

" TERRITOIRES ET POPULATIONS DES CONFINS DU YUNNAN."

J. SIGURET.

pp. 307, composed of: text, 266 pp. Bibliography and dynasties, 2 pp.  
Index, 39 pp. ;

Editions Henri Vetch.

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The text consists of an integral French translation of four articles in Chinese concerning the inhabitants and resources of the northern and western frontier districts of Yunnan. The authors are four Chinese officials, namely :—

Mr. Wang T'u-jui, concerning the northern and eastern marches.

Mr. Chang Chia-pin, concerning the north-western and north  
central area.

Mr. Li Shêng-chuang, who describes seven non-Chinese races  
in north and west Yunnan.

Mr. Miao Hui-i, author of a charming travel diary of a journey from Kienchwan across the mountains westward to the Me Khong and onwards over the next range to the Salwin, containing appreciative references to the wild beauty of that sub-tropical Alpine land.

The Index is subdivided into (a), Geographical names, 13 pp.  
(b), Personal names. 5 pp.  
(c), Non-Chinese races, 2 pp.  
(d), General Index, 19 pp.

The Chinese characters are transcribed according to the French system, followed in the Index by an English transcription in italics, which has been adopted in this review.

At the end of the volume are four rough sketch maps,

- (1) General map of Yunnan province.
- (2) Map of north-west frontier region.
- (3) Northern section of the Sino-Burmese frontier.
- (4) Ethnological chart of western Yunnan.

Prefaces by the Chief of the Yunnan Bureau of Education and by General Long, Governor of the Province, commend these articles to the attention of all patriotic Chinese, whose vigilance towards the alleged predatory designs of Great Britain may be awakened thereby,—so it is hoped. In these prefaces emphasis is laid upon the numerical inferiority of the Chinese in Yunnan, in order to demonstrate the folly of the former attitude of China, (contemptuous indifference), towards the non-Chinese residents in her territory. The writers submit that the foundation-stone of a new policy must be the acquisition by the Chinese of a knowledge of their foreign subjects, and a determination to convert them into Chinese citizens before their sympathies are alienated from China by the Christian Missionaries, who seem to be regarded as political opponents.

The translator in a Foreword claims the significance of this new Imperialism on the part of Republican China as his justification for presenting to French readers an integral translation of the contents of the Chinese edition without cuts or corrections: each of the authors, although they are not trained ethnologists, gives the result of his personal research and observation: such information is of obvious value, even if the form in which it is presented may call for criticism.

In the opinion of the Chinese writers translated by Mr. Siguret, the political importance of the Sino-Thibetan and Sino-Burmese frontier districts overshadows that of the other frontiers of Yunnan, since the Sino-Burmese convention of 1894 postponed the delimitation of the frontier north of lat.  $25^{\circ} 35'$  until such time as the features and condition of the country should be better known. Ten years later, in 1904, the area in question was inspected by Litton, British Consul at Teng-yueh, in company with Shih Hung-shao, the Chinese Resident of western Yunnan. The frontier line suggested by the latter followed the water-course of the most easterly feeders of the Irrawaddy system in this area; the line suggested by the British was the Kao-Li-Kung-Shan range, which forms the eastern watershed of that system, and overhangs the narrow valley of the Salwin. In the absence of any action by the Chinese other than disowning Shih

Hung-shao, the British erected their frontier posts along the line they had indicated to him, but it was not until 1926, so we read, that they occupied in force the intervening Kiang-Hsin-Po area.

Near the undelimited south-western frontier—the home of the Wild Wa—the British, according to Mr. Li Shêng-chuang, are opening up silver mines at Pang-hai. Since Panhung, the site of another silver-mine, is recognised by them as within the Chinese zone, he implores his government to occupy it in force before the scent of the silver lures the British “Tigers and wolves” to devour it. The alleged cupidity of the British is doubtless stressed as a motive for interesting the Nanking Government in the Imperialistic policy advocated by the authors.

Insubordination towards the central authority on the part of some of the inhabitants of Yunnan and their proneness to raiding offer sufficient grounds to account for the frontier policy of the British. In the eyes of the writers of this book, however, British policy is seen as directed to obtaining a stranglehold over the mountainous country through which the Salwin, Me Khong, and Yangtse flow in parallel gorges on entering Yunnan from the north. The British are suspected of desiring to dominate these mountain ranges, so as to protect their right flank in the event of their invading Szechwan from Thibet, where their influence is a cause of suspicion to the Chinese. For this reason the North-eastern and Northern frontiers of Yunnan, adjacent to Szechwan and Thibet, occupy the first place in Mr Wang’s review, preceding his notes on the Western districts, parts of which are still in dispute between China and Burma.

The North-eastern frontier district of Yunnan is that part of the Yangtse valley between lat. 29°, north, where the river enters Yunnan from western Szechwan, and lat. 26° 30' where it ceases to flow north-south, and begins its eastward course towards the China Sea. Before reaching this turning point in its general direction, the Yangtse is deflected north-eastwards for 100 km. by the barrier of the so-called “Snow Mountains”—Hstieh-shan-shên—round which it has to pass before flowing southwards again, when it passes near the town of Likiang, which is situated on the west side of the river on its southward course, below lat. 27°.

Likiang is the most important strategic point in the N. E. frontier land, since it both commands the caravan route that passes to the west of it connecting southern Yunnan with Thibet, and also forms the

gateway for roads running eastward into Szechwan, near which are the copper deposits of Yungpeh and the goldfields of Muli, the development of which has been obstructed by the chieftain of Muli. Yungning, another petty fief northward of Yungpeh, contains the most fertile land in the district. From Likiang a road running north on the eastern side of the Yangtse connects it with Chungtien, the chief town of the district and famous for its Lamasery, built up over a hill, like Hong-kong. From Chungtien a track crosses the Yangtse and connects Chungtien with the most northerly town in Yunnan, Atuntze, some 100 km. to the north-west, on the main caravan route over which the tea of south Yunnan is carried into Thibet. Atuntze is the seat of several Lamaseries, but of none equal in size to that of Chungtien.

Although this north-eastern area of Yunnan contains but little level land, it contains much potential wealth in its mineral deposits east of the Yangtse (which is here known as the Kin-Sha, or "river of golden sand"); it also contains grazing land capable of supporting large stock and dairy farms. The population is mainly of Thibetan stock, Ku-tsung, whose language, although it differs in pronunciation and vocabulary, is Thibetan, and the script transcribes the spoken language phonetically. The dances and some of the social customs of the Ku-tsung remind Mr. Wang of Europe.

The Ku-tsung are completely under the domination of their Lamas, who forbid the exploitation of the mineral wealth of the country by appealing to the superstitions of the people. Their habit of polyandry is attributed to the excess of males and to fears of overpopulation, the bloodthirsty savagery of which they are capable is accounted for by the fact that the most cultured elements enter the Lamaseries.

The Ku-tsung of Atuntze and Chungtien are Thibetan at heart and Mr. Wang has little hope of converting them into Chinamen. Those however in the Likiang area are more promising subjects for Chinese evangelisation, since their Lamas are somewhat decadent, neither do they enjoy a religious monopoly, having to compete with the Tuo-Pao, faith-healers, who exorcise maleficent spirits and possess a script which has been studied by Dr. Rock, an American expert in Agriculture and Forestry, who has lived for some years in Likiang district. Although no details are given in this book on the Mosö -Dr. Credner's Mussö- or Nakhi- they are numerous in the neighbour-

hood of Likiang.<sup>(1)</sup> Dr. Rock's book on these people is announced in Kegan Paul's spring list for publication shortly. Dr. Rock is stated to hold the belief that the Mosö would be amenable to the influence of education.

Of the Lolo, who also inhabit this area, no details are given in this book.

The North-central area, between lat. 29° and 26° east of the Salwin and west of the Yangtse drainage, is sparsely inhabited by people of Thibeto-Burman stock, the Nu-tze and Lisö (Dr. Credner's Lissu) in the north, and by a people of Chinese stock who have developed a separate language, the Min-Chien (Dr. Credner's Mintshia) in the south. Dr. Credner's map shows also Mosö in this area, but they are not mentioned by the writers of this book, neither are Yao or Miao, found by Dr. Credner.

The chief towns are Weisi, north of lat. 27°, and Lanping, south of that latitude, with Kienchwan further east on the main route to Thibet,—all of them east of the Me Khong. The wealth of this section lies in the salt mines of Liki, on the banks of the Me Khong, from which 200,000 lb. of Salt are stated to be extracted monthly.

West of the Me Khong, in the Salwin drainage, are the towns of Shangpa and Chihhtzeloh, westward, and north and south respectively of Lanping. Twelve days journeying over the hills to the north and west of Chihhtzeloh brings the traveller to Changputung, a town on the west bank of the Salwin, with a population mainly of Kiti-Tze.

The Kiti-Tze and Nu-Tze are both of Thibetan stock, like the Lisö, but the Kiti-Tze are a timid and backward people who are exploited alike by Lisö and Thibetans. The writer of the essay on this section regards the Nu-Tze as a link between Lisö and Kiti-Tze. Mr. Li holds that Ku-tsung, Nu-Tze, and Lisö had a common ancestry in Thibet. Nu-tze and Liso both emigrated further south than the Ku-tsung, but as the Nu-tze emigrated before the Lisö, the latter were compelled to wander further south than the Nu-tze in order to find land for settlement, and thus lost many of their earlier customs and characteristics, which have been retained by the Nu-tze, who remained in the vicinity of the Ku-tsung.

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(1) "Kulturgeographische Beobachtungen," in J. S. S., XXVII, pt. 2.

*The Western frontier of Yunnan, north of lat. 26°.*

Westward of the Kao-Li-Kung mountains, in the Cha-Shan district (now British territory of the Myitkina triangle), the main portion of the population is Kachin. They call themselves Ginthraw: the Chinese call them Yeh-Jên, Pu-Man, or Shan-T'ou (Mountaineers). They are supposed to be descended from the original inhabitants of Yunnan, the Pai-Man. In addition to Kachin, a few Lisö and Kiti-Tze settlements are shown in this area on the race-chart, together with a single group of Pai-Yi situated to the north-west of Myitkyina.

*The Western frontier of Yunnan between lat. 25° and 26°.*

Kachin predominate, with a single group of Pai-yi just above lat. 25° and just west of the Salwin, near the Tali-Bhamo trade route.

In both areas the population is scattered, markets non-existent, and trade confined to the Chinese merchants who come over in the autumn to barter sheep, cattle, salt, opium, etc., in exchange for forest products, tiger bones, horns, hides, musc and medicinal herbs, ivory, etc.

*The Western frontier of Yunnan between lat. 23° and 25°.*

In this area, and in its eastward extension into Yunnan province south of Tali, Pai-yi predominate. Only one Lisö and three Kachin settlements are recorded.

*The Western frontier of Yunnan south of lat. 23°.*

Near to lat. 23° the British frontier crosses east of the Salwin at Kunlong ferry, below which is the country of the Wa, part of which is claimed by China.

Of the seven races above-mentioned, Kachin, Pai-yi, Wa, Nu-Tze, Kiti-Tze, Ku-Tsung, Lisö, extensive notes are given by Mr. Li on their spiritual and material culture, social organisation, and language. Physical anthropology, however, is excluded from the survey. The notes on the Pai-yi and the Wa will be of especial interest to people in Siam, since the Pai-yi are T'ai, and the Wa are akin to the Lawa, who still survive in parts of Siam. Pai-yi are said to be numerous in south-eastern, southern and south-western Yunnan, (doubtless, T'aidam, Lu' and Shan.)

It is to be observed that the Pai-yi of the western frontier profess, at least nominally, a Buddhism derived from northern Burma together with their script, of which specimens are given in this book. A Kachin legend describing the relations of Kachin, Pai-yi and Chinese

to each other holds that there were once three brothers, whose names, seniority, and relative strength were in the order above-stated. Their father dismissed the oldest, Kachin, to the hills, since he alone had the strength requisite for life there; the steamy valley was allotted to the second son, Pai-yi, since his stamina sufficed to withstand the valley mists; the fertile lands of the open country fell to the youngest son, whose progeny multiplied there exceedingly. This legend is of interest in connection with Dr. Credner's observation that the Pai-yi, wherever he encountered them, were always in the tropical, irrigated lowlands, but never on the mountains. He believes that the Tai spread into Southern Yunnan and the Shan states from the tropical valleys of Kweichow and Kwangsi, eastward of Yunnan, and not via Szechwan from the north, as it was the fashion at one time to believe.

The Kachin and Wa share in common with the Lawa a belief both in disembodied spirits of heroes, and in those of the powers of nature. Both Kachin and Wa are said to venerate the spirit of a legendary hero, K'ung-ming, the foremost figure in their hierarchy.

We are told that the Kachin are organised socially on the basis of a communal ownership of property. Their communism does not extend to allowing women equality of status with men.

The Chinese writers leave no doubt in their readers' minds that the objects of their ethnological research are political rather than scientific. With regard to the insubordinate chieftains of Muli and Yungning, Mr. Wang realises that forceful measures are required immediately in order to obtain proper exploitation of the mineral resources which they are holding up. Apart from this, his recommendation is rather peaceful penetration than force. He writes:—

“There must be no illusions as to quick results. Let us see whether the spirit and the methods of the American and European Missionaries may not be applied to our political evangelists who come to these regions to spread the gospel of enlightenment. . . . The former are all adepts in healing: they begin by winning confidence through their medical skill: they spend money upon charitable institutions: they give their whole time to learning the local dialects and studying the character of the people, with the object of coming as close to them as possible. . . . lastly, they open schools where they carry on the propaganda of their Faith.

“As a result of the experience gained in recent decades, they take “advantage of the weak points and the good qualities which they “observe among these people in order to gain their affection and win “them over. They thus obtain conformity from these people without applying any compulsion.” (pp. 61-62).

It may be doubted whether the Christian Missionaries would enjoy the success attributed to them by Mr. Wang if it were their object to change the national consciousness of their converts, as Mr. Wang would do, converting non-Chinese people into Chinamen, and ultimately making them uniform with himself in language and custom.

It is to be regretted that Mr. Siguret, in reproducing the Chinese maps without alteration, did not supply a corrected map of Yunnan. Map<sup>(1)</sup> confuses the Shweli and Taping rivers: it also confuses the provincial boundary line between Szechwan and Yunnan with the course of the Yangtse, throwing doubt upon the position of Chungtien, which has to be verified by a footnote. Map<sup>(2)</sup> which locates Chungtien correctly, shows the Yangpi tributary of the Me Khong running north and debouching near Weisi, while map<sup>(1)</sup> shows it running south, with its mouth well below the Tali-Bhamo road. Although the maps contain more detail, they inspire less confidence than the sketch map which accompanies Dr. Credner's article in *The Journal of the Siam Society*, Vol. XXVII, pt. 2. His “Yunnanreise” of 1930 receives frequent reference in this work.

The distinction of the French version and the scholarly precision of Mr. Siguret's Index add greatly to a foreigner's appreciation of a most interesting compilation.

Chiengmai, 9th June, 1937

E. W. HUTCHINSON.