok: Duang Kamol, 1987).
5. Schliesinger, *Tai Groups of Thailand,* 126.
6. Ibid., 125.
7. Ibid., 128–129.
8. Personal communication (May 1997). Both the Lu and the Khun use the same script, based on the Mon alphabet. Although the two dialects are different, the Khun Christians told us that the differences were minor. Incidentally, there were also Scripture portions translated specifically into Khun in 1938.

Kinnaura

1. See Shiva Chandra Bajpai, *Kinnaur: A Restricted Land in the Himalaya* (New Delhi: Indus Publishing Company, 1991).
2. Singh, *Himachal Pradesh*, 336.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Three good linguistic sources on Kinnauri were written by Thomas Grahame Bailey, 'Kanauri Vocabulary in Two Parts: English-Kanauri and Kanauri-English', *Journal of the Royal Asiatic Society* (1910); 'Kanauri Vocabulary in Two Parts: English-Kanauri and Kanauri-English', *Journal of the Royal Asiatic Society* (1911); and 'Kanauri Vocabulary in Two Parts', *Journal of the Royal Asiatic Society* 13 (1910).
5. See ibid. The 1981 Indian census found that the Kinnaura community speaks a total of 21 different languages, including 91% Kinnauri, 6% Hindi, nearly 1% Urdu and 0.7% Arabic. Interestingly, 130 Kinnaura returned Khandeshi as their first language. Khandeshi is spoken over 1,000 km (620 mi.) to the south.
6. Singh, *Himachal Pradesh*, 336.
7. Ibid., 341.
8. Singh, *The Scheduled Tribes*, 534.
9. Tony Hilton and Kumaradass, *Adopt – A District of Himachal Pradesh* (Chennai: People India Research and Training Institute, 1998) 88.

Korean

1. Robert Storey and Alex English, *Korea* (Hawthorn, Australia: Lonely Planet Publications, 2001) 15.
2. Schwartz, *The Minorities of Northern China*, 210.
3. Johnstone and Mandryk, *Operation World* (2001) 387.
4. Ibid., 385, states that there are 1,082,000 Buddhists in North Korea (4.5% of the population).
5. Moffett, *A History of Christianity in Asia*, 461.
6. Barrett et al., *World Christian Encyclopedia*, 683.
7. The numbers of Christians in South Korea appear to have plateaued in recent years. Church division, legalism and lack of vision have caused diminished growth. The dominant Presbyterian church, especially, has experienced numerous splits along theological lines.
8. There are also 70,000 in Brazil; 35,000 in Argentina; 20,000 in Kyrgyzstan; 10,000 in Paraguay; 5,000 in Guam; and 3,000 in Singapore. All of these figures, unless noted, are taken from Johnstone and Mandryk, *Operation World* (2001 edn). There are dozens of other countries with Korean communities, but no population figures are available. Grimes, *Ethnologue* (14th edn, 2000) lists the following additional countries where Korean is spoken: American Samoa, Australia, Bahrain, Belize, Brunei, Canada, Germany, Mauritania, Mongolia, New Zealand, Northern Mariana Islands.

Kucong

1. Hattaway, *Operation China*, 258.
2. Asian Minorities Outreach, *The Peoples of Vietnam*, 53–54.
3. These include Long, Viangphouka and Luang Namtha districts in Luang Namtha Province, and Tonpheung and Meung districts in Bokeo Province (Asian Minorities Outreach, *Faces of the Unreached in Laos*, 58).
4. Hattaway, *Operation China*, 258.
5. Zheng Lan, *Travels Through Xishuangbanna: China's Subtropical Home of Many Nationalities* (Beijing: Foreign Languages Press, 1981) 17.
6. One of the greatest revival stories in history took place among the Lahu of Burma and China in the early 1900s. A small number of Kucong were converted, but generally the revival impacted the Lahu more. One of the main trigger points for the revival was the Lahu belief in a supreme god named *G'ui Sha*. 'When American Baptist missionary William Young first preached the gospel to the Lahu in northern Burma in 1901, they exclaimed, "We as a people have been waiting for you for centuries. . . . We even have meeting houses built in some of our villages in readiness of your coming." Many of the Lahu men wore strings on their wrists. They explained, "We Lahu have worn [strings] like these since time immemorial. They symbolize our bondage to evil spirits. You alone, as the messenger of G'ui Sha, may cut these manacles from our wrists—but only after you have brought the lost book of G'ui Sha to our very hearths!" Lahu tribesmen came all the way from China to hear Young preach. Six

thousand Lahu were baptized in 1905 and 1906. Today there are between 35,000 and 50,000 Lahu Christians in China' (Hattaway, *Operation China*, 265).
7. Covell, *The Liberating Gospel,* 226.
8. T'ien Ju-K'ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden: E J Brill, 1993) 136.
9. Derived from a 1988 source of 30,000 Kucong in China (1988, *Yunnan Nianjian*).
10. Laurent Chazée, *Atlas des Ethnies et des Sous-Ethnies du Laos* (Vientiane: Laurent Chazée, 1995) estimates 1,600 Kucong in Laos in 16 villages. Grimes, *Ethnologue* (14th edn, 2000) lists a population of 20,000 Kucong in Laos but does not give a source. It is likely that this figure refers to all Lahu in Laos, of which the Kucong are only one part.
11. Cited in Grimes, *Ethnologue* (13th edn, 1996) 554.

Kui

1. Other population estimates for the Kuy in Thailand are much higher, including 300,000 (1992 by Diffloth, cited in Grimes, *Ethnologue* [14th edn, 2000]) and 217,000 in Johnstone and Mandryk, *Operation World* (2001) 618.
2. Johnstone and Mandryk, *Operation World,* 395, estimate 51,200 in Laos.
3. Smaller numbers also live in Buriram and Roi Et provinces, in addition to thousands who have migrated to Bangkok in search of work.
4. The majority live in Savannakhet Province, in addition to Saravan, Xekong and Champasak.
5. 'All districts of Preah Vihear, eastern Siem Reap, northern Kampong Thom, western Stung Traeng and several areas of Kratie Province' (Grimes, *Ethnologue* [14th edn, 2000]).
6. Schliesinger, *Ethnic Groups of Thailand,* 41.
7. Asian Minorities Outreach, *Faces of the Unreached in Laos,* 108.
8. Schliesinger, *Ethnic Groups of Thailand,* 45.
9. Chazée, *Atlas des Ethnies et des Sous-Ethnies du Laos,* 93.

Kurtop

1. Van Driem, *Languages of the Himalayas*, II, 911.
2. Armington, *Bhutan,* 237.
3. Ibid., 239.
4. Ibid., 18.

Kyerung

1. GEM, 'World's Peoples Listed by Country'.
2. Grimes, *Ethnologue* (13th edn, 1996) 729.
3. Grimes, *Ethnologue* (14th edn, 2000).

Ladakhi

1. The Joshua Project originally listed a figure of 12,000 Ladakhi in China, which was also used in the 1996 book by Asian Minorities Outreach, *The 50 Most Unreached People Groups in China and Tibet*. Grimes' *Ethnologue* (14th edn, 2000) continues to use this figure. Subsequent research, however, has shown this figure to be far too high. All researchers that I consulted who are familiar with the area deny the possibility of so many Ladakhi within Tibet. The Joshua Project also lowered their figure to 2,400 in China before the publication of the Bethany World Prayer Center 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. See R S Man, *The Ladakhi: A Study in Ethnography and Change* (Calcutta: Anthropological Survey of India, 1986).
4. Grimes, *Ethnologue* (13th edn, 1996) 586.
5. See David Llewellyn Snellgrove, Hugh Richardson and Tadeusz Skorupski, *The Cultural Heritage of Ladakh,* I: *Central Ladakh* (Warminster: Aris and Phillips, 1977).
6. See Thomas J Abercrombie, 'Ladakh: The Last Shangri-La', *National Geographic* (March 1978) 332–59.
7. Hellmut de Terra, 'On the World's Highest Plateaus', *National Geographic* (March 1931) 331–32.
8. Stauffer, *The Christian Occupation of China*, 278.
9. Ibid., 281.
10. One such group is the Delhi-based Cooperative Outreach of India, who conduct medical clinics and evangelism in Ladakh. They have reported more than a dozen Ladakhi people coming to Christ and being discipled in the past few years. In 1999, a short-term mission team from Phoenix in the United States travelled to Ladakh to work with COI. One of the team members reported, 'God took my life and challenged me in every way. I will never be the same again. We did all we could to show His love to the Ladakhi people, until our hearts broke. We hiked into the mountains that were so high our lungs felt like they would burst through lack of oxygen. We slept in tents on the ground and moved from village to village each day. We shared the gospel, distributed Scripture books and gospel cassettes, helped with medical clinics run by our Indian translators, sang songs, played with the Ladakhi children. . . . One team member even brought his scissors and spent hours cutting people's ragged hair until his fingers were swollen and aching. But most of all we prayed for the souls of these people who have absolutely no concept about a Creator God or why He would send His Son into the world to die for them. We loved the Ladakhis, and they loved us back. All of this was done with the knowledge that these precious people would probably never again have the chance to hear about Jesus. We knew that we were among the most unreached of the unreached in the world, and felt God's overwhelming compassion for them. I can't wait to go back' (Asian Minorities Outreach, 'The Ladakhis' *Newsletter* 55 (December 1999).

Lao

1. This official figure probably includes the populations of smaller ethnic groups in Laos, such as the Phutai. Laurent Chazée estimates that just 1.7 million Lao people are in Laos (*The Peoples of Laos: Rural and Ethnic Diversities* [Bangkok: White Lotus Press, 1999] 39), while linguistic sources list as many as three million Lao-speakers in the country. Adult literacy of Lao in Laos is estimated at 75% (86% for men and 65% for women).
2. Schliesinger estimated between 10,000 to 20,000 Lao in Thailand (Schliesinger, *Tai Groups of Thailand,* 13). The Lao in Thailand inhabit parts of Phitsanulok, Uttaradit, Nan, Phrae and Phayao provinces.
3. Also 11,940 in Vietnam (2003, Joshua Project II); 1,700 in Argentina (2003, Joshua Project II); also in Australia, United Kingdom and many other Western nations of the world.
4. Two good accounts of Lao history by Martin Stuart-Fox are: *A History of*

Laos (Cambridge: Harvard University Press, 1977); and *The Lao Kingdom in Lan Xang: Rise and Decline* (Bangkok: White Lotus Press, 1998).
5. Schliesinger, *Tai Groups of Thailand,* 17.
6. Daniel McGilvary, *A Half Century among the Siamese and the Lao* (New York: Fleming H Revell, 1912) 405.
7. Lillian Johnson Curtis, *The Laos of North Siam, as Seen Through the Eyes of a Missionary* (Bangkok: White Lotus Press, 1903, repr. 1998) 133.

Lao Ga

1. See Schliesinger, *Tai Groups of Thailand*.
2. Probably the only two linguistic studies that mention the Lao Ga are Sirikul Kitiharakul, *Relations between Community Closeness and Lexical Choice of the Lao Khrang Community at Ban Nong Kraphu, Tambon Ban Luang, Amphoe Son Tum, Nakhon Pathom* (MA thesis, Chualongkorn University, 1996) and Wilailuck Daecha, *A Comparative Study of the Phonology of Six Tai Dialects Spoken in Amphoe Tha Tako, Changwat Nakhon Sawan* (MA thesis, Chulalongkorn University, 1987).
3. Schliesinger, *Tai Groups of Thailand*, 21.
4. Ibid., 25.

Lao Krang

1. Including the Kogmor subdistrict of Thap Than District.
2. Manoram District.
3. Including the village of Ban Nong Kraphi in Don Tum District.
4. Tha Tako District.
5. One linguistic study of the Lao Krang language is Kitiharakul, *Relations between Community Closeness and Lexical Choice of the Lao Khrang Community at Ban Nong Kraphu*. Mention of Lao Krang is also made in Daecha, *A Comparative Study of the Phonology of Six Tai Dialects;* and Kanchana Panka, *The Phonological Characteristics of Lao Dialects in Amphoe Muang, Nakhon Pathom* (MA thesis, Chulalongkorn University, 1980).
6. The Lao Khang are an animistic group profiled in Asian Minorities Outreach, *Faces of the Unreached in Laos*, 116.
7. Schliesinger, *Tai Groups of Thailand,* 38.
8. Ibid., 39.

Lao Lom

1. See Schliesinger, *Tai Groups of Thailand,* 41.
2. Ibid., 41–42.
3. Ibid., 44.

Lao Ngaew

1. Schliesinger, *Tai Groups of Thailand*, 46.
2. Ibid., 47.
3. These include Pornsri Chinchest, *Lao Ngaew Tones in Citation Forms and in Connected Speech* (MA thesis, Chulalongkorn University, 1989); Tanakorn Sungkep, *A Phonological Study of Lao Ngaeo with Comparisons to Five Tai Dialects* (MA thesis, Mahidol University, 1983); and Wilailuck Daecha, *A Comparative Study of the Phonology of Six Tai Dialects.*
4. Schliesinger, *Tai Groups of Thailand*, 49–50.
5. Ibid., 50.

Lao Ti

1. Erik Seidenfaden, 'Siam's Tribal Dresses', *Journal of the Siam Society* 21.2 (1929).
2. Schliesinger, *Tai Groups of Thailand,* 60.
3. Ibid., 63.
4. Ibid., 64–65.

Lao Wieng

1. Ban Rai District.
2. Tha Tako District.
3. Schliesinger, *Tai Groups of Thailand,* 66–67.
4. Ibid., 70.

Lap

1. Van Driem, *Languages of the Himalayas,* II, 866.
2. John Scofield, 'Life Slowly Changes in a Remote Himalayan Kingdom', *National Geographic* (November 1976) 669, 675.
3. Tsering, *Sharing Christ in the Tibetan Buddhist World*, 79–80.
4. 'The Church in Bhutan', *Go Magazine* (Interserve, 2002) 10–11.

Lawa, Eastern

1. Grimes, *Ethnologue* (14th edn, 2000).
2. Schliesinger, *Ethnic Groups of Thailand,* 101. See also Georges Condominas, *From Lawa to Mon, from Saa' to Thai: Historical and Anthropological Aspects of Southeast Asian Social Spaces* (trans. S Anderson; Canberra, 1990).
3. See Kraisri Nimmanahaeminda, 'The Lawa Guardian Spirits of Chiang Mai', *Journal of the Siam Society* 55.2 (1967).
4. Schliesinger, *Ethnic Groups of Thailand,* 104–5.
5. An excellent article on the Lawa is Peter Kunstadter, 'Living With the Gentle Lua', *National Geographic* (July 1966).

Lawa, Western

1. Ma Yin, *China's Minority Nationalities* (Beijing: Foreign Languages Press, 1989) 276–77.
2. T'ien Ju-K'ang, *Peaks of Faith*, 31.

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).

Lepcha

1. Van Driem, *Languages of the Himalayas,* II, 819, states that there are 'over a thousand speakers of Lepcha in south-western Bhutan, where there are a number of Lepcha villages in Samtsi District, in Denchukha north of the Amochu, or Tursa Khola.' The Lepcha in Bhutan migrated there from Sikkim.
2. Van Driem states that there were only 'roughly a hundred Lepcha households reported in Ilam district in eastern Nepal in 1986, settled mainly in the villages of Namsalin, Phikkal, Kolbun, Panckanya, Kanyam, Sri Antu and Cisopani' (ibid.).
3. There is a large amount of English-language literature available on the Lepcha. Some of the best include Indira Awasty, *Between Sikkim and Bhutan: The Lepchas and Bhutias of Pedong* (New Delhi: D K Publishers, 1979); Tapan Chattopadhyaya, *Lepchas and their Heritage* (Delhi: B R Publishing, 1990); A K Das and S K Banerjee, *The Lepchas of Darjeeling District* (Calcutta: Cultural Research Institute, 1962); A R Foning, *Lepcha: My Vanishing Tribe* (New Delhi: Sterling Publishers, 1987); Geoffrey Gorer, *Himalayan Village: An Account of the Lepchas of Sikkim* (London: Michael Joseph, 1938) and *The Lepchas of Sikkim* (New Delhi: Cultural Publishing House, 1983); C J Morris, *Living with the Lepchas: A Book about Sikkim Himalayas* (London: Toronto Heinemann,

1938); H Siiger and J Rischel, *The Lepchas: Culture and Religions of a Himalayan People* (Copenhagen: Natural Museum, 1967); and R N Thakur, *Himalayan Lepchas* (New Delhi: Archives Publishers, 1988).
4. Colonel George Byers Mainwaring, *A Grammar of the Rong (Lepcha) Language, as it Exists in the Dorjiling and Sikkim Hills* (Calcutta: Baptist Mission Press, 1876) xviii–xx. Two other good early articles are Archibald Campbell, 'Note on the Lepchas of Sikkim, with a Vocabulary of their Language', *Journal of the Asiatic Society of Bengal* 4 (1840); and John Avery, 'On the Language of the Lepchas', *Journal of the American Society: Proceedings at New York, October 28th and 29th, 1885* 13 (1889). A more recent linguistic survey of Lepcha is Nicholas C Bodman, 'On the Place of Lepcha in Sino-Tibetan: A Lexical Comparison', *Linguistics of the Tibeto-Burman Area* 11.1 (1988) 1–26. The 1981 Indian census found that 63% of this group speak Lepcha as their first language, 33% speak Nepali and 1% speak some form of Tibetan/ Bhotia.
5. Dr Joseph Dalton Hooker, *Himalayan Journals; or, Notes of a Naturalist in Bengal, the Sikkim and Nepal Himalayas, the Khasia Mountains, and c.*, I (London: John Murray, 1854) 117–118.
6. See C de Beauvoir Stocks, 'Folk-lore and Customs of the Lap-chas of Sikhim', *Journal of the Asiatic Society of Bengal* 21 (1927).
7. Indian Research Teams, *Peoples of India*, 99.

Lhomi

1. Van Driem, *Languages of the Himalayas*, II, 866.
2. Hattaway, *Operation China,* 290.
3. Olavi Vesalainen and Mraja Vesalainen, *Lhomi Phonetic Summary* (Kirtipur: Summer Institute of Linguistics and Institute for Nepal and Asian Studies, 1976). Also see the Vesalainens', 'Clause Patterns in Lhomi', *Pacific Linguistics B* 53 (1980).
4. Van Driem, *Languages of the Himalayas*, II, 865.
5. Grimes, *Ethnologue* (14th edn, 2000).
6. *Global Prayer Digest* 5 (May 1994).
7. Hattaway, *Operation China*, 290.

Loba

1. Two excellent articles on the Mustang region are: Peissel, 'Mustang: Remote Realm in Nepal' and Rowell, 'Annapurna: Sanctuary for the Himalaya'.
2. See the Baragaunle profile in this book for more information.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, II, 20.
5. Asian Minorities Outreach, 'The Loba', *Newsletter* 49 (June 1998).

Lu

1. In China the Lu are considered the major component in the officially-recognized Dai minority nationality, which includes several other people groups and languages.
2. Especially in the north-eastern areas of Shan State, from the western bank of the Mekong River across to Kengtung City and beyond. In Myanmar the Lu are somewhat difficult to separate from the other related Tai-speaking groups in the area, including the Shan.
3. The Lu inhabit a widespread area of northern Laos, the majority being in Phongsali, Luang Namtha and Bokeo provinces east of the Mekong River.
4. The Thailand Lu live in the northern provinces of Chiang Rai (especially Chiang Khong District), Phayao (Chiang Kham and Chiang Muan districts), Nan (Pua, Thung Chang and Tha Wang Pha districts), Lamphun and Lampang.
5. In Vietnam, despite their small size, the Lu are recognized as one of the official minority groups of that nation. They live in Lai Chau Province in the extreme north-west of Vietnam, not far from the Lu homeland in southern China.
6. Hattaway, *Operation China*, 494.
7. For a comprehensive record of Lu legends, see Zhu Liangwen, *The Dai (Or the Tai and their Architecture and Customs in South China)* (Kunming: The Science and Technology Press of Yunnan, 1992); and John Hoskin and Geoffrey Walton eds., *Folk Tales and Legends of the Dai People: The Thai Lue in Yunnan* (Bangkok: DD Books, 1992).
8. Zhu Liangwen, *The Dai*, 15. For a comprehensive study on religious practices among the Lu, see T'ien Ju-K'ang, *Religious Cults of the Pai-I Along the Burma-Yunnan Border* (New York: Cornell University Monograph, 1986); Baba Yuji, 'The Ritual of the Guardian Spirit of the Tai-Lue and its Social Background: A Case Study of Nan Province in Northern Thailand', *Fifth International Conference on Thai Studies* (London, 1993); and Baba Yuji, 'Migration and Spirit Cult: The Case Study on Tai-Lue Villages in Nan Province, Northern Thailand', *First International Conference on Thai Studies* (Chiang Mai, 1996).

Malimasa

1. As most people doubt the existence of this group, two separate population sources are cited here.
2. Matisoff, 'Languages and Dialects of Tibeto-Burman'.
3. Rock, 'Through the Great River Trenches of Asia', 161.
4. Ibid., 163.
5. Personal communication (September 1997).
6. Grimes, *Ethnologue* (13th edn, 1996) 558.
7. For an account of their work see Christian Simonnet, *Thibet, Voyage au Bout de la Chrétienté* (Paris: Editions du Monde Nouveau, 1949).
8. *Great Missionaries to China* (Grand Rapids: Zondervan, 1947) 111.
9. George Sweeting, *More than 2000 Great Quotes and Illustrations* (Texas: Word Publishing, 1985) 184.

Man

1. FMC South Asia, personal communication (May 2004).
2. 1,814 Man people in 1991.
3. 768 people.
4. 550 of the 585 Man people in Meghalaya live in the West Garo Hills, in addition to 27 in the East Khasi Hills and only 8 in the East Garo Hills.
5. Singh, *The Scheduled Tribes*, 749.
6. Ibid.
7. Ibid., 750.

Manangba

1. Perdita Phole, *Useful Plants of Manang District: A Contribution in the Ethnobotany of the Nepal-Himalaya* (Stuttgart: Franz Steiner Verlag, 1990).
2. Finlay et al., *Nepal*, 379.
3. Bista, *The People of Nepal*, 201.
4. Ibid., 202.

Manchu

1. Fifty-four per cent of all Manchu in China live in Liaoning Province (1990 census).
2. Kevin Sinclair, *The Forgotten Tribes of China* (Canada: Cupress, 1987) 43.
3. Grimes, *Ethnologue* (13th edn, 1996) 556.
4. CASS, *Information China*, III, 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. See also Ch'en Chieh-hsien, 'The Decline of the Manchu Language in China During the Ch'ing Period (1644–1911)', in *Altaica Collects: Berichte und Vorträge der XII. Permanent International Altaistic Conference (3.–8. Juni 1974 in Bonn/Bad Honneg)* (Wiesbaden: Otto Harrassowitz 1976).
6. Janhunen and Salminen, *UNESCO Red Book*.
7. Australian Academy and CASS, *Language Atlas of China*, C–5.
8. Grimes, *Ethnologue* (13th edn, 1996) 556.
9. In recent years there has been somewhat of a 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. Bethany World Prayer Center, 'The Manchu of China'.
14. Stauffer, *The Christian Occupation of China,* 252.
15. Hefley, *China! Christian Martyrs of the 20th Century*, 35–37: 'Chang Sen had been converted after being struck 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. See Asia Harvest, 'Revival in Heilongjiang', *Newsletter* 70 (April 2003); and *Newsletter* 71 (June 2003). These newsletters list many remarkable testimonies from the house churches about how the gospel has grown in Heilongjiang Province since the early 1990s. These are also available on the Asia Harvest website: www.asiaharvest.org.
17. Also 2,695,675 (1964 census); 2,418,931 (1953 census).

Manmet

1. Cited in Grimes, *Ethnologue* (14th edn, 2000).
2. Asian Studies Institute, 'The Dai People of Southeast Asia', 19.

Matpa

1. Armington, *Bhutan*, 61.
2. Ibid., 54. The *World Christian Encyclopedia* (2001) 117, gives a 2000 population of 2.124 million, the same figure as Johnstone and Mandryk's *Operation World*. These publications probably base their population estimates on official United Nations figures. Critics of the lower figure, however, believe the government has artificially created it to suit its own political interests, not wanting to acknowledge the large number of Nepali and Indian migrants who have flooded into the country in the past few decades.
3. See Scofield, 'Life Slowly Changes in a Remote Himalayan Kingdom', 658–83; and Bruce W Bunting, 'Bhutan: Kingdom in the Clouds', *National Geographic* (May 1991) 79–101.

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, surprisingly their language has been studied extensively, 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).
5. *Encyclopedic Dictionary of Chinese Linguistics*, 544.
6. *Qiangic Speaking Tibetans.*
7. Ibid.
8. Rock, 'Konka Risumgongba', 399.
9. Ibid., 411.

Mon

1. Mon leaders in Myanmar claim a figure of over four million. The fact that there has been no official census in Myanmar since 1931 makes their claims impossible to verify. In 1931 there were 337,000 Mon people. Many Mon in Myanmar have been absorbed into the Burmese ethno-cultural sphere, and it is mostly the Mon living in southern Mon State who still retain their language and strong sense of identity.
2. Many good books and articles have been written on the Mon of Thailand. Some include Christian Bauer, *Mon Language and Literature in Thailand* (London: University of London, 1981) and 'Language and Ethnicity: The Mon in Burma and Thailand', in Gehan Wijeyewardene ed., *Ethnic Groups across National Boundaries in Mainland Southeast Asia* (Singapore: Australian National University, Institute of Southeast Asian Studies, 1990); and Emmanuel Guillon, *The Mons: A Civilization of Southeast Asia* (trans. and ed. James V Di Crocco; Bangkok: The Siam Society, 1999).
3. Enriquez, *Races of Burma*, 126.
4. For information about the ancient Mon language see Gerald Diffloth, *The Dvaravati Old Mon Language and Nyah Kur* (Bangkok: Chulalongkorn University, 1984). R Halliday has produced three helpful books and articles on the Mon: 'Immigration of the Mons into Siam', *Journal of the Siam Society* 10.3 (Bangkok, 1913); 'The Mons in Siam', *Journal of the Burma Research Society* 12 (Rangoon, 1922); and *A Mon-English Dictionary* (Bangkok: Siam Society, 1922).
5. Schliesinger, *Ethnic Groups of Thailand,* 31.
6. An interesting article on the ancient Mon kingdom is H L Shorto, 'The 32 Myos in the Medieval Mon Kingdom', *Bulletin of the School of Oriental and African Studies* 26 (1963).
7. The world-famous Shwedagon Pagoda in Yangon (Rangoon) was built in a part of the city formerly controlled by the Mon, and many scholars believe that the Mon built it. Today, the Kyaiktiyo Pagoda in Mon State is one of the most wondrous sights in Myanmar. It is a gigantic gold-coloured rock that is perched right on the end of a cliff at the top of Mt Kyaikto. The Mon believe that the rock is held steadfastly in place by a single strand of Buddha's hair.
8. 'The Mons of Myanmar', prayer profile on the International Mission Board website: www.tconline.org.
9. Schliesinger, *Ethnic Groups of Thailand,* 33.

Mon, Ladakh

1. Prasad, *Encyclopaedic Profile of Indian Tribes*, III, 706.
2. Singh, *The Scheduled Tribes*, 818.
3. Ibid., 817–18.
4. See A H Francke, *A History of Western Tibet: One of the Unknown Empires* (Delhi: Motilal Banarsidass Publishers, 1998) 15–19.
5. Prasad, *Encyclopaedic Profile of Indian Tribes*, III, 706.
6. Wahid Saddiq, *Ladakh between Earth and Sky* (Bombay: B I Publications, 1981) 14; cited in Prasad, *Encyclopaedic Profile of Indian Tribes*, III, 706.

Mongol

1. CASS, *Information China*, III, 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); and Kalaqin (120,466). All of these are in the *Inner Mongolian Autonomous Region* unless otherwise stated.
2. Grimes, *Ethnologue* (13th edn, 1996) 557. In my book *Operation China* I profiled the Mongols and the Khalkha Mongols separately. Input from linguists and researchers since has convinced me that linguistic differences between the two are not great enough to classify them as two different ethnolinguistic groups. Mongols from Inner Mongolian areas of China and Mongols from the far reaches of the nation of Mongolia have no problem communicating with each other. The major linguistic differences between the two lie in the different usage of written scripts.
3. Johannes Reimer, *Operation Soviet Union* (Fresno, CA: Logos, 1990).
4. Rev G H Bondfield, 'Mongolia, a Neglected Mission Field', as cited in Stauffer, *The Christian Occupation of China*, 268.
5. Plano Carpini, as cited in Moffett, *A History of Christianity in Asia*, 68.
6. John Stewart, *The Nestorian Missionary Enterprise: A Church on Fire* (Edinburgh: T & T Clarke, 1923) 159.
7. Ibid., 143–44.
8. Covell, *The Liberating Gospel*, 129.
9. Moule and Pelliot, *Marco Polo*, 79.
10. *CPLMR* 119 (December 1991–February 1992).
11. Due to the efforts of Chinese house church Christians in China, a tremendous revival has broken out in parts of eastern and north-east Inner Mongolia. One major house church movement claims that 500,000 people in Inner Mongolia came to Christ between 2000 and 2003, of which approximately 10 per cent are ethnic Mongols and the rest Han Chinese. In the early 1900s, 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 as 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). One critic of the Catholic work in Inner Mongolia noted that 'very often the incentive held out to the heathen is an economic one. The converts are invited to live on the land, each family is given an ox, a plow, a small field and sufficient seed' (Mrs A B Magnuson, as cited in Hefley, *China! Christian Martyrs of the 20th Century*, 43).
12. Johnstone and Mandryk, *Operation World*, 451.

Mongol, Sichuan

1. One source says that the Sichuan Mongols historically were 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 Stevan Harrell ed., *Cultural Encounters on China's Ethnic Frontiers* (Seattle, WA: University of Washington Press, 1995) 61.
2. Target Ministries, personal communication (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', *National Geographic* (April 1925) 463.
5. Rock, 'Konka Risumgongba', 26.
6. Target Ministries, personal communication (March 1997).
7. Ibid.
8. Ibid.

Mongour

1. Australian Academy and CASS, *Language Atlas of China*, 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 China*, 109.
6. Ibid., 113–14.
7. Marjorie Medary, *Each One Take One: Frank Laubach, Friend to Millions* (New York: David McKay, 1954) 80–81.

Monpa, But

1. Their numbers had decreased alarmingly from 555 in the 1971 census.
2. Singh, *Arunachal Pradesh*, 218.
3. See D K Duarah, *The Monpas of Arunachal Pradesh* (Itanagar: Directorate of Research of the Government of Arunachal Pradesh, 1990).
4. Ibid., 216.
5. See Bibhas Dhar, 'The Monpas of Khategthang Area, alias, the Tsanglas: A Brief Ethnographic Account', in S Karotemprel ed., *The Tribes of North-East India* (Calcutta: Firma K L M Ltd., 1984) 295–306.
6. Singh, *Arunachal Pradesh*, 218.
7. Singh, *The Scheduled Tribes*, 819.
8. Ibid., 821.
9. Interestingly, the India Missions Association, which is the largest Christian research organization in India, lists a total number of 3,750 Monpa Christians in India, out of a total population of 29,730 (Indian Research Teams, *Peoples of India*, 124). If true, this would mean that 12.61 per cent of Monpa people are Christians. This figure must be presumed to be an error, as all other sources working in Arunachal Pradesh state that there is a very small number of Monpa believers, a veritable handful and no more than a few dozen. The Rev P C Muanthanga, *The Harvest Field of Arunachal Pradesh* (Shillong: NEIBMCC: Carey Research and Communication Centre, 1998) 11, states: 'Only one or two Monpas have become Christians and the vast majority have not received the Gospel till now'.

Monpa, Chugpa

1. Singh, *Arunachal Pradesh*, 223.
2. Ibid.
3. Singh, *The Scheduled Castes*, 822. On this custom see also the profile below on the Dirang Monpa.

Monpa, Dirang

1. Singh, *Arunachal Pradesh*, 228.
2. Ibid., 229.
3. Ibid., 229–30.
4. Singh, *The Scheduled Tribes*, 824.

Monpa, Kalaktang

1. Singh, *The Scheduled Tribes*, 825.
2. Singh, *Arunachal Pradesh*, 235.
3. Ibid.

Monpa, Lishpa

1. Singh, *Arunachal Pradesh,* 237.
2. Ibid.
3. Van Driem, *Languages of the Himalayas,* II, 477–78.
4. Due to classification problems, the 1991 census in India returned just 12 Lishpa Monpa people. The rest appear to have been counted under the all-encompassing 'Monpa' category.
5. Singh, *The Scheduled Tribes*, 827.
6. Singh, *Arunachal Pradesh*, 241.

Monpa, Medog

1. Australian Academy and CASS, *Language Atlas of China,* C–6.
2. Bradley, 'East and South-East Asia', 170.
3. He Guanghua, 'The Lost Horizons of Medog', *China Reconstructs* (March 1995) 47–50. An excellent article on the rugged geography of the Medog area is Hong Yang, 'Adventures in the Namjagbarwa Canyon of Tibet', *China Tourism* 214 (May 1998).
4. 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).
5. Bethany World Prayer Center, 'The Men-Pa'.
6. Zhang and Zeng, *In Search of China's Minorities*, 139.

Monpa, Tawang

1. 'Tawang: A Hidden Paradise beyond Imagination' (Tawang, Arunachal Pradesh: District Tourism Promotion Committee, n.d.).
2. Singh, *Arunachal Pradesh*, 243.
3. Ibid.
4. In May 2004, local Buddhist lamas forced the first ever Monpa church in Tawang to close.

Mosuo

1. Shi Youyi ed., *Folkways of China's Minority Nationalities* (Southwest) (Chengdu: Huayi Publishing House, 1991), 44.
2. A good account of Mosuo history can be found in McKhann, 'The Naxi and the Nationalities Question', 54.
3. Matt Forney, 'Total Recall', *Far Eastern Economic Review* (29 May 1997) 70. The government opposes everything that doesn't line up with the majority Han culture, which they consider supreme.
4. 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.
5. Olson, *An Ethnohistorical Dictionary of China*, 247.
6. See Tribes and Nations Outreach, *Kindreds* 7.2 (Bangkok, 1996).

Mpi

1. Several linguistic studies include J G Harris et al., *A Mpi Dictionary: Working Papers in Phonetics and*

Phonology (Bangkok: Thai and Minority Language Research Project I.1, 1976); James A Matisoff, *Mpi and Lolo-Burmese Microlinguistics* (Tokyo: Institute for the Study of Languages and Cultures of Asia and Africa, 1978); and Sittichai Sah-Iam, *Phrases and Clauses in the MPI Language at Ban Dong, Phrae Province* (Bangkok: Mahidol University, MA thesis, 1984).

2. Schliesinger, *Ethnic Groups of Thailand,* 191.

Mru

1. The Mru should not be confused with the similarly-named Maru tribe of Kachin State in northern Myanmar. Although both groups speak a language from the Tibeto-Burman linguistic family, they are not closely related.
2. In the current political climate in Myanmar, with several armed insurgencies taking place at any given time, it is unlikely that the government has either the resources or the will-power to conduct a census. Overall, there are 22 different armed opposition groups in Myanmar! A census that returns higher-than-expected populations for a certain group like the Shan or Kachin could give impetus to the independence movements in those areas; while a census that returns smaller figures than expected for such groups would likely be seen as rigged. A good source for information about the insurgency problem in Myanmar is Martin Smith, *Ethnic Groups in Burma: Development, Democracy and Human Rights* (London: Anti-Slavery International, 1994).
3. Enriquez, *Races of Burma*, 126.
4. The national policy in Bangladesh is meant to prohibit outsiders from moving to the Mru area so that the Mru can retain their traditional culture. In recent years, however, armed Bengali farmers have reportedly entered the Mru area and seized their land. The Mru have taken up arms against them in retaliation. See Bethany World Prayer Center, 'The Mru of South Asia'.
5. The Mru in India are not recognized as an official ('scheduled') tribe by the Indian government, although their population was noted separately in the 1991 census (1,547) and in the 1981 census (1,231). There were 70 Mru Christians in India, according to the 1991 census.
6. Bethany World Prayer Center, 'The Mru of South Asia'.
7. A Western missionary familiar with these events related this testimony to me in 1999. A Mru later confirmed it.
8. *Prayer Focus*, Ethnos Asia *Newsletter* 40 (Bangkok, July 2000).
9. Ibid. The report goes on to say, 'Two leaders from the nearby Khumi [Chin] tribe heard the news and came to join in this discussion. They have also longed for a primary school for their children for a very long time. They reported, "Thirty families in our village are ready to abandon their old faith." They have no one to teach them about Christianity. Maybe, when the school is established, they will learn more about this new faith.'
10. The Association of Baptists for World Evangelism (ABWE) estimated 20,000 Mru in Bangladesh in 1999.

Mugali

1. Cited in Grimes, *Ethnologue* (14th edn, 2000). The Bethany World Prayer Center profile 'The Mugali of Nepal' incorrectly lists a 1990 population of 39,800.
2. The names of some of their 13 villages are Mugu, Dolphu, Maha, Chyute, Krimi, Mangri, Wongri, Katik and Daura. See Ukyab and Adhikari, *The Nationalities of Nepal.*
3. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, II, 72.
4. Bethany World Prayer Center, 'The Mugali of Nepal'.
5. Salter and Gurung, *Faces of Nepal,* 13.
6. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal.*
7. Ibid.

Na

7. Singh, *Arunachal Pradesh*, 266.
2. Ibid.
3. Ibid., 269.
4. Ibid., 268.
5. Ibid., 267.
6. Maunthanga, *The Harvest Field of Arunachal Pradesh*, 6.

Newar

1. According to FMC South Asia, there are 89,000 Newar in West Bengal (57,000 in Darjeeling District; 22,000 in Jalpailguri; and 7,000 in Medinapur District); and 25,600 in Sikkim (of which 11,000 are in the East Sikkim District). For further information on the Newar in India, see K S Singh ed., *India's Communities: N–Z* (People of India VI; Delhi: Oxford University Press and Anthropological Survey of India, 1998) 2634–35; and Gopal Singh Nepali, *The Newars* (Bombay: United Asia Publications, 1965).
2. FMC South Asia reports 1,700 Newar in Bangladesh, 750 in Dhaka. In Bangladesh they are Hindus.
3. See John Burton-Page, 'The Name "Nepal"', *Bulletin of the School of Oriental and African Studies* 16.3 (1954). The name of this group should actually be spelled 'Newah', but it has been labelled 'Newar' for so long that it has become the commonly accepted way to spell it in English. There is a Newah Association in Nepal that strongly insists the spelling be changed.
4. See K P Chattopadhyaya, 'An Essay on the History of Newar Culture', *Journal of the Asiatic Society of Bengal* 19.10 (1923).
5. In India, 107,000 Newar speak Nepali as their first language; 4,730 speak Bengali; just 4,200 speak Newari; and 900 speak Hindi (FMC South Asia, personal communication [May 2004]).
6. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, 119.
7. Taken from the http://dg.ian.com website.
8. Bista, *The People of Nepal*, 25.
9. Salter and Gurung, *Faces of Nepal*, 55.

Nubri

1. Citied in Grimes, *Ethnologue* (14th edn, 2000).
2. Ibid.
3. Van Driem, *Languages of the Himalayas*, II, 862.
4. Bista, *The People of Nepal*, 203.
5. Grimes, *Ethnologue* (14th edn, 2000).
6. Bista, *The People of Nepal*, 204–5.

Nupbi

1. Armington, *Bhutan*, 210.
2. Van Driem, *Languages of the Himalayas*, II, 908.
3. Ibid.
4. Email newsletter from *Travel the Road* (20 December 2003). Travel the Road is a production team of two young men who travel to various remote parts of the world, filming unreached people groups. Their programmes have been shown on Christian

television in the USA, although it is highly unlikely that the gruesome scenes described in this report will ever be shown in public.

Nyahkur

1. Schliesinger, *Ethnic Groups of Thailand*, 35.
2. Ibid., 38.
3. See Erik Seidenfaden, 'Some Notes about the Chaubun: A Disappearing Society', *Journal of the Siam Society* 12.3 (1919); and Seidenfaden, 'Further Notes About the Chaubun, etc.', *Journal of the Siam Society* 13.3 (1920).
4. Schliesinger, *Ethnic Groups of Thailand*, 39.
5. Ibid., 30–40.
6. Ibid., 35.

Nyaw

1. Muang, Kut Bak, Song Dao and Warit Chaphum districts.
2. Tha Uthen, Na Wa and Phon Sawan districts.
3. Wan Yai and Don Tan districts.
4. Tha Bo District.
5. Schliesinger, *Tai Groups of Thailand*, 159.
6. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 122. The Nyaw are profiled as the 'Tai Nyo' in this book.
7. Grimes, *Ethnologue* (13th edn, 1996) 789.
8. Schliesinger, *Tai Groups of Thailand*, 159.
9. Ibid., 160. His information appears to have come from Kanjana Koowatthanasiri, *The Tones of Nyo* (MA thesis, Chulalongkorn University, 1980).
10. Schliesinger, *Tai Groups of Thailand*, 163.
11. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 122.
12. In 1990, Anthony Diller of the Australian National University estimated 50,000 speakers of the Nyaw language in Thailand. Citied in Grimes, *Ethnologue* (13th edn, 1996) 789.
13. This figure in Laos may be too high.

Nyenpa

1. Van Driem, *Languages of the Himalayas*, II, 913.
2. The Voice of the Martyrs, 'The Persecution and Prayer Alert' (Wednesday, 30 October 2002).
3. *Friday Church News Notes*, 'Bhutanese Christians Flee to India for Life' (1 November 2002).

Ole

1. Van Driem, *Languages of the Himalayas,* II, 919. Grimes, *Ethnologue* (14th edn, 2000) lists a population of 1,000 Ole people, but this is based on an earlier estimate by van Driem, which he later adjusted to be lower. There may be closer to 1,000 people who identify themselves with this ethnic group, but there are only 500 remaining who can still speak the Ole language.
2. Van Driem, *Languages of the Himalayas*, II, 917.
3. Ibid., 918.
4. Ibid., 881–82.
5. Ibid., 919.

Padaung

1. The names of their villages in Thailand are Ban Nai Soi, Ban Nam Pieng Din and Ban Huai Suea Thao. See Schliesinger, *Ethnic Groups of Thailand,* 222.
2. Some people have complained that the Padaung women have become little more than exploited zoo animals, with tour operators getting rich from their appearance while paying the Padaung as little money as possible. Several years ago an unscrupulous Thai businessman was imprisoned after he was caught illegally smuggling some Padaung women into Thailand so he could make money with them. The women were returned to Myanmar.
3. Schliesinger, *Ethnic Groups of Thailand,* 223–24.
4. Ibid., 227.

Palaung, Pale

1. 'The mountainous north of Myanmar's Shan State is the traditional homeland of the Silver Palaung. This region varies in elevation from 5,000 to 8,500 feet and is significantly cultivated. Uncultivated areas are covered in forest. Their villages are usually located near a stream or river. This area is prone to violent storms in the rainy season and, because of deforestation and erosion, landslides are a major problem. Many Silver Palaung also live in the south-western part of Shan State, near the Inle Lake area, though not on the lake itself' (Myanmar Faces and Places, 'Silver Palaung Profile' [unpublished, 2003]).
2. Enriquez, *Races of Burma*, 127. This figure probably included all of the different Palaung groups, not only the Pale.
3. See Hattaway, *Operation China*, 110.
4. See Min Naing, *Palaungs of Burma* (Rangoon: Ministry of Culture, 1960).
5. Schliesinger, *Ethnic Groups of Thailand,* 100.
6. See Asian Minorities Outreach, 'The Palaung', *Newsletter* 38 (March 1996).

Palaung, Rumai

1. The main centre of the Rumai Palaung is the town of Namshan in northern Shan State, yet 'very few Rumai Palaung actually live in Namshan, but this is their market town' (Myanmar Faces and Places, 'Rummai Palaung Profile' [unpublished, 2003]).
2. See Hattaway, *Operation China*, 111.
3. Zhang and Zeng, *In Search of China's Minorities*, 228.
4. Ibid., 232
5. *Global Prayer Digest* 8.9 (September 1989).
6. Carl F and Florence M Voegelin, *Classification and Index of the World's Languages* (New York: Elsevier North Holland, 1977) listed 139,000 total Rumai in Myanmar and China in 1977.

Palaung, Shwe

1. Myanmar Faces and Places, 'Golden Palaung Profile' (unpublished, 2003).
2. Hattaway, *Operation China*, 112.
3. C Peter Wagner and Edward Dayton, *Unreached Peoples '79* (Elgin, IL: David Cook, 1979).
4. Personal communication with a missionary among the Palaung (20 April 2003).

Pa-O

1. 'The Pa-O extend west to the Shan State / Mandalay Division border, east beyond Ho-Pong, south to near the Kayah / Shan State border, and north beyond Pindaya, with small pockets located in Karen and Kayah States' (Myanmar Faces and Places, 'Pa'o Karen Profile' [unpublished, 2003]).
2. The names of their villages in Thailand are Ban Hwe Sarop, Ban Hwe Khan, Ban Pong Yam and Ban Hti Ta Maung. See Schliesinger, *Ethnic Groups of Thailand,* 214.
3. See William D Hackett, *The Pa-O People of the Shan State, Union of Burma: A Sociological and Ethnographic Study of*

the Pa-O (Taungthu) People (Cornell University, PhD thesis, 1953).
4. Diran, *The Vanishing Tribes of Burma*, 76.
5. Myanmar Faces and Places, 2003.
6. Schliesinger, *Ethnic Groups of Thailand,* 216–17.

Phuan

1. In Thailand the Phuan live in the provinces of Lopburi (Ban Mi and Khok Samrong districts), Udon Thani, Roi Et, Sukkothai, Uttaradit, Nakhon Nayok, Prachin Buri, Nakhon Sawan (Tha Tako District), Phetchaburi, Ratchaburi (Photharam District) and Bangkok City.
2. Chazée, *Atlas des Ethnies et des Sous-Ethnies du Laos.*
3. In Laos, the Phuan live in the provinces of Xiangkhoang, Borikhamxai, Oudomxai and Houaphan as well as in Vientiane Municipality and the Xaisomboun Special Region.
4. Three excellent resources on the Phuan are Wichian Wongwiset, *The Phuan of Thailand (Thai Phuan)* (Bangkok: Wattana Phanit, 1982); Snit Smuckarn, *Peasantry and Modernization: A Study of the Phuan in Central Thailand* (PhD thesis, University of Hawaii, 1972) and 'A Culture in Search of Survival: The Phuan of Thailand and Laos' (New Haven: Yale University Press Center for International and Area Studies, Monograph Series 31, 1988).
5. Schliesinger, *Tai Groups of Thailand,* 82.
6. Ibid., 83.
7. Joe Cummings ed., *Laos* (Singapore: Lonely Planet, 3rd edn, 1998) 271.

Phutai

1. In Laos the Phutai are concentrated in the southern arm of the country—in Khammouan, Savannakhet, Champasak and Saravan provinces—while some communities are also located in the northern provinces of Oudomxai and Luang Prabang.
2. The Phutai of Thailand inhabit the north-eastern provinces of Nakhon Phanom (Na Kae, Ru Nu Nakhon and That Phanom districts); Sakhon Nakhon (the Phu Phan hills); Mukdahan (Muang, Don Tan and Nikhom Kham Soi districts); and Kalasin (Khao Wong District). The Phutai in Thailand all migrated from Khammouan Province in Laos (Schliesinger, *Tai Groups of Thailand*, 89).
3. See Chamberlain, 'The Tai Dialects of Khammouan Province'.
4. See Thomas A Kirsch, 'Development and Mobility among the Phu Tai of North-east Thailand', *Asian Survey* 6.7 370–378 and *Phu Thai Religious Syncretism: A Case Study of Thai Religion and Society* (PhD thesis, Harvard University, 1967).
5. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 89.

Puman

1. Olson, *An Ethnohistorical Dictionary of China*, 280.
2. Grimes, *Ethnologue* (13th edn, 1996) 563.
3. Olson, *An Ethnohistorical Dictionary of China*, 280.
4. Jun Feng, 'Xishuangbanna: Homeland of Minorities', *China Tourism* 72 (n.d.) 35.
5. Olson, *An Ethnohistorical Dictionary of China*, 281.
6. Dodd, *The Tai Race,* 334.

Pumi, Northern

1. Rock, 'The Land of the Yellow Lama', 467. A total of 34,616 'Tibetans' were living in Muli County according to the 1990 census. The majority of these are Northern Pumi people.
2. Lu Shaozun, *Pumi Yu Fangyan Yanjiu* (Beijing: Minorities Publishing House, 2001) 6.
3. 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 centre 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*, 23).
4. When writing *Operation China* I struggled to find a name for this group. I didn't want to call them by the derogatory name *Xifan*, even though they are most commonly know by this name. After carefully reading through Joseph Rock's articles from the 1920s and 1930s, I found that Rock mentioned their self-name was *Chrame* (See Rock, 'Konka Risumgongba', 1). I therefore called this group Chrame, as I felt there was no better alternative available. Since the publication of *Operation China*, however, people who have visited this group have told me that nobody was familiar with the name Chrame, which Rock had used more than 70 years ago. The people today simply call themselves Tibetans, and some don't mind identifying themselves as Xifan, despite the connotations of that Chinese name. Linguistic research, however, labels the language as Northern Pumi, so I have used this name here.
5. Rock, 'The Land of the Yellow Lama', 467.
6. Ibid.
7. Rock, 'Konka Risumgongba', 19.
8. Ibid.
9. Rock, 'The Land of the Yellow Lama', 477.

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 Qinglanggou' (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, personal communication (1990), as cited in Grimes, *Ethnologue* (12th edn, 1992) 526.
5. CASS, *Information China*, III, 1249.
6. An excellent overview of the Qiang is Huang Yanhong, 'The Qiang People', *China Tourism* 202 (May 1997) 62–67.
7. Asian Minorities Outreach, 'The Qiang', *Newsletter* 27 (June 1994).
8. 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.

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', 4.
3. Ibid., 14.
4. Stauffer, *The Christian Occupation of China*, 277. Although missionaries presumed his motive for buying so many was to make money by reselling them, the prince assured them that he wanted them to help his people.

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', 7–8, records a completely different legend about the origins of the Yun Yun shoes. . . . 'When a Qiang man was travelling 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, 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').

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* 3 (1992, Chinese language) 19–27.

Queyu

1. *Encyclopedic Dictionary of Chinese Linguistics*, 543.
2. *Qiangic Speaking Tibetans*.
3. Ibid.
4. See Peissel, *Cavaliers of Kham*.
5. Lambert, 'Christianity and Tibet'.
6. Ibid.
7. Stauffer, *The Christian Occupation of China*, 276.

Rakhine

1. The most recent census in Burma / Myanmar was conducted in 1931 by the British colonial rulers. At that time, the Rakhine numbered 208,251 (Enriquez, *Races of Burma*, 126).
2. Myanmar Faces and Places, 'Profile of the Rakhine'.
3. Grimes, *Ethnologue* (14th edn, 2000). FMC South Asia (personal communication, May 2004) listed a much higher figure of 358,000 Rakhine (*Mag*) in Bangladesh, primary in Chittagong District (168,000), Rangamati District (49,000), Cox Bazar (43,000), Khagrachhari (41,000) and Bandarban (28,000). Approximately 75 per cent of the Rakhine in Bangladesh speak Rakhine and 25 per cent speak Bengali.
4. FMC South Asia (personal communication, May 2004) listed a much higher figure of 47,800 *Mag* (Rakhine) in India, of which 42,000 are Buddhists, 5,500 Hindus and 200 Christians. In India, FMC South Asia say 42,000 are dispersed in Tripura State (36,300 in South Tripura District and 5,000 in North Tripura District). A further 5,500 live in West Bengal (2,600 in Jalapaiguri District and 850 in Parganas North District).
5. Diran, *The Vanishing Tribes of Burma*, 160.
6. Clark and Cummings, *Myanmar (Burma),* 425.
7. Grimes, *Ethnologue* (14th edn, 2000).
8. Singh, *The Scheduled Tribes*, 701.
9. Diran, *The Vanishing Tribes of Burma*, 160.
10. The historical Buddhist centre of the Rakhine was at Mrauk-U. The temple complex was founded in 1433 and today contains more than 70 ruins that can be visited by tourists. For a good account of the Mrauk-U history and temples, see Clark and Cummings, *Myanmar (Burma),* 432–41.

Saek

1. Some of the main Saek areas in Thailand include Ban Adsamart in Muang District; Ban Pailom and Ban Dongsamo in Na Wa District; and Ban Bawa in Si Songkhram District (Schliesinger, *Ethnic Groups of Thailand,* 56).
2. See L N Morev, *The Sek Language* (Moscow, 1988).
3. See James R Chamberlain, 'The Origin of the Sek: Implications for Tai and Vietnamese History', *The Journal of the Siam Society* 86.1 and 2 (1998).
4. Schliesinger, *Ethnic Groups of Thailand,* 56.
5. Bethany World Prayer Center, 'The Saek of Laos'.
6. Schliesinger, *Ethnic Groups of Thailand,* 59–60.

Samtao

1. Grimes, *Ethnologue* (14th edn, 2000). It's possible that this low figure only refers to those who are still able to speak the Samtao language.
2. Schliesinger, *Ethnic Groups of Thailand,* 116.
3. Olsen, *An Ethnohistorical Dictionary of China*, 298.
4. See Hattaway, *Operation China*, 469.
5. Dodd, *The Tai Race*, 213.
6. Schliesinger, *Ethnic Groups of Thailand,* 120.
7. Although some sources state that there are just 100 or less Samtao in Myanmar, Olsen (*An Ethnohistorical Dictionary of China*, 298) confirms 'Most Samtaos live today in the north-eastern region of . . . Myanmar (Burma) but several thousand can also be found across the border in the Yunnan Province of China.'

Shan

1. The most recent census held in Myanmar was in 1931. At the time there were 1,037,406 Shan returned, but this figure probably included other smaller Tai-speaking groups in Shan State (Enriquez, *Races of Burma*, 126).
2. The village is 'located in a remote area that juts into Myanmar, in a densely forested and mountainous region . . . in the Dehong Prefecture of western Yunnan Province' (Hattaway, *Operation China*, 479).
3. There are numerous books and articles about the Shan. Some of the more interesting ones include Wilbur Willis Cochrane, *The Shans* (Rangoon: Government Printing Press, 1915); Archibald R Colquhoun, *Amongst the Shans* (London: Field and Tuer, 1885); Leslie Milne and Wilbur Cochrane, *Shans at Home* (New York: Paragon Book Reprint Co., 1970); and Chao Tzang Yawnghwe, *The Shan of Burma: Memoirs of a Shan Exile* (Singapore: Australian National University Institute of Southeast Asian Studies, 1987).
4. Missionary Josiah N Cushing produced three interesting early linguistic studies on the Shan language: *Grammar of the Shan Language* (Rangoon: American Baptist Mission Press, 1871); *Elementary Handbook of the Shan Language* (Rangoon: American Baptist Mission Press, 1888); and *A Shan and English Dictionary* (Rangoon: American Baptist Mission Press, 1914).
5. Grimes, *Ethnologue* (13th edn, 1996) 722–23.
6. Hattaway, *Operation China*, 479.
7. The American Baptist Mission Press wrote a linguistic manual for the study of Shan. See F Bigg-Wither, *A Guide to the Study of Shan* (Rangoon: American Baptist Mission Press, 1911).

Sherdukpen

1. A study on the Sherdukpen of Rupa village was done as part of the 1971 Indian census. See Roy Burman, B K ed., 'Socio-Economic Survey of Rupa: A Sherdukpen Village in Arunachal Pradesh', in *Census of India, 1971.* Series 1, India, Part C VI (New Delhi: Controller of Publications, 1975).
2. Probably the only thorough study of the Sherdukpen language is Rinchin Dondrup, *A Hand Book on Sherdukpen Language* (Itanagar: Directorate of Research on the Government of Arunachal Pradesh, 1990).
3. Singh, *Arunachal Pradesh*, 288.
4. Ibid., 289.
5. For more interesting information on Sherdukpen culture and society, see R R P Sharma, *The Sherdukpen* (Shillong: Research Department, NEFA Administration, 1961). See also Prasad, *Encyclopaedic Profile of Indian Tribes*, IV, 916–18.

Sherpa

1. According to FMC South Asia (personal communication, May 2004), 23,900 live in the Darjeeling District of West Bengal; 7,300 in Sikkim (5,200 in South Sikkim District and 2,200 in West Sikkim District); and an additional 4,000 inhabit the Jalpaiguri District of Arunachal Pradesh.
2. The Khumbu dialect of Sherpa is spoken 'north from Namche Bazaar. [The Solu dialect] is the southern region including the villages of Gumdi, Sete, Junbesi, Phaplu and Sallery; around Rolwaling, the northern border of Janakpur District and Taplejung, Mechi District. There may also be some around Lukla' (Grimes, *Ethnologue* [14th edn, 2000]).
3. Xu Yixi, *Headdresses of Chinese Minority Nationality Women* (Hong Kong: China Film Press, 1989) 49.
4. Grimes, *Ethnologue* (13th edn, 1996) 561.
5. Gu Shoukang, 'The Sherpas: Hardy Folk of the Himalayas', *China Tourism* 54 (n.d.) 10.
6. Bethany World Prayer Center, 'The Helambu Sherpa of Nepal'.
7. Gu Shoukang, 'The Sherpas', 12.
8. Bradley, 'East and South-East Asia', 170.
9. There have been several comprehensive linguistic studies on the Sherpa language. See Austin Hale ed., 'Collected Papers on Sherpa, Jirel', *Nepal Studies in Linguistics* 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* 51 (Dallas: SIL, 1978) 248–66.
10. Bethany World Prayer Center, 'The Helambu Sherpa of Nepal'.
11. Two excellent *National Geographic* articles on the Sherpa are by Desmond Doig, 'Sherpaland: My Shangri-La', *National Geographic* (October 1966) 545–77; and Jim Carrier, 'Gatekeepers of the Himalaya: Nepali's Sherpa People Prosper amid Dizzying Change as Climbers and Trekkers Descend Upon their Mountain Home', *National Geographic* (December 1992) 70–89.
12. 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). See also James F Fisher and Sir Edmund Hillary, *Sherpas: Reflections on Change in Himalayan Nepal* (Berkeley: University of California Press, 1990).
13. Scott Anderson, personal communication (1996).
14. Johnstone, *Operation World* (1993) 406.
15. Johnstone and Mandryk, *Operation World* (2001) 469, list a population of 158,000 Sherpa in Nepal, but no other sources list such a high figure.

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. *Qiangic Speaking Tibetans.*
3. Rock, 'Konka Risumgongba', 30.
4. Ibid.
5. Ibid., 34.
6. Ibid.
7. Ibid.
8. In 2003 one Christian researcher made the arduous visit to the Shixing people. In part, he reported, 'Needless to say, it was very difficult to get to them. Hence, it is now becoming more and more understandable why there have not been any "workers" that have gone to them in the past. . . . When I got there, I immediately looked for transportation to Shuiluo, the area that the Shixing live. The Shixing call themselves in their own language *Xumu* (Shoo-moo). *Xu* means "rice", *Mu* means "people" in their own language. Shuiluo is actually a large area of several villages. There are several villages in that area where the Shixing are a majority. Some of the villages are only other Tibetans. The Shixing that I met would tell me that the only thing

that made them different than the Tibetans is that they have a different language. I also observed that they are not quite as religious . . . . One of the surprising things is that although there are no telephones (cell phones don't even work up there), very little electricity, no paved roads, no clean water and poor health care, there are several satellite TVs. I later found out that one of China's main goals in development is to have everyone in the empire within "TV range". The Shixing are a very warm-hearted people. I couldn't go past one house practically without being invited in for a drink of yak butter tea, a taste of walnuts, pomegranates, pears, very small peaches and other local fruits. The Shixing are farmers, growing corn and rice as staples and they also raise livestock. The people groups of Shuiluo tend to be taller than the Han Chinese. There is a saying in Shuiluo that goes "the mountains, people and horses are big, but the chickens, goats and cows are small!" And it is true, I have never seen a skinner cow' (personal communication [10 February 2004]).

Sikkimese

1. Singh, *Sikkim*, 23.
2. Singh, *The Scheduled Tribes*, 149. See also B B Chatterjee, *Bhotia of Indo-Tibetan Border of Uttarakhans* (Varansai: Institute of Gandhian Studies, 1975) and S C Bose, *Land and the People of the Himalayas* (Calcutta: Indian Publications, 1968).
3. See R R Prasad, *Bhotia Tribals of India* (New Delhi: Gian Publishing House, 1989).
4. See C Y Salisbury, *Mountaintop Kingdom: Sikkim* (Delhi: Vikas Publishing House, 1972).
5. Singh, *The Scheduled Tribes*, 153.
6. Grimes, *Ethnologue* (14th edn, 2000).
7. Bethany World Prayer Center, 'The Sikkimese Bhotia of India'.

Singhpo

1. Singh, *The Scheduled Tribes*, 1080.
2. P B S V Padmanabham, *A Demogenetic Profile of Singphos* (unpublished report submitted to the director, Anthropological Survey of India, 1981).
3. See Paul C Dutta, *The Singhpos* (Itanagar: Directorate of Research on the Government of Arunachal Pradesh, 1990).
4. See Hattaway, *Operation China*, 233.
5. S Dutta Choudhury, 'The Singhpos', *North-Eastern Affairs, India* 2.1 (1973) 94–96.
6. Singh, *Arunachal Pradesh*, 293.
7. Prasad, *Encyclopaedic Profile of Indian Tribes*, IV, 929.
8. See Kamalesh Das Gupta, *A Phrase Book in Singhpo* (Shillong: Director of Information and Public Relations of Arunachal Pradesh, 1979).
9. Grimes, *Ethnologue* (14th edn, 2000).
10. Ibid.
11. Singh, *The Scheduled Tribes*, 1081. See also Tapan Kumar M Baruah, *The Singhpos and their Religion* (Shillong: Director of Information and Public Relations of Arunachal Pradesh, 1977).
12. Muanthanga, *The Harvest Field of Arunachal Pradesh*, 18.

Sinhalese

1. Johnstone and Mandryk, *Operation World*, 586. The neighbouring countries of India and Maldives have just 2,800 and 1,500 Sinhalese respectively (FMC South Asia, personal communication [May 2004]).
2. See R C Childers, 'Notes on the Sinhalese Language: Proofs of the Sanskritic Origin of Sinhalese', *Journal of the Royal Asiatic Society* 8 (1876).
3. See Barrett et al., *World Christian Encyclopedia*, 695.
4. Just a few accounts of persecution of Christians in Sri Lanka by the Buddhists include Alex Buchan, 'Sri Lanka and Christian Persecution', *Compass Direct* (1 July 2000) and the Voice of the Martyrs, 'The Persecution and Prayer Alert' (31 July 2002).

So

1. Primarily in the provinces of Mukdahan (Dong Luang District), Sakhon Nakhon (Muang and Kusuman districts) and Nakhon Phanom (Na Wa and Tha Uthen districts). 'Most of the So communities in Thailand are located between the large inland lake Nong Han of Sakhon Nakhon Province and the Mekong River, as well as on the slopes of the Phu Pan Range and along the Songkram River' (Schliesinger, *Ethnic Groups of Thailand,* 51).
2. For an interesting look at the So of Laos more than 50 years ago, see André Fraisse, 'Les tribus So de la province de Cammon', *Bulletin de la Société des Etudes Indochinoises* 25 (Saigon, 1950).
3. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 105.
4. In *Faces of the Unreached in Laos* (1999) I profiled the Mangkong and So as two separate groups, but later research has led me to believe that the two groups were doubly counted. The 1995 Laos census called the So group *Mangkong* and did not differentiate between them and the So.
5. Schliesinger, *Ethnic Groups of Thailand,* 54.
6. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 72.
7. *Global Prayer Digest* 9.11 (November 1990).
8. Johnstone and Mandryk, *Operation World* (2001) 395, listed a figure of 120,000 So in Laos.
9. Ibid., 618, listed a figure of 58,000 So in Thailand.

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 that 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. Henri Marie Gustave Vicomte d'Ollone, *In Forbidden China: The d'Ollone Mission 1906–09, China-Tibet-Mongolia* (London: T Fisher Unwin, 1912) 283.
4. Ekvall, *The Lama Knows,* mentions the 'Sohkwo' tribe several times. Ekvall lived and worked in this part of China prior to 1949.

Song

1. SIL estimated there to be 20,000 to 30,000 speakers of the Song language in 1982.
2. Schliesinger, *Tai Groups of Thailand,* 51.
3. See Seidenfaden, *The Thai Peoples: Book 1.*
4. See also two sources in Thai: Buruphat Somsong, '[An Account of the Lao Song and Their Immigration]' *Phu Thai Journal* 5.14 (1983); and Niphon Senaphitak, [*The Story of the Thai Song*] (Bangkok: Sam Nao, 1978).
5. Schliesinger, *Tai Groups of Thailand,*

51–52.
6. See Daecha, *A Comparative Study of the Phonology of Six Tai Dialects.*
7. See also two reports by Bert F Sams, 'Black Tai and Lao Song Dam: The Divergence of Ethnocultural Identities', *Journal of the Siam Society* 76 (1988) and *Tradition and Modernity in a Lao Song Village of Central Thailand* (PhD thesis, University of California, Los Angeles, 1987).
8. Schliesinger, *Tai Groups of Thailand,* 53.
9. The Tai Dam did not qualify for inclusion in this book because only a small minority of their population believes in Buddhism.

Stod Bhoti

1. Grimes, *Ethnologue* (14th edn, 2000).
2. Singh, *Himachal Pradesh*, 113.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Singh, *Himachal Pradesh*, 117–18.
5. Hilton and Kumaradass, *Adopt – A District of Himachal Pradesh*, 88.

Tai Bueng

1. Schliesinger, *Tai Groups of Thailand*, 109.
2. The Tai Bueng were mentioned in one linguistic source, see Jerry W Gainey and Theraphan L Thongkum, *Language Map of Thailand* (Bangkok: Central Institute of English, 1977).
3. Schliesinger, *Tai Groups of Thailand*, 111.
4. Ibid., 112.

Tai Doi

1. Chazée, *Atlas des Ethnies et des Sous-Ethnies du Laos*, 51.
2. Ibid.
3. Grimes, *Ethnologue* (13th edn, 1996) 699.
4. Chazée, *Atlas des Ethnies et des Sous-Ethnies du Laos*, 51.

Tai Gapong

1. Schliesinger, *Tai Groups of Thailand*, 120.
2. Ibid., 121.
3. Ibid., 123.

Tai He

1. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 113.
2. Chazée, *Atlas des Ethnies et des Sous-Ethnies du Laos.*
3. Curtis, *The Laos of North Siam*, 25–26.
4. Ibid., 243.

Tai Khang

1. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 116.
2. Ibid.
3. OMF Mekong Center, *30 Days of Prayer for Northern Laos* (Thailand: Mekong Center, 2002).
4. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 116.
5. Curtis, *The Laos of North Siam*, 224.
6. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 116.

Tai Laan

1. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 117.
2. Ibid.
3. OMF Mekong Center, *30 Days of Prayer for Northern Laos.*
4. Curtis, *The Laos of North Siam*, 154.
5. Robert E Speer, *Missionary Principles and Practice: A Discussion of Christian Missions and of Some Criticisms upon Them* (London: Fleming H Revell, n.d.) 404.
6. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 117.

Tai Loi

1. Grimes, *Ethnologue* (14th edn, 2000).
2. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 118.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Dodd, *The Tai Race*, 232.

Tai Mao

1. According to the 1990 China census, there were 107,907 Dai people in Luxi County; 37,796 in Ruili; 30,506 in Lianghe; and 23,755 in Longchuan. The majority of these are Tai Mao. Of these, however, only those in Ruili, and some in Zhenfang County (between Ruili and Luxi), call themselves 'Tai Mao'. The rest call themselves 'Tai Nua', only it is pronounced 'Tai Le'. There are very slight dialect differences between those who identify themselves as Tai Mao and the Tai Le / Nua. The people profiled in our Tai Nua profile, however, are different from the Tai Mao. The situation is very confusing and even experienced researchers who travel frequently in the region do not agree on the terminology that should be used to differentiate Tai Mao from the Tai Nua. See note 2 to the Tai Nua profile for more discussion on this subject.
2. Ban Mao Mok Cham in Mae District near Fang in Chiang Mai Province (Schliesinger, *Tai Groups of Thailand*, 130). The Tai Mao in Thailand migrated there from Myanmar in the early 1970s.
3. Bradley, 'East and South-East Asia', 164.
4. Zhu Liangwen, *The Dai.*
5. Kuhn, *We Found a Hundred Tribes*, 5.

Tai Nua

1. Bradley, 'East and South-East Asia', 164.
2. Differentiating between the Tai Nua and Tai Mao is very complicated because of the overlapping of ethnic names. Geographical and linguistic divisions between the two are not clear. It is not possible to say, 'The Tai Nua stop here and the Tai Mao start there.' Most other ethnic groups in Asia can be divided this way, but the Tai groups tend to blur into each other and there are many shades of grey. The fact that there are numerous people in the China-Myanmar border area who refer to themselves by different names adds to the confusion. Hence we profile the Tai Nua and Tai Mao as in *Operation China*, going with David Bradley's linguistic definition of the two. This is not in keeping with the data of other missions research, most of which stems from the *Ethnologue* (which simply lists the Tai Mao as a dialect of Tai Nua). This classification does not, however, take into account important linguistic and ethnic differences. For the Tai Nua in China to receive the gospel in their heart language, media will need to be produced that differs from the Tai Mao media used in Dehong.
3. Bradley, 'East and South-East Asia', 164.
4. Anthony Diller, 'Tai Languages: Varieties and Subgroup Terms', *The Yunnan Project Newsletter* 25 (Canberra: Faculty of Asian Studies, Australian National University, June 1994).
5. *Global Prayer Digest* 14.4 (April 1995).
6. Zhu Liangwen, *The Dai*.
7. Stauffer, *The Christian Occupation of China,* 241.

Tai Pao

1. See Asian Minorities Outreach, *Faces of the Unreached in Laos*. This book profiles 138 distinct people groups in Laos, in a format similar to *Peoples of the Buddhist World.*
2. Asian Minorities Outreach, *Faces of the*

Unreached in Laos, 123.
3. Grimes, *Ethnologue* (13th edn, 1996) 699.
4. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 123.
5. Grant Evans, *The Politics of Ritual and Remembrance: Laos since 1975* (Chiang Mai: Silkworm Books, 1998) 75.
6. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 123.

Tai Phake

1. Citied in Grimes, *Ethnologue* (14th edn, 2000).
2. B C Allen, *Assam District Gazetteer* 3 (1905).
3. Singh, *India's Communities: N–Z*, 3417.
4. See Ney Elias, *Introductory Sketch of the History of the Shans of Upper Burma and West Yunnan* (Calcutta, 1876).
5. B K Barua, *A Cultural History of Assam* (Guwahati: Bina Library, 2003).
6. Singh, *India's Communities: N–Z*, 3418.

Tai Wang

1. Schliesinger, *Tai Groups of Thailand*, 135.
2. Ibid.
3. Ibid., 136.
4. Ibid., 137.

Tak Bai Thai

1. Pron Subdistrict; Tak Bai, Sukhirin and Sungai Padi districts.
2. Sai Buri and Panare districts.
3. Few sources list the Tak Bai Thai as living in Malaysia, but one that does is Chantas Thongchuay, *Current Thai Dialects in Kelantan, Kedah and Perlis* (MA thesis, Chulalongkorn University, 1982).
4. Schliesinger, *Tai Groups of Thailand*, 166.
5. See Chailert Kitprasert, *A Tonal Comparison of Tai Dialects: Tai Bai Group* (MA thesis, Mahidol University, Nakhon Pathom, 1985).
6. Schliesinger, *Tai Groups of Thailand*, 165.
7. See Marvin J Brown, *From Ancient Thai to Modern Dialects and Other Writings on Historical Thai Linguistics* (Bangkok: White Lotus Press, 1960, repr. 1985).
8. Schliesinger, *Tai Groups of Thailand*, 166.

Tamang, Eastern

1. 'Outer-Eastern Tamang is spoken in eastern Sindhu Palchowk, Ramechhap, Dolakha districts, and in most districts in eastern Nepal and parts of north-eastern India. Central-Eastern Tamang is spoken in most of Kabhre District, western Sindhu Palchowk, Lalitput, Bhaktapur, Kathmandu, eastern Nuwakot districts, and districts south of those. Southwestern Tamang is spoken in western Makwanpur and Chitwan districts and districts south and southwest of those' (Grimes, *Ethnologue* [14th edn, 2000]).
2. For information on the Tamang of India, see Singh, *Sikkim*, 172–77; Singh, *India's Communities: N–Z,* 3420–23; and S Munshi and U Lama, 'The Tamangs of Darjeeling: A Study of Group Identity', *Journal of the Indian Anthropological Society* 13.2–3 (1978).
3. 'Languages of Bhutan' map, unpublished (*c.*1995).
4. Bista, *The People of Nepal*, 55.
5. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal.*
6. 'Black Bravery', *Asian Report* 24.3, Report 190 (May–June 1991).
7. Ibid.

Tamang, Eastern Gorkha

1. Grimes, *Ethnologue* (14th edn, 2000).
2. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, II, 258.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, II, 279.
5. Salter and Gurung, *Faces of Nepal*, 49.
6. *Asian Report* 25.3, Report 195 (May–June 1992) 10–11.

Tamang, Northwestern

1. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, II, 264.
2. Ibid., 259.
3. Ibid., 258.
4. Christoph von Füerer-Haimendorf, 'Ethnographic Notes on the Tamangs of Nepal', *Eastern Anthropologist* 4.3–4 (March–August 1956) 166–67.
5. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal.*

Tamang, Southwestern

1. Ukyab and Adhikari, *The Nationalities of Nepal*, 61.
2. Andrew Wark, 'It's Time to Climb Higher', *Asian Report* 25.3, Report 195 (May–June 1992) 11.

Tamang, Western

1. See Grimes, *Ethnologue* (14th edn, 2000). See also Kesar Lall, 'The Tamangs', *Nepal Review* 1.3 (1969).
2. Bista, *The People of Nepal*, 61–62.
3. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, II, 274–74.
4. Moa Pangnem, 'A Miracle for Tamang', *Asian Report* 29.3, Report 217 (May–June 1996) 8.

Tangsa, Tikhak

1. See Paul C Dutta, *The Tangsas of the Namchik and Tirap Valleys* (Shillong North-East Frontier Agency, 1959).
2. See Singh, *The Scheduled Tribes*, 1099–1128. FMC South Asia (personal communication [May 2004]) lists 33 different Tangsa tribes in India! Some of these are extremely small groups, with less than 50 people. For now there is not enough information available on these smaller groups, some of which are reportedly Buddhist, to profile them.
3. Ibid., 1122.
4. Singh, *Arunachal Pradesh*, 379.
5. Ibid., 383.

Tangsa, Yongkuk

1. Singh, *Arunachal Pradesh*, 391.
2. Ibid.
3. See Kamalesh Das Gupta, *The Tangsa Language: A Synopsis* (Shillong: Directorate of Research of the Government of Arunachal Pradesh, 1980). Another good linguistic study on Tangsa is Swapon Kumar Bandyopadhyay, 'A Tangsa Wordlist', Linguistics of the Tibeto-Burman Area 12.2 (1989) 79–91.
4. Grimes, *Ethnologue* (14th edn, 2000).
5. Singh, *The Scheduled Tribes*, 1127.
6. Singh, *Arunachal Pradesh*, 393–94.
7. Ibid., 394.

Taungyo

1. Enriquez, *Races of Burma*, 127.
2. Myanmar Faces and Places, 'Profile of the Taungyo'.
3. Diran, *The Vanishing Tribes of Burma*, 80.
4. Myanmar Faces and Places, 'Profile of the Taungyo'.

Tavoyan

1. Myanmar Faces and Places, 'Tavoyan Profile'.
2. Report from Amnesty International,

cited in Clark and Cummings, *Myanmar (Burma),* 413.
3. Enriquez, *Races of Burma*, 127.
4. Clark and Cummings, *Myanmar (Burma),* 413.
5. Grimes, *Ethnologue* (14th edn, 2000).

Tebbu

1. Joseph F Rock, 'The Land of the Tebbus', *Geographical Journal* 81. 2 (February 1933) 108.
2. Ibid., 108–10.
3. He continues: 'We were never able to live in Denga again, though visits to Dragsgumna presented no problem. In Dragsgumna our landlord came to the Lord. Four or five years later his wife, a certified battle-axe of a woman, came to the Lord and was baptized in Jone, where we were living at the time. Because of her changed life her two adult sons also believed' (Bob Carlson, personal communication [28 February 2001]). *Operation China* (2000) only listed the Tebbu people in an appendix recording 'Other Possible Groups'. As a result of reading *Operation China*, Carlson contacted me with information about this fascinating people group. His letter began, 'In Appendix I you refer to the Tebbus. This is a group with which my parents worked at various times . . .'
4. Bob Carlson, personal communication (28 February 2001).

Thai, Central

1. A helpful book that introduces Thai culture is William J Klausner, *Reflections on Thai Culture* (Bangkok: Suksit Siam, 1981).
2. The Thais are believed to have come southward from southern China about 1,000 years ago. See Sri Dvaravati Dhida Saraya, *The Initial Phase of Siam's History* (Bangkok: Muang Boran, 1999).
3. See the article in this book by Ubolwan Mejudhon, 'The Thai Way of Meekness' (p 277).
4. Kenneth E Wells has written some good books and articles on Thai Buddhism and missions history, including *Thai Buddhism* (Bangkok: Bangkok Times Press, 1939); 'Buddhism in Thailand: Its Sources of Strength', *International Review of Missions* XXXI (April 1942); and *History of Protestant Work in Thailand 1828–1958* (Bangkok: Church of Christ in Thailand, 1958).
5. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 134.
6. Alex G Smith, *Siamese Gold: The Church in Thailand* (Bangkok: OMF Publishers, 1982) xxiii. Smith's excellent book is probably the most comprehensive overview of Christianity in Thailand ever written.
7. Another excellent account of missionary work in the early 20th century is Dodd, *The Tai Race*.
8. Also 9,000 in Australia (2003, Joshua Project II); 8,600 in Brunei (2001, P Johnstone and J Mandryk); 8,400 in Canada (2003, Joshua Project II); 3,000 in United Arab Emirates (1996, B Grimes [1986 figure]); 1,500 in China (2001, P Johnstone and J Mandryk); 1,000 in Finland (2003, Joshua Project II); 600 in Laos (1999, Asian Minorities Outreach) as well as in the United Kingdom, France, Germany, New Zealand and many other nations.

Thai, Northern

1. The Northern Thai (Tai Yuan) in Laos live in Bokeo Province (Houayxay and Pha-Oudom districts); Luang Namtha Province (Luang Namtha District); Oudomxai Province (Xai District); and Xaignabouri Province (Xaignabouri District). See Asian Minorities Outreach, *Faces of the Unreached in Laos*, 126.
2. Schliesinger, *Tai Groups of Thailand*, 184.
3. See Aroonrut Wichienkeeo and Wijeyewardene Gehan eds., *The Laws of King Mangrai* (Canberra: Australian National University, 1986).
4. Only recently the Northern Thai were referred to as *Lao Phung Dam*, or 'Black Bellied Lao', because of their custom of tattooing their stomachs, while the Isan were called *Lao Phung Kha* ('White Bellied Lao') because they did not tattoo their stomachs.
5. 'In this cage were placed with the prisoner a large mortar to pound him with, a larger boiler to boil him in, a hook to hang by, and a sword to decapitate him; also a sharp-pointed spike for him to sit on. His children were sometimes put in along with him' (Sir John Bowring, *The Kingdom and People of Siam* [Kuala Lumpur: Oxford University Press, 1857, repr. 1977] 62).
6. See Preeya Nokaeo, *Central Thai and Northern Thai: Linguistic and Attitudinal Study* (PhD thesis, University of Texas, 1989).
7. According to Grimes, '87.5 per cent use Northern Thai in the home, 3 per cent use Central Thai, while 9.5 per cent use both' (*Ethnologue* [13th edn, 1996] 791).
8. Schliesinger, *Tai Groups of Thailand,* 185.
9. See Paul Cohen and Gehan Wijeyewardene eds., 'Spirit Cults and the Position of Women in Northern Thailand', *Mankind* 3 (1984); and Richard Davies, *Muang Metaphysics: A Study of Northern Thai Myth and Ritual* (Bangkok: Pandora, 1984). It could be said that the Northern Thai's religious view is one of 'whatever works'. During the time I lived in Chiang Mai, it was reported that a barren Thai peasant couple travelled to Chiang Mai seeking spiritual help to cure their condition. They visited the monks at Wat Phrasing, the main Buddhist temple, but their prayers and incantations did not help. They then heard about the former British monarch, Queen Victoria, whose statue stood outside the British consulate in Chiang Mai City. After praying before the statue, the couple returned home and soon after found that the wife was pregnant. When this news spread, the local Chiang Mai newspaper estimated that up to half of the entire population of Chiang Mai had come to the British consulate in a six-month period, prayerfully seeking divine blessings. In the end, the consulate removed Queen Victoria's statue because of the disturbance the crowds were causing to their daily operations.
10. The early Protestant missionary enterprise was headed by the Presbyterians; see McGilvary, *A Half Century among the Siamese and the Lao*. For a good overview of missions history in Thailand as a whole, see Smith, *Siamese Gold*.
11. Part of the reason for this is the fact that overt missionary activity is outlawed in almost every neighbouring country, such as Communist China, Laos and Vietnam. There are about 6,000 to 8,000 other foreigners living in Chiang Mai.

Thai, Southern

1. There are as many as seven tones in Southern Thai. See Anthony Diller, 'How Many Tones in Southern Thai?'

in Nguyen Dang Lien ed., *South-East Asian Linguistic Studies* 4 (Canberra: Pacific Linguistics, 1979).
2. Grimes, *Ethnologue* (13th edn, 1996) 791.
3. Schliesinger, *Tai Groups of Thailand,* 103.
4. There are many books written on the Southern Thai Muslims, but few on the Southern Thai Buddhists. Some of the more interesting on the Muslims include: Andrew Forbes ed., *The Muslims of Thailand* (2 vols; Ranchi: The Catholic Press, 1998); and Ministry of Foreign Affairs, *Islam in Thailand* (Bangkok, 1976). In March 2004, approximately 100 Muslims in Thailand were killed by police after they attacked various police stations throughout the area. The Thai prime minister quickly moved to downplay fears that these militants were linked to the al-Qaeda terrorists, saying that the attacks were part of a cultural grievance. Evidence suggests otherwise, although the Southern Thai Muslims and the Pattani people are upset at the overwhelming influence of Thai culture, language and Buddhism upon them.
5. Schliesinger, *Tai Groups of Thailand,* 106.
6. Asia Center for World Missions, *AC News and Views*, 17 (15–31 July 2002).

Thakali

1. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, II, 281. The names of the 13 major Thakali villages are Tukuche, Khanti, Nabrikot, Bhurjungkot, Nagung, Dhampu, Tuti, Toglung, Kobang, Larjung, Lete, Sokung and Sirkung.
2. Ukyab and Adhikari, *The Nationalities of Nepal*, 45.
3. An excellent article on the Thakali is Mark Turin, 'Too Many Stars and Not Enough Sky: Language and Ethnicity among the Thakali of Nepal', *Contributions to Nepalese Studies* 24.2 (1997) 187–99.
4. Salter and Gurung, *Faces of Nepal*, 17.
5. Susanna von der Heide, *The Thakalis of North Western Nepal* (Kathmandu: Ratna Pustak Bhandar, 1988) 71. Von der Heide's book is one of the few books ever published specifically about one ethnic group in Nepal.
6. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal*, II, 292–93.
7. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal.*

Thami

1. There are conflicting reports on the population of the Thami in Nepal. While the official 1991 census figure is listed as 19,103, some sources list the census figure as 14,400 (see Grimes, *Ethnologue* [14th edn, 2000]). This lower figure probably refers to the number of speakers of the Thami language in Nepal, rather than to the members of the ethnic group as a whole. Other sources list 29,400 Thami in Nepal in 2000 (Bethany World Prayer Center, 'The Thami of Nepal'); 'spoken by upwards of 35,000 people' (van Driem, unpublished research page on the Thami, n.d.); and '30,000 in all' (Ukyab and Adhikari, *The Nationalities of Nepal*, 64). For an overview of the problem, see Mark Turin, 'Time for a True Population Census: The Case of the Miscounted Thangmi', *Nagarik* 2.4 (2000) 14–19.
2. Ukyab and Adhikari, *The Nationalities of Nepal*, 64, state that the Thami inhabit the villages of Susma, Chhamawati, Khepachagu, Alamyu, Bigu, Kalinchok, Lapilang and Lakuri Danda.
3. An unpublished fact sheet on the Thami says that they live in the following villages within Dolakha District: Suspa, Khopa, Baabre, Kalinchok, Lapilang, Boch and Dolakha. In Suspa Panchayat District their main village is called Suspachemoti. They also inhabit Piskar, Chokati and Thali.
4. See Mark Turin, 'By Way of Incest and the Golden Deer: How the Thangmi Came to be and the Pitfalls of Oral History', *Journal of Nepalese Studies* 3.1 (1999) 13–19.
5. See Singh, *India's Communities N–Z*, 3486.
6. See four excellent articles by linguist Mark Turin: 'The Thangmi Verbal Agreement System and the Kiranti Connection', *Bulletin of the School of Oriental and African Studies* 61.3 (1998) 476–91; 'Whence Thangmi? Historical Ethnography and Comparative Morphology', 451–77 in Yogendra Prasad Yadava and Warren William Glover eds., *Topics in Nepalese Linguistics* (Kathmandu: Royal Nepal Academy, 1999); 'Shared Words, Shared History? The Case of Thangmi and Late Classical Newar', *Journal of Newar Studies* 3 (1999) 9–17; and 'The Changing Face of Language and Linguistics in Nepal: Some Thoughts on Thangmi', *Janjati* 1.3 (2000) 49–62.
7. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal,* II, 324.
8. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal.*
9. Gautam and Thapa-Magar, *Tribal Ethnography of Nepal,* II, 322.
10. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal.*
11. *Sounds* (California: Gospel Recordings, Spring 1994).
12. *Advance* newsletter (August 1997).

Thavung

1. Schliesinger, *Ethnic Groups of Thailand,* 166, lists just 500 Thavung people in Thailand, living in two villages. Ferlus states that they are found in three villages.
2. Stephen A Wurm and Shiro Hattori, *Language Atlas of the Pacific Area* (The Australian Institute of the Humanities and the Japan Academy, 1981) lists 500 Thavung people in Laos.
3. Michael Ferlus, 'Langues et Peuples Viet-Muong', *Mon-Khmer Studies* 16 (1996).
4. See Benjamas Khamsakul, *The Attitude of So (Thavung) Ethnic Group toward their Own Language and Its Use: Case Study of Nong Waeng Village, Pathumwapi Subdistrict, Song Dao District, Sakon Nakhorn Province* (Bangkok: Mahidol University, MA thesis, 1988).
5. Schliesinger, *Ethnic Groups of Thailand,* 68–69.

Thet

1. Grimes, *Ethnologue* (14th edn, 2000).
2. Enriquez, *Races of Burma,* 126.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Taken from the www.mission.itu.ch website.
5. Taken from the www.asiatours.net website. See also Khine Tun Shwe, *A Guide to Mrauk-U: An Ancient City of Rakhine* (Myanmar, 1993).
6. Diran, *The Vanishing Tribes of Burma*, 161. The book Diran refers to is C C Lowis, *The Tribes of Burma* (Rangoon: Ethnographic Survey of India, 1919).

Tibetan, Central

1. According to the 1990 China 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.

2. Tibetans in India can be found throughout the Himalayan states of Himachal Pradesh, Arunachal Pradesh, Assam and Sikkim, as well as in camps in Delhi, West Bengal and central India. According to the *CAF Prayer Bulletin* (April 2003), Tibetan exiles are found in New Delhi, Himachal Pradesh, Uttar Pradesh, Bihar, West Bengal, Sikkim, Nagaland, Meghalaya, Orissa, Maharashtra, Karnataka and Tamil Nadu. Of the 150,000 Tibetans in India, some 60,000 now live in South India. FMC South Asia (personal communication [May 2004]) gives more detailed analysis of the Tibetans in India. They list 124 different districts in India with Tibetan communities, including Arunachal Pradesh (12,700); Assam (1,000); Chhattisgarh (1,900); Uttaranchal (20,000); Uttar Pradesh (1,000); Himachal Pradesh (47,000); West Bengal (22,000); Jammu and Kashmir (8,000); Maharashtra (2,000); and Karnataka (31,000). Almost all of the Tibetans in Karnataka State live in the Mysore District.
3. Buckley and Strauss, *Tibet*, 23.
4. My aim is to classify groups according to 'mission significant' classifications—that is, how far the gospel can penetrate from one people group to another without encountering cultural, linguistic or other barriers. Using these 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 in the Tibetan nationality, despite the fact that the Tu speak a Mongolian language and have a separate historical identity.
5. The Dalai Lama presents a happy-go-lucky image to the world, but a recent book written in German by Victor Trimondi, *Der Schatten des Dalai Lama: Sexuality, Magie und Politik im tibetischen Buddhismus* [The Shadow of the Dalai Lama: Sexuality, Magic, and Politics in Tibetan Buddhism] (Dusseldorf: Patmos, 1999) shows a very different side to the spiritual leader of Tibet. Trimondi was a personal friend and assistant to the Dalai Lama, converting to Tibetan Buddhism and travelling with the Dalai Lama for a number of years.
6. J Dauvillier, 'Temoignages Nouveaux sur le Christianisme Nestorien chez les Tibetans', in *Histoire et Institutions des Èglises Orientales au Moyen Age* (London: Varioum Reprints 2, 1983) 165.
7. William Carlsen, *Tibet: In Search of a Miracle* (New York: Nyack College, 1985) 37.
8. Lambert, 'The Challenge of China's Minority Peoples'.
9. The Tibetan gospel radio broadcasts, called 'Gawelylon', have had a tremendous impact upon many Tibetans, especially on those living in India and Nepal. In 2002 the producers received 22,000 response letters.
10. Alex Buchan, 'Buddhist Leaders Fail to Reckon with Persecution', *Compass Direct* (24 April 1998). In part, Buchan's article stated: 'In mainland China many house churches confirm that the most difficult harvest field is Tibet—"because the monks will chase, beat, even kill our evangelists" . . . One house church leader from Henan said, "Since 1988 we have had five evangelists stoned to death by Tibetan Buddhist monks in the provinces of Tibet, Qinghai and Gansu. . . . We think many Buddhists spread the gospel because their monks are so frightened and try to kill us, which makes the people ask what we have that makes their monks so afraid. In their overreaction is our opportunity."'

Tibetan, Gtsang

1. Bradley, 'East and South-East Asia', 170, lists 19 dialects of Gtsang Tibetan, but some of them are people groups we have profiled separately in this book.
2. Two good linguistic surveys of Gtsang Tibetan have been written by Felix Haller: 'A Brief Comparison of Register Tone in Central Tibetan and Kham Tibetan', *Linguistics of the Tibeto-Burman Area* 22.2 (1999) 77–97 and 'The Verbal Categories of Shigatse Tibetan and Themchen Tibetan', *Linguistics of the Tibeto-Burman Area* 23.2 (2000) 175–91.
3. Cited in Buckley and Strauss, *Tibet*, 13.
4. Tsering, *Sharing Christ in the Tibetan Buddhist World*, 75.

Tibetan, Jone

1. Wu Pingguan, 'The Sangemao—Special Tibetans', *China Tourism* 268 (November 2002) 74.
2. Grimes, *Ethnologue* (13th edn, 1996) 546.
3. Joseph F Rock, 'Life among the Lamas of Choni', *National Geographic* (November 1928) 569.
4. Wu, 'The Sangemao—Special Tibetans', 74.
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 Kangxi (1710) in favor of Chih Lien, a Jone priest who had paid him a visit. In the past the Jone prince was selected by rules of succession. If a prince had two sons, the elder succeeded him and the second became the lama of the monastery. If there was only one son, he took both positions concurrently.
8. Ibid.
9. Wu, 'The Sangemao', 75.
10. Stauffer, *The Christian Occupation of China*, 281.
11. *Global Chinese Ministries* (Colorado: OMF, March 1998).

Tibetan, Nghari

1. An outstanding article on the Nghari Prefecture is Zheng Ligang, 'Into Remote Ngari: A Tour by Land-Rover', *China Tourism* 244 (November 2000) 18–45.
2. See Beall and Goldstein, 'The Remote World of Tibet's Nomads', 752–81.
3. Bradley, 'East and South-East Asia', 169.
4. Buckley and Strauss, *Tibet*, 141.
5. 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, Shangri-La

1. An excellent article on the region is Xie Guanghui, 'Into the World Called

Shangri-La', *China Tourism* 215 (June 1998) 35–51.
2. Tai Chi Yin, 'Timeless Plateau: Zhongdian', *China Tourism* 108 (n.d.) 24.
3. See Krisadawan Hongladarom, 'Rgylathang Tibetan of Yunnan: A Preliminary Report', *Linguistics of the Tibeto-Burman Area* 19.2 (1996) 69–92.
4. 'When British writer James Hilton published his book "Lost Horizon" in 1933, he might never have thought that so many people from different nations would have crazily followed his fictitious, mysterious story in search an ideal place. In the novel, four people . . . took the same plane to flee from British India where a revolution was in the making. Unexpectedly, the plane was hijacked and finally landed in a place full of snow mountains, lamaseries, and people from different ethnic groups living together in a harmonic and peaceful manner. Ever since the novel went off the press, many places in India, Pakistan, Nepal and China have claimed they are the very home to "Shangri-La". In the 1990s, most of the "Lost Horizon" fans or researchers turned their eyes to Deqing County in the Deqing Tibetan Autonomous Prefecture, Yunnan Province, where people could find almost everything the author described in his novel. People's interest in "Shangri-La" has brought a great opportunity to the Tibetan prefecture, which had for decades been plagued by poverty and a lack of ways to eradicate the poverty for local people. It has taken every chance to promote the Shangri-La-based local tourism industry, by trying hard to prove that it is the very place where the four fictitious foreigners had stayed and enjoyed the local culture, a mixture of the ethnic traditions of the Han People and Tibetans.' (*People's Daily* [August 13 2001]).
5. Linguistic studies on the Shangri-La (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* 19.2 (1996) 93–184.
6. The Xiangcheng people who live across the Yunnan-Sichuan border to the north still retain many customs that are similar to those of the Qiang. The existence of the Xiangcheng supports the oral legend from Shangri-La.
7. Jim Goodman, 'Tibetan Christians in a Yunnan Village', *China Tourism* 215 (June 1998) 84.
8. Covell, *The Liberating Gospel,* 155.
9. Ibid., 51.

Tibetan, Shanyan

1. Shui Xiaojie, 'Visiting the Shanyan Tibetans', *China Tourism* 240 (July 2000) 67.
2. Ibid.
3. Ibid., 70.
4. Ibid., 67.
5. Ibid., 68–69.

Tinan

1. According to FMC South Asia (personal communication [May 2004]) there are great difficulties classifying the population of this group because Tinan is a linguistic classification. FMC South Asia suspects that the number of Tinan may be much lower, possibly around 8,000 in India.
2. Voegelin and Voegelin, *Classification and Index of the World's Languages.*
3. 'According to census reports, Lahauli is spoken by 18,728 persons in the region' (Singh, *The Scheduled Tribes*, 680).
4. *Operation China* lists this group as Lahuli Tinan. It has since become popular among researchers simply to call them Tinan and their language Tinani.
5. Bradley, 'East and South-East Asia', 169.
6. Grimes, *Ethnologue* (1996, 13th edn) 587. One good linguistic study of the Lahauli languages is Jag Deva Singh, 'Lahauli Verb Inflection', *Linguistics of the Tibeto-Burman Area* 12.2 (1989) 41–49.
7. *Global Prayer Digest* 8.7 (July 1989).
8. Ibid.
9. Covell, *The Liberating Gospel*, 57.

Torgut

1. The Torgut inhabit a widespread area of north and north-west Xinjiang, including the Ili Kazak Prefecture and the area north-west of Korla in central Xinjiang.
2. Grimes, *Ethnologue* (14th edn, 2000).
3. Murray, 'With the Nomads of Central Asia', 11.
4. Bethany World Prayer Center, 'The Kalmyk-Oirat'.
5. Issachar Frontier Missions Research, *Mongolia Challenge Report*, II, 2, i.
6. Moule and Pelliot, *Marco Polo*, 201.
7. Hefley, *China! Christian Martyrs of the 20th Century*, 18–19.
8. 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.

Tsangla

1. The main Tsangla village in Arunachal Pradesh appears to be Bishing. Strangely, according to the 1981 Indian census, 2,679 'Memba' people living in the West Siang District of northern Arunachal Pradesh have been granted status as a Scheduled Tribe, separate from the Monpa groups. Other sources indicate that these Memba are in fact Tsangla people who speak the Tsangla language.
2. Australian Academy and CASS, *Language Atlas of China*, 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 between government figures and linguistic figures for the Monba.
3. Bethany World Prayer Center, 'The Sangla of Bhutan'.
4. Bradley, 'East and South-East Asia', 170.
5. Grimes, *Ethnologue* (14th edn, 2000).
6. One good linguistic study of the Tsangla language is Erik Andvick, 'Tshangla Verb Inflections', *Linguistics of the Tibeto-Burman Area* 16.1 (1993) 75–136.
7. *Encyclopedic Dictionary of Chinese Linguistics*, 538–39.
8. In Bhutan, the Tsangla language shares only 48 per cent lexical similarity with the national language Dzongkha.
9. Zhang Jianghua and Wu Congzhong, 'Tibet's Menba Nationality', *China Reconstructs* (July 1979) 55.
10. Asia Center for World Missions, 'The Sangla of Bhutan', *AC News and Views* 20 (October 2002).
11. Cited in Grimes, *Ethnologue* (14th edn, 2000). Johnstone and Mandryk, *Operation World* (2001), 110, list 131,000 Tsangla in Bhutan.

Tsum

1. Cited in Grimes, *Ethnologue* (14th edn, 2000).
2. Finlay et al., *Nepal*, 373.
3. Bista, *The People of Nepal*, 203.
4. See the profile on the Nubri in this book.
5. Grimes, *Ethnologue* (14th edn, 2000).
6. Bista, *The People of Nepal*, 203.

Tu

1. 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.
2. *Global Prayer Digest* 10.6 (June 1991).
3. Chun Shizeng ed., *Chinese Nationalities* (Beijing: China Nationality Photography and Art Press, 1989) 54.
4. Australian Academy and CASS, *Language Atlas of China*, C–5.
5. *Global Prayer Digest* 12.9 (September 1993).
6. *CPLMR* 119 (December 1991–February 1992).
7. Previous censuses in China listed 159,426 Tu (1982); 77,349 (1964); and 53,277 (1954).

Turung

1. Grimes, *Ethnologue* (14th edn, 2000).
2. Singh, *India's Communities: N–Z*, 3536.

Tuva

1. Bethany World Prayer Center, 'The Tuvinian of Russia'.
2. *Frontiers Focus* 5.2.
3. Australian Academy and CASS, *Language Atlas of China*, C–5.
4. Janhunen and Salminen, *UNESCO Red Book*.
5. *Global Prayer Digest* 15.9 (September 1996).
6. Bethany World Prayer Center, 'The Tuvinian of Russia'.
7. *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, and possibly not by the Tuva in Mongolia.
8. *Global Prayer Digest* 15.9 (September 1996).

Vietnamese

1. Barrett et al., *World Christian Encyclopedia,* p 803, lists 39,533,909 Buddhists in Vietnam in mid-2000, although the Buddhism is highly mixed with other religious beliefs.
2. Daniel Robinson and Robert Storey, *Vietnam: A Travel Survival Kit* (Hawthorn, Australia: Lonely Planet, 1993) 57–58.
3. See Asian Minorities Outreach, *The Peoples of Vietnam*, 106.
4. See *The New Glories of the Catholic Church: Translated from the Italian by the Fathers of the London Oratory, at the Request of the Cardinal Archbishop of Westminster, with a Preface by His Eminence* (London: Richardson, 1859) 209–43; and Hefley, *China!*
5. The growth of the house churches among the Vietnamese has been slower than among the tribal peoples in the central and southern parts of Vietnam. Several significant house church movements have emerged in the past 15 years among the Vietnamese, each with a zeal for evangelism and a nationwide plan. North Vietnam remains a spiritually difficult place for the penetration of the gospel. It has been Communist for a generation longer than the south of Vietnam, and restrictions in the north seem to be generally stronger than in the south. One of the hindrances southern Vietnamese evangelists face is their accent, which immediately gives their identity away when they speak to a north Vietnamese. It makes it easier for the authorities to find and punish the Christian workers.
6. In Laos the Vietnamese inhabit small pockets of land throughout the nation, including the provinces of Xekong, Phongsali, Houaphan, Vientiane City, Khammouan, Saravan, Savannakhet and Champasak. See Asian Minorities Outreach, *Faces of the Unreached in Laos*, 137.
7. Also 27,000 in China (2001, P Johnstone and J Mandryk); 22,000 in the United Kingdom (1999, Asian Minorities Outreach); 15,000 in Norway (2001, P Johnstone and J Mandryk); 8,000 in Netherlands (1999, Asian Minorities Outreach); 3,000 in New Caledonia (2001, P Johnstone and J Mandryk); also in many other nations around the world.

Walung

1. Grimes, *Ethnologue* (14th edn, 2000).
2. Salter and Gurung, *Faces of Nepal*, 13–15.
3. Grimes, *Ethnologue* (14th edn, 2000).
4. Bista, *The People of Nepal*, 183.

Wutun

1. *Encyclopedic Dictionary of Chinese Linguistics*, 556.
2. Grimes, *Ethnologue* (13th edn, 1996) 564.
3. Dwayne Graybill, personal communication (October 1996).
4. Ibid.
5. Ibid.
6. Ibid.

Xiangcheng

1. There were a total of 22,325 people belonging to the Tibetan nationality in Xiangcheng, according to the 1990 census, about half of whom were Xiangcheng people and half Khampa Tibetans.
2. Xian Yanyun, 'In Search of the Ancient Tea Caravan Route', *China Tourism* 181 (August 1995), 75.
3. Ibid.
4. Ibid.
5. Rock, 'Konka Risumgongba', 17.
6. The main temple in Xiangcheng is the Sangpi Monastery, built in 1654 by Lobsang Gyatso, the fifth Dalai Lama. See Zheng Chengdong, 'Xiangcheng: At the Foot of Bamu Sacred Mountain', *China Tourism* 255 (October 2001) 34–42.

Yakha

1. Bethany World Prayer Center, 'The Yakha of Nepal'.
2. Werner Winter, 'Diversity in Rai Languages: An Inspection of Verb Stems in Selected Idioms', *Lingua Posnaniensis* 34 (1991) 141–56.
3. FMC South Asia, personal communication (May 2004).
4. Singh, *Sikkim*, 198.
5. For more information on Yakha linguistics, see van Driem, *Languages of the Himalayas*, II, 680–83.
6. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal.*
7. Bethany World Prayer Center, 'The Yakha of Nepal'.
8. Frontier Missions Center for Himalayan Peoples, *Pray for the Peoples of Nepal.*
9. Bethany World Prayer Center, 'The Yakha of Nepal'.
10. Singh, *Sikkim*, 202.

Yong

1. Schliesinger, *Tai Groups of Thailand*, 152.
2. Ibid., 153.
3. One linguistic study of the Yong language is Wisuttira Neamnark, *Lamphun Yong Phonology: A Synchronis Comparative Study* (MA thesis, Chulalongkorn University, Bangkok, 1984). Linguists have found the Yong language to be closely related to Lu. The Yong in Thailand are also bilingual in Northern Thai.
4. Schliesinger, *Tai Groups of Thailand*, 156.

Yonzhi

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

Yoy

1. The villages of Ban Akat, Ban Wa Yai and Ban Chuam.
2. The village of Ban Ummau.
3. See the Saek profile in this book.
4. These three theories are summarized in Schliesinger, *Tai Groups of Thailand*, 178–79.
5. Ibid., 180–81.
6. Asian Minorities Outreach, *Faces of the Unreached in Laos*, 138.

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. 'Down the ages, the name of the ethnic group has changed on many occasions. In the Tang Dynasty (618–907) it was called "Huihe" and "Huihu"; in the Song Dynasty (960–1279) it was known as "Huangtou Huihe"; in the Yuan Dynasty (1271–1368) it was called "Sali Weiwu"; in the Ming Dynasty (1368–1644) it became "Sali Weiwuer [Uygur]"; and in the Qing Dynasty (1644–1911) it was renamed "Xila Weiguer [Yugur]". . . . In 1953, they chose the name "Yugur" which sounds like "prosperity and solidarity" in Chinese' (Tian Zicheng, 'The Fascinating Yugurs', *China Tourism* 256 [November 2001] 68–69).
4. Schwartz, *The Minorities of Northern China*, 57.
5. P M Scott, 'Some Mongol Nestorian Crosses', *The Chinese Recorder* (February 1930) 104–8, and (November 1930) 704–6.
6. 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 and Zeng, *In Search of China's Minorities*, 74.
5. Personal communication (August 1997).
6. See Asian Minorities Outreach, *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* 15.2 (Fall 1992) 7–8.
2. See Wang Jian, 'Zayu People: Little Known to the Outside World', *China Tourism* 261 (April 2002) 26–27.

Zakhring

1. S Dutta Choudhury, 'The Singhpos', *North-Eastern Affairs, India* 2.1 (1973).
2. Grimes, *Ethnologue* (14th edn, 2000).
3. Singh, *Arunachal Pradesh*, 406.
4. Singh, *The Scheduled Tribes*, 1204. See A K Das, 'Style and Symbolic Motifs in the Art of Arunachal', in K K Ganguly and S S Biwas eds., *Rupanjali* (Calcutta: O C Ganguly Memorial Society, 1986) 207–9.
5. Singh, *Arunachal Pradesh*, 406.
6. Muanthanga, *The Harvest Field of Arunachal Pradesh*, 19.

Zangskari

1. Indian Research Teams, *Peoples of India*, 126.
2. 1984, Dayton and Wilson, cited in Grimes, *Ethnologue* (14th edn, 2000).
3. Taken from the www.leh-ladakh.com website.
4. Perhaps the only liguistic study that deals specifically with Zangskari is Hoshi Michiyo and Tondup Tsering, *Zangskar Vocabulary: A Tibetan Dialect Spoken in Kashmir* (Tokyo: Institute for the Study of Languages and Cultures of Asia and Africa, 1978).
5. Francke, *A History of Western Tibet,* 16.
6. A fascinating book is by David Llewellyn Snellgrove, Hugh Richardson and Tadeusz Skorupski, *The Cultural Heritage of Ladakh*, II: *Zangskar and the Cave Temples of Ladakh* (Warminster: Aris and Phillips, 1980).

Zhaba

1. Sun Hongkai, 'Chuanxi Minzu Zoulang Diqu de Yuyan'. A later source listed only 7,700 Zhaba. See *Encyclopedic Dictionary of Chinese Linguistics* (1991) 542. The Zhaba are not the same as the Queyu, some of whom also call themselves Zhaba. The Queyu are profiled separately, above.
2. *Qiangic Speaking Tibetans.*
3. Marco Polo, *The Travels of Marco Polo: The Complete Yule-Cordier Edition* (New York: Dover Publications, 1903) 44.
4. Wang Duanyu, 'Lama Jiao Yu Zangzu Renkou' [Lamaism and the Population of the Tibetans], *Minzu Yanji* (1984) 46.
5. *Qiangic Speaking Tibetans.*
6. Ibid.
7. Ibid.