

## Missionary Atlas Project

# ASIA

## China

### Basic Facts

**Name:** People's Republic of China (*Zhonghua Renmin Gongheguo*)

**Capital:** Beijing.

**Official language:** Northern Chinese (*Mandarin*, or *putonghua* ).

#### **Symbols of China:**

China's flag was adopted in 1949. The large star represents the leadership of the Communist Party. The four small stars stand for groups of workers. The state emblem shows the *Gate of Heavenly Peace* in Beijing framed by grains of rice and wheat that stand for agriculture and a cogwheel that represents industry.

**National anthem:** "March of the Volunteers."

#### **Area:**

China occupies some 3,705,408 sq. mi. (9,596,961 sq. km) of land area. The greatest distances are: east-west, 3,000 mi. (4,828 km); north-south, 2,500 mi. (4,023 km). Coastline --4,019 mi. (6,468 km), including 458 mi. (737 km) for *Hainan Island*. China's highest elevation is *Mount Everest*, 29,035 ft. (8,850 m) and its lowest, *Turpan Depression*, 505 ft. (154 m) below sea level.

#### **Land:**

The country covers more than a fifth of Asia. Only Russia and Canada have more territory. China's vast land area includes some of the world's driest deserts and highest mountains, as well as some of the richest farmland.

China lies in eastern Asia and borders the Pacific Ocean. Forests and fertile lowlands cover much of northeastern China. The *Qin Ling Mountains* rise across east-central China. Hills and tropical lowlands extend over much of the southeast. Dry, rocky plateaus divided by mountain ranges extend over western China. The *Himalaya Mountains* rise along China's southwest border. Other high western ranges include the *Tian Shan*, *Altai Mountains*, and *Kunlun Mountains*. Desert covers much of the northwest. Major Chinese Rivers include the *Huang He*, the *Xi Jiang*, and the *Yangtze*.

#### **Climate:**

China has a wide range of climates. Northern and western China experience long, bitterly cold winters, but central and southern China has mild to warm winters. Summers are hot and humid in eastern China and southern *Manchuria* and extremely hot and dry in the northwestern deserts. January temperatures average below 0 degrees F (-18 degrees C) in *Manchuria* and *Tibet*, about 20 degrees F (-7 degrees C) throughout much of eastern China. January is much milder on the southeastern coast, with temperatures about 60 degrees F (16 degrees C). July temperatures average about 80 degrees F (27 degrees C) throughout much of China but may reach over 100 degrees F (38 degrees C) in the northwestern deserts. Rainfall varies from light in the northern deserts to heavy in the southeast.

## Government

Form of government: Control by Communist Party.

Head of state: President (largely ceremonial).

Head of government: Premier.

Executive: Premier, assisted by State Council.

Legislature: National People's Congress of almost 3,000 members. The Congress has little independent lawmaking power; it usually follows suggestions of party leaders.

Judiciary: Highest court is the Supreme People's Court.

Political subdivisions: 22 provinces, 5 autonomous regions, 3 special municipalities, 1 special administrative region.

## People

China is the world's largest country in population and the third largest in area. *About one of every five people on earth live in China.*

The State Department lists a 1997 estimate of **1.22 billion**. The CIA estimates 1.246 billion (as of July 1999) but more current figures suggest a 2000 population of **1,284,597,000**. Mark Hertsgaard, a leading environmental journalist, who frequently writes about China, contends that this number is certainly wrong, probably by a large amount. The true figure is probably closer to **1.4 billion**, and perhaps even higher. The implications -- for China and the outside world -- are immense. The discrepancy between 1.2 and 1.4 billion amounts to *two hundred million people* or to more than the population of Brazil, itself the fifth most populous country in the world.

Thus China's government has to feed, house, educate and employ not only its 1.2 billion "official" citizens but also a Brazil's worth of extra people. That is an enormous economic burden, and makes it all the harder for China to maintain the 7 and 8 percent growth rates of recent years. A faltering economy in turn raises serious questions about China's political stability. A larger population also has environmental consequences. China already has the worst air pollution in the world, not to mention severe shortages of clean water, arable land, and forests.

Naturally, these problems intensify as population increases. After the terrible floods of 1998 that left tens of millions of Chinese homeless, the central government quickly accepted blame for the deforestation that triggered the floods, and it pledged to move people out of the floodplains

downriver to prevent a recurrence. But resettlement has proven a practical impossibility, because decades of rapid population growth has caused all available land to be occupied long ago.

In the early days of the People's Republic, *Chairman Mao* urged Chinese to bear as many children as possible to "make China stronger." The population nearly doubled from 1949-1979. Now with more than 1.2 billion people, China has the largest population in the world--one-fifth of the total and every year adds another 12 million. However, China only has 7% of the world's arable land and fresh water, 3% of the forests and only 2% of the oil. And although China's landmass is roughly the same size as the United States, it has 4.5 times the population. In addition, China's enormous population is unevenly distributed, with 94% living in the southeastern part of the country. (In the United States, this distribution would translate to nearly 1 billion people living east of the Mississippi River).

In 1979, China implemented a "one-child policy" in an effort to control population growth. Under this program, a sophisticated system rewarded those who observed the policy and penalized those who did not. Couples with only one child were given a "one-child certificate" entitling them to such benefits as cash bonuses, longer maternity leave, better childcare, and preferential housing assignments. In return, they were required to pledge that they would not have more children. In the countryside, there was great pressure to adhere to the one-child limit. Because the rural population accounted for approximately 60% of the total, the effectiveness of the one-child policy in rural areas was considered the key to the success or failure of the program as a whole.

Signs are emerging that Beijing might ease its strict, one-child policy that has been in place since the early eighties. Scientists warned that the shrinking workforce produced by the 'one-child' family policy of the 80s, would soon have to struggle to support an increasing number of retirees born under the 'baby-boom' policy of *Mao's* period. Officials from the State Family Planning Commission revealed then that a relaxed one-child policy was among the remedies China hopes can help correct the imbalance between old and young. In the future, they said, when single children marry they will be allowed to have a second child.

[www.virtualchina.com/archive/features/population/html](http://www.virtualchina.com/archive/features/population/html)

[www.oneworld.org/ips2/af98/06\\_19\\_005.html](http://www.oneworld.org/ips2/af98/06_19_005.html)

The major ethnic/national group, the *Han Chinese* (About 92 percent), are divided into as many as 32 smaller groupings. Smaller groups include *Kazakhs*, *Mongols*, *Tibetans*, and *Uygurs*. In addition, some 500 groups of peoples live in various parts of China (see People Groups section of this profile).

*Johnstone, Operation World, Hattaway, Operation China*

### **Urbanization:**

China's population is estimated at 70 percent rural, 30 percent urban (1990 census). The largest cities are *Shanghai* (8,214,436); *Beijing* (7,362,425); *Tianjin* (5,855,068); *Wuhan* (3,340,000).

### **Major religions:**

The government discourages religious practice. The largest grouping among the religious in China is the non-religious (49.58 %). Some people, however, still practice religion. *Traditional Chinese religion*, a traditional type of religion that involves shamanism, animism, and ancestor veneration, and world religions such as *Confucianism*, *Taoism*, *Daoism*, and *Buddhism* may claim up to 36.88% of the population. Some 7.25 percent follow Christianity and about 2 percent of the Chinese people are *Muslims*. Many new cultic types of religious groups are also present in China today.

### **Economy:**

China's chief agricultural products are corn, cotton, eggs, fruits, hogs, peanuts, potatoes, rice, soybeans, sweet potatoes, tea, tobacco, tomatoes, and wheat. In the manufacturing sector, China produces cement, chemicals, clothing and textiles, iron and steel, machinery, and processed foods. Mining remains important in China where the nation produces coal, copper, iron ore, petroleum, salt, tin, and tungsten

China's basic monetary unit is the *yuan*. One hundred *fen* equal one *yuan*.

The Gross domestic product in China in 1992 totaled \$434,084,000,000 or per capita --\$380. In 2000 China had about 3.7% of the Global Gross Domestic Product of the world but 20.84% of the people. China's gross domestic product (GDP) in 2003 hit 11.694 trillion yuan (US\$1.414 trillion), up 9.1 per cent over the previous year according to the National Bureau of Statistics. The GDP rise represented the highest growth since 1997, according to preliminary estimation and evaluation in January 2004. The per capita GDP reached a record US\$1,090, suggesting that China's economic development has entered a new era.

[http://www1.chinadaily.com.cn/en/doc/2004-01/20/content\\_300524.htm](http://www1.chinadaily.com.cn/en/doc/2004-01/20/content_300524.htm)

International trade for China includes major exports --clothing, textiles, tea, and food while major imports are in metals, machinery, grain, cotton, and fertilizers. China's primary trading partners are Germany, Japan, and United States.

### **Moderization:**

"Twenty-five percent of Chinese city dwellers (especially small cities) are regular Internet users... Nearly 85% of them were below the age of 35. " This quote is from the recent CINNIC survey. Xinhua's English site *China View* had a article entitled "2003: Lifestyles of the young."

<http://journalism.berkeley.edu/projects/chinadn/en/archives/001660.html>

## **History**

### **Overview of China's History**

A significant aspect of the story of China relates to its long cultural and national history. The Chinese people have shared a common culture longer than any other group on Earth. The

Chinese writing system, for example, dates back almost 4,000 years. The imperial dynastic system of government, which continued for centuries, was established as early as 221 BC. And although specific dynasties have been overturned, the dynastic system itself has survived.

<http://www-chaos.umd.edu/history/setting.html>

An easily understood diagram of Chinese history can be seen at the website below:

<http://www.chinatown-online.co.uk/pages/culture/history/>

China has been ruled at times by foreign invaders, such as the *Mongols* during the *Yuan Dynasty*, from AD 1279 to 1368, and the *Manchus* during the *Ch'ing Dynasty*, from AD 1644 to 1911. These foreign rulers, however, were largely absorbed into the very culture they governed.

The dynastic system was overturned in 1911 and a weak republican form of government was employed until 1949. In that year, after a long civil war, the *People's Republic of China*, with a Communist government, was proclaimed. This government and the ruling Communist party have controlled China since. Although the dynastic system has disappeared, the People's Republic occupies essentially the same territory and governs the same people. If anything, the culture and power of China seem stronger in the late 20th century than at almost any other period in history. Under the People's Republic, China's role in world economic and political affairs has grown increasingly more important.

## **Prehistory in China**

Archaeological evidence suggests China as one of the cradles of the human race. The earliest known human in China, whose fossilized skull was unearthed in *Shanxi Province* in 1963, is believed to date back to 600,000 BC. The remains of *Sinanthropus pekinensis*, known as *Peking Man* and dating around 400,000 BC, were excavated in 1923 at *Zhoukoudianzhen* near Peking. *Peking Man*, closely related to *Pithecanthropus* of Java, lived during the *Old Stone Age*. In the upper caves of *Zhoukoudianzhen* researchers found artifacts of late *Old Stone Age* culture (50,000-35,000 BC), that ranks in age with the *Cro-Magnon* cultures of Europe. This culture, an early form of *Homo sapiens*, or modern man, made tools from bones and stones, clothes from animal hides, and knew how to make fire.

According to Chinese tradition, the Chinese people originated in the *Huang He* (Yellow River) valley. The legends tell of a creator, *Pan Gu* (*P'an Ku*), who was succeeded by a series of heavenly, terrestrial, and human sovereigns. Rice was grown in eastern China around 5500 BC, and about five centuries later an agricultural society developed in the *Huang He* valley. Strong evidence indicates two so-called pottery cultures, the *Yang-shao culture* (3950?-1700? BC) and the *Lung-shan culture* (2000?-1850? BC). By about 10,000 B.C., a number of New Stone Age cultures had developed in this area. From two of them--the *Yangshao* and the *Longshan*--a distinctly Chinese civilization gradually emerged.

The *Yangshao* culture reached the peak of its development about 3000 B.C. The culture extended from the central valley of the *Huang He* to the present-day province of *Gansu*. In time, it was displaced by the *Longshan* culture, which spread over much of what is now the

eastern third of the country. The *Longshan* people lived in walled communities, cultivated millet and rice, and raised cattle and sheep.

The 4th or 3rd millennium BC, in the *New Stone Age*, great changes arose in the lives of the ancient Chinese. Larger numbers of people began living together at settled places, cultivating land, and domesticating animals. These people made polished stone tools and built shelters in pit dwellings and beehive huts that were covered with reed roofs. Such villages were found mostly in the area of the great bend of the *Huang He River* on the *North China Plain*. By then they had pottery, wheels, farms, and silk, but they had not yet discovered writing or the uses of metals. Despite its severe winters, this area was well suited to agriculture. In fact, it closely resembled the other cradles of ancient civilizations, such as the *Valley of the Nile in Egypt*.

### **Shang Dynasty 1766-1122 BC**

*Chinese* tradition names the *Xia* (2205?-1766? BC) as the first hereditary Chinese dynasty. The legendary account of this dynasty says it ended only when a *Xia* ruler fell into debauchery, mistreated his people, and was subsequently overthrown. No archaeological record, however, confirms this story. Unlike the early accounts of history by the Chinese, there is archaeological evidence of the Shang, who built their cities in northern China around the eastern parts of the Yellow River. For this reason they are called the Yellow River civilization. The *Shang Dyasty* holds the place of the earliest dynasty for which reliable historical evidence exists.

The Shang were a bronze age people--bronze-working seems to have entered China around 2000 BC (about one thousand years after its invention in Mesopotamia). They also left us a large number of written records—mostly on "oracle bones," which were used to divine the future. The question to the oracle would be written on the bone, and then its answer, and then the real outcomes. So a typical oracle bone would read, "Will the king have a son?" (Question) "Yes" (Answer) "This came to pass" (Outcome). These bones, however, contain the names of the kings of the dynasties and prove that the Chinese accounts of Shang history, which were once believed to be myth by Western historians, are incredibly precise.

The *Shang Dynasty* (1766-1122 BC) constituted a highly developed hierarchy that consisted of a king, nobles, commoners, and slaves. The capital city was *Anyang*, in what is now *North Henan Province*. Some scholars have suggested that travelers from Mesopotamia and from Southeast Asia brought agricultural methods to China, which stimulated the growth of ancient Chinese civilization.

Like other ancient peoples, the Chinese developed unique attributes. Their form of writing, developed by 2000 BC, was a complex system of picture writing using forms called ideograms, pictograms, and phonograms. These early forms of Chinese became known through the discovery by archaeologists of the oracle bones.

The economy of *Shang Dynasty* China was based on agriculture. Millet, wheat, barley, and, possibly, some rice were grown. Silkworms were cultivated, and pigs, dogs, sheep, and oxen were raised. Bronze vessels, weapons, and other tools that have been found indicate a high level

of metallurgy and craftsmanship. The *Shang* peoples were known for their use of jade, bronze, horse-drawn chariots, ancestor worship, and highly organized armies.

The *Shang Dynasty* was an aristocratic society—with a king who presided over military nobility. Territorial rulers were appointed by this king and compelled the territorial heads to support him in military endeavors. Between this aristocratic class and the commoners a literate priestly class kept the records of government and was responsible for divination. *Shang* people worshiped their ancestors and a multitude of gods, the principal of whom was known as *Shang Ti*, the Lord on High.

Accounts of the fall of the *Shang* dynasty in traditional Chinese histories follow closely the stories of the fall of the *Xia*. The last *Shang* monarch, a cruel and debauched tyrant, was overthrown by a vigorous king of *Zhou (Chou)*, a state in the *Wei River* valley. The *Zhou (Chou)* state was located on the northwestern fringes of the *Shang* domain and constituted a blend of the basic elements of *Shang* civilization and certain of the martial traditions characteristic of the non-Chinese peoples to the north and west. The *Shang Dynasty* downfall led to the rise of the *Zhou Dynasty*.

### **The Zhou (or Chou) Dynasty 1027?-221 BC)**

The *Zhou (Chou) Dynasty* brought the full flowering of ancient Chinese civilization. The empire was unified, a middle class arose, and iron was introduced. Chinese civilization gradually extended over most of China north of and including the *Yangtze Valley* under the *Zhou (Chou)* dynasty. The *Zhou* dynasty had its capital at Hao, near the city of Xi'an or Chang'an, as it was known in the imperial period. Sharing the language and culture of the *Shang*, the early *Zhou* rulers, through conquest and colonization, gradually extended *Shang* culture through much of China Proper north of the *Chang Jiang* (*Yangtze River*).

The expanse of this territory and the primitive state of communications made it impossible for the *Zhou* to directly control the entire region. They delegated authority to vassals, each of whom ordinarily ruled a walled town and the territory surrounding it. The hierarchy of these feudal-like states was headed by the lord, whose position was hereditary. Below him were hereditary fighting men, and, lowest in the social scale, the peasants and domestic slaves. In time these vassal states became more and more autonomous.

The *Zhou* dynasty lasted longer than any other, from 1027 to 221 B.C. The *Zhou* kings, whose chief deity was heaven, called themselves "*Sons of Heaven*," and their success in overcoming the *Shang* was seen as the "*mandate of heaven*." From that time on, Chinese rulers were called "*Sons of Heaven*" and the Chinese Empire, the "*Celestial Empire*." The transfer of power from one dynasty to the next was based on the mandate of heaven. Thus, the philosophers of this period first enunciated the doctrine of the "*mandate of heaven*" and established the notion that the ruler (the "*son of heaven*") governed by divine right. They taught that his dethronement would prove that he had lost the mandate. The doctrine explained and justified the demise of the two earlier dynasties and at the same time supported the legitimacy of present and future rulers and the *Zhou* conquest of the *Shang* was given an important meaning by later moralistic interpretations of the event.

The term feudal has been applied to the Zhou period because the Zhou's early decentralized rule had much in common with medieval rule in Europe. The early Zhou system was, however, proto-feudal being a more sophisticated version of earlier tribal organization. Effective control depended more on familial ties than on feudal legal bonds and whatever feudal elements may have existed decreased with time. The Zhou city-states became more centralized and established increasingly political and economic institutions. These developments resulted in greater central control over local governments and a more routinized agricultural taxation.

*Zhou* society was organized around agricultural production. The land was ideally divided into square tracts, each of which was subdivided into nine square plots forming an equilateral grid. The eight outer plots were assigned to eight peasant families, who pooled their efforts and resources to cultivate the center plot for the support of the ruling class. The extent to which this system of land distribution was employed is uncertain, but later dynasties thought it the most equitable manner of apportioning land.

Religious practices corresponded to the hierarchical social system. The *Zhou* believed that heaven gave a mandate to rule, which sanctioned the political authority of the kings. The *Zhou* kings sacrificed to the Lord on High, now called *T'ien* ("Heaven"), and to their ancestors. The lords of the states sacrificed to local nature and agricultural deities, as well as to their ancestors. Individual families offered sacrifices to their ancestors. If sacrifices were neglected, misfortunes and calamities were expected to result.

*Zhou* rule in China continued for nearly nine centuries. During that time great advances were made. The long period of the *Zhou* Dynasty is divided into two sub periods: *Western (Early)* and *Eastern (Later) Zhou*, named for the locations of the capitals. In 771 B.C. the *Zhou* court was sacked, and its king was killed by invading barbarians who were allied with rebel lords. The capital was moved eastward to *Luoyang* in present-day *Henan Province*. Based on this shift, historians divide the *Zhou* era into *Western Zhou* (1027-771 B.C.) and *Eastern Zhou* (770-221 B.C.).

*Western (Early) Zhou* (1122-771 BC) territory covered most of the *North China Plain*. It was divided into about 200 princely regions. The *Zhou* political system was similar to the feudal system of medieval Europe. *Zhou* society was organized around agricultural production.

Religious practices corresponded to the hierarchical social system. One of the ruler's duties was to placate Heaven and Earth for all the people. Failure to do so deprived him of the right to rule. By associating the success or failure of crops with the disposition of nature, the people prayed to numerous nature gods for good harvests. Such beliefs are still widely held today among the Chinese people. Ancestor worship also developed during the *Zhou* period and has remained important in East Asia for the last 2,000 years.

The *Zhou* kings maintained effective control over their domain until finally, around 771 BC, several of the less cultured, more militaristic people from the northwest states rebelled. Together with non-Chinese forces the rebels routed the *Zhou* from their capital near the site of present-day *Xi'an*. Subsequently the *Zhou* established a new capital to the east, at *Luoyang*. From this point, the dates of Chinese history are considerably more reliable.



The manner in which the *Western Zhou* fell followed a pattern that was repeated in Chinese history. People who led a nomadic, or wandering, life in the northern steppe land would invade settled agricultural communities because of periodic food shortages. The conflict between the nomads and settled farmers has been a continuing feature of Chinese history. Settled Chinese called the nomads "barbarians," a term applied to all peoples of non-Chinese culture up to the 20th century. From this concept an idea developed that China was the center of the civilized world, hence the traditional name "*Middle Kingdom/Country*," referring to China.

Although now safer from barbarian attack, the *Eastern Zhou* could no longer exercise political or military authority over the vassal states. Many of the vassal states had grown larger and stronger than the *Zhou* themselves. Because of the "mandate of heaven," however, the *Zhou* continued to confirm the rights of new lords to rule their lands and thus remained in power until the 3rd century BC. From the 8th to the 3rd century BC the *Eastern Zhou* experienced rapid economic growth and social change even in the face of unsettled political instability and nearly incessant warfare.

During this period, China entered the *Iron Age*. The iron-tipped spear, ox-drawn plow, together with improved irrigation techniques, eventuated in higher agricultural yields. These yields supported population increase. This population growth eventuated in the production of new wealth and the rise of a new class of merchants and traders. Communication was improved by an increase in horseback riding.

*Eastern (Later) Zhou* (771-221 BC) also divides into two periods. The first is *Ch'un Ch'iu*, the *Spring and Autumn period* (771-481 BC), named for a book credited to *Confucius*. The second is *Chan-kuo*, the *Warring States period* (481-221 BC). In the "Spring and Autumn Period," iron replaced bronze for tools and weapons. The use of iron led to an increase in agricultural output, growth of the population, and warfare among the states.

The non-Chinese peoples from the northwest of the border areas began to use mounted cavalry units earlier than the Chinese people. For the states in the heartland of the *Huabei Pingyuan*, expansion meant aggression against other states that shared the same basic civilization. Among these states a tendency toward cultural stagnation developed. By the 6th century BC seven powerful states surrounded the few smaller, relatively weak ones on the *Huabei Pingyuan*.

With the decline of the *Zhou dynasty* and the emergence of the neighboring states, interstate relations became increasingly unstable. During the 7th and 6th centuries BC, periods of stability were achieved by organizing interstate alliances. By the late 5th century BC, however, the system of alliances had proved untenable, and *Zhou* China fell into a condition of interstate anarchy.

The era is known as the *Period of the Warring States* (403-221 BC). By the 4th century BC the number of states had shrunk to seven. In 256 BC the princes of those states assumed the title of king, stopped paying homage to the *Zhou* king, and continued to fight for supremacy. The strongest of the seven states was *Ch'in*.

The disruption that accompanied this prolonged period of warfare produced significant consequences. One consequence was the rise of a new social group, the scholars (*shi*). The scholars were forerunners of the scholar-officials of the Chinese Empire, who became the most

influential group in China. In the *Later Zhou* period, however, they were a relatively small group of learned people. Often wandering from state to state in search of permanent employment, the *shi* worked as tutors to the children of feudal princes and as advisers to various state governments.

This period of Chinese history is often called the *Golden Age of Chinese Philosophy*. Responding to the extreme instability and insecurity caused by the political turmoil, philosophies arose that shaped the growth of the Chinese state and civilization during the next two thousand years. The sage *K'ung Fu-tzu* or *Confucius* (551-479 BC) developed the code of ethics that dominated Chinese thought and culture for the next 25 centuries. In this age of intrigue and vice in feudal China, the philosopher *Confucius* taught principles of proper conduct and social relationships that pointed to high ethical and moral standards.

Confucius' goal was a class of virtuous teachers who could assume high positions of government and lead the people through their personal example. His teachings and wisdom became standard scholarly education for the leaders of the country. The Confucian tradition, which includes education, wisdom, and ethics, remains influential in China in spite of current efforts by the Communist government. A second great leader, the philosopher *Lao Tse*, served as the keeper of the royal historical records for the *Zhou* rulers from about 550 BC.

The teachings of Daoism constituted the second great school of philosophy during the Period of the Warring States. Daoist teachings, set forth in the *Daode Jing (Tao-te Ching)* ("Classic of the Way and Its Virtue"), are attributed to the semihistorical figure *Laozi (Lao-tzu)*. The teachings are contained in the works of *Zhuangzi (Chuang-tsu)*. The Daoists (*Taoists*) rejected the structured system favored by the Confucians. In political thought, *Daoism* advocated a return to primitive agricultural communities, in which life could follow the most natural course. Government policy should permit a spontaneous response to nature by the people.

A third school of political thought, *Legalism* flourished during the same period and subsequently exercised a lasting influence on Chinese civilization. These philosophers were convinced that the disorders of society demanded new and drastic measures. They called for the establishment of a social order based on strict and impersonal laws governing every aspect of human activity. To enforce this system they advocated a powerful state, in which the ruler would have unquestioned authority. The legalists, therefore, called for the socialization of capital, establishment of monopolies and other economic measures to enrich the state, strengthen its military power, and centralization of its administrative control.

For many reasons, after nearly 900 years, the *Zhou Dynasty* came to an end succeeded by the *Ch'in Dynasty (Qin)*. The Ch'in Dynasty was shorter lived than the *Zhou Dynasty*.

<http://www.google.com/search?sourceid=navclient&ie=UTF-8&oe=UTF-8&q=Shang+Dynasty+in+China>

### **Ch'in (Qin) Dynasty (221-206 BC)**

After the *Warring States Period*, *Qin (Ch'in)*, the strongest of the seven surviving states, unified China and established the first empire in 221 BC. Although the *Ch'in* Empire did not last long, it left two enduring legacies: the name *China* and the idea and structure of the empire. These aspects of heritage outlasted the *Ch'in Dynasty* itself by more than 2,000 years.

In 221 BC, the king of *Ch'in (Qin)*, *Ssu-ma Yen*, proclaimed himself *Shihuangdi*, or First Emperor of the *Ch'in (Qin)* dynasty. This first *Ch'in (Qin)* emperor was called *Ch'in Shih Huang Ti*. The title of emperor was used for the first time in Chinese history to set the *Ch'in* ruler apart--as the ruler of the unified land--from the kings, the heads of the earlier, smaller states. The construction of massive palaces and the ceremony of the court further enhanced the power of the emperor by inspiring awe in the people.

As indicated, the name *China* is derived from this dynasty. With the assistance of a shrewd legalist minister, the First Emperor welded the loose configuration of quasi-feudal states into a centralized and culturally unified empire. Hereditary aristocracies were abolished and their territories divided into provinces governed by bureaucrats appointed by the emperor. The *Qin* capital, near the present-day city of *Xi'an*, became the first seat of imperial China.

The *Chin* adopted a standardized system of written characters and its use was made compulsory. The Empire instituted the centralizing policy of census taking, standardized weights and measures, coinage, and axle widths, established private landholding, and provided laws and taxation that were enforced equally and impersonally. These policies promoted internal trade and economic integration. Seeking cultural uniformity, the *Ch'in (Qin)* prohibited many contending schools of philosophy that had flourished during the late *Zhou*. Only *legalism* was given official sanction, and in 213 BC the books of all other schools were burned, except for copies held by the *Qin* imperial library.

The First Emperor also attempted to push the perimeter of Chinese civilization beyond the outer boundaries of the *Zhou* dynasty. The *Ch'in* army conducted massive military campaigns to complete the unification of the empire and expand its territory. The *Qin (Ch'in Empire)* stretched from the Mongolian plateau in the north to Vietnam in the south. As with rulers before and after him, the first emperor was preoccupied with defending his territory against northern nomads. The center of Chinese civilization, however, remained in the *Huang He valley*.

Along with the unification and expansion of China, the *Ch'in (Qin)* also accomplished the completion of earthen fortifications that centuries later came to be called the *Great Wall*. The emperor ordered the building of the wall of "*ten thousand li*" (a Chinese unit of distance) to protect the empire. This task involved connecting the separate walls that had been built by former northern states to form the famous Great Wall. *The Ten Thousand Li Wall*, as it is The Great Wall of China, one of the greatest wonders of the world, was enlisted in the World Heritage by UNESCO in 1987, is 1,500 miles long, from 15 to 50 feet high, from 15 to 25 feet wide. With a history of more than 2000 years, some of the sections of the great wall are now in ruins or even entirely disappeared. However, it is still one of the most appealing attractions all around the world owing to its architectural grandeur and historical significance. Although closely linked with the *Ch'in (Qin)* Empire wall, the "Great Wall" as it stands today dates largely from the *Han* and later *Ming Dynasty*.

The Great Wall was originally built in the Spring, Autumn, and Warring States Periods as a defensive fortification by the three states: *Yan*, *Zhao* and *Qin*. The Great Wall was constantly expanded and repaired during later dynasties. It began as independent walls for different states

and did not become the "Great" wall until the *Qin Dynasty*. Emperor *Qin Shihuang* succeeded in his effort to have the walls joined together to fend off the invasions from the Huns in the north. Since that period, the Great Wall has served as a monument of the Chinese nation.

[http://www.travelchinaguide.com/china\\_great\\_wall/](http://www.travelchinaguide.com/china_great_wall/)

Despite some successes, the *Chin* did not establish a stable empire. After defeating the *Wu*, the *Chin* no longer faced a serious danger of being invaded. Because of this relative safety, the emperor declared the armies disbanded and all their arms returned. His pronouncements did not occur in every region. The princes, most of whom had been given their titles due to their relationship to the emperor, declared they needed personal guards. The discharged soldiers, belonging mainly to the state, also did not give up their weapons but sold them, mainly to the *Hsiung-nu* and the *Hsien-pi*. This fatal mistake of the *Chin* government rendered it virtually powerless while at the same time allowing the strength of their rivals to expand.

*Ch'in Shih Huang Ti's* harsh rule, the economic hardships of the foreign conquests, and the enormous costs of building provoked tremendous opposition. In the last years of his life, *Ch'in Shih Huang Ti* became so fearful of threats on his life that he lived in almost complete isolation. He also became obsessed with immortality. He died in 210 BC in *Shandong Province*, far from the capital of *Xianyang*.

The *Ch'in (Qin)* empire declined rapidly after the death of the first emperor. After *Ssu-ma Yen*, no other strong leader surfaced. The legitimate heir was killed in a palace intrigue and a less able prince was placed on the throne. Conditions worsened throughout the empire. In 209 BC, rebellions erupted over China. Two men held the largest followings—*Hsian Yu*, a general of aristocratic background and *Liu Pang*, a minor official from a peasant family. By 206 BC rebels defeated the *Ch'in* army and destroyed the capital.

*Hsiang Yu* and *Liu Pang* struggled for control over the next four years. *Liu Pang* emerged as the victor in 202 BC. He took the title of *Kao Tsu*, High Progenitor, established the *Han Dynasty*, and cemented his power by assassinating leaders and princes who opposed him. During this struggle for power, the Chinese people who lived in the region of the capital suffered because of the fighting and began leaving the center of the empire to migrate to the more peaceful frontier regions.

[http://www.mnsu.edu/emuseum/prehistory/china/early\\_imperial\\_china/chin.html](http://www.mnsu.edu/emuseum/prehistory/china/early_imperial_china/chin.html)

### **The Han Empire (202 BC-AD 220)**

The four-century-long *Han* rule is divided into two periods--the *Earlier* or *Western Han* and the *Later* or *Eastern Han*. Between these two dynastys was the short-lived *Hsin Dynasty (Xin)* AD 9-23). During the *Han* period, Confucianism became the philosophical basis of government. Aristocrats held most of the important state offices. However, a person's qualifications began to play a role in the selection and placement of officials. Chinese influence spread into neighboring countries, and overland trade routes linked China with Europe for the first time.

The *Han* Empire actually began in 206 B.C. when *Liu Pang*, prince of *Han*, defeated the *Qin* army in the valley of *Wei*. The defeat was part of a larger rebellion that began after the First

Emperor's death. Dissatisfied with the tyranny of the *Qin* leaders and their Legalist form of government, the people demanded change. Traditional Chinese history pictures the *Han* as implementing immediate governmental changes but evidence indicates the *Han* continued most of the traditions of the *Qin*. They only gradually incorporated Confucian ideals into their Legalist form of government. Many factors led to the adoption of Confucian ideals.

*Liu Pang* placed his capital at *Ch'ang-an*. He kept most of the laws and regulations of the *Qin* and raised many of his friends to places of nobility. However, the land was still divided into commanderies and prefectures. Even the fiefs were treated like commanderies. *Han* power was based on direct control of people by the state.

Like the *Qin*, the main goal of the *Han* was the unification of China. This goal led to the eventual breakup of the fiefs and the downfall of the imperial nobility. This effort was completed during *Wu Ti's* reign (141-87 B.C.) which was a period of great military expansion. *Wu Ti* expanded the borders into Vietnam and Korea and pushed the *Hsiung nu* south of the Gobi. *Wu Ti* transplanted an estimated 2 million people to the northwestern region in order to colonize these areas.

The expansion led to trade with the people of inner Asia. The *Silk Road*, which consisted of more than one possible route through the mountains, developed. Agriculture grew with the use of better tools. People began using higher quality iron tools and oxen-drawn ploughs. Irrigation systems increased agriculture to develop in areas of North China. Crop rotation began from 85 B.C. onwards. The state attempted to monopolize the production of iron and salt, which were the two biggest sectors of the economy, but succeeded for less than a century. Silk weaving and copper work were also important activities.

In A.D. 8, a *Han* official named *Wang Mang* took the throne and set up the *Hsin (Xin) dynasty*. However, the *Han dynasty* regained control of China by A.D. 25. Art, education, and science thrived and collected classics of literature from earlier times were gathered. During the late *Han* period, Buddhism was introduced into China from India.

Political struggles at the royal court and administrative dishonesty characterized the final century of *Han* rule. Powerful regional officials began to ignore the central government. Large-scale rebellion finally broke out. Buddhism spread across China and influenced all aspects of life.

*Han Kao Tsu*, preserved many features of the *Qin (Ch'in)* imperial system, such as the administrative division of the country and the central bureaucracy. The *Han* rulers did lift the *Qin* prohibition on philosophical and historical writings. *Han Kao Tsu* sought out the services of men of talent, not only to restore the destroyed classics, but to serve as officials in the government. Beginning at this period, the Chinese Empire was governed by a body of officials theoretically selected on merit. Such a practice has few parallels elsewhere at this early date in human history.

Emperor *Wu Ti* established Confucianism as the official doctrine of the state. This Emperor, in 124 BC set up an imperial university for the study of Confucian classics. The university recruited talented students, and the state supported them.

The *Early Han* faced two major difficulties: invasions by the barbarian *Huns* and the influence of the imperial consort families. In the *Han Dynasty*, the *Huns* (known as *Hsiung-nu* by the Chinese) threatened the expanding Chinese Empire from the north. Starting in *Wu Ti's* reign, costly, almost century-long campaigns established Chinese sovereignty along the northern and northwestern borders but with great cost. *Wu Ti* also attempted to bring northern *Korea* and northern *Annam* into the *Han Empire* in 111BC.

The *Early Han's* second difficulty, the undue influence of imperial families, arose soon after the first emperor's death. The widowed *Empress Lu* dominated politics and almost won the throne for her family. Families of the empresses after this period exerted great political influence. This intrigue led to the rise, in AD 9, of the previously mentioned *Wang Mang*, a nephew of the empress who seized the throne and founded a new dynasty of *Hsin (Xin)* dynasty. *Wang* alienated both the landlords and the peasants. In AD 17, a rebel group from *Shandong Province* who gained the name *Red Eyebrows* by painting their faces red, rose up and defeated *Wang*. In this way, the *Han dynasty* regained control of China by A.D. 25

The new Emperor, *Kuang Wu Ti*, (*shining Martial Emperor*) attempted to restore the power of the earlier Han Dynasty and to restore lost territories. He established the *Later or Eastern Han Empire* that last from AD 23 to AD 220.

The *Later Han Empire* attempted to recover lost territory by sending the great diplomat-general, *Pan Ch'ao*, with an army of 70,000 almost to the borders of Eastern Europe. *Pan Ch'ao* returned to China in 101 and brought back information about the Roman Empire. The Romans knew about China, but they thought of it only as the land where silk was produced.

The *Later Han* period was particularly plagued with evils caused by eunuchs, castrated males recruited from the lower classes to serve as bodyguards for the imperial harem. Their uneducated and poor backgrounds made them prone to ruthless ambitions when they came within reach of power. Toward the end of the *Later Han*, prolonged and destructive power struggles continued between the eunuchs and the landlord-officials. Peasant rebellions of the Taoist-leaning *Yellow Turbans* in 184 AD and the *Five Pecks of Rice* in 190 AD allowed the rise of generals who massacred over 2,000 eunuchs, destroyed the capital, and one after another became dictators. By AD 207 General *Ts'ao Ts'ao* had emerged as dictator in the north. When he died in AD 220 his son removed the powerless emperor and established the kingdom of *Wei*.

China then split into three competing kingdoms of *Wei*, *Shu Han*, and *Wu*. Soon afterward, nomadic groups invaded northern China. A series of short-lived non-Chinese dynasties ruled all or part of the north from AD 304 to AD 581. Six regimes followed one another in the south from AD 222 to AD 589. This period of Chinese history (from the fall of the *Han* to AD 589) is called the "*Six Dynasties*." During these centuries of division, *Buddhism* spread across China and influenced all aspects of life.

The Chinese still express pride in *Han* accomplishments by calling themselves the *Han people*. Philosophies and institutions that began in the *Zhou* and *Ch'in (Qin)* periods reached maturity under the *Han*. During *Han* times, the Chinese made scientific discoveries, many of which were not known to Westerners until centuries later. The Chinese discovered most advanced features in astronomy, invented sundials and water clocks, divided the day equally into ten and then into 12

periods, devised the lunar calendar that continued to be used until 1912, and recorded sunspots regularly. In mathematics, the Chinese were the first to use the *place value system*, whereby the value of a component of a number is indicated by its placement. Other innovations were of a more practical nature--wheelbarrows, locks to control water levels in streams and canals, and compasses.

The *Han* Chinese achieved highly in the field of art. The famous sculpture of the "*Han flying horse*" and the carving of the *jade burial suit* found in *Han* period tombs are two superb examples. They perfected the technique of making lacquer ware. The Chinese, however, most highly value the tradition of historical writing that began in the *Han* period. *Ssu-ma Ch'ien* (145?-85? BC) was grand historian (an office that combined the duties of court recorder and astronomer) during the time of *Wu Ti*. His '*Historical Records*', which took ten years to complete, established the pattern and style followed by subsequent histories

In the *Later Han*, the historical tradition was continued by the *Pan family*. *Pan Piao*, the father, started to bring *Ssu-ma Ch'ien's* '*Records*' up to date. The work was continued by his son *Pan Ku* (twin brother of the general *Pan Ch'ao*) and was completed by his daughter *Pan Chao*, China's earliest and most famous woman scholar. Unlike *Ssu-ma Ch'ien*, the *Pan* family limited their work to 230 years of the *Early Han*. This was the first of the dynastic histories that were subsequently written for every dynasty.

The Confucianism that the *Han Dynasty* restored differed from the original teachings of Confucius. The leading *Han* philosophers, *Tung Chung-shu* and others, used principles derived from the early Chinese philosophy of nature to interpret the ancient texts. The Chinese philosophy of nature explained the workings of the universe by the alternating forces of *yin* and *yang*--dark and light--and the five elements: *earth, wood, metal, fire, and water*. Many *Han* emperors favored *Taoism*, especially the Taoist idea of immortality.

Education became more important during this period. A new class of gentry was introduced. A compilation of many encyclopedias was completed. The best known, the *Book of the Mountains and Seas*, contained the period's total knowledge about geography, natural philosophy, the animal and plant world, and popular myths. *Sima Qian*, considered China's greatest historian wrote his famous *Records of the Historian (Shiji)* during this time. This history book became the model by which all other histories would follow. It was one of the first attempts in China to make a record of the past in a proper form.

The *Han Dynasty* is actually two separate dynasties. It is considered one dynasty by the Chinese because the second dynasty was founded by a member of the former *Han* dynasty who declared he had restored the *Han Dynasty*. The original *Han Dynasty* was overthrown when wealthy families gained more power than the emperor. These families allied with each other through marriages and gained power for the selection of officials. The widow of the emperor *Yuan Ti* succeeded in placing all of her relatives in government positions and ruling in place of her son. Her nephew, *Wang Mang* eventually declared himself emperor of a new dynasty, the *Hsing* (New).

*Wang Mang* gained much public support during his rise to power. He began a ceremony in which a seal of precious stone was passed to the emperor. From that time on, whoever held this seal

was the official emperor. *Wang Mang* was overthrown by a secret society of peasants known as the *Red Eyebrows*, because they painted their eyebrows red. The descendants of the *Han* dynasty eventually joined in the uprising. The armies of these nobles, under the leadership of *Liu Hsiu*, killed *Wang Mang* in 22 A.D. The fighting continued until 25 A.D., when *Liu Hsiu* became the emperor. As an emperor he was called *Kuang-wu Ti*. Millions of people died during the fighting, leaving land for the peasants, and often, freedom from debt as the lenders had died.

The second *Han* Dynasty had much success with their foreign policy. Part of this success was due mostly to luck. The *Hsiung nu* who had previously been one of the most dangerous enemies of the Chinese was defeated by the *Hsien-pi* and the *Wu-huan*. Half of the *Hsiung nu* moved south, and became part of the Chinese empire. The *Hsiung nu* tried to reunite and form a large empire comprising all of Turkestan. Thus, in 73 A.D. the Chinese began a military campaign in Turkestan attempting to conquer the whole of Turkestan which would have ensured a trading monopoly. The emperor *Ming Ti*, however, died and *Chang Ti* became emperor.

*Chang Ti* favored an isolationist policy. This policy resulted in losing much of what was gained in Turkestan. *Pan Ch'ao*, the deputy commander who had led the invasion, stayed in Turkestan to try and hold onto what had been won. In 89 A.D. a new emperor came to power with a renewed interest in holding Turkestan. Despite this military success, economic and political struggles arose within China. Internal struggles for power taxed the peasants, until in 184 A.D. when another peasant uprising occurred. This movement was begun by the *Yellow Turbans*. This uprising served to unite the factions who had previously been fighting one another because they needed to unite to defeat the Yellow Turbans. Despite conquering them, China did not return to a united state. Rather, three kingdoms emerged and the Han dynasty came to an end.

[http://www.mnsu.edu/emuseum/prehistory/china/early\\_imperial\\_china/han.html](http://www.mnsu.edu/emuseum/prehistory/china/early_imperial_china/han.html)

### **The Period of Disunity (AD 220-AD 581)**

After the fall of the *Later Han*, the Chinese Empire remained divided for three and a half centuries. The first half-century began with the domination of the previously mentioned *Three Kingdoms*--*Wei* under the *Ts'ao* family in the north, *Shu Han* under *Liu Pei* in the southwest, and *Wu* under *Sun Ch'uan* in the southeast. Invaders from the north soon overran the kingdoms and set up their own states. The *Northern Wei Dynasty* (386-534) that was established by one of the barbarian tribes, the *Toba*, was the only group to last. Four dynasties established by the Chinese ruled in the south during the 4th and 5th centuries.

### **The Sui Dynasty (581-618).**

The prolonged period of disunity ended when a general from the northwest united China by establishing the new dynasty of *Sui*. The brief *Sui* dynasty (581-618) reunified China.

The relationship of the *Sui* to the succeeding *T'ang* Dynasty was much like that of the *Ch'in* to the *Han*. It served as the unifying foundation on which its successor could build. The first *Sui* emperor, *Wen Ti*, introduced a series of economic reforms, such as reduction of the peasants' taxes, a careful census for equitable tax collection, and restoration of the equal allocation system used in the *Northern Wei*. Every taxable male received a grant of land, part of which was



returnable when he ceased to be a taxpayer at age 60 and part of which he could pass on to his heirs. The period also witnessed a revival of the *Han* system of examinations for public office based on Confucian classics.

*Sui Wen Ti's* premature death might have been caused by his ambitious son *Yang Ti*, whose grandiose projects and military campaigns ultimately led to the *Sui's* downfall. Some of his projects were productive, especially the construction of the *Grand Canal*, which By AD 605, linked the *Yangtze Valley* with northern China. The canal made the grain and other products of the south more easily available to support the political and military needs of the north thus connecting north and south China. *The Great Wall* was repaired at an enormous cost. A prolonged and costly campaign against kingdoms in southern *Manchuria* and northern *Korea*, however, ended in defeat. With its prestige tarnished and its population impoverished, the *Sui* dynasty fell in AD 618 to domestic rebels led by *Li Yuan*. In AD 618, *Yang Ti* was assassinated in an army coup and one of the coup leaders, *Li Shih-min*, installed his father as emperor, founding the *T'ang Dynasty*. After about a decade, *Li Shih-min* took the throne himself in AD 626 as the emperor *T'ai Tsung*.

### **The Tang (T'ang) Dynasty (AD 618-907)**

The *Tang (T'ang) dynasty*, which maintained its rule nearly 300 years, is probably the most well-known dynasty in Chinese history and was an era of unprecedented strength and brilliance in the history of Chinese civilization. The development of three notable movements, namely "**the Prosperity of Zhenguan**", "**the reign of Emperor Wu**" and "**the Heyday of Kaiyuan**" in its period, Tang Empire understandably became the largest, richest, most sophisticated state in the world at that time. Tang influence spread into Asia, Europe and Africa. Neighbouring countries sought and established ties with the empire and Chang'an became the center of cultural exchange between the East and the West.

<http://www.warriortours.com/intro/history/tang/>

The political system of the *Tang (T'ang) dynasty* made the emperor supreme and selected government officials on the bases of merit and education. The early *T'ang* rulers applied the equal allocation system to bring about a greater equity in taxation and to insure the flow of taxes to the government. The system of civil service examinations for recruitment of the bureaucracy was so well refined at that time that its basic form survived into the 20th century. The imperial and local governments were restructured and amplified to provide a centralized administration and an elaborate code of administrative and penal law. A census was taken every three years to enforce the system, which also involved drafting people to do labor. These measures resulted in reaching two of the most important prerequisites for the growth of commerce and cities—an agricultural surplus and the development of units of uniform value for principal commodities.

The *Tang* capital at *Chang'an* became a center of culture and religious toleration. Among the many religions practiced, was *Nestorian Christianity*. Foreign trade with Central Asia and the West followed the caravan routes. Merchants from the Middle East carried out their ocean trade through the port of *Guangzhou*. Under the *Tang*, Chinese influence was extended over

Korea, southern Manchuria, and northern Vietnam. In the west the *Tang* controlled the *Tarim Pendi* and eventually made their influence felt as far as present-day Afghanistan.

The *Tang* (*T'ang*) *Empire* based its economic and military strength on a system of equal land allotments made to the adult male population. The per capita agricultural tax paid by the “allotment holders” was the greatest source of government income and the periodic militia service required of them was the basis of *Tang* military power. The government’s continued honoring of tax-free estates and granting large sections of land to those whom it favored brought on severe tensions.

As a result of population growth, by the 8th century individual “allotment holders” inherited greatly reduced plots of land. The annual per capita tax, however, remained the same. Peasants deserted their allotments and this practice reduced government income and weakened the armed forces. Frontier areas could no longer be protected by militia forces. A system of *commanderies* was established along the borders resulting in defense being entrusted to non-Chinese troops and commanders.

The early *Tang* rulers, including the *Empress Wu* (reigned 685-705), a former imperial concubine, were generally able monarchs. Most of the *T'ang* accomplishments were attained during the first century of the dynasty's rule, through the early part of *Emperor Hsuan Tsung's* long reign from 712 to 756. Emperor *Xuanzong* (*Hsüan Tsung*), however, became enamored of the courtesan *Yang Guifei* (*Yang Kuei-fei*), a woman much younger than he, and neglected his duties. *Yang* was allowed to place her friends and relatives in important positions in the government. One of *Yang's* favorites was the able general *An Lushan* (*An Lu-shan*), who quarreled with *Yang's* brother over control of the government. The dispute eventuated in a revolt, *rebellion of An Lushan*, in AD 755. Peace was only restored in AD 763 by means of alliances that the *Tang* formed with Central Asian tribes.

After the *rebellion of An Lushan*, the central government never regained control over the military *commanderies* on the frontiers. The Chinese Empire virtually disintegrated once again. The provinces remained under the control of various regional commanders. The weakened dynasty continued for another century, but the *T'ang* Empire never fully recovered the central authority, prosperity, and peace of its first century.

Some *commanderies* became hereditary kingdoms and regularly withheld tax returns from the central government. The *commandery* system spread to other areas of China proper, and by the 9th century the area under central government control was limited to *Shaanxi Province*. The most serious problem of the last century of *T'ang* was the rise of great landlords who were exempt from taxation. Peasants who were unable to pay the exorbitant taxes after the *An Lu-shan rebellion* would place themselves under the protection of a landlord or become bandits. Peasant uprisings, beginning with the revolt under the leadership of *Huang Ch'ao* in the 870s, left much of central China in ruins.

In 881 *Huang Ch'ao's* rebels, now numbering over 600,000 people, destroyed the capital, forcing the imperial court to move east to *Luoyang*. Another rebel leader founded a new dynasty, called *Later Liang*, at *Kaifeng* in *Henan Province* in 907, but he was unable to unify all China under his rule. This second period of disunity lasted only half a century. Once again, however, China was divided between north and south, with five dynasties in the north and ten kingdoms in the south.

A great cultural flowering occurred during the later years of the *Tang*. The Chinese of the *T'ang Period* excelled in literature, especially poetry. The poets *Li Bo (Li Po)*, *Du Fu (Tu Fu)*, and *Po Chü-i* and the prose master *Han Yü* flourished at a time when the process of political decline had already begun. The great *T'ang* poets were nearly all disillusioned officials. The printing of books promoted cultural unity. The invention of printing and improvements in papermaking led to the printing of a whole set of Buddhist sutras (discourses of the Buddha) by 868. By the beginning of the 11th century all of the Confucian classics and the Taoist canon had been printed. Buddhist influence in art, especially in sculpture, was strong during the *T'ang period*. Examples of Buddhist sculpture are preserved in rock temples, such as those at *Yongang* and *Longmen* in northwest China

The *T'ang* period witnessed the beginnings of China's early technological advancement over other civilizations in the fields of shipbuilding and firearms development. Both reached new heights in the succeeding *dynasty of Sung*. By the 13th century papermaking, a Chinese invention, spread throughout Europe. Paper was adopted by the Persians and then by the Arabs, who brought the art to Europe. The use of explosive powder, introduced into Europe in the 1200s, had been invented in China years earlier. Social and economic growth tended to preserve unity during the years of political fragmentation. Handicraft guilds, the use of paper money, and commercial centralization all started during the late *Tang*.

The Tang Dynasty saw many advances in the legal system. The Tang Code, compiled in the year 624, was based on the laws of earlier dynasties but is the earliest complete Chinese code still in existence. It designated various crimes and set standards for both conviction and punishment. The Tang Code not only provided an example of codification for subsequent dynasties but it also exerted an influence abroad. The lawmakers of ancient Korea, Japan and Vietnam all showed influence from the Tang Code.

<http://www.travelchinaguide.com/intro/history/tang.htm>

Cultural developments also were experienced in religious matters. The decline of Buddhism and a revival of Confucianism in the late *Tang* resulted in a vigorous new ideology, which provided a basis for the growth of an enduring civilization. Although Buddhism had reached the highest point of its popularity during the peaceful and prosperous years of the early *Tang*, a literate official class, primarily of Confucian persuasion, had developed by the middle of the dynasty. These officials regarded Buddhism as a disruptive force in Chinese society. In 845 the *Tang* emperor initiated a full-scale persecution of the Buddhists. More than 4600 monasteries and 40,000 temples and shrines were destroyed and over 260,000 Buddhist monks and nuns were forced to return to secular life. Other religious groups were also brought under state control.

The decline of the *T'ang* control resulted in a brief period of disunity, the *Five Dynasties period* (907-959). Five short-lived dynasties followed one another in the *Huang He valley* of North China and ten independent states were established, most of them in South China. Although foreign invaders did not overrun China during this period, the *Liao dynasty* (907-1125) of the *Khitan Mongols*, based in Manchuria and Mongolia, was able to extend its influence over parts of northern *Hebei* and *Shanxi* provinces. *Beijing* became the southern capital of their joint *Sino-Khitan Empire*.

## The Sung Dynasty (AD 960-1279)

In political terms, the fall of the **Tang Dynasty** (681-907) and the resultant disintegration of the empire did not mean a sharp break with the past. The Five Dynasties had all aspired to the reunification of China and by 959 the Later *Zhou* had brought much of the country back under a single ruler. The chaos of the *Five Dynasties* period changed in AD 959, with the rise of military leader, *Chao K'uang-yin*, who captured the throne and proclaimed the establishment of the *Song Dynasty* (960-1279). Zhao Kuangyin seized power by a coup in Chenqiaoyi in 960 and was able to consolidate and extend his control in a restrained and methodical manner.

By 978 the *Sung* controlled most of China, excluding only those areas in northern *Hebei* and *Shanxi* provinces held by the *Liao Dynasty*. Historians usually subdivide the period into the *Northern Sung* (960-1126), with its capital *Kaifeng*, and the *Southern Sung* (1127-1279), with its capital at *Hangzhou*.

General *Chao K'uang-yin*, later known as *Sung T'ai Tsu*, was urged to become emperor in order to unify China. Wary of power-hungry commanders, *Sung T'ai Tsu* made the military into a national army under his direct control. Under his less capable successors, however, the military increasingly lost prestige. Unfortunately for China, the weakening of the Chinese military coincided with the rise of successive strong nomad nations on the borders.

The early *Sung* limited the provincial military and subordinated the army to the civil government. The *Sung* reorganized the imperial government, centralizing effective control at the capital. The local administrative structure was left much the same as it had been under the *Tang*. Literature, the arts, and philosophy continued to develop along the lines established in the late *Tang* period. Education flourished, and the economy expanded and diversified. Military weakness, however, proved to be a chronic problem.

In contrast to the military's loss of prestige, the civil service increased in dignity. The examination system that had been restored in the Sui and *T'ang* was further elaborated and regularized. Selection examinations were held every three years at the district, provincial, and metropolitan levels. Only 200 out of thousands of applicants were granted the *jinshi* degree, the highest degree, and appointed to government posts. From this time on, civil servants became China's most envied elite, replacing the hereditary nobles and landlords.

During the *Northern Sung Period*, *Sung* control reached only part of the territories of earlier Chinese empires. The *Khitans* controlled the northeastern territories, and the *Hsi Hsia* (*Western Hsia*) controlled the northwestern territories. The *Sung* were unable to recover these lands. The *Sung* emperors were compelled to make peace with the *Khitans* in 1004 and with the *Hsi Hsia* in 1044. Massive payments to the barbarians under the peace terms depleted the state treasury, caused hardship to taxpaying peasants, and gave rise to a conflict in the court among advocates of war, those who favored peace, and reformers.

In 1069 *Emperor Shen Tsung* appointed *Wang An-shih* as chief minister. Wang called for a number of reforms based on the classical text of the "*Rites of Chou*." Many of his "new laws"

were actually revivals of earlier policies. Officials and landlords opposed his reforms and when the emperor and Wang died within a year of each other, the new laws were withdrawn. For the next several decades, until the fall of the *Northern Sung* in 1126, the reformers and anti reformers alternated in power. The situation created havoc and turmoil in government.

Trying to regain territory lost to the *Khitans*, the *Sung* made an alliance with the newly ascendant *Juchens* from Manchuria. After the Sung-Juchen alliance defeated the *Khitans*, however, the *Juchens* turned on the *Sung* and occupied the capital of *Kaifeng*. The *Juchens* established the *dynasty of Chin* (a name meaning "gold") that lasted from 1115 to 1234, in the north. They took the emperor and his son prisoner, along with 3,000 others, and ordered them to be held in Manchuria.

The *Southern Sung* (1126-1279) developed because an uncaptured imperial son fled south and settled at *Hangzhou* in 1127. He resumed the *Sung* rule as the emperor *Kao Tsung*. The *Sung* retained control south of the *Huai River*, where they ruled for another century and a half.

In spite of military weakness and a limitation of area, the *Southern Sung* represented one of China's most brilliant periods of cultural, commercial, maritime, and technological development. Trade expanded and brought a commercial revolution in the 13th century. Because they were denied the traditional overland trade routes, *Sung* merchants began to use the ocean with the aid of such improvements as compasses and large oceangoing ships called junks. The development of a paper money economy stimulated commercial growth.

Culture expanded during the *Sung* period. The period was noted for landscape painting, which many view as the highest form of classical art. The city-dwelling people of the *Sung* period romanticized nature. This romanticism, combined with a mystical, Taoist approach to nature and a Buddhist-inspired contemplative mood, was reflected in landscape paintings showing people dwarfed by nature.

In philosophy, the trend away from *Buddhism* and back to *Confucianism*, a movement that had begun in the late *T'ang*, continued. Pure and simple restoration of the ancient teaching was impossible, however, because Confucianism had been challenged by Buddhism and Taoism. Confucianism needed to explain humanity and the universe as well as to regulate human relations within society. In the late *T'ang* and early *Sung*, several strands of Confucianism emerged.

The great scholar *Chu Hsi* synthesized elements of Confucianism, Buddhism, and Taoism. This reconstituted philosophy became known as *Neo-Confucianism*, and it was the orthodox state doctrine until the end of the imperial system. *Chu Hsi's* philosophy was one that stressed dualism, the goodness of human nature, and self-cultivation by education through the continuing "investigation of things."

The *Sung* scholars and historians also attempted to synthesize history. *Ssu-ma Kuang* made the first effort at producing a comprehensive history since *Ssu-ma Ch'ien* of the Han. In 294 chapters, he wrote a chronological account of the period from 403 BC to AD 959, which was abridged by *Chu Hsi* in the 12th century.

Another first in *Sung* scholarship was the creation of encyclopedias. “Assembled Essentials on the *T'ang*,” a collection completed in AD 961, became the example for the various types of encyclopedic literature that followed.

The *Sung* period developed the famous porcelain with a celadon glaze, which was one of the most desired items in foreign trade. The development of gunpowder led to the invention of a type of hand grenade. In shipbuilding, the great seagoing junks were admired and imitated by Arab and Western sailors. By far the largest ships in the world at the time, the Junks had watertight compartments and could carry up to 1,000 passengers.

Cities assumed vast importance during the *Sung* period. Oceanic and coastal trade was concentrated in large ports such as *Canton*, *Hangzhou*, and *Chuanzhou* (Marco Polo's *Zayton*). Koreans dominated the trade with the eastern islands, while Persians and Arabs controlled commerce across the western seas. Urbanization and the increasing importance of cities came along with commercial growth in *Sung* society. *Hangzhou*, the *Southern Sung* capital, reached a population of more than 2 million.

Commercialization and urbanization had a number of other effects on Chinese society. Rural people faced the problems of absentee landlordism. Although many city residents enjoyed luxury, with a great variety of goods and services, poverty was widespread. A change associated with urbanization was the decline in the status of women of the upper classes. When upper class population became concentrated in the cities, the work of women became less essential. Women were, consequently, treated as servants and playthings. This lack of respect was reflected in the practices of concubinage and of binding girls' feet to make them smaller. Neither practice was banned until the 20th century.

The *Sung* ruling class and the imperial court indulged themselves in art and luxurious living in the urban centers. At the same time, the latest *nomad empire* arose in the north and the formidable *Mongol* armies, who had conquered most of Eurasia as far west as eastern Europe and of Korea descended on the *Southern Sung*. The *Sung* dynasty was defeated by a clearly superior military force after years of bitter fighting.

In 1206 *Mongol* tribes assembled in Outer Mongolia and confirmed the establishment of *Mongol* unity under the leadership of *Genghis Khan*. The *Mongols* promptly began a series of conquests that resulted in the establishment of the world's largest empire at the time. In China it was the alien *Chin dynasty* that first fell to the *Mongol* armies. *Genghis Khan* captured the *Chin* capital at *Beijing* in 1215 and subsequently extended his power over the remainder of North China. The conquest of the *Southern Song* was not completed until 1279, after *Kublai Khan*, grandson of *Genghis*, had succeeded to *Mongol* leadership.

The *Song Dynasty* ranks alongside the *Tang* and also the *Han* (206 BC - 220 AD) in importance. For a little under three and a quarter centuries under its rule, China enjoyed a period of economic growth coupled with great artistic and intellectual achievement. It is for this reason that the period is referred to as the Chinese Renaissance, comparing it with the Renaissance that spread through Europe.

## **The Yuan (Mongol) Dynasty (AD 1279-1368)**

The *Mongols* were the first of the northern barbarians to rule all of China. During the 13th Century a great leader, *Temujin*, emerged from among the nomadic tribes of the Mongolian steppes. These tribesmen lived between the northern *Daxing'an Mountains* and the eastern bank of the *Argun River*. They became a formidable fighting force due to their becoming united under *Temujin's* leadership and their skills at horsemanship. In 1206 *Temujin* was formally elected as ruler over Greater Mongolia, encompassing the Mongolian Plateau and the Gobi Desert, and he adopted the name and title of *Genghis Khan*. They created an empire that stretched across the Eurasian continent and occupied northern China and Korea in the first half of the 13th century.

*Ghenghis Khan* set about extending his empire and set his sights on China. In 1227 he defeated the *Western Xia* and in 1234 he defeated the *Jin*. The Mongols then continued their assault on the *Southern Sung*. Following *Genghis's* death, his grandson succeeded him and as *Kublai Khan*, the new leader established the *Yuan Dynasty* in 1271 (meaning "beginning," to signify that this was the beginning of a long era of Mongol rule), with his capital city at *Dadu* (present day *Beijing*). *Kublai*, who was known as *Emperor Shizu*, continued to annex Chinese territory and in 1279 the Yuan forces captured *Hangzhou*, the capital city of the *Southern Song* (1127 -1279). The Song Emperor *Gong*, together with his mother the *Empress Xie* was taken into captivity.

Three years later in 1279, the *Yuan* engaged in a maritime war in *Yashan* and crushed the "New Song" which had been formed by exiled officials and survivors from the Southern Song. With their dynasty now firmly established in the Chinese empire, the *Yuan* found themselves rulers of a complex group of peoples who inhabited the largest land based empire ever to exist, stretching from what is now Korea and western Russia in the north and from Burma to Iraq in the south. But they were rulers with no experience of administration. Consequently, they adopted Chinese political and cultural models. This conquest opened the way to unify the whole of China for the first time under a non-Chinese regime, a people who eventually were to become an ethnic group.

In Asia, *Kublai Khan* continued his grandfather's dream of world conquest. Two unsuccessful naval expeditions were launched against Japan in 1274 and 1281. Four land expeditions were sent against *Annam* and five against Burma. However, the Mongol conquests overseas and in Southeast Asia were neither spectacular nor were they long enduring. Mongol rule in China lasted less than a century.

The Mongols were the most hated of the barbarian rulers because they refused the Chinese ruling class any right to govern. Instead, they handed the task of governing to foreigners. They followed the *Ch'in* example and made the provincial governments into direct extensions of the central power. This practice, continued by succeeding dynasties, resulted in a further concentration of power in the central imperial government.

The Mongols showed their distrust of the Chinese by creating four classes in the society. The four classes created were firstly, the Mongols themselves and then their allies and non-Chinese people from Inner- Asia, a class to be called the *Semu*. The third class was made up of the people

of Northern China and they were called the *Han*. Lastly, the people of Southern China were placed in the class called the *Nan*. The Mongols in the first group enjoyed the greatest privileges under the regime, while the fourth group, the *Nan*, were to have the least. The same regulations applied in regard to taxation and the penal code. These arrangements had a very divisive effect on the population as a whole. Mixed marriages were forbidden and it was impossible to gain promotion from one group to another.

The Chinese despised the *Mongols* for refusing to adapt to Chinese culture. The *Mongols* kept their own language and customs and were tolerant about religions. *Kublai Khan*, however, reportedly dabbled in many religions. The *Mongols* were regarded with mixed feelings in the West. Although Westerners feared the Mongols, the Crusaders hoped to use them against the Muslims and attempted to negotiate an alliance with them for this purpose. *Friar John of Carpini* and *William of Rubruck* were two of the better known Christian missionaries sent to establish these negotiations with the Mongol ruler.

The best account of the Mongols was left by a Venetian merchant, *Marco Polo*, in his “Marco Polo's Travels.” Marco Polo wrote an account of his travels to China, his experience as an official of *Kublai Khan*, and his description of China under the *Mongols*. Although much of medieval Europe did not believe Polo's tales, some, like Christopher Columbus, were influenced by Polo's description of the riches of the Orient.

After the death of *Kublai Khan* in 1294, successive weak and incompetent *khans* increased the Chinese hatred of Mongol rule. Secret societies became increasingly active; a movement known as the *Red Turbans* spread throughout the north in the 1350s. Discontent was growing within China. The Confucian official class resented *Mongol* proscriptions against the Chinese holding important offices. Inflation and oppressive taxes alienated Chinese peasants.

The 1330s and 1340s were marked by crop failure and famine in North China and by severe flooding of the River, *Huang He*. Uprisings in almost every province arose during the 1340s. During the following decade major rebel leaders emerged and in 1356 *Zhu Yuanzhang* (*Chu Yüan-chang*), a former Buddhist monk, led his peasant army to capture *Nanjing*, established control throughout the *Yangtze* Valley, and drove the *Mongols* to the north. In 1368 *Zhu Yuanzhang* (*Chu Yüan-chang*) declared himself the *Emperor Hung-wu* and established his capital at *Nanjing* on the lower *Yangtze*. In 1371, while Mongol commanders were paralyzed by internal rivalries, he marched north and took *Beijing*. The *Mongols* eventually withdrew to their base in Mongolia and continued to harass the Chinese from there. *Emperor Hung-wu* is credited as establishing the *Ming Dynasty*. The Mongols were so weakened that it was not until the 15th Century that they gained sufficient strength under a leader known as Dayan Qaghan to attack the Empire's frontiers once again. The Manchu emperors of the *Qing Dynasty* (1644 - 1911) accepted the final submission of the Mongol rulers and thus Mongolia became a part of China.

The *Yuan Dynasty* lasted ninety-eight years with eleven emperors. From then on, Beijing gradually ascended as the political, economic, and cultural center of China.

<http://www.travelchinaguide.com/intro/history/yuan/>



## The Ming Dynasty (1368-1644)

Mongol rule in China was brought to an end after civil war among Mongol princes and an increasing conversion to the sedentary Chinese way of life had robbed the Mongol military of much of its effectiveness. Natural disasters were followed by a massive peasant rebellion that the Mongol rulers could not put down. Leadership shifted to *Zhu Yuanzhang*, a peasant leader who became eminent during the rebellions. After eliminating his rivals, *Zhu Yuanzhang* established the *Ming Dynasty* in 1368, with his capital city first in *Nanjing* and later in *Beijing*. *Zhu Yuanzhang* was historically known as *Emperor Taizu*.

The *Ming* fell far short of the accomplishments of the *Hans*. The *Ming* Dynasty controlled far less territory than either the *Han* or the *T'ang*. Moreover, the *Ming* dominion increased little after the first two decades as it remained confined mostly to China proper--south of the *Great Wall*, and east of *Xinjiang* and *Tibet*.

The *Ming* also lacked the *Han's* creativity and brilliance in culture. After almost a century of foreign domination, the *Ming* reached toward restoration and reorganization rather than new discovery. In a sense, the *Ming* followed a dynastic cycle of initial rehabilitation of the economy and restoration of efficient government, followed by a time of stability and then a gradual decline and fall.

The emperor *Hung-wu* modeled his government on the *T'ang* system, restored the doctrine and practices of Confucianism, and continued the trend toward concentration of power in the imperial government, especially in the hands of the emperor himself. He tried to conduct state affairs single-handedly, but the work load proved overwhelming. To assist him, he gathered around him several loyal middle-level officials, thus creating an extra-governmental organization, the *Grand Secretariat*.

The central bureaucracy was restored and filled by officials selected by the examination system. That system was further formalized by the introduction of a special essay style called the *eight-legged essay*, to be used in writing the examination. In addition, the subject matter of the examinations was restricted to the *Five Classics*, said to have been compiled, edited, or written by *Confucius*, and the *Four Books*, published by *Chu Hsi*.

In the field of provincial government, the emperor *Hung-wu* continued the *Yuan* practice of limiting the power of provincial governors and subjecting them directly to the central government. The empire was divided into 15 provinces. The first capital at *Nanjing* was in the economic heartland of China, but in 1421 the emperor *Yung-Lo*, who took the throne after a civil war, moved the capital to *Peking*, where he began a massive construction project. The imperial palace, which is also known as the *Forbidden City*, was built at this time.

The *Ming Dynasty* contributed unique factors—the maritime expeditions of the early 15th century, the philosophy of *Wang Yang-ming*, and the completion of the Great Wall. Between 1405 and 1433, seven major maritime expeditions were launched under the leadership of a Muslim eunuch, *Cheng Ho*. Each expedition employed several seagoing vessels, which were 400 feet (122 meters) high, weighed 700 tons (635 metric tons), had multiple decks, 50 or 60

cabins, and carried several hundred people. During these expeditions, the Chinese sailed the South Pacific, the Indian Ocean, the Red Sea, and the Persian Gulf. They traveled as far west as eastern Africa and as far south as Java and Sumatra. The influence was not permanent, however, as these missions ended just as suddenly as they had begun.

In philosophy, *Wang Yang-ming* developed a system of thought that ran counter to the orthodox teaching of *Chu Hsi*. While *Chu Hsi* believed in learning based on reason and the "investigation of things," *Wang Yang-ming* believed in the "learning of the mind," an intuitive process.

Another accomplishment of the Ming was the final and lasting construction of the Great Wall. While the Great Wall had been built in earlier times, most of what is seen today was either built or repaired by the Ming. The brick and granite work was enlarged, the watch towers were redesigned, and cannons were placed along its length.

During the second half of the *Ming Dynasty*, European expansion began. Early in the 16th century, Portuguese traders arrived and leased the island of *Macao* as their trading post. By 1557 they had established a trading station at *Macao*. After 1570 trade began between China and Spanish settlements in the Philippines. In 1619 the Dutch settled in Taiwan and took possession of the nearby *P'enghu Islands (Pescadores)*.

In the 16th century, *Jesuit missionaries* arrived in China from Europe and began to propagate both Western secular knowledge and Christianity. *Matteo Ricci*, an Italian Jesuit missionary, arrived in *Macao* in 1582. His knowledge of science, mathematics, and astronomy and his willingness to learn the Chinese language and adapt to Chinese life, led to his acceptance by the Chinese and his becoming the first foreigner allowed to live in Peking permanently. The Jesuits' wisdom and learning soon won respect at the *Ming* court. *Jesuits* served the *Ming* emperors as mapmakers, calendar reformers, and astronomers. The *Neo-Confucian* scholars of *Ming* China remained preoccupied with problems of individual merit and social order. Still, the Jesuits were unable to implant either Christianity or Western scientific thought.

The 16th-century Chinese-Jesuit relationship was culturally oriented and mutually respectful. Both the Chinese and the Jesuits sought common ground in their thoughts. The Jesuits' activities eventuated in 300,000 converts in 200 years. While this is a small number among a population of more than 100 million, the attainment does show a marked relationship. Among these converts were noted scholars such as *Hsu Kuang-ch'i* and *Li Chih-tsao*, who translated many of the works that Jesuits brought to China. The Jesuits produced over 300 Chinese literary works.

In its last century, the *Ming Dynasty* faced numerous internal and external problems. The internal problem involved official corruption and taxation. Because the *Ming* bureaucracy was relatively small, tax collection was entrusted to locally powerful people who evaded paying taxes by passing the burden on to the poor. A succession of weak and inattentive emperors encouraged the spread of corruption and the greed of eunuchs.

A struggle around 1620 between the inner group of eunuchs and the outer circle of scholar-officials resulted in the execution of 700 scholars. Externally, the security of the *Ming Empire* was threatened from all directions. The *Mongols* returned and seized Peking in 1550, and their control of *Turkestan* and *Tibet* was recognized by the *Ming* in the *Peace Treaty of 1570*. Pirates

preyed on the east coast. Japanese pirates penetrated as far inland as *Hangzhou* and *Nanjing*. The *Ming* sent expeditionary forces to rescue Korea from invading Japanese in the 1590s.

The *Ming* drove back the Japanese forces, but in the campaign depleted the treasury and weakened their defensive network against neighboring *Manchuria* to the northeast. In *Manchuria* the *Manchus* (*Pinyin: Manzhous*) had strengthened their forces under a unique form of military organization called the *banner system*. It was not the *Manchus*, however, who overthrew the *Ming* but a Chinese rebel, *Li Tzu-cheng*, a leader among the bandits who had become desperate because of a famine in the northwest in 1628.

By 1642 *Li* had become master of north China and in 1644 *Li Zicheng*, led his troops to capture Beijing where he found the last Ming Emperor had hanged himself. *Li*, however would not rule China. The rule would pass again into the hands of a people from beyond the Great Wall, the *Manchus*. While *Li* was negotiating terms of a military surrender with *Wu Sangui*, commander of the Ming army, *Wu* cast in his lot with the invading Manchu army leader, *Dorgon*. These people from the north succeeded in defeating *Li* and the rebels. These events opened the way for the *Manchu* to complete their invasion of China. The problem was partially deployment. When the rebels reached *Peking (Beijing)* in 1644, the best *Ming* troops were deployed at the *Great Wall*, guarding against invasion by the *Manchus*, a tribe that had recently gained power in *Manchuria*. The *Ming* commander, General *Wu San-kuei*, invited the *Manchus* into China to eliminate the rebels. After driving the rebels from the capital, however, the *Manchus* stayed and established a new dynasty, the *Ch'ing*. The *Ming* withdrew to South China and attempted, unsuccessfully, to reestablish their power.

The *Ming* reached their zenith of power during the first quarter of the fifteenth century. They enjoyed a relatively stable period and the population numbered some 100 million. The incredible advances in the sciences and arts that were achieved under *Ming* rule led them to believe that they had created the most perfect civilization on earth. The territory they controlled, however, was smaller than that of the *Yuan*. Still, at the height of their power, they controlled the Mongols in the north, captured the Western Region in the west, conquered the *Jurchen* (also *Nuzhen*) in the northeast, governed Tibet in the southwest and established the *Jiaozhi Prefecture* in the south.

The *Ming* Dynasty lasted for 276 years with 16 emperors occupying the throne. After it collapsed, the *Qing Dynasty* (1644 - 1911), another ethnic group regime, began its reign in China.

<http://www.travelchinaguide.com/intro/history/ming.htm>

### **The Ch'ing (Qing) Dynasty (1644-1911)**

Unlike the *Mongols* in the 13th century, the *Manchus* (formerly the *Juchen*) were barbarians who succeeded in ruling the whole of China. They established the *Ch'ing* or *Qing* Dynasty. Under the *Manchus* the power of the Chinese Empire reached the highest point in its 2000-year history. Even Nepal was made to feel Chinese influence. Burma (Myanmar) sent periodic tribute to the *Ch'ing (Qing)* court, as did the *Ryūkyū Islands*. *Korea*, and *northern Vietnam* both recognized Chinese suzerainty, and *Taiwan* was incorporated into China proper. As

rulers of China, the *Manchus* absorbed and adapted to Chinese culture, an action that made their rule more acceptable to the Chinese.

The *Manchus* were a stock of the *Jurched* tribe who lived in Manchuria. In the twelfth century, they founded a dynasty in Manchuria called the *Chin* ("Gold") dynasty; this dynasty was the first major threat to China as the *Chin* challenged the supremacy of the *Southern Sung*. In the thirteenth century, the *Chin* dynasty was conquered by the *Mongols* and throughout the *Yüan* period, the Manchurians were under Mongol control. During the *Ming* period (1368-1644), however, the *Manchus* regained much of their independence when they were divided into three commanderies: *Chien-chou*, *Hai-hsi*, and *Yeh-jen*.

The *Jurched* lived north of Korea and east of *Liaotung*, which was a Chinese province just north of *Pyongyang, Korea*. While the *Jurched* represent a separate, nomadic cultural tradition for most of their history, during the *Ming* they increasingly adopted Chinese culture, eating habits, and living habits. In the sixteenth century, Chinese crossing over from *Liaotung* taught the *Jurcheds* how to build forts and how to farm. The importation of technology and agriculture converted the *Jurcheds* from a largely nomadic culture to a sedentary one.

The stage was set for the emergence of the *Jurcheds* as a major cultural force in Asia. The new *Jurched* tribes, having traversed several hundred years of development in a single century, awaited a single catalyst to erupt on the scene. That catalyst was *Nurhaci* (1559-1626), who led the *Jurched* on a series of conquests that would eventually position the *Jurched*, which his son, *Abahai*, renamed as "*Manchu*," to conquer the whole of China. Thus began the last imperial dynasty of China, the "*Ch'ing*" or "Pure" dynasty. It was to last over two hundred and fifty years; all during its life, however, it was bitterly resented as a foreign, occupying dynasty. *The last imperial dynasty of China was not Chinese.*

<http://www.wsu.edu:8080/~dee/CHING/CHING.HTM>

The political organization of the *Manchus* was largely based on that of the *Ming*, although more highly centralized. The central administration was led by a new institution, the *Grand Council*, which transacted the military and political affairs of state under the direct supervision of the emperor. The chief bureaus in the capital had both a Chinese and a Manchu head. The traditional bureaucracy and the civil service examinations, based largely on knowledge of Confucianism, were retained. As a result of these policies, *Ch'ing* rule lasted 267 years, compared with 89 years for the *Yuan*. After almost three centuries of rule, the *Ch'ing* (*Qing*) Dynasty collapsed partly from internal decay and partly from external pressures exerted by the West.

### *The Pax Sinica 1683-1795*

The *Manchus* took *Peking* with relative ease in 1644, but they did not gain control of the whole of China until 1683. Thereafter, the *Manchus* presided over more than a century of peace and prosperity—a period that came to be called *Pax Sinica* (Peace of China). By the end of that period the dynasty had reached the height of its power.

Two strong emperors, the emperors *K'ang-hsi* (1661-1722) and *Ch'ien-lung* (1735-96) ruled during this period. Both were considered models of Confucian ideals. By recruiting the

well-educated in government and promoting Confucian scholarship, these two *Manchu* rulers firmly established themselves as Confucian rulers in China.

Both emperors were successful conquerors. All of the *Ch'ing* Empire's vast territories, including Mongolia in the north, *Xinjiang* in the northwest, and *Tibet* in the southwest, were incorporated into the expanding Chinese Empire during this period. In provincial government, the *Ch'ing* created 18 provinces from the 15 *Ming* provinces. A governor, usually Chinese, headed each province, and a governor-general, usually a *Manchu* before the 19th century, headed every two provinces. Local landlords and administrators were generally left alone if they submitted to the new rule.

The *K'ang-hsi* era marked the height of *Jesuit* success in China, with more than 200,000 converts. Thereafter, Jesuit influence waned rapidly because of the rivalry between the Jesuits and other Catholic missionaries and the so-called *Rites Controversy*, which concerned the Jesuits' willingness to tolerate the converts' performance of ceremonies honoring Confucius and other traditional Chinese religious practices. The pope denounced the Jesuit view and prohibited the ceremonies in 1742.

The long period of peace and prosperity had some adverse effects on Chinese society. There was a shortage of land, resulting from an increase in the population from 100 million to 300 million at the end of the 18th century. Decadence and corruption spread in the imperial court. There was a decline of the *Manchu* military spirit, and the *Ch'ing* (*Qing*) military organization deteriorated.

### *19th Century Invasions and rebellions*

Both internal rebellions and Western incursions threatened the *Ch'ien-lung* rule. For example, the long and illustrious reign of the emperor *Ch'ien-lung* was marred by the *White Lotus Rebellion* (1796 to 1804), the first of many serious rebellions in the *Ch'ing* era. This rebellion was not put down for ten years. China entered the 19th century rocked by revolt.

More devastating were the incursions of Western powers, which shook the foundation of the empire. The first of many *Sino-Western* conflicts in the 19th century was the first *Opium War* (1839 to 1842). The *Opium War*, also called the *Anglo-Chinese War*, was the most humiliating defeat China ever suffered. In European history, it is perhaps the most sordid, base, and vicious event in European history, possibly, just possibly, overshadowed by the excesses of the Third Reich in the twentieth century.

The pressures exerted on the Chinese government by foreign powers were made all the worse by the lack of any Chinese mechanism for dealing with foreign powers. The Chinese imperial administration had no ministry of foreign affairs. Its only formal mechanism for dealing with foreigners was the Office of Border Affairs, whose primary task was relations with Mongols (and later Russians). Commercial relationships with other Asian countries were managed by the Ministry of Rituals. However, foreign countries could only trade in China if they formally entered into a subservient role under the emperor. Even then, trade with foreign powers only took place in Canton during the winter months.

Commercial relations with the West had been grudgingly accepted by the *Manchus* in the late 18th century. Foreign trade was confined to the port of *Guangzhou* (Canton), and foreign merchants were required to conduct trade through a limited number of Chinese merchants, known collectively as the *cohong*. The most active trading nations were Britain, France, and the United States.

Initially, the balance of trade favored China because Britain purchased tea and made payments in silver. Opium had been introduced into China in the 7th century. Early in the 18th century, however, opium addiction had become such a severe problem that the government attempted to prohibit trade in it. British merchants, in an effort to reverse the balance of trade, introduced Indian opium to China during the 1780s. By 1800 the increase of the opium market shifted the balance of trade in favor of Britain. The large drain of Chinese silver resulting from the increased opium trade aggravated the fiscal difficulties already confronting the *Ch'ing* (*Qing*) government.

The 19th century was marked by rapid deterioration of the imperial system and a steady increase of foreign pressure from the West—and eventually from Japan. The issue of trade relations between China and Britain produced the first serious conflict. The British, anxious to expand their trade contacts beyond the limits imposed at *Guangzhou*, sought to develop diplomatic relations with the Chinese Empire similar to those that existed between sovereign states in the West.

By 1740, the British East India Company had become the largest international corporation in the world. It controlled directly and indirectly large sections of land in India and was steadily gaining more land and commercial power in other Asian countries. The Company sensed that profits could be made by trading not just with Europe but with China as well. The East India Company, consequently, pushed the British government to negotiate for trading rights with China. The British delegation, under the leadership of Lord George Macartney, arrived in Canton in 1793.

The Chinese demanded that Macartney present England as a "tribute nation" to China. This type of arrangement required of all commercial delegations and involved performing rituals of obeisance to the emperor. Macartney refused to pay obeisance to the emperor but still was allowed to see the emperor. The emperor, however, was not pleased by the British behavior and, after politely listening to Macartney, the emperor refused every one of his requests.

This exchange set the pattern for European and Chinese relationships over the next two hundred and fifty years. The Macartney mission failed because both cultures could not understand the other. More than anything else, however, both cultures believed themselves to be superior both militarily and culturally. Neither would cede to the other on this account. The history of European and Chinese relations has followed something of this pattern since.

The problems behind this relational failure were many. China, with its long history of economic self-sufficiency, viewed international relations from the Chinese view. Chinese thought the relationship should take the form of a tributary system, with British envoys approaching the Chinese court as tribute bearers. The Chinese, moreover, were desperate to halt the opium trade, which was undermining the fiscal and moral basis of the empire.

By the 1830's, the English had become the major drug-trafficking organization in the world. Growing opium in India, the East India Company shipped *tons* of opium into Canton which it traded for Chinese manufactured goods and for tea. This trade produced a country filled with drug addicts. Opium parlors proliferated all throughout China in the early part of the nineteenth century. This trafficking, it should be stressed, was a criminal activity after 1836, but the British traders generously bribed Canton officials in order to keep the opium traffic flowing. The effects on Chinese society were devastating. In fact, there are few periods in Chinese history that approach the early nineteenth century in terms of pure human misery and tragedy. In an effort to stem the tragedy, the imperial government made opium illegal in 1836 and began to aggressively close down the opium dens.

In 1839 Chinese officials confiscated all the opium warehouses in Canton and destroyed huge amounts of opium from British ships in the harbor at *Guangzhou*. The key player in the prelude to war was a brilliant and highly moral official named *Lin Tse-hsü*. Deeply concerned about the opium menace, he gained the office of Imperial Commissioner at Canton. His express purpose was to cut off the opium trade at its source by rooting out corrupt officials and cracking down on British trade in the drug.

*Lin Tse-hsu* took over in March of 1839 and within two months, absolutely invulnerable to bribery and corruption, he had taken action against Chinese merchants and Western traders and shut down all the traffic in opium. He destroyed all the existing stores of opium and, victorious in his war against opium, he composed a letter to Queen Victoria of England requesting that the British cease all opium trade. His letter included the argument that, since Britain had made opium trade and consumption illegal in England because of its harmful effects, it should not export that harm to other countries. Trade, according to *Lin*, should only be in beneficial objects. The English, despite *Lin's* eloquent letter, refused to back down from the opium trade. In response, *Lin* threatened to cut off all trade with England and expel all British people from China. Thus began the Opium War. Hostilities in the before mentioned *First Opium War* broke out in late 1839.

The Chinese, with old-style weapons and artillery, were no match for the British gunships. The British ships ranged up and down the coast bombarding forts and launching soldiers to fight on land. The Chinese were equally unprepared for the technological superiority of the British land armies, and suffered continual defeats. Finally, in 1842, the Chinese were forced to agree to an ignominious peace under the *Treaty of Nanking*.

The conflict was, however, more than a dispute over the opium trade in China. It involved a contest between China as the representative of ancient Eastern civilization and Britain as the forerunner of the modern West. Free trade advocates in the West protested against the restrictive trading system in force at *Guangzhou (Canton)*. The British demanded free trade in China, the opening of more ports to Westerners, and the establishment of treaty relations.

While *the Treaty of Nanjin* (1842) ended the *First Opium War*, its provisions went beyond the immediate questions. The provisions of the Treaty opened five ports to the British—the first of

the "treaty ports" and granted other privileges to Western powers. During the next years both France and the United States extracted similar treaties.

China considered these treaties as *unequal treaties* because their provisions controlled Chinese relations with the West until 1943. The treaty imposed on the Chinese was weighted entirely to the British. The British demanded and received "extraterritoriality," which meant that all British citizens would be subjected to British, not Chinese, law for any crimes committed on Chinese soil. The British would no longer have to pay tribute to the imperial administration in order to trade with China. They gained five open ports for British trade: *Canton, Shanghai, Foochow, Ningpo, and Amoy*. No restrictions were placed on British trade, and, as a consequence, opium trade more than doubled in the three decades following the *Treaty of Nanking*. The treaty also established England as the "most favored nation" trading with China; this clause granted to Britain any trading rights granted to other countries. Two years later, China, against its will, signed similar treaties with France and the United States.

The treaty changed the course of Chinese social and economic development and permanently handicapped the *Ch'ing (Qing) (Manchu)* dynasty. The provisions of these treaties not only opened Chinese ports to foreign trade and residents but also *Hong Kong* and *Kowloon* were permanently ceded to Britain. All treaties included a *most-favored-nation clause*, which extended any privilege China gave to one nation automatically to all other treaty powers. Eventually a network of foreign powers established foreign control over the entire Chinese economy. The treaties left China unable to levy taxes on imports sufficient to protect domestic industries or to promote economic modernization.

Even with the concessions in the treaties, Western expectations regarding the expansion of trade called for greater concessions than the Chinese implemented. Both Britain and France found occasion to renew hostilities after the Chinese boarded the British ship, the *Arrow*. This conflict, the *Second Opium War* (1856-1860), also known as the *Arrow War*, applied military pressure to the capital region in North China. New treaties were signed at *Tianjin* in 1858 that further expanded Western advantages. When the Beijing government declined to ratify these, hostilities were reopened. A joint British-French expeditionary force penetrated to Beijing. After the famed Summer Palace had been burned in retaliation for Chinese atrocities to Western prisoners, the *Beijing Conventions* were signed, ratifying the terms of the earlier treaties. The Opium Wars and their consequences disrupted the old life and economy of southern China.

To be fair to England, opium was not the only issue in British and Chinese relations. The most serious British complaint involved the British refusal to submit to the emperor. Another serious problem involved the relationship between foreigners and Chinese law. The British, on principle, refused to hand over British citizens to a Chinese legal system that they felt was vicious and barbaric. The Chinese, equally principled, demanded that all foreigners who were accused of committing crimes on Chinese soil were to be dealt with solely by Chinese officials. In many ways, this was the real issue of the Opium War. In addition to enforcing the opium laws, *Lin* aggressively pursued foreign nationals accused of crimes.

In addition to the disruptions relating to foreign relations, a number of national reverses and peasant revolts occurred after the 1840s, coming to a head in the *Taiping Rebellion*. This uprising was a popular revolution of religious, social, and economic origin. It was the most



serious of several internal disturbances in China between 1850 and 1873 and eventuated in one of the worst civil wars in Chinese history. Over 20 million—perhaps over 30 million—died and 17 provinces were ravaged.

The leader of the *Taipings*, *Hung Hsiu-ch'uan*, had been an unsuccessful candidate for the civil service. He had studied briefly with an American Protestant missionary. *Hung Hsiu-ch'uan* adopted a confused version of Christianity. He came to see himself the younger brother of Jesus, divinely ordained to rid China of *Manchu* rule, and to establish a Christian dynasty. The combination of religious fervor and anti-*Manchu* sentiment attracted a following of over 30,000 within a short time.

Rebellion broke out in *Guangxi Province* in 1851. In 1852 the *T'ai-p'ing T'ienkuo* (Heavenly Kingdom of Great Peace) was proclaimed. By 1853 the *Taipings* had moved north and established their capital at *Nanjing*. Although they were stopped short of taking *Beijing*, by 1860 they were firmly entrenched in the *Yangtze Valley* and were threatening *Shanghai*.

Other revolts erupted at about the same time—the *Nien Rebellion* in the northeast and *Muslim rebellions* in the southwest and the northwest. Fearing these rebellions would combine in a struggle that would involve all of China, the *Ch'ing* government created regional armies made up entirely of Chinese and commanded by scholar-gentry class Chinese. The commanders of the new forces, all loyal supporters of the dynasty--*Tseng Kuo-fan*, *Tso Tsung-t'ang*, and *Li Hung-chang*—defeated the rebels with the help of Western weapons and leadership. The Government won over the *Taipings* in 1864, the *Niens* by 1868, and the *Muslims* by 1873.

These internal rebellions were put down, but external threats continued. In the 1860s, foreign powers renewed their assaults on China partly as reactions to widespread violence against foreigners. China became involved in a series of conflicts: the *Tianjin Massacre* with France in 1870, the *Ili crisis* with Russia in 1879, the *Sino-French War* from 1884 to 1885, and the *Sino-Japanese War* from 1894 to 1895. Each struggle brought further humiliation and greater limitations of the sovereignty of China.

China also faced various disputes with foreign powers and the results of these struggles were almost always losses for China. After 1875 the Japanese gained control of the *Ryūkyū Islands*. The Sino-French War of 1884 and 1885 gave *Vietnam* to the French colonial empire. The following year Britain gained Burma (*Myanmar*). In 1860 Russia gained the maritime provinces of northern Manchuria and the areas north of the *Amur River*. In 1894 Japanese efforts to seize Korea from Chinese control resulted in the First Sino-Japanese War in which China suffered a decisive defeat in 1895. China was forced to recognize the independence of Korea, pay an enormous war indemnity, and cede the island of *Taiwan* and the *Liaodong Peninsula* in southern Manchuria to Japan.

Russia, France, and Germany rejected the giving of the *Liaodong Peninsula* to Japan because control of this region gave Japan a stranglehold on the richest area of China. They demanded that Japan give back *Liaodong Peninsula* in return for an increased indemnity. By 1898, China was powerless to resist foreign demands and had been cut up into spheres of economic influence. Russia was granted the right to construct a Trans-Siberian railroad across *Manchuria* to *Vladivostok* and the *South Manchurian Railway* south to the tip of the *Liaodong*

*Peninsula*, as well as additional economic rights throughout Manchuria. Other rights to railway and mineral development were granted to Germany in *Shandong Province*, to France in the southern border provinces, to Britain in the *Yangtze* provinces, and to Japan in the southeastern coastal provinces.

As a result of the Russo-Japanese War in 1904 and 1905, most of the South Manchurian Railway and the Russian rights in southern Manchuria were given to Japan. The United States instituted the *Open Door Policy* in 1899 and 1900 which stipulated that their new privileges in China in no way changed the equal position of all nations under the terms of the most-favored-nation clauses. The United States also tried to guarantee the territorial and administrative integrity of China, although it remained unwilling to back this guarantee with force until 1941.

During these years of foreign domination, reforming sentiment was increasing. As early as 1898 a group of reformers gained influence over the young and open-minded *Emperor Kuang Hsü*. In the summer of that year, they instituted a sweeping reform program designed to transform China into a constitutional monarchy and to modernize the economy and the educational system. They considered the reforms that were sponsored by the imperial government insufficient.

China drastically needed a major change. *Liang Ch'i-ch'ao* promoted the concept of overthrowing the *Manchus* by his idea of *hsin min* (new people). *Liang* called for the Chinese people to renew themselves and declare the Chinese nation distinct and separate from the rule of the *Manchus*. *Liang Ch'i-ch'ao* himself did not advocate overthrowing the dynasty but this idea was quickly embraced by the more radical leaders who were already tending toward revolution

The crises of the mid-nineteenth century—the defeat by the British, humiliating treaties imposed on China by Western powers, the Taiping rebellion, the Muslim rebellions, and, most humiliating of all, the foreign occupation of Beijing in 1860—all combined to push the *Manchu* regime to a course of reform. Increased contact with the West resulted in the opening of Chinese ports. Both Chinese and Manchus developed acceptance for new reform programs. This period, from the late 1870's to the 1890's, experienced such a wave of innovation that the Chinese began to speak of these changes as the "revival" or "renewal" of the *Ch'ing* and China.

One reform that the Chinese pursued, called "Self Strengthening," had two main components. The first component involved learning Western technology, industry, and even language, in order to meet the Western powers as equals. The second component, however, was deeply Chinese and Confucian in nature. Conservative scholars and officials believed that the success against the rebellions and the new revival was largely due to the traditions and institutions of imperial government. They believed that Chinese political institutions, dedicated ideologically to the welfare of the common person (*min*), was the strongest and most moral form of government in the world. When properly administered, such as moral government would produce a unity of purpose throughout the nation. The Chinese characterized the Western powers by traits such as conflict, aggression, selfishness, anarchy, and disunity. The times called for a reform of the moral character of officials. Self-strengthening meant a return to the Confucian ideal of the *chün tzu*, the "superior man," who excelled in *jen*, or humaness and all the virtues associated with it. They sought a radical transformation of the inward man in order to make him worthy of authority.

The most radical call for reform came from an independent scholar named *Wang T'ao* (1828-

1897), who operated as a journalist in Hongkong and Shanghai under the protection of the British. He had lived in the West and had visited Japan which had itself undertaken a dynamic program of Westernization. Wang believed that it was not enough to imitate Western technology. China needed to reform its society from the ground up by adopting Western ideas and social norms. This position was radical and did much to undermine the program of reform. His calls for reform, however, deeply affected the course of the reform movement.

It was evident that the Self-Strengthening movement had failed by the 1890's. The reform movement in Japan followed the *Meiji Restoration*. The Japanese effort by 1868 had produced rapid changes in Japanese society and had fueled exceptional industrial growth. The Chinese reformers, however, failed to unify the country, reformed none of the institutions of government, and had, in fact, contributed to the gradual weakening and decay of the *Ch'ing* government. A large part of this failure is due to the relative stability and size of the imperial government. While *Meiji* Japan was, at its beginning, a decentralized and feudal state, China had been unified under a strong set of institutions for an immensely long time. The reformers were diffused all throughout this government. They could inaugurate reform in their own limited sphere of action, but collective and unified action across the vast, sprawling expanse of Chinese government eluded them.

The reform movements were not, however, totally devoid of success. Under the rule of powerful Governor-Generals, such as *Tseng Kuo-fan*, *Li Hung-chang*, *Chang Chih-tung*, and *Tso Tsung-t'ang*, the various regional governments began to rebuild themselves after the devastations of the mid-century. Due to the weakness of the imperial government under the *Empress Dowager T'zu Hsi* (1835-1908), power in the late nineteenth century was largely diffused to the regions.

These regional Governors-General were the primary practitioners of self-strengthening. Because they were primarily responsible for the defense of the country with their personal armies, they were the ones that principally adopted Western technologies and practices. Beginning in the 1860's, they began to build arsenals all throughout China and in the 1870's, they began to build commercial industries. The *Kaiping* Coal Mine was established in 1876 and, the same year, the first telegraph company was established in China. Soon there followed a railroad and cotton factories. These nascent industries were administered by a principle called "government supervision with merchant operation." Major decisions were handled by officials, but the day to day running of the companies was in the hands of merchants. These "reformers" rebuilt infrastructure, reforested, built refugee centers, and dispersed food. As a result of these efforts, most regions in China had recovered by the mid-1890's.

The Reform movement threatened the power of a clique of *Manchu* officials who had been appointed by *Dowager Empress Cixi (Tz'u Hsi)*. This Empress had dominated the political life of China for nearly 50 years. As ruler, often acting for child emperors, she and her allies had produced a measure of stability to China. Her government was, however, dishonest and failed to make needed changes that could have benefited the people. The *Empress Cixi* and the *Manchu* officials seized the emperor, and with the aid of loyal military leaders, put down the reform movement. A series of violent reactions broke out across the country, reaching its peak in 1900 with the fanatically antiforeigner uprising of the *Secret Society of Boxers*, a group that received the support of the *Dowager Empress* and many *Manchu* officials.

In the summer of 1900 members of the secret society (boxers) traveled over northeastern China in bands, killing Europeans and Americans and destroying foreign-owned buildings. They called themselves *I-ho ch'uan*, or "Righteous and Harmonious Fists." They practiced boxing skills that they believed made them impervious to bullets. To Westerners they became known as the *Boxers*, and their uprising was called the *Boxer Rebellion*.

Most *Boxers* were peasants or urban thugs from northern China who resented the growing influence of Westerners in their land. They organized themselves in 1898, and in the same year the Chinese government—then ruled by the *Ch'ing Dynasty*—secretly allied with the *Boxers* to oppose such outsiders as Christian missionaries and European businessmen.

By May of 1900, *Boxers* were attacking Western missionaries and Chinese converts to Christianity. In June an expeditionary force, made up of Russian, British, German, French, American, and Japanese troops, was commissioned to *Peking*, to smash the rebellion and protect Western nationals. The Chinese dowager empress *Tz'u-hsi*, the aunt of *Emperor Kuang-hsu*, ordered her troops to block the advance of this force. The foreigners were turned back. Meanwhile, *Boxers* were fighting in Peking, burning churches and the houses of Westerners, and killing Chinese Christians. Foreign troops in retaliation seized Chinese coastal forts to insure access to Peking. The dowager empress out of her rage ordered the death of all foreigners in China. The German minister to China was assassinated. *Boxer* rebels began an eight-week attack on the walled foreign compound in Peking.

The foreign governments responded by sending 19,000 soldiers to Peking. They captured the city on Aug. 14, 1900. The invaders looted the city and destroyed the *Boxers* while the empress and her court fled to the north. At least 250 foreigners had been killed during the rebellion. Reaching an agreement among the parties to the conflict required over one year negotiations. The settlement, the *Peace of Peking* was signed in September 1901. The treaty, which was dictated by the Western powers and Japan, totally humiliated China. The treaty set heavy fines against the Chinese government and existing commercial treaties were amended in favor of the Western powers. Chinese coastal defenses were dismantled. The failure of the *Boxer Rebellion* to expel the West and the humiliation of the Chinese by the terms of the *Peace of Peking* served to strengthen support for nationalist revolutionaries. In 1911 the *Ch'ing Dynasty* collapsed. The *Boxers* failed to drive foreigners out of China but they did prepare the way for the successful Chinese revolutionary movement of the early 20th century.

Among the leaders who followed the revolutionary teachings of *Liang Ch'i-ch'ao*, was *Sun Yat-sen* (1844-1925), now revered as the father of modern China by both Nationalists and Communists. He was born into a peasant family near Canton but he was taken to Hawaii by an older brother who had immigrated there as a laborer. Sun studied at a missionary school and ultimately earned a medical degree in Hong Kong. His years in the west led him to dissatisfaction with the government of China and he began his political career by attempting to organize reform groups of Chinese exiles in Hong Kong. In 1895 he planned a coup that failed and for the next 16 years Sun lived as an exile in Europe, the United States and Japan. *Sun* followed a traditional Chinese path during his early years. He was educated in Hawaii, converted to Christianity, and had a short-lived medical career before switching to politics and attempting to propose a reform program to *Li Hung-chang* in 1894.

After forming a secret revolutionary society and plotting an unsuccessful uprising in Canton in 1894, *Sun* began a long period of exile outside China. He gained wide recognition as a revolutionary leader in 1896, when his arrest in the Chinese legation in London and subsequent rescue were reported sensationally in newspaper articles. Sun remain largely outside of China until 1923, when he finally emerged as president of China. He died two years later, having founded the Koumintang (Nationalist Party). *The Fundamentals of National Reconstruction* is *Sun Yat-sen's* most important political statement. It enunciates his famous three principles whereby he set China on the road to modernity. Sun preceed his statement of “Fundamentals” by declaring the principles of revolution (Kemin) which he declare were based on Chinese traditional ideas and also in some ways modeled after Western patterns. His three “Fundamentals” were “the Principle of Nationalism,” the “principle of Democracy,” and the Principle of Livelihood.” Sun Yat-sen summarized his Fundamentals saying:

To sum up, my revolutionary principles in a nutshell consist in the Three Principles of the People and the Five Power Constitution. Those who have a clear knowledge of the general tendency of the world and the conditions in China will agree that my views are practical and must be put in practice.

<http://acc6.its.brooklyn.cuny.edu/~phalsall/texts/sunyat.html>

In 1905, in Japan, *Sun* brought together several revolutionary groups and formed the *Revolutionary Alliance Society*. Although *Sun* could not live in China, members of the alliance infiltrated many social organizations. The revolutionary spirit that had been developed by *Sun* was accepted among many students and army groups. Revolutionaries inspired by *Dr. Sun Yat-sen* eventually gained power over the Chinese government and ended more than 2,000 years of monarchy.

### **The Chinese Nationalist Revolution 1911-1945**

Events early in the 20<sup>th</sup> century eventuated in the formation of the nationalist Chinese government and later to the establishment of the Communist Government of China. Many authorities view these developments as actual revolutions.

#### *The Revolution of 1911*

In mid-1911 uprisings occurred in protest against a *Qing* railroad nationalization scheme. In October of that year rebellion broke out at *Hankou* in central China. A military group, with only loose connections to *Sun's* alliance, arose with a movement known as *Double Ten*, the tenth day of the tenth month. As this movement spread to other provinces, the revolutionary society led by *Sun* took control. By the end of the year, all of the central, southern, and northwestern provinces had declared independence. *Sun Yat-sen*, who had been in the United States at the beginning of the revolution, returned to China and was accepted as head of the provisional government of the *Republic of China* in *Nanjing*.

The *Manchu* armies, reorganized by *General Yüan Shih-k'ai*, were clearly superior to the rebel forces, but *Yüan* applied only limited military pressure. Perhaps the reason for this limited resistance was the fact that the General was negotiating with the rebel leadership for a position as

president of a new republican government. *Yuan* persuaded the *Manchus* to give up peacefully in return for the safety of the imperial family. On February 12, 1912, *Sun Yat-sen*, as he had promised to do, stepped down as provisional president in favor of *Yüan*, and the *Manchus* submissively left the scene. On February 14, 1912, a revolutionary assembly in *Nanjing* elected *Yüan Shih-k'ai* the first president of the *Republic of China*. Thus, the *Manchu* rule in China ended after 267 years and with it the 2,000-year-old imperial system.

### *The Republic of China 1911-1945*

*Yuan Shih-k'ai* established a republican system of government with a premier, a cabinet, a draft constitution, and a plan for parliamentary elections early in 1913. A constitution was adopted and a parliament convened in 1912 but *Yüan Shih-k'ai* never allowed these institutions to actually function. He maintained strict control of the government. The *Kuomintang* (*KMT*, *National People's Party*), the successor to *Sun Yat-sen's* organization, was formed in order to prepare for the promised election.

Despite his earlier pledges to support the republic, *Yuan* schemed to assassinate his opponents and to weaken the constitution and the parliament. He dismissed parliament, outlawed the *Kuomintang* (*KMT*), and ruled through his personal connections with provincial military leaders. In 1914 he made himself president for life and even planned to establish an imperial dynasty with himself as the first emperor.

In reaction to these policies, *Sun Yat-sen*, in 1913, strongly opposed the government policies and actions of *Yuan* and organized a second revolution. When he failed to regain power, *Sun* left once again for Japan, where he organized a separate government. *Sun* returned to China and twice attempted to set up a new government in 1917 and 1921 before successfully installing himself as generalissimo of a new regime in 1923.

*Yuan's* plan for a dynasty in China was ruined by the crisis of Japan's *Twenty-one Demands* for special privileges in January 1915. The *Twenty-one Demands* would have reduced China to a virtual Japanese protectorate. *Yuan's* programs also were opposed by many sectors of Chinese society. *Yuan* died in June 1916.

After *Yuan's* death, a number of his followers took positions of power in the Beijing government or ruled as warlords in outlying regions. In August 1917 the Beijing government joined the Allies and declared war on Germany. Great changes were occurring in Chinese culture and society. For example, a magazine called *New Youth* attacked Confucianism and presented a wide range of new philosophies and social theories. At the peace conference in *Versailles, France*, the Chinese demanded an end to foreign concessions in China and felt betrayed when their pleas were ignored.

The Chinese Communist Party actually began within the intellectual ferment of the *May Fourth Movement*, or the *New Culture Movement*, which commenced in 1911. Political theorists and activists, such as *Sun Yat-sen*, were pursuing political and economic modernization but retained their roots in Confucianism. The *May Fourth movement*, on the other hand, sought the goal of eliminating traditional Confucian culture and replacing it with a culture more closely resembling

Western culture and beliefs. The humiliation of *Yüan Shih-kai* and his brand of Confucianism had largely discredited Confucianism, and the intellectual revolutionaries between 1917 and 1923 spearheaded a movement to adopt Western science, culture, and democratic principles. At the same time they championed new literature written in vernacular Chinese over the Chinese classics. This five year period, called by some "The Chinese Renaissance," may perhaps have been the most intellectually revolutionary period since the time of Confucius.

The *New Culture Movement* politicized and radicalized Chinese, particularly Chinese students. The New Culture thinkers published their theories of government, education, culture, economics, and Western science in books and journals. Political and social issues were discussed openly and publicly as never before in Chinese history. Soon Chinese students were attacking the traditions of China such as Confucianism, *hsiao* (filial piety), the Chinese classics, and Neo-Confucian science. This eagerness and intellectual ferment sparked and resulted from a massive uprising: the *May Fourth Movement*.

The May Fourth Movement grew directly out of the historical events that took place at the end of World War I. The Japanese had taken Shantung in China and this event constituted a direct attack on Germany, which leased a naval base there. At the peace negotiations after World War I, the Japanese insisted on keeping Shantung and persuaded the Allied powers preparing the Treaty of Versailles to accept their demands. On May 4, 1919, angered at this treaty and fired up with nationalist fervor, students staged a mass demonstration in China protesting the Treaty of Versailles. This was the first mass protest in Chinese history. The protest did not, however, have the desired effect. The Allied powers sacrificed China in order to lure Japan into the new League of Nations even though the Chinese did not sign the treaty. Ironically, Japan was the first to withdraw from the League after the Manchuria incident in 1933.

The May Fourth Movement, however, is critical in Chinese history because it spawned a whole new wave of intellectual revolution in the New Culture Movement. Several of the leaders of the movement who were ardently pro-Western were bitterly disappointed by the betrayal of China at the Versailles conference. These embittered intellectuals now turned to Marxism and the lessons of the Bolshevik revolution of 1917. Thus the New Culture Movement began to produce the seeds of the Chinese Communist Party.

The founders of the Chinese Communist Party were prominent leaders in the New Culture Movement, *Li Ta-cha'o* and *Ch'en Tu-hsiu*. Li Ta-cha'o fundamentally disagreed with the ideas of the other major leaders of the New Culture Movement who believed that Chinese society should be changed gradually, "drop by drop." *Ch'en*, however, believed that Chinese society should be changed all at once in a revolution modelled after the Bolshevik Revolution. In 1921, he formed the Chinese Communist Party, which came under the supervision of Gregory Voitinsky, a Soviet representative of the Comintern (Communist International). On July 20, 1921, the CCP held its first congress with twelve Chinese and two Russians present. *Li Ta-ch'ao* did not attend but among those in attendance was the eventual leader of the Communist revolution and Communist China, *Mao Tse-tung*.

<http://www.wsu.edu:8001/~dee/MODCHINA/COMM.HTM>

A second group, associated with *Sun Yat-sen* and later *Chiang Kai-shek* championed the Nationalist cause. This group would eventually establish the Chinese Nationalist Government. The Nationalist Government would rule from 1928-1937.

The followers who favored the Russian Revolution quickly moved to strengthen their power. By 1920, people associated with the *Comintern* (*Communist International*) were spreading literature in China and starting Communist groups. A notable leader of these movements was *Mao Zedong*. The first party congress met at *Shanghai* in 1921 and actually instituted the *Communist Party of China* (*CCP*).

The *CCP* was so small and relatively unknown that the Soviet Union sought for another political ally. A *Comintern* agent, *Adolph Joffe*, arrived in China and approached *Sun Yat-sen*. *Sun Yat-sen* had tried but failed to gain assistance from Great Britain or the United States. The period of Sino-Soviet collaboration began with the *Sun-Joffe Declaration of Jan. 26, 1923*. The *KMT* was recognized by the Soviet Union, and the Communists were admitted as members. With Soviet aid, the *KMT* army was built up. A young officer, *Chiang Kai-shek*, was sent to Moscow for training. Upon returning, he was placed in charge of the *Whampoa Military Academy* that was established to train soldiers to fight the powerful warlords of China.

*Zhou Enlai* (*Chou En-lai*) of the *CCP* was deputy director of the academy's political department. *Sun Yat-sen* had planned to send an expedition against the northern warlords but he died before it could begin. *Chiang Kai-shek*, who succeeded him as leader of the *KMT*, instituted the northern expedition in July 1926. The Nationalist army met little resistance and by April 1927 had reached the lower *Yangtze*.

*Chiang*, claiming to be a disciple of *Sun Yat-sen*, broke with the left-wing elements of the *KMT*. After the Nationalist forces captured Shanghai, the *KMT* suppressed a Communist-led general strike with great bloodshed. *Chiang* set up his own government at *Nanjing* on April 18, 1927. While he declared friendship with the Soviet Union, by July 1927 he was expelling Communists from the *KMT*. Some left-wingers departed China for the Soviet Union. The northern expedition was resumed, and in 1928 *Chiang* took Peking and formally unified China. Nationalist China was recognized by the Western powers and supported by loans from foreign banks.

#### *The Nationalist Era (1928-1937).*

The Nationalist period began with great promise but was never able to gain complete control of China. Its development was limited by Communist opposition, *Comintern* corruption, and Japanese aggression. Because of the necessity to resist these antagonists, *Chiang* was unable to complete the needed land reform that could have improved life for the peasants. By 1931, the Communists had established 15 rural bases and set up a rival government in southern and central China.

In 1934, *Chiang Kai-shek's* armies forced the Communists to evacuate their bases and begin their famous *Long March*. Faced with the choice of being destroyed in *Jiangxi* or attempting an almost impossible escape, the Communists risked the escape. On Oct. 15, 1934, they broke through the tight *KMT* siege. Over 100,000 men and women set out on the *Long March*. The



journey of about 6,000 miles (9,600 kilometers) traveled through China's most rugged terrain. By the end of 1935, the Communists had completed this journey to the province of *Shaanxi* in northern China. Of the approximately 100,000 Communists who began the march, only a few thousand survived to reach *Shaanxi*. During the march, *Mao Zedong* assumed leadership of the Chinese Communist Party. Communist leaders who later took power (1949) were on this journey, including *Zhu De*, *Mao Zedong*, and *Zhou Enlai*.

<http://www.onwar.com/aced/data/charlie/china1934.htm>

The Communists set up their headquarters at Yan'an, where the movement would grow rapidly for the next ten years. Contributing to this growth was a combination of internal and external circumstances. Conflict with Japan, which would continue from the 1930s to the end of World War II, was one force (besides the Communists themselves) that would undermine the Nationalist government. After the Long March, the Chinese Communists made their headquarters at *Yenan*, in *Shensi*, as they settled into a decade of guerrilla war against the Japanese and sometimes against the Kuomintang as well.

Having been driven from the cities, the Communists concentrated on organizing the peasants in the countryside. On Nov. 1, 1931, they proclaimed the establishment of the *Chinese Soviet Republic* in the southeastern province of *Jiangxi*, with *Mao Zedong* as chairman and formed the first units of the Chinese Workers' and Peasants' Red Army. The army conducted guerrilla warfare in these regions and also worked toward an agrarian revolution. This revolution was based on Mao's premises that the best way to win the conflict was to isolate the cities by gaining control of the countryside and the food supply.

*Chiang* sought to eliminate the Communists by force. He called his anti-Communist effort an "internal pacification before resistance to external attack." *Chiang* placed greater importance to opposing the Communists than to guarding against the Japanese. Using arms and military advisers from Nazi Germany, *Chiang* implemented a series of "extermination campaigns" that killed about a million people between 1930 and 1934. *Chiang's* fifth campaign, involving over half a million troops, almost annihilated the Communists.

During *Chiang's* efforts against the Communists, the Japanese made inroads into China. Japanese stationed along the *South Manchurian Railway* occupied *Mukden* in 1931 (The *Mukden Incident*). The Japanese followed this victory by the occupation of *Manchuria* and the creation of the puppet state of *Manchukuo* in 1932. By the mid-1930s the Japanese had seized Inner Mongolia and parts of northeastern China and had created the *North China Autonomous Region* with little Nationalist resistance.

*Chiang* either misjudged or ignored the growing anti-Japanese sentiment in China. In 1936 he began another extermination campaign against the Communists in *Shaanxi Province*. *Chiang* was forced to surrender his anti-Communist campaign when his troops mutinied and arrested him as he arrived in *Xi'an* in December 1936 to plan strategy. He was only released after agreeing to form a united front with the *CCP* against the Japanese.

*China and World War II*

World War II actually began in China on July 7, 1937, with a battle between Chinese and Japanese troops near *Peking*, called the *Marco Polo Bridge Incident*. Soon afterward, the Japanese took Peking and the fighting spread rapidly. The war in China fell into three stages. The first stage (1937-1939) saw the rapid Japanese occupation of most of China's east coast, including such major cities as *Shanghai*, *Nanjing*, and *Canton*. The Nationalist government moved to the interior, ultimately to *Chongqing* in *Sichuan*, and the Japanese established puppet governments in *Peking* in 1937 and in *Nanjing* in 1940.

The second stage (1939-1943) was a period of waiting. *Chiang* blockaded the Communists in the northwest and waited for help from the United States.

In the final stage (1944-1945), the United States provided assistance to Nationalist China, but the *Chongqing* government, weakened by inflation, impoverishment of the middle class, and low troop morale was unable to take full advantage of it. Feuds among the *KMT* generals and between *Chiang* and his United States military adviser, General Joseph Stilwell, further hampered the *KMT*.

When Japanese defeat became a certainty in the spring of 1945, the Communists seemed in a better position to take over from the Japanese garrisons than the *KMT*. A United States airlift of *KMT* troops enabled them to occupy many cities, but the countryside remained under Communist control.

At the end of World War II in Europe (in May 1945), the Allied war effort changed to the east. The Soviet Union joined the war against Japan at the end of July. On August 6 and 9 the United States dropped the world's first nuclear weapons on the Japanese cities of Hiroshima and Nagasaki. On Aug. 14, 1945, the Japanese surrendered. In China, however, civil war raged to determine who should take charge of the Japanese arms and equipment. At the end of August an agreement was reached in *Chongqing* between a *CCP* delegation and the *KMT*, but the peace was short-lived.

The war against Japan provided an opportunity to the Communists for political and military expansion. In northern China, they gained control of large areas that the Japanese army had controlled. The Communists enlarged their army, organized the people to provide food and shelter for their soldiers, and began a social revolution in the countryside. The rural effort included redistributing land to the peasants in Communist-controlled areas. When the war against Japan ended in August 1945, the Communists held an area in northern China with a population of about 100 million had an army of more than 900,000 soldiers.

In January 1946 a cease-fire was negotiated by United States General, George C. Marshall. The Nationalist government returned to *Nanjing*, and China was recognized by the new United Nations as one of the five great powers. The United States supplied the *Chiang* government with an additional \$2 billion (\$1.5 billion had been spent for the war). Although the *KMT*'s dominance in weapons and supplies was enormous, they centralized this power in the cities. The Communists held the surrounding countryside. As inflation soared, both civilians and the military became demoralized. The *CCP*, seized the opportunity of this national distress and proposed a coalition government. The *KMT* rejected the offer and fighting erupted again.

## *Civil War*

The civil war that followed was centered in two main places: *Manchuria* and the *Huai River* area. Despite an airlift of *KMT* forces by the United States, the Nationalists lost *Manchuria* in October 1948 after 300,000 *KMT* forces surrendered to the *CCP*. By the end of 1948 the *KMT* had lost over half a million men—more than two thirds of them through defection. In April 1949 the Communists moved south of the *Yangtze*. After the fall of *Nanjing* and *Shanghai*, *KMT* resistance evaporated. By the autumn, the Communists had taken all mainland territories except Tibet. *Chiang Kai-shek* and his associates fled to the island of *Taiwan*, where they set up what they claimed was the rightful government of China.

## *The Development of Communist Power in China*

With the Nationalist government's move to *Taiwan*, communist power was able to assume control over the nation. The Chinese Communist party became the primary political force in China. The Party became an organized movement that controlled and led society at all levels. The Communists set policy and controlled the execution of that policy through government officials who are also party members.

*Mao Zedong*, the chairman of the Communist Party, directed this development of Communist power. *Premier Zhou Enlai* guided all government departments and ministries. Military and economic aid from the U.S.S.R. helped support the new government. From 1949 to 1952, the new government firmly established its control over China and promoted the recovery of the nation's economy. It seized farmland from landlords and with great bloodshed, redistributed the land among the peasants. Estimates of the number of landlords killed range from 50,000 to several million. Although Mao's successors reduced some of his more radical ideas, *Marxism-Leninism-Mao Thought*—(Marxism as it was interpreted by Mao)—remained the officially designated philosophy of both the party and the government.

The Chinese Communist party continued to focus on organizing urban workers, but it achieved only limited success in this effort. Orthodox Marxism expected the Communist Revolution to begin among industrial workers. However, Karl Marx had developed his theories based upon highly industrialized economies, and the industrial sector in China was small and relatively primitive. *Mao Zedong* adapted Marxist theory to the conditions of an underdeveloped, primarily agricultural society.

The Chinese Communist party was constituted as a hierarchy. The power was concentrated at the top. Above the local units, or cells, a pyramid-like structure of party congresses and committees at various levels functioned, culminating in the *National Party Congress*. The national congress was supposed to meet every five years but these meetings have not always been held. Direction of the party is in the hands of a *Central Committee* of about 200 members, which is elected by the congress, when the National Party Congress is not in session.

*The Central Committee* elects the *Political Bureau*. The greatest power actually lies within the *Political Bureau* and its elite *Standing Committee*. In these bodies, the highest level decisions of state are made. A *secretariat* carries on the day-to-day business of the party.

Prior to 1982, the highest party office was that of chairman, held for more than 25 years by *Mao Zedong*. To ensure that the power *Mao* had garnered was never again concentrated in one person, a new party constitution adopted in 1982 abolished the chairmanship and replaced it with the administrative position of *General Secretary to the Secretariat*. The constitution also established a body called the *Central Advisory Commission* to assist and advise the Central Committee.

The commission sought to encourage elderly party leaders to continue to be active in various functions of the Communist party but in 1992 the commission became an obstacle to reform and was abolished. Party membership is open to anyone over 18 who accepts the party program and is willing to work in one of its organizations. Members are expected to abide by the party's discipline and to serve as model workers. The backbone of the party consists of full-time paid workers known as *cadres* (Chinese, *ganbu*). The term *cadre* is also used for public officials holding responsible positions even though they may or may not be members of the party.

## **The Peoples' Republic of China**

China was moving rapidly toward a Communist government. The chain of events traced above ultimately led to the Nationalists downfall and the Communist ascent to power.

### *The People's Republic of China CCP*

On Oct. 1, 1949, *Mao Zedong* proclaimed the establishment of the *People's Republic of China*. The *CCP* considered the takeover of China as a people's victory over and liberation from imperial domination (especially that of the United States) and the oppressive *KMT* regime. The Red Army was renamed the *People's Liberation Army*. Early in the development of the People's Republic, the troops were retrained, foreign-educated Chinese returned to help the country, and most local administrators remained in office.

The first Communist government, the *People's Consultative Council*, included Non-Communists among its 662 members. In the membership of the most powerful committee, however, 31 out of 56 seats were occupied by Communists. The role of non-Communists, however, was limited by the constitution of 1954. After 1954, authority was more concentrated in the central government under the State Council; Real power still lay with the Communist party, especially the 94 member Central Committee. This committee held together the triad of power--army, government, and party. The inner circle of the *Central Committee* was the 19-member *Political Bureau* and its seven-member *Standing Committee*.

### *Land and Social Reform*

The Communist government began a policy of reform in land, society, and thought. *Land reform*, redistributing land from landlords to the peasants, became a first priority of the government. The *Agrarian Law of 1950* began the nationwide implementation of this land

reform, which was almost completed by the beginning of 1953. This Land Reform eased the problems of the social distinction between landlord and peasant. The *new marriage law of 1950* and the campaigns of the early 1950s removed distinctions within the family. Women were given full equality with men in matters of marriage, divorce, and property ownership. Children were encouraged to denounce parents if they failed to support the Communist agenda. The *CCP* launched a massive campaign to change China's entire psychology and engaged in virtual thought reform.

### *Important Movements*

Three campaigns or movements were established to lead in what the Communist government saw as the necessary changes in Chinese psychology and worldview. *The Four Olds Campaign* was launched to eradicate old ideas, habits, customs, and culture. *The Three Anti's Movement* was directed at officials, with the aim of eliminating corruption, waste, and "bureaucratism." *The Five Anti's Campaign*, directed at the remaining businessmen and bourgeoisie, opposed bribery, tax fraud, cheating, and stealing state property, and economic information.

For Chinese Christianity, *The Three Selves* movement stressed self-government, self-support, and self-propagation. The primary object of the effort was to separate the churches in China from their parent denominations abroad. Leading churchmen were forced to denounce religion as cultural imperialism. The idea of cultural imperialism was extended to art and literature. Religion and culture were organized to serve the people, the class struggle, and the revolution.

### *Economic planning*

Along with the reforms of land tenure, society, family, and even thought, the *CCP* announced the first five-year plan in 1953. The purpose of the plan was to speed up the socialization of China through a planned economy. The plan was intended to produce maximum returns from agriculture to pay for industrialization and Soviet aid. The government chose the collectivization of agriculture as a means to achieve the five-year plan. Both land and farm implements were pooled into cooperatives and later into collective farms, which allowed the production, price, and distribution of products.

By May 1956, 90 percent of the farmers were members of cooperatives and in October 1952, 80 percent of heavy industry and 40 percent of light industry were controlled by the government. The government also controlled all the railways and most steamship operations. To speed China's development, *Mao Zedong*, *Liu Shaoqi*, and others launched the *Great Leap Forward* in 1958.

### *The Great Leap Forward*

In 1956 an attempt to liberalise Chinese thought followed the "Hundred Flowers Movement." The movement's name came from a traditional Chinese saying "Let a hundred flowers bloom; let a hundred schools of thought contend." This campaign urged people to express their opinions, and to push the country toward open debate. When the debate was seen to be largely criticism of the government, a rapid end to the debate came about. Those who had grasped the brief period

of freedom to express their thoughts began to reap the consequences. This result produced a sharp lesson to the Chinese people of the reality of politics. The basic aim of the government had, however, not changed, and to increase China's development even more, *Mao Zedong*, *Liu Shaoqi*, and others set in motion the "Great Leap Forward" in 1958.

The goal of *The Great Leap Forward* was that of overcoming the backwardness of China's economy, industry, and technology. These ends were to be achieved through use of the vast manpower and indomitable spirit of the Chinese. Steel production was to be increased by setting up small-scale "backyard furnaces," and agricultural output was to be raised by combining the collective farms into communes. About 26,000 communes were created by the Communist government, each composed of around 5,000 households.

In an attempt to produce reports that the leadership sought, figures and returns of the efforts of the Great Leap Forward were exaggerated at each step of the reporting line and the official figures showed incredible success. After a year, the leaders admitted that the success of the program had been exaggerated. The steel produced by the backyard furnaces was of low quality. At the same time, resistance to the concept of communes was strong and the size of the communes had to be reduced. Domestic life in homes, as well as private plots for family use, had to be restored.

The results of the Great Leap proved disastrous to China. Coupled with three years of poor harvests, it resulted in food shortages and industrial decline. For the next several years, while lip service was paid to *Mao's* thought and to Great Leap-type activism, the real power was in more conservative hands. Mao, heavily associated with the Great Leap Forward, felt his power base at risk, and with his allies a new campaign was launched: *The Great Proletarian Cultural Revolution*.

<http://www.chinatown-online.co.uk/pages/culture/history/prc.html>

### *The Cultural Revolution*

The *Great Proletarian Cultural Revolution* proved equally disastrous for China as had been the Great Leap Forward. This "Revolution" was a radical movement that closed schools, slowed production, and virtually severed Chinese relations with the outside world. It was, however, a revolution of the workers against party officials. It was cultural in that it intended to alter the values of society toward the Communist agenda. The Cultural Revolution, in its most intense form, lasted for two years but continued for another year and a half, and was not officially declared over until 1977.

The *Cultural Revolution* had its roots in a power struggle between *Mao* and his supporters, including his wife, *Jiang Qing*, and *Lin Biao*—who along with conservative, bureaucratic elements within the leadership believed that the initial fervor of the revolution was being lost. The educational system, particularly the fact that urban youth (especially the children of privileged officials) appeared to have a better chance of getting a university education than the children of rural peasants, occupied a central place in the struggle. *Mao* feared that Chinese society was becoming rigid and to prevent this he sought support from the military and the youth.

In the summer of 1966, a group of Beijing high school girls protested against the system of college entrance examinations. The *Central Committee* acknowledged the students' demands by promising reform and postponing the 1966 enrollment for half a year. With no studies to concern them, students demonstrated in *Beijing* in August. These demonstrations led to other demonstrations of young people. Obviously inspired by *Mao*, youths wearing red armbands and flashing copies of the "*little red book*" containing *Mao's* thought ('Quotations from Chairman Mao Zedong'), marched through the streets in support of *Mao* and the Communist program. These *Red Guards* were given free railway passes and they poured into Beijing and other cities in great numbers throughout 1967.

In early 1967 some of the high ranking Communist leaders, including *Liu Shaoqi*, who had been president of the republic, *Zhu De*, and *Deng Xiaoping*, were attacked and dismissed. Even *Confucius* was denounced as having been a hypocritical supporter of the bourgeoisie. Revolutionary committees sprang up, seized power from the local government and party authorities, and harassed any persons suspected of being disloyal to *Mao's* thought.

The disorders culminated in July 1967 in the city of *Wuhan*, when the local military commander tried to rally the people against the radicals. Troops had to be sent in to restore order. After this incident, the government attempted to passify the more disruptive elements of the Cultural Revolution. Society did not return to normality until 1968. In March 1969 the government issued a directive to open all schools but the situation was so chaotic that the universities actually were not reopened until September 1970.

Like the Great Leap Forward, the Cultural Revolution did not produce healthy results for the Chinese Communist cause. The "Revolution" lowered the prestige of the *CCP* leadership. Over two thirds of the old members of the Central Committee were missing at the long-postponed ninth congress of the *CCP* was finally convened in April 1969. *Mao's* attempt to maintain a state of permanent revolution had been costly. Many of the advances of the period were lost. A generation of youth went without education, factories and farms lay idle, and China fell even further behind the industrialized powers of the world. As the Cultural Revolution declined, *Zhou Enlai*, who had been premier since the founding of the People's Republic, quietly took control. *Deng Xiaoping* and other "pragmatic" leaders were reestablished. The party and government relaxed their control over the people and granted greater civil rights in 1975.

### *International Relations of the People's Republic*

The People's Republic has championed several shifts in foreign policy since 1949. The *CCP* remained closely tied to the Soviet Union and was, at first, identified as a member of the socialist camp. The Sino-Soviet relationship began to deteriorate due to differing national interests, differing interpretations of Marxism, and Chinese resentment over Soviet attempts at control. Friendly relations between China and the U.S.S.R. came to an end early in the 1960's. China had criticized the Soviets as early as 1956 for their policy of "peaceful coexistence" with the West.

The Chinese, unlike the Soviets, were convinced that war with the West was inevitable. They also believed the U.S.S.R. was betraying the aims of Communism. In 1960, the U.S.S.R.

stopped technical assistance to China and in 1962 did not support China in its border war with India. The U.S.S.R. signed a nuclear test ban treaty with the United States and the United Kingdom in 1963. These stresses on relationships partially led the Chinese to break relations with the Soviets. China accused the USSR of joining an anti-Chinese plot. In 1972, U.S. *President Richard M. Nixon* traveled to China and met with *Premier Zhou Enlai* and *Communist Party chairman Mao Zedong*. During Nixon's visit, the United States and China signed the *Shanghai Communiqué*, which called for the establishment of normal relations. The two nations sent representatives to serve in each other's capital.

China had been isolated from the rest of the world during the Cultural Revolution. When the upheavals subsided, the nation began a more open foreign policy. Trade was opened with a number of Western countries. China began an active role in international organizations. Diplomatic relations were established with countries willing to recognize the People's Republic—rather than the Nationalist government on Taiwan—as the government of China. Most dramatically, contacts with the United States led to full diplomatic recognition on January 1, 1979

### *Post-Mao China*

The year 1976 marked the end of an era and the passing of the old guard. *Zhou Enlai* died in January, *Zhu De* in July, and finally, *Mao* himself, died in September. The old guard—the veterans of the *Long March* and the *civil war*—were passing from the scene. The government had no provisions for automatic succession. *Lin Biao*, who once had been Mao's designated successor, had died under mysterious circumstances in 1971. The time was ripe for a power struggle. Initially, the advantage went to the radical faction. *Zhou's* death left the moderate pragmatists in a weakened position and *Deng Xiaoping*, their most visible leader, came under immediate attack.

*Hua Guofeng* and radicals led by Mao's widow, *Jiang Qing* succeeded in placing *Hua* in Zhou's office as premier. By 1980, *Hua* had lost most of his power and *Deng* had become China's most powerful leader. *Hua* resigned as premier in 1980 and as party chairman in 1981. *Deng* helped two moderates, *Zhao Ziyang* who became premier and *Hu Yaobang*, who was then general secretary of the party, to rise to chairman. *Deng* was famed for saying “It does not matter whether a cat is black or white as long as it catches mice.” This saying was a reference to state-control verses free market economics. *Deng* was convinced that the test of theory was practice (a sentiment frequently arising in *Mao's* writings), and was willing to take on board capitalist principles where they were evidently more efficient than state-control. In this way China was opened up for inward investment, special economic zones established among much of China's coastline and *Deng* developed what he called “Socialism with Chinese Character.”

*Deng* resigned as vice premier in 1980. In 1982, the party's new constitution abolished *Deng's* post of vice chairman and *Hu's* post of chairman. The position of general secretary became the top party post, and *Hu* continued in that office. However, *Deng* remained China's most influential leader.



*Deng* and the other moderates sought to lower the people's respect for *Mao*. So great was the admiration of *Mao* that many believed China should follow *all his policies*. Many moderates, however, while they praised *Mao's* leadership, resisted the idea that China should follow *all his policies*. *Deng* and his associates increased trade and cultural contact with foreign countries and sought to modernize China's economy with technical help from abroad.

In the late 1980's, uprisings against Chinese rule broke out in Tibet. In March 1989, China sent troops to Tibet to restore order. In 1989, officials of China and the U.S.S.R. announced what they termed as "improved relations." The U.S.S.R., however, was dissolved in 1991 and China began to establish relations with the former Soviet republics.

In December 1986, many Chinese university students demanded increased freedom of speech and a greater voice in the selection of officials. Students demonstrated in several cities to promote their demands. In January 1987, *Hu Yaobang*, whom Conservative leaders had criticized for his liberal views on freedom of expression and political reform, was removed from his post of Communist Party general secretary. *Zhao Ziyang* became acting general secretary of the Communist Party and remained as premier. In November 1987, *Zhao* became general secretary of the party, and *Li Peng* became acting premier. *Li* became premier in April 1988.

Radicals blamed *Deng* for the disorders and dismissed him from office. But these radicals lost their protector when *Mao* died. Within a month, the "*Gang of Four*" radical leaders, including *Jiang Qing*, *Mao's* widow, were arrested, and *Deng* was reinstated. *The Gang of Four* were subsequently tried and convicted of various crimes against the state. They became convenient scapegoats for the new leadership, which did not wish to blame China's problems directly *Mao*.

In the following years, the pragmatists gained strength. *Deng* did not win any of the main party or government positions, but he emerged as the outstanding figure within the leadership. An elderly man himself, he brought in younger men who shared his views. The new policies were confirmed in the party and state constitutions adopted in 1982. These included accelerating China's economic development by the best possible means—for example, by rewarding good work, even if this resulted in some inequalities in society. Steps were also taken to prevent the concentration of power that had marked *Mao's* time. Thus, the new state constitution limited state leaders to two consecutive terms.

The new leadership remained firmly committed to Communism. The 1982 constitution stated again the *Four Fundamental Principles* that should guide the society—that is, the leadership of the Communist party, the "people's democratic dictatorship," the socialist road, and *Marxism-Leninism-Mao Zedong Thought*. The new constitution allowed a greater measure of political freedom and civil rights and also introduced legal safeguards. It became evident, however, that limits to the new liberalization had to be admitted and faced. After an early period during which considerable freedom of speech was allowed, the post-*Mao* leadership began to warn against destructive criticism.

*The Four Modernizations*

The new regime's goal was the development of China's economy by means of the *Four Modernizations*—of agriculture, industry, national defense, and science and technology. *The Four Modernizations* were first announced by *Zhou* at the tenth party congress in 1973, when the country was just beginning its slow recovery from the Cultural Revolution. The new leadership under *Deng* strongly stressed the modernizations with the plan of bringing China into the front rank among the world's nations.

To achieve these ambitious aims, the new leadership replaced the Maoist dogma of stressing the revolutionary spirit with the practical value of the "expert." In education, academic achievements were emphasized, and nationwide college entrance examinations were reinstated. In industry, the authority of experts was reasserted. In agriculture, peasants were allowed private plots. Some overambitious projects were instituted and some new planning established. The Chinese leaders were optimistic that they would attain their goals. They set a reasonable economic growth rate of 7.2 percent per year and began a rigorous campaign to slow the rate of population increase. They hoped that these measures would quadruple industrial and agricultural production by the year 2000.

In April 1988 Chinese people staged a demonstration to protest the removal, by the police, of memorial wreaths honoring *Zhou* from *Beijing's Tiananmen* (the *Gate of Heavenly Peace* leading to the old *Forbidden City*). University students marched to honor *Hu Yaobang*, who had championed free speech and political openness. They desired to mourn his death and call for a reevaluation of *Hu* by the country's leaders. These events led to large demonstrations by students and other citizens in *Beijing's Tiananmen Square* and on the streets of a number of other Chinese cities. The protesters demanded more democracy in China and an end to corruption in government. The military crushed the demonstrations and killed hundreds of protesters. These demonstrations and the force used to quell them received international attention.

After the demonstrations, the government arrested many people who were suspected of being involved in the pro democracy movement and eventually executed a number of those arrested. In addition, the Communist Party dismissed *Zhao* from his post for showing support of the pro democracy movement. *Jiang Zemin* replaced *Zhao* as general secretary. In 1993, *Jiang* was also named to the largely ceremonial post of China's president.

The events in *Tiananmen Square* had repercussions as various factions within the government sought to assign blame, and thereby gain political power. Despite a period of instability, *Deng* retained his overall control, and his reform programmes continued up until his death on 20th February, 1997, just four months away from the handover of Hong Kong back to Chinese sovereignty. There was no power struggle after *Deng's* death like what had occurred after the death of *Mao*. *Deng* had put in place a strong government team, lead by *Zhang Zemin* and *Li Peng*.

In the wake of the student-led movement in China, *Jiang Zemin* emerged as one of the nation's most influential Communist leaders. In June 1989, he was appointed party general secretary and chosen as the heir apparent to the senior leader *Deng Xiaoping*. As the mayor of Shanghai from 1985 until his surprise appointment as general secretary, and later the city's party chief, *Jiang* had the recognition as an economic reformer. The ideologically tough *Jiang* was probably chosen to replace the moderate *Zhao Ziyang* due to *Jiang's* swift action in quelling the student

demonstrations in Shanghai. *Jiang* called for strict vigilance against what he described as Western efforts to subvert the Chinese government. The party announced that *Jiang* would serve as the "core" of the next generation of Chinese leaders.

China and the United Kingdom, in 1984, had signed an agreement regarding the return of Hong Kong to China when the United Kingdom's lease expired. China agreed that Hong Kong would retain a high degree of autonomy (self-rule) and keep its free-enterprise economy for at least 50 years after 1997. In 1990, the Chinese government approved the Basic Law, the new framework for Hong Kong's administration. On July 1, 1997, *Hong Kong* became a *special administrative region of China*.

Construction of *Three Gorges Dam*, on the *Yangtze River*, began in 1994 and is scheduled for completion in 2014. The dam, which will be the world's largest. More than one million people will have to be resettled before it is completed. Supporters of the controversial project say that the dam will control flooding and generate hydroelectric power. But critics express concern about the effects of the forced relocations and about the dam's high cost and environmental impact. Locks at the *Three Gorges Dam* were first used in 2003.

China's political system changed little by the 1990s but its economy had become the fastest-growing in the world. Relations with the United States, however, were threatened on two fronts. The Chinese government refused to allow the human rights concerns to become involved in trade talks. Trade itself became a major issue, as exports to the United States exceeded imports. In addition, North Korea's probable possession of nuclear weapons became an urgent and unsettling problem for China and the United States in the mid-1990s.

In 1998, *Zhu Rongji* succeeded *Li Peng* as premier. *Zhu* had been a vice premier in charge of economic policy. *Li Peng* was named chairman of China's national legislature. Chinese President *Jiang Zemin* said in 2002 that the country will "open a new chapter" under *Hu Jintao*, his newly-installed replacement as head of the ruling Communist Party. With his appointment as leader of China's Communist Party, *Hu Jintao* assumed the country's most powerful position. Other younger leaders such as *Luo Gan* and *Wen Jiabao* also were given influential positions. Four other younger leaders were also elevated to the Standing Committee and will have key roles in shaping policy during the next decade. As *Jiang* withdrew from the inner circle, delegates at the close of the party's congress also endorsed his doctrine, which broke with traditional communist notions of class struggle by welcoming capitalists to join the ranks.

On the 30th June, 1997, the British left their last significant colonial possession, and the Special Administrative Zone of Hong Kong, China became a reality. It was a period of national celebrations across China, with an official three day public holiday to mark the event.

The speculation and forecasts of the collapse of Hong Kong's stock market and economy under a socialist government have not come to pass. Some of the "Tiger Economies" of South East Asia have suffered notably Thailand, South Korea, Indonesia, and Malaysia. Hong Kong, however, has retained a stable currency, although the value of the stock market has slumped. The economic giant of the region, Japan, seems to be on the brink of depression, but China, with her

booming economy, national unity ever closer, and a stable political environment is looking towards a brighter future.

<http://www.chinatown-online.co.uk/pages/culture/history/postmao.html>

Portugal returned control of *Macao* to China in 1999 under an agreement signed by both countries in 1987. Like *Hong Kong*, *Macao* is considered a special administrative region of China and maintains separate political, judicial, and social systems.

In 2000, China joined ASEAN discussions aimed at creating a South China Sea “Code of Conduct.” This pact is a non-legally binding, confidence-building measure designed to help solve the disputed boundary with India. China also has unresolved border disputes with Tajikistan, Kazakhstan, Russia, Vietnam, North Korea, and other nations. These disputes add to the problems of Tibet and Taiwan. China has yet to solve these disputes over control.

Pope John Paul, in 2001, canonised 120 Chinese martyrs despite *Beijing's* accusations that the move was an insulting glorification of imperialism. The new saints from China—87 Chinese and 33 missionaries—were killed between 1648 and 1930. A Chinese bishop of China's state-backed Catholic Church said the canonisations were an insult that made a mockery of Rome's desire to improve ties with *Beijing*, constituted a distortion of history, and an affront to China's people. The controversy underlined the stress between the Chinese-controlled Church in China and the Vatican.

Concerns over human-rights violations in China continued into the new century. Mike Jendrzeczyk in the May 24, 2001 *Asian Wall Street Journal* questioned China's detention of four intellectuals of Chinese descent with ties to America. He declared that this and other actions posed a serious challenge to U.S.-China relations. Two of the intellectuals were accused of spying, although no evidence was produced to justify the charges. Jendrzeczyk suggested that they might have been victims of internal Chinese politics, or pawns in a game *Beijing* was playing to test the new administration of President George W. Bush.

The Chinese government continued its control over religion and religious practices into the new century. Some reports declared that Jiang called for tighter grip over religion in China. If enacted, this tighter control would clearly indicate that the state restrictions over worship in China are not about to be relaxed. Admitting that Chinese people had a right under law to freedom of religion, Jiang warned against "infiltration of foreign forces cloaked in the mantle of religion." Jiang defended the two-year crackdown on *Falungong*, a recent offshoot of Buddhist and Taoist teachings that has resulted in the jailing without trial of tens of thousands of followers. The president called the group the "biggest threat to the Communist Party" since the violent crushing of the 1989 Tiananmen democracy protests. Further, *Jiang* restated the policy of atheism and that religious people should love their country, support the socialist system and party leadership, and obey the country's laws if they expected freedom of worship.

China has also reiterated its claims on Taiwan. April 16, 2001 China issued a “last warning” that China stood ready to take Taiwan in 2002. The fact that the threatened takeover did not happen in 2001 does not disguise the fact that China still claims Taiwan and desires control of the island.

In 2003 *Hu Jintao* replaced *Jiang Zemin* as the president of China. His almost unanimous election constituted the last major step in a sweeping transition to a younger generation of leaders. *Hu*, 60, who was vice president, thus claimed the top post four months after ascending to the leadership of China's ruling Communist Party. *Jiang*, 76, was expected to stay on as leader of the government's military commission.

Though the presidency has few official powers in China, *Hu's* elevation to it reinforced his status as the country's new and most powerful leader. In 2001, *Hu* handled a tense standoff with the United States after a U.S. military surveillance plane made a forced landing on *Hainan Island* after a mid-air collision with a Chinese fighter jet. Despite his new powers as president, *Hu* remains surrounded by eight other members of a *Standing Committee* that *Jiang* established before stepping down. For at least the near future, *Jiang* will remain a part of the nation's power structure as head of the military commission.

China's new leaders will take charge of an increasingly capitalist society of 1.3 billion people that is struggling to cope with its entry into the free-trading World Trade Organization. Although engaged in extensive social and economic transformations, China's communist political system has continued to resist change. The government remains a closed, secretive system that harshly punishes dissent and any efforts regarded as threats to its monopoly on power.

In 2003, China's *Guangdong Province* spawned a deadly disease, Severe Acute Respiratory Syndrome (SARS), that spread to other parts of Asia and into Canada with serious results. Travel restrictions were imposed to various regions, including China, Singapore, Taiwan, and Canada.

<http://www.china-embassy.org/eng/xw/t69901.htm>

The State Department of the United States in its annual China human rights report listed China's well-documented abuses of human rights in violation of internationally recognized norms. These human rights violations stemmed both from the authorities' intolerance of dissent and the inadequacy of legal safeguards for basic freedoms. Abuses reported have included arbitrary and lengthy incommunicado detention, forced confessions, torture, and mistreatment of prisoners as well as severe restrictions on freedom of speech, the press, assembly, association, religion, privacy, and worker rights.

At the same time, China's economic growth and reform since 1978 have improved the lives of hundreds of millions of Chinese, increased social mobility, and expanded the scope of personal freedom. These improvements have given greater freedom of travel, employment opportunity, educational and cultural pursuits, job and housing choices, and access to information. In recent years, China has also passed new criminal and civil laws that provide additional safeguards to citizens. Village elections have been carried out in over 90% of China's one million villages.

In February 2004, the Chinese government agency answered charges of civil rights violations in China by pointing out problems in the United States. China achieved its first astronaut, Yang Liwei, who went into orbit following a successful launch from the Jiuquan launch site in the

western Gobi Desert, state media reports. Yang, a former air force pilot, made 14 orbits in the Shenzhou V spacecraft before returning to Earth at a landing site in Inner Mongolia.

<http://www.cnn.com/2003/TECH/space/10/14/china.launch/>

China's economy grew at an average rate of 10% per year during the period 1990-2001, the highest growth rate in the world. China's gross domestic product (GDP) grew 8% in 2002, and even faster, 9.1%, in 2003, despite the setbacks of the severe acute respiratory syndrome (SARS) outbreak and a sluggish world economy. China's total trade in 2003 surpassed \$852 billion, making China the world's fourth-largest trading nation.

In spite of the reports of economic growth, serious imbalances exist behind the spectacular trade performance, high investment flows, and high GDP growth. High numbers of non-performing loans weigh down the state-run banking system. Inefficient state-owned enterprises (SOEs) are still an impediment to growth, despite announced plans to sell, merge, or close the vast majority of SOEs.

In 2003, China surpassed Japan to become the second-largest consumer of primary energy, after the United States. China is also the third-largest energy producer in the world, after the United States and Russia. China's electricity consumption is expected to grow by over 4% a year through 2030. This increased energy usage which will require more than \$2 trillion in electricity infrastructure investment. China expects to add approximately 15,000 megawatts of generating capacity a year, with 20% of that coming from foreign suppliers.

<http://www.state.gov/r/pa/ei/bgn/18902.htm>

Reports of arrests and other persecution of the house church leaders and members continue to arise in China. This persecution seems to arise from time to time and vary in intensity. China remains one of the more imposing and important nations on earth. With its multitudes of peoples and resources, along with its myriads of problems, China will doubtless extend increasing influence upon world history. The story of the 20<sup>th</sup> and 21<sup>st</sup> centuries will of necessity address China and its influence.

<http://www.christianitytoday.com/ct/2004/107/31.0.html>

China does not seek hegemony now, nor will it seek hegemony even after it becomes powerful in the future, said Chinese Premier *Wen Jiabao*. China has a history of 5,000 years with both glorious achievements and humiliating sufferings, and the rise of China has been the dream of generations of Chinese, Wen said.

China will take full advantage of the opportunity of world peace to develop itself and at the same time safeguard world peace. The premier said China's rise will be based on its own strength and self reliance, as well as the vast domestic market, abundant human resources and abundant natural resources. Noting China's rise could not be achieved without the rest of the world, *Wen* said the country must always maintain its open policy and always develop economic and trade exchanges with all friendly countries on the basis of equality and mutual benefits. China's rise, which would require a lot time and probably efforts of several generations, will not stand in the

way of any other country, nor pose threat to any other country, nor at the cost of any other country, *Wen* said.

<http://www.chinaembassy.org.au/eng/xw/t75124.htm>

The official Xinhua News Agency, quoting a one-time top government researcher who is now a delegate to the National People's Congress, said the convulsions of progress now typical of China's economy are only to be expected in the move from central planning to a reliance on market forces.

"The Chinese economy is too complicated to be described by such ready-made terms as 'hot' or 'cold'," Xinhua said, citing the delegate, Lu Baifu.

"We should view the current economic situation in a cool-minded and a matter-of-fact manner," said Lu, quoted by Xinhua. "Do not say rashly that the economy is overheated."

Premier Wen Jiabao predicted 7 percent growth for China in 2004, down from 9.1 percent in 2003.

The figure was widely interpreted as an effort to cool growth as the government tries to cut the rich-poor gap and increase progress in the countryside.

The national budget for 2004 sharply raises spending for the restive rural regions where 800 million Chinese still live.

It also hands a double-digit increase to an outdated military grappling with a changing world.

China's communist leaders say they are trading blind economic expansion for a more stable model of growth as they struggle to narrow the gap that divides affluent city dwellers and the poor farmers who feed the nation.

Legislators vowed in breakout sessions Sunday to do more to "balance" development -- even in Shanghai, where well-heeled professionals shop in designer boutiques along the city's famed Nanjing Road.

"If you look behind Nanjing Road, there are still many families living in broken-down homes with no plumbing," said Shanghai Mayor Han Zheng.

"We are a developing country, so we can't do everything a developed country like the United States does," said NPC delegate Guo Guangchang, chairman of Fuxing Industrial Group, a conglomerate with interests in pharmaceuticals, retailing and real estate.

At the same time, China's low labor costs means it can manufacture goods America does not make anymore, he added.

"So it's not always useful to compare our country's development with the United States."

The new budget balanced long-overdue hikes in spending on rural construction, education and health care with an 11.6 percent rise in military spending that Finance Minister Jin Renqing said was needed to improve the "defensive combat readiness of the armed forces under high-tech conditions."

The 2.5-million-member People's Liberation Army is the world's largest but lags behind U.S. and other major forces despite big purchases of advanced submarines and aircraft in recent years.

The pledges to rural regions follow earlier ones to look out for the rights of much-abused migrant workers and better protect farmers' land rights from rapacious officials bent on seizing land for development projects -- a problem that state-controlled media reports suggest is alarmingly widespread.

"There are still many difficulties and problems in China's economic and social development that we cannot afford to ignore," Ma Kai, head of the State Development and Reform Commission, told delegates.

### **One country, two systems**

President Hu Jintao reiterated his commitment to his government's "one country, two systems" policy toward Hong Kong in a meeting with the region's leader, Tung Chee-hwa.

Hong Kong, a former British colony, was returned to Chinese rule in 1997. The territory has wide autonomy, with its own government and border controls, prompting mainland officials to worry that it is becoming a base for anti-Beijing subversion.

Full democracy was promised as a goal under the constitution written by China, but no timetable has been set. Many in Hong Kong are demanding the right to choose their leader and all lawmakers.

In elections in September, ordinary citizens will choose 30 of the 60 seats of the Legislative Council.

The rest of the seats will be chosen by special-interest groups that tend to side with pro-Beijing and big business.

During the meeting, Hu also praised Hong Kong's economy for recovering from the severe acute respiratory syndrome epidemic that crippled the region, Xinhua said.

It said Hu "called on personages from all walks of life in Hong Kong to concentrate their efforts through uniting as one in their efforts to overcome difficulty and constantly strive for a better future of Hong Kong."



## Religions in China

### Atheism and Non-Religious

The largest single block of people who are considered as a religious group, the non-Religious, number over 625,975,655 or 49.58% of the people. This grouping includes both those who actively atheistic and communist, those who are simply apathetic or neglecting concerning religion, and the agnostics. Some 60 million communist Party Members are officially atheist but some are secretly religious. Some of the communist leaders have become disillusioned with Communism and may be open to evangelization.

### Traditional Chinese Religion

As many as 360,000,000 (28.50%) persons in China follow the traditional Chinese religion. Chinese religion is a complex mixture of ancestor veneration, Confucian ethics, worship and veneration of local divinities and heros, Chinese universalism, some Buddhist elements, and many practices such as fortune-telling, divination, magic, and sorcery. Chinese religion suffers under government pressure since the government labels it “superstition” and has attempted to eradicate it. Since the Cultural Revolution most local shrines have been closed and traditional religious paraphernalia (such as joss sticks) made unavailable. The government has also made efforts to alter traditional religious rituals concerning marriage, burial, and national holidays. Chinese religion is closely related to Taoism and its rituals and beliefs.

### Traditional Ethnic Religions

Followers of traditional ethnic religions are estimated to number around 54,161,600 or 4.29% of the population. Those who follow these religions live primarily in the mountainous regions of southwest China among the *Lisu* and *Yao* peoples. Many of the traditional ethnic religions in China have a strong ancestor veneration element. The more animistic peoples spend much time and effort in appeasing the powers they belief exist and can harm them. As is true in most regions of the world, many who espouse one of the more developed religions actually practice many of the rituals of the traditional, ethnic beliefs.

### Buddhism

Buddhism claims some 8.38% of the population of China or over 105,802,259 persons. Buddhism is increasing by 1.9% annually. Buddhism is strong in *Fujian*, *Gansu*, Inner Mongolia (*Nei Mongol*), *Sichuan* Provinces, Tibet (*Xizang Autonomous Region*), and *Xinjiang (Uygur Autonomous Region)*. In other regions of China, Buddhism appears mixed with traditional religions. This mixture is seen in *Yunnan*, *Jilin* (among Koreans), *Heilongjiang*, *Hainan*, and *Guizhou* Provinces. Lama Buddhism holds the faith of many in *Nei Mongol*, *Sichuan*, *Xinjiang Uygur*, and *Tibet—Xizang* Regions.

### Islam

Islam claims over 25 million adherents or 2% of the population with a growth rate of 0.94%. The Muslims in China are found largely among specific ethnic groups such as the *Uyгур*, *Kazak*, *Uzbek*, *Kyrgyz*, and *Tajik*. Other groups who follow Islam include the *Tatar* of *Xinjiang Province*, the *Salar* and *Bonan* of *Quinghai*, the *Dongziang* of *Gansu Province* and the *Chinese Hui* of *Ningxia Province* (the *Ningxia Hui Autonomous Region*).

The *Hui* who number over 10.6 million live in almost every part of China but make up as high as 33.4% of the people in *Ningxia Province*. The *Hui*, descendents of Muslim traders, Mongolians, and Chinese, hold firmly to their culture and religion although they mostly speak Putonghua. Only around 200 of the *Hui* have turned to Christ. The *Salar* (113,100 in 2000) and *Bonan* (10,500 population in 2000) in *Quinghai Province* are unreached, final frontier people with no known Christians among the *Bonan* and only 20 among the *Salar*. The 480,000 *Dongziang* of *Gansu Province* claim Islam as their religion and no Christians are known to exist among them. No Christians are known to exist among the some 6000 *Tatar* of northern *Xinjiang Province*. These data indicate both the *Dongziang* and the *Tatar* to be last frontier, unreached peoples.

### **New and Cult-Type Religions**

Perhaps due to the lack of training and mature leadership, numbers of sectarian and doctrinally extreme groups have arisen and spread over much of China. In some areas, they are reported to claim as much as 5% of the unregistered church population. Tony Lambert, a China researcher and author of *The Resurrection of the Chinese Church*, declares that the problem of cults in China is serious but not yet chronic. He is convinced, however, that the major threat to Evangelical Christianity in China stems from these indigenous sects. Outlawed and persecuted by both the State church and the civil authorities, they continue to grow and mutate in secret finding new leaders and promoting bizarre teachings. These cults indicate that, along with the growth of evangelical Christianity, heretical and syncretistic sects are also flourishing, spawned in the weird twilight zone between authentic Christian faith and traditional Chinese folk religion.

One such cult, the “**Established King**” counter-revolutionary sect, was started by *Wu Yangming*, a peasant from *Anhui*. Cult members zealously evangelized, attacking the Communist Party and the State-controlled Protestant Three Self Patriotic Movement, declaring that the end of the world was imminent, and claiming that *Wu* was “God Incarnate.” This cult is illustrative of the messianic and cultic nature of many of these new religions in China. On 29 December 1995, *Wu* was executed for founding the cult.

One of the earliest cultic groups to spread rapidly was “**the Shouters**,” a heretical offshoot from the ‘Little Flock’ founded by Watchman Nee. In the early eighties, large quantities of literature produced by Witness Lee, based in California, began to circulate in China. Some of the followers of the “Shouters” elevated Nee to the position of Christ in their prayers. The aggressive evangelism of the sect combined with their vociferous, mantra-like shouting of Bible verses led to a head-on clash with the State-controlled ‘Three Self church’ and the communist authorities. By 1983, the sect had been declared counter-revolutionary and was everywhere vigorously suppressed, and its key leaders imprisoned. However, it continues its activities underground, and the death of Witness Lee in California appears unlikely to curb the group.

The **Lingling cult** sprang up in *Jiangsu* province in east China. Its founder, *Hua Xuehe*, a primary school teacher, joined the True Jesus Church, an indigenous Chinese church with charismatic roots. Some orthodox evangelicals in China regard the True Jesus Church with suspicion. In 1979, *Hua* broke away and began to preach his own extreme doctrines, announcing that he himself was the “Second Jesus.”

Cult members celebrate *Hua*’s birthday on January 17 instead of Christmas. The sect emphasizes the end of the world, healing, and exorcism, thus attracting many poor peasants. It also spreads its teachings with songs put to traditional Chinese folk-tunes. Converts are taught that Christ could not save Himself on the cross so they should no longer pray in the name of Jesus but in the name of a “New Lord” was only gradually revealed to be *Hua* himself. While the government reports that the Lingling cult has been suppressed, indications point to its continued existence.

**Lightning from the East** is another new cult which has swept across China. In November 1997, the State-church magazine *Tianfeng* in three full articles denounced the cult and warned believers and church workers to resist the movement. The cult claims that Jesus has already returned—and that “she” is a woman born in central China! While it originated in *Henan*, it has now spread to *Anhui*, *Shaanxi*, *Jiangsu* and many other provinces throughout China. Other cults with a wide following in China include “The Disciples” (mentuhui), which is especially strong in *Sichuan*, and the “New Testament Church,” which has entered from *Taiwan*.

Various elements account for the resurgence of both Christianity and traditional folk religions in China. Pseudo-Christian cults flourish as parasites on the body of the true church, drawing ideas from traditional folk religion which has also enjoyed a massive revival in recent years. Chinese religion is traditionally syncretistic, and poorly-taught Christians can easily be drawn into cultic activities. The lack of trained leaders for the Christian movement also allows the invasion of cultic groups. The collapse of the Mao-cult and “crisis of faith” in Marxism no doubt further opens the door to the cults. In the countryside peasants have returned largely to family-based farming and extended-clan associations. Communist Party control is often weak, and there is an ideological and spiritual vacuum. These elements allow the entrance of the heretical and syncretistic groups.

<http://www.chinaforjesus.com/heresiesandcults.htm>, Johnstone and Mandryk, *Operation World*; Barrett, *World Christian Encyclopedia*;

## **Christianity in China**

### *Christian Beginnings in China*

Christianity has a long, complex and continuing impact within China. In the early seventh century, *Al-lo-pen*, a *Syrian Nestorian* monk, became the first Christian to enter China. By 635, imperial approval allowed Nestorian monasteries to be built. The ministry of *Allopen* and the Nestorian Christians is attested by the *Nestorian Monument*. This famous Assyrian black marble Monument was discovered in the city of *Hsi-an-fu* or *Hsingan-fu*, in the province of *Shensi*, north China by some Chinese when digging the foundations for a house at a village about a mile from the western gate of the city.

The monument was most likely buried by the Christians attempting to preserve the stone from the general destruction ordered by *Emperor Wu-Tsung* during the great persecution of A.D. 845. *The Nestorian Monument*, after being left standing on open ground near to where it was found for nearly three centuries, was removed in A.D. 1907 to a museum. Dr. Fritz Holm, a world traveler, made a facsimile of it and took it to New York, where, after a time, casts were made and presented to museums in different parts of the world.

The Syriac inscriptions on the Monument, about 50 words and 75 names, tells how one *A-lo-pu* arrived in *Ch'ang-an* A.D. 635 bringing the sacred scriptures, and proceeds to praise the various emperors and dynasties, and tells how the former issued edicts and ordered their portraits to be taken and transferred to the walls of the churches. According to the Nestorian Monument, prior to A.D. 781, Nestorian Christians resided in at least eight towns in China, five of which were situated in the west. Some scholars think that there may even have been a church in every province based on what a historian wrote five centuries later to the effect that in his time there were Nestorian Christians in at least fifteen towns in China.

Even though the inscriptions say that *A-lo-pu* arrived in *Ch'ang-an* in A.D. 635 bringing the sacred scriptures and Christian historians generally hold this mission as the beginning of Christianity in China, a strong belief persists that Christians were in China in an even earlier date. Chroniclers report that the eggs of the silkworm were brought from China to Constantinople in A.D. 551 by Nestorian monks. Other writers indicate that there are signs indicating that Christianity may have been introduced to China in the *Eastern Han Dynasty*. Carvings with decorative designs of the Arabic number eight, formed by two rare animals crossing their necks resemble designs on seals found in the Euphrates River and Tigris River valleys in the Middle East. Other stone carvings associated with major funeral objects in tombs of the *Han Dynasty* (BC 206-AD220) show possible Christian motifs.

Three basic theories attempt to explain the early arrival of Christianity in China. One theory suggests it was brought by Christians fleeing Roman persecution during the *Eastern Han Dynasty*. Others prefer the explanation that Christianity entered China through two Syrian missionaries who arrived during the *Eastern Han Dynasty*. The third theory declares Christianity arrived in China during the *Three-Kingdom period* (AD 220-280). As evidence supporting the early arrival of Christianity, writers point to a Roman book written in 300 which claims that Christianity was already spreading in China at that time. Further, the excavation of an iron cross bearing Christian motifs in east China's *Jiangxi Province* with inscriptions showing it was cast between AD 238 and AD 250.

What ever the actual date of Christianity's first arrival in China, the facts attest that, at least as early as AD 635, the Faith had been proclaimed in this country. Many Chinese consider the Nestorian Monument to be significant. Dr. *Sun-yat-sen*, in his official letter to the people of China on the 5th of January, 1912, referred to the Nestorian Inscription in order to prove that China was once not behind the rest of the world in opening up her territories to foreign intercourse.

<http://www.chinatopnews.com>; Compton's Encyclopedia, Encarta Encyclopedia; Hattaway, *Operation China*

*Roman Catholic Developments*

At a time when Chinese often referred to the Portuguese as “Ocean Devils” as a result of raids on the Chinese coasts, Francis Xavier, who had already planted the Church in India, and other parts of Asia, sought to gain entrance to China. In 1552, Xavier arrived at an inlet near Hong Kong and sought to enter China. Before such entrance was possible, Xavier died at the age of 46 within sight of the China he never entered.

Jesuit missionaries came to southern China in the 1670s. *Matteo Ricci* (1521-1610), sailed from *Goa*, in India, and by 1601, was allowed to live in *Beijing*. Ricci became versed in Chinese literature and language and became accepted by the use of scientific instruments—including the construction of clocks. He wore Chinese clothing.

Ricci and some other Jesuits were tolerant of incorporation of local Chinese religious practices into their liturgies and practices, leading to a *Rites Controversy* which was eventually settled by Papal authority in 1742. By 1800, some 500 priests (100 being Chinese) were in China. Roman Catholic advance in China was inhibited by the decay of the Spanish and Portuguese Empires, by the suppression of the Jesuits by the Pope in 1773, by continuing persecution of Christians and churches, and by the difficulties connected to the wars with Napoleon.

### *Protestants*

*Robert Morrison*, called the first Protestant missionary, entered the *Guangdong Province* in China in 1807 and began Christian ministry near the city of *Guangzhou* (Canton). A master of the Chinese language by the age of 30, Morrison sought to provide Christian literature in the face of the Emperor’s prohibition. A young Chinese man, *Liang A-fa*, who worked for the printer who was printing Morrison’s booklets, served as an evangelist for over thirty years.

After the *Opium War* (1840-1842), more foreigners (including missionaries) could live in China. *Peter Parker* arrived in Canton in 1834 and had great service in an ophthalmic hospital. He did more to open the gates of China than political efforts. Other Evangelists, medical missionaries, Bible translators, educators, and "Bible women" served by the 1860s.

*Hudson Taylor* founded the *China Inland Mission* in 1865. The China Inland Mission, a totally faith-based operation, sought to evangelize inland China. By 1895, the China Inland Mission had 641 missionaries, 462 Chinese workers, 5000 members, and over 260 congregations. By the 1880s, Christian Universities were established. World events led to the development of intense hatred toward all matters “western.” In the 1900s the *Boxer Rebellion* broke out resulting in 20,000 Chinese Christians being killed, 134 western missionaries losing their lives, and the slaughter of 52 children of missionaries.

Basil Mathews, *Forward Through the Ages*

### *Restrictions on Christianity in China*

The *T'ai-ping* Rebellions during 1840-1864, and the *Boxer Rebellion* (1900-1901) caused loss of life but growth for the missionary enterprises. The YMCA and YWCA had great impact during this period. The *Revolution of 1911*, involving *Sun Yat-sen*, saw participation by many Chinese

Christians. The Chinese Communist takeover of 1949 saw many Christians forming "house churches" to avoid persecution. Some Protestant and Catholic patriotic movements, though disbanded during the *Cultural Revolution* (1966-1976), were reopened. These groups receive limited government approval and stringent oversight.

The U.S. Department of State in its China Country Report on Human Rights Practices for 1996 declares that in 1996 police closed dozens of 'underground' mosques, temples, and Seminaries and hundreds of Protestant 'house church' groups, many with significant memberships, properties, financial resources, and networks. Leaders of such groups, including itinerant teachers and evangelists, increasingly had been detained for lengthy investigation. Some congregations received heavy fines.

### *Christianity in Contemporary China*

Three different streams characterize the Christian movement in China today—the *Three Self Patriot Movement (TSPM)*, the *Catholics*, and the unregistered *house church networks*. Each of these streams represents a different approach to Christianity in China and also a different pattern of growth. Estimates of followers for these movements are difficult to gather and often unreliable once found. Statistics of memberships and adherents of Christian groups in China should be accepted as estimates only.

### Contemporary Three-Self Patriot Movement

The Three-Self Patriot Movement (TSPM) is a government approved (and some think government controlled) organization that seeks to serve as an interface between the government and the churches. The TSPM arose and remains under the government's Bureau of Religious Affairs. While many think the TSPM is a largely liberal theological group and others think its leaders are in a position of compromise with government teachings, it is also true that many godly and spiritual leaders lead congregations within the organization and growth is remarkable. Some estimate that up to 500,000 baptisms are registered in these churches annually. The membership of the TSPM churches was estimated at 17 million in 1997.

Efforts to separate Chinese churches from western domination began early in China's history. A definite movement in this direction began in 1950 with the publication of the Christian Manifesto which was signed by over 1500 church leaders and eventually by over 400,000 church members. The Manifesto recognized the contributions of missionaries but attacked the imperialism that accompanied them. This document declared that the Constitution's Article 88 that guaranteed religious freedom would not be honored until the church freed itself of signs of imperialism.

The Three-Self Reform Movement was enacted in 1951 with the goal of helping churches rid themselves of imperialism, feudalism, and bourgeois thinking. In this period before 1966, Christians were free to worship but denominational structures were curtailed and by-passed. The Three-Self Reform Movement (Three-Self Patriotic Church) and the Patriotic Catholic Association were organized. Even Christians and churches associated with these organizations were persecuted during the Cultural Revolution of 1966.

In 1979 the Three-Self Patriotic Church was reconstituted and attempted to take the initiative from the house church movement. The Church exists partly to help the government keep in contact with and control the churches. As many as 40% of the churches in China have some linkage with the TSPM organization.

### Contemporary Roman Catholicism

Like Protestant work, the Catholics began early in China with various degrees of success. In 1957 the Catholics were divided when the Marxists aided in the establishment of the Catholic Patriotic Association. This Association declared Chinese Catholics independent of the Vatican. A majority of Catholics went “underground” and continued their ministry separate both from the CPA and the Vatican. Those Catholics who did not join in the CPA suffered persecution because of their commitment to a foreign leader (the Pope). A rapprochement between the two groups of Catholics has been witnessed in recent years. Over 20 million are members of the two bodies and some 60,000 baptisms a year are reported. Many Catholics in China are charismatic and ardent in faith.

### Contemporary House Church Network

Most of China's churches are organized as house churches rather than cell churches. A number of national house church networks serve in China, representing perhaps as many as 50 million. Other Christians work through a number of smaller regional and local house church movements with as many as 25-35 million Christians. Many other organized, state-registered churches have a total of between 10 and 15 million members. The growth rate of house churches in China has been and continues in spectacular fashion. A house church movement began 8 years ago in one province with less than 100 people. Within 5 years, it had grown to 55,000 members (the number of house churches doubled every 6 months), and has grown to maybe 250,000 in the last 3 years.

House churches, also known as “underground churches,” are without the sanction of the Chinese government. Before the Communist takeover of China in 1949 three indigenous movements worshiped in house churches. After the takeover these churches continued their worship in house churches and operated in clandestine manner in many parts of China. Due to lack of demographic data it is impossible to have an accurate count of the Christians in China.

Most researchers agree that there were less than 1 million Christians in China in 1949, and that serious church growth did not start until the 1970s. The Amity News Service from Hong Kong estimated ten to fourteen million Protestant Christians. 30 million Christians may meet in house churches. Later estimates went higher still to 50 million and beyond. These reports are amazing because during the past 50 years the Chinese Church has undergone severe persecution, probably comparable to the ones that were experienced by the Early Christians under the Roman tyranny. Estimates of Christians that were imprisoned, tortured and killed for their faith go into the millions. In addition, virtually the entire evangelical Chinese intelligentsia was destroyed or silenced.

Therefore, by even the most conservative estimates, the Chinese church must be considered one of the most victorious in the world. During a fifty year period when the churches in the

developed countries have not experienced any significant growth at all, and in many places have even decreased in size, the Chinese church has grown at least twenty, and perhaps fifty-fold.

It seems today that most of the ferment of growth in China is occurring, not in the Government sanctioned "Three-Self Patriotic Movement" (TSPM) churches, but in less organized and illegal house churches. Characteristics of the House Churches in China include indigeneity, non-affiliation or association with any organization and no formal ties outside of China. When the organized churches were destroyed in the Cultural Revolution, traditional forms of Christian ministry were also done away with.

The dynamics of house churches, therefore, flow partly from their freedom from institutional and traditional bondage. Without any organizational structure, they are not bothered with committee meetings, agendas, reports and the power politics so common in large organized churches. They are also free from control by any central or national organization. Without an institutional and hierarchic structure the house churches rely on the Holy Spirit for guidance. The house churches abound with miracles, signs and wonders. The house churches receive God's protection.

[www.biblesabbath.org](http://www.biblesabbath.org); [www.Xenos.org/essays/necframe.htm](http://www.Xenos.org/essays/necframe.htm); [www.wayof life.org](http://www.wayof life.org); Johnstone and Mandryk, *Operation World*; Barrett, *World Christian Encyclopedia*

### *Denominations in China*

Denominational structures in China have become deemphasized as indicated in previous paragraphs. Some indications as to the influence of various church groups can, however, be estimated from the existing data.

#### *Anglican Church*

The *Anglican Church* in China reports around 21 congregations with 37,000 members.

#### *Three-Self Patriotic Movement TSPM*

This government approved association claims 1951 as its starting point and today estimates as many as 9000 congregations with over 17 million members and 23 million adherents. Many Protestant church groups have been forced into the Three-Self Patriotic Movement.

#### *The Way of Life (Born Again) Church*

This church began in 1980 and now reports over 50000 congregations, with 16 million total members, and 23 million adherents.

#### *The True Jesus Church*

The True Jesus Church began in 1917 and now 8000 congregations and a total membership of 800,000. The church also claims 1.200,000 adherents.

#### *The House Church Networks*



Some eighteen house church Networks report over 150,000 congregations with more than 18 million members and as many as 20 million adherents.

*Assembly Hall-Little Flock Church (Chu Hui So. Little Flock)*

This church growing out of the ministry of Watchman Nee began in 1922 and now claims over 47,619 congregations with five million members.

*Seventh Day Adventist Church*

The Seventh Day Adventists began in China in 1901 and now count some 650 congregations with 250,000 members.

*Jesus Family (Ye-su Chia T'ing)*

The Jesus Family started in 1921 and today exists in 200 congregations with around 2000 members.

*Isolated Radio Churches*

Radio ministry began as early as 1933 but today have some 4000 groups, mostly students and youth, who make up congregations of radio believers. Estimates of the total number of adherents run as high as 40,000.

*Indigeneous Churches*

An early indigenous church in China was the God Worshippers Society (*Pai Shang-ti Hui*) started in 1848 by *Hung Hsiu-ch'uan* in *Kwangsi* for impoverished peasants. The group eventually became political, syncretic, and militant. The movement was suppressed in 1868.

Beginning in 1880, Chinese attempted to separate from the western missionaries to found a Chinese Church. The missions resisted and many Chinese started indigenous, self-supporting churches. By 1949 over 30 groups of these believers were serving and reporting as many as 440,000 adherents. The True Jesus Church, The Little Flock Church, and the Jesus Family, all listed above, were parts of this movement. Like other Christian groups, these indigenous movements also suffered persecution. Many groups that stemmed from these early Chinese Churches continue to serve in China, though many are now underground.

Missionary Groups

*The Chinese Coordination Centre of World Evangelism (CCCOWE)*

Dr. Hay-chun Maak reports that China is the nation with the largest unevangelized population, but she may also become the largest sender of missionaries. The Chinese Outside of China in the last 50 years, for many different reasons, have left their homeland and scattered in Taiwan, Hong

Kong, Southeast Asia, North America, South America, Europe, Australia and other locations. Many of these Chinese have become missionary and participated in the evangelization of their new countries and other parts of the world as well. Currently, there are about 7,000 Chinese churches established outside Mainland China. Approximately 1,200 are in Hong Kong, 3,000 in Taiwan, 1,000 in Southeast Asia, 1,300 in USA and Canada, and other 500 in other locations.

Before 1966, these Chinese churches outside Mainland China had not thought of sending Chinese missionaries to the other lands to carry out the Great Commission. In 1976, a great global movement began. The Chinese Congress of World Evangelization (CCOWE) was held in Hong Kong in 1976. Rev. Thomas Wang was then elected as the first General Secretary to organize the), whose purpose is to mobilize all 7,000 Chinese churches outside of China to witness for Christ to the uttermost parts of the world. These 7,000 churches have sent out all together 900 Chinese missionaries. Among them 300 are from Singapore, 200 are from Hong Kong, 200 are from Taiwan, and 200 are from other cities. The Chinese churches are indeed only beginners and must learn from the Korean churches, who have sent out more than 8,000 overseas missionaries and the Western churches.

The missionary labors of these Chinese Christians is a significant element in the evangelization of the world.

<http://www.Ad2000.org/celebrate/maak.htm>.

## **Marginal Churches**

In the past, marginal churches have had little impact on the Chinese. Recent times have, however, witnessed the rise of numbers of new religions or cultic type groups that have experienced widespread growth.

### *Church of Jesus Christ of Latter Day Saints (Mormons)*

The Mormon Church made its first report in 1995 with one congregation and 131 members. In 2000, the report noted one congregation and 200 members.

### *Jehovah Witnesses*

Jehovah's Witnesses began as early as 1883 with a former Presbyterian missionary. The Witnesses reported their first baptisms in 1931 and had 13 members in 1939. The government completely suppressed the group by 1958.

### *New Religions or Churches*

Numerous new religious groups are arising in China, many of them heretical and cultic groups with strong messianic elements in their teachings. Among these are Shouters, Lingling, Est.King, BeiLi, Disciples, Lightning from East. No certain estimates of their numbers are available but the groups have experienced marked increase in spite of severe government persecution and resistance from church groups.

### *Roman Catholic (Tien Chu Chiao Hui)*

The Catholic Churches that maintain relationship with the Vatican and are not part of the the Catholic Patriotic Association number some 20,000 congregations and over 5,000,000 members.

### *Catholic Patriotic Association*

The government approved Catholic Patriotic Association reports some 4000 congregations with 3,100,000 members. Other estimates see the two Catholic groups together having some 20 million members.

### *Orthodox Church (Tung Cheng Hui)*

The Orthodox Church began as early as 1686 with Russian chaplains who accompanied Cossack to Peking. The Orthodox mission was established in 1715 and large scale missionary activity dating from 1900. Membership reached as many as 200,000 in 1939 but most were Russians. Persecution by the Communist government after 1949 dessimated the Orthodox Church. At best less than 5000 Orthodox members continue in some 500 congregations.

Barrett, *World Christian Encyclopedia*; Johnstone and Mankdryk, *Operation World*; [www.biblesabbath.org](http://www.biblesabbath.org); [www.Xenos.org/essays/neeeframe.htm](http://www.Xenos.org/essays/neeeframe.htm); [www.wayoflife.org](http://www.wayoflife.org)

## **People Groups in China**

The actual number of People Groups in China is a matter of extensive debate. The Chinese Government lists 56 ethnic groups (non-Han Chinese) but this arrangement is mainly for administrative purposes as it falls short of depicting the diversity of peoples throughout the land. A more realistic figure for the number of people groups in China would approach *Operational World's* 456 peoples. Paul Hattaway in *Operation China* profiles 490 people groups among whom only 52 could be considered *reached*. James S. Olson (*An Ethnohistorical Dictionary of China*) demonstrates the difficulty of enumerating the people groups as he shows the difficulty of deciding which areas to include as China. In many cases, as will be seen in the profiles of different people groups, a people will be placed in the category of one nationality but actually be a distinct, different ethnolinguistic group. In addition to the 56 non-Han Chinese ethnic groups the Chinese government admits the presence of around 14 people groups of “Undetermined Minorities” and around nine groups that are classified as “Unknown Classification.”

A great deal of discussion involves decisions as whether to include *Taiwan* as part of China or not. As a matter of historical record, *Hong Kong* and *Macao* are definitely part of China since 1997 and 1999. Further discussion centers on the large region of *Tibet* and the *Aksai Chin* region of *Jammu* and *Kashmir*.

In 1912, Vicomte d'Ollone declared that the non-Chinese peoples of China constitute a whole world in themselves and long study will be necessary before the obscurity emerges from the study. This obscurity has not yet lifted.

This profile will follow basically the 490 (including the Undetermined Minorities and Unknown Classification) groups as suggested by Hattaway while reflecting dependence on Olson's descriptions as well as other ethnological materials. We will consider *Taiwan* as a separate political entity *without taking any sides in political distinctions*. *Tibet* and *Aksai Chin*, since they are under the political leadership of China, will be considered part of China. *Hong Kong* and *Macao*, definitely part of contemporary China, will nevertheless be treated as autonomous administrative districts and discussed separately from the entire country of China yet under the same profile. The separation of Hong Kong and Macao from the rest of China is simply a device for study.

We divide the population into *Han* Chinese, Ex Patriot Peoples, and Minority Ethnic or Peoples Groups not *Han* Chinese. These various people groups will, however, be discussed by Province of their primary locations. When a group resides in more than one Province, they will be discussed in one province with notation as to the other places of residence. The largest people group, the *Han* Chinese, will, however, be discussed separately although the places of residence will be noted in the profile. Sources will be noted as below from standard books and encyclopediae. When material is gathered for any people group from the internet, the reference will be given below the profile to show that the source is for that particular group.

Patrick Johnstone and Jason Mandryk, *Operation World* (Bethany House, 2001); Paul Hattaway, *Operation China* (William Carey Library, 2000); Olson, *An Ethnohistorical Dictionary of China* (Greenwood Press, 1998); Vicomte d'Ollone, *In Forbidden China: the d'Ollone Mission 1906-09, China, Tibet, Mongolia* (Fisher Urwin, 1912) and various sources from the Internet.

## Han Chinese

The *Han* Chinese makes up 92% of China's population. The *Han* culture is very old, outdating many European cultures by at least a thousand years. Consequently, the *Han* are a very proud people—boasting the longest lasting civilization in history. They are the largest ethnic group in the world.

The language of the *Han* Chinese is the most widely spoken in the world. Commonly referred to as *Mandarin* Chinese, it is actually a Beijing-based dialect of the *Han* language. The *Han* language, in its various dialects, has been the official language of China since the *Qing Dynasty*, or around 220 C.E. *Mandarin* is the oldest living language in the world.

The government of China officially promotes atheism. Many *Han*, however, still hold traditional beliefs. For well over 2,000 years, China has practiced Confucianism. Confucianism has held a place at the center of a traditional Han family since its founding around 500 BCE. Confucianism is not a religion, rather a set of rules regarding relationships, such as the relationship between a father and a son. Founded about the same time as Confucianism, most *Han* are also Taoists. Since Confucianism is not a religion, most *Han* practice a mixture of the two.

The *Han*, refer to themselves as the “people of the *Han Dynasty*” (*Han ren*) and claim a common ancestor, the yellow *Emperor, Huangdi*, a mythical figure thought to have reigned from 2697 to 2597 BC. This mythical dynasty formed along the Yellow River. The territory usually considered the region of *Han Chinese* covers 3.7 million square miles and stretches from the *Amur River* in the north to Southeast Asia and the South China Sea, and from the *Pamir Mountains* in the west to the Pacific Ocean in the east.

Traditional *Han* society shows three basic classes. These classes are the *Mandarins* (bureaucrats and aristocrats); a class of peasants, workers and artisans; and the "mean people," those who are outcasts of society. These classes are now officially banned, but many remnants remain. While somewhat rigid, there is still the possibility of social stratification in *Han* society. In traditional *Han* culture, it was possible, through the use of testing, for those in the workers class to become *Mandarins*. It was impossible, however, for those in the "mean people" class to attain status.

To the *Han Chinese*, family is extremely important. The oldest male is considered the head of the household, and is to be respected. Unlike a typical American household where the nuclear family lived together, the traditional *Han* family consists of the entire extended family. Once the father gets old, it is considered the duty of the son to take care of his father until his death.

The *Han Chinese* is part of the Sinitic or Sino-Tibetan peoples and languages. They are of the basic Mongolid. The philosophy of Confucius forms a foundation for the thinking of *Han Chinese*. Many follow no religion today due to Communist influence but tendencies toward Buddhism, Daoism, and other traditional Chinese practices exist.

The *Han Chinese* comprises some 91.3 percent of the people in China with some **1,149,583,850 population** (2000). The *Han Chinese* can be divided into some 33 smaller groupings with the *Mandarin, Wu, Cantonese, and Jin* the largest. Linguistically, more than 30 *Han Chinese* language groups exist and while mutually not intelligible all these languages use the same script. We organize the *Han Chinese* somewhat in the order of the numbers of their populations rather than alphabetically.

<http://www.mnsu.edu/emuseum/cultural/oldworld/asia/hanchinese.html>

### ***Han Chinese, Mandarin***

The term *Mandarin* describes the people of *Han Chinese* descent who speak the *Mandarin Language* as their primary tongue. *Mandarin language* is also known as *Putonghua* that means “the common speech.” In AD 2000 some **783,300,200** people in China make up this group. Almost 4,500,000 *Mandarin* speakers live in Taiwan and almost 500,000 in Indonesia. Other *Mandarin* speakers are located in Brunei, Singapore, Mongolia, Malaysia, and other Asian countries.

The *Mandarin* people live over most of *China* but the great concentrations are found in the northern and eastern provinces. *Beijing* is the official home of the *Mandarin* people and the *Beijing dialect* is the standard for media and education.

The estimate of the numbers of Christians in China as a whole and among the Mandarin specifically varies from a low figure of 13.7 million to a widely used but unsupported figure of 90-110 million. Hattaway accepts the estimate of 40-50 million Christians among the Mandarin Peoples in China. Communist pressure limits the outreach of the churches, especially in the *Beijing* region.

The Bible is available in *Mandarin* and the people also have access to gospel recordings and broadcasts. Although 40 to 50 million believers represents a very large group, it is likely that as many as 64% of the Mandarin people have not heard the gospel and only some 6% are members of any Christian group.

[http://www.ethnologue.com/show\\_language.asp?code=CHN](http://www.ethnologue.com/show_language.asp?code=CHN)

### ***Han Chinese, Cantonese***

Over 59,125, 600 *Cantonese* live in the *Guangdong Province* of southern China near the city of *Guangzhou* (Canton). Over 5.5 million *Cantonese* live in Hong Kong and Macao as well as large communities on *Hainan Island*, in Malaysia, Vietnam, Canada, Singapore, Indonesia, Thailand, and the United States. Many of the Chinese people who entered the United States have come from the *Taishan* region of the *Guangdong* province, a region about 60 miles southwest of *Guangzhou* (Canton).

Current authorities consider the Cantonese as *Han* Chinese but some think they are *Tai* family people. These people speak the *Yue* language that is distinct from other Chinese languages in that it has developed a series of nontraditional characters not found in other Chinese languages. The Cantonese language, which divides into seven dialects, has nine tones as compared to the four tones in Mandarin and gives to its speakers a strong sense of Cantonese identity.

Over 3500 Yue (Cantonese) live in Brunei, over 4500 in Costa Rica, 180,000 in Indonesia, and almost 800,000 in Malaysia. Around 3600 live in the Philippines while over 30,000 reside in Thailand. A large contingent of Cantonese (Yue) Chinese are found in Viet Nam (perhaps as many as one million).

[http://www.ethnologue.com/show\\_language.asp?code=YUH](http://www.ethnologue.com/show_language.asp?code=YUH)

The Cantonese have been among the most religiously inclined of the *Han* Chinese. Beginning with Robert Morrison in 1807, *Guangdong Province* became one of the earliest areas of China to be evangelized. Today, some 1.2 million Cantonese Christians live in China (1.4%) with more Christians in other parts of the world. Christians related to house churches number some 0.6% of the Christian Cantonese in *Guangdong Province* with 0.5% Catholic, and 0.3% in the TSPM. Hattaway estimates that in spite of this number of believers as many as 65% of the *Cantonese* have never heard the gospel from one they would respect and as few as 2% are adherents to any form of Christianity.

The largest numbers of Cantonese in China are either non-religion (secularists) or follow *traditional Chinese religious* practices. The British seizure of Hong Kong and other areas during the *Opium Wars* have soured these people against the West and Christianity until this day.

Daoism and Buddhism claim the support of many Cantonese. Many Cantonese have spirit alters in their homes in spite of Communist pressures against religion.

The Bible is available in Cantonese (since 1894) and newer portions have been provided in more recent times. The Jesus film is available along with other Christian recordings and broadcasts.

### ***Han Chinese, Wu***

The second largest group of *Han Chinese*, the *Wu*, have as many as **81,947,000** people in 2000 but may reach as many as **92,600,000** by 2010. The *Wu* reside in the *Yangtze Delta* in six provinces in eastern China, *Zhejiang, Jiangsu, Jiangxi, Fujian, Anhui* and the *Shanghai Municipality*. The *Wu* language has been described as the *Shanghai dialect* but is actually used in a greater area than just Shanghai. As many as 14 dialects of the *Wu* language and all of these are very different from Mandarin. Most *Wu* are bilingual in *Wu* and *Mandarin* as the *Mandarin* has been extensively used in media and education over the last 40 years.

Most of the *Wu* people do not practice any religion but in recent years a widespread interest in the magical practice of *Qi Gong* has arisen. *Nestorian* churches served in the region between *Nanjing* and *Shanghai* as early as AD 1279 and several *Nestorian* monasteries were located around the city of *Zhenjiang* (now in *Jiangsu Province*). The fact that many early missionaries to China entered at the city of Shanghai resulted in some Christians in the region. Among the *Wu*, a total of four million Christians may serve.

In 1950, as many as 256 churches existed in the *Shanghai Municipality* but most were destroyed by the Cultural Revolution. In recent times, only 27 churches and 80 meeting points were registered with the TSPM. A network of house churches grew to somewhere between 3000 and 20000 (various estimates). In 1999 thousands of these house churches were closed.

The *Wu* have the Bible and Scripture portions in their language. The Jesus Film and gospel recordings are also available. At present, no Christian broadcasts are aimed precisely at the *Wu*.

### ***Han Chinese, Jin***

Some **53,423,000** Han Chinese from the *Jin* group live in the Northern Provinces of *Shanxi, Hebei, Henan, Shaanxi*, and in *Inner Mongolia*. By 2010 this people may number as many as 60,368,000. The *Jin* language which has some 10 dialects is spoken widely in northern China but due to the media and education uses of *Mandarin*, the *Jin* language has become a tongue confined to the home and social usage.

The *Jin* have lived in a region that is historically viewed as backward. Most of the people are agricultural and therefore, resilient and hardworking. The *Province of Shanxi* has long been a power base for Communism. Consequently, a majority of the *Jin* are now considered atheists.

Among the *Jin*, some 1.2 million Christians can be counted. *Hebei Province*, where some 10 million *Jin* speakers reside, is the strongest Catholic area in all of China with over 800,000

Catholic Church members. This region holds the title of the most rigidly policed province in China and Christians have faced extensive persecution in recent years.

Recent figures indicate as many as 200,000 protestant Christians in *Shanxi Province* in spite of the Communist powers in the region. The China Inland Mission did much work in this area before 1949 and by 1950 over 26000 Protestants were serving. These people increased to 220,000 by 1999. Actually, unofficial numbers had these Christians reaching a total of 900,000. Repression has slowed the growth of both the house churches and those registered with the TSPM.

*Shaanxi Province*, the possible birthplace of Christianity in China, has experienced tremendous church growth increasing from some 30,000 in 1949 to as many as 350,000 by 2001 (unofficial estimates as high as 3 million). Over half of this increase has been seen in the house churches.

With the exciting growth in these provinces, Hattaway estimates that only around 3% of the *Jin* people are believers and that as many as 71% have not heard the gospel. The *Jin* have the Bible in their language and in Mandarin but not the Jesus film.

<http://www.chinaknowledge.de/History/Division/jin.htm>

## **Han Chinese, *Gan***

In 2000, **36,554,000** *Gan* Chinese lived in the provinces of *Jiangxi*, the southeastern corner of *Hubei*, eastern and southwestern *Hunan*, southern *Anhui*, and the northwestern part of *Fujian*. This group accounts for about 3% of all Chinese in China. The name *Gan* comes from the *Gann River* that is a prominent feature of the geography of *Jiangxi* Province. The greatest concentrations of *Gan* live along the *Fuhe River*, the lower parts of the *Ganjiang River*, and around *Poyang Lake*.

While the *Gan* are a part of the *Han Chinese*, their language is distinct from *Mandarin*. *Gan* language has only marginal intelligibility with either *Mandarin* or *Wu*. Most *Gan* are bilingual in *Gan* and *Mandarin*.

*Jiangxi Province* is prominent in the *Communist Long March* and still experiences significant Communist influence. The abundance of Silver that is mined in the area has produced a wealthy ruling class. The Communist influence has led to the majority of the people being non-religious. Recent years has seen a significant revival of Buddhism and Daoism since the relaxing of restrictions on religious practices. The *Boxer Rebellion* led to many Catholics and Protestants being martyred in the early 1900s. In the face of persecution, exciting church growth was reported. Around 400,000 Christians are reported among the *Gan* in China. This figure, however, makes Christianity the faith of only 2% of the people. Over 77% of the *Gan* have not heard the gospel.

The *Gan* have the Bible in their language as well as in *Mandarin*. There is no Christian broadcasting or Christian recordings in *Gan* language. While some areas where the *Gan* live have experienced Christian growth other areas are largely unevangelized.



### ***Han Chinese, Hainanese***

Some **5, 143, 600** *Hainanese* Chinese live on the northeastern coast of *Hainan Island* and along the coast in a clockwise direction to the western part of the island. They occupy most of the island with the exception of the northwest. A part of the *Han* Chinese group, the *Hainanese* descended from Chinese who migrated from *Fujian Province* over the last centuries. The *Hainanese* language, also called *Qiongwen*, is closely related to the *Min Nan* language of *Fujian* but has developed different elements to the extent that is not easily understood by other *Min Nan* speakers.

The economic boom on *Hainan Island* in the 1980s has led to extensive wealth and also significant corruption. While most *Hainanese* earn their livings from agriculture or fishing, some industry and tourism have become important in recent years. The people face the danger of storms that come every summer.

The severe persecution during the Cultural Revolution led to the demise of most Chinese religious practices in the 1960s. Most of the younger people are nonreligious. In 1992 some 37000 Protestants lived on *Hainan Island* but since then significant growth has been experienced to the effect that as many as 92000 Christians are numbered among the *Hainanese*. Some 2% of these people are Christians but 68% have not heard the gospel. The Bible does not exist in *Hainan language* and they do not have the Jesus Film. Some gospel recordings are available as is Christian broadcasting.

### ***Han Chinese, Hakka***

The **31,309,000** *Hakka* Chinese, who will likely become 35, 379,000 by 2010, reside in the *Guangdong, Fujian, Jiangxi, Guangxi, Hunan, Sichuan*, Provinces of south China and in the Special Administrative District of *Hong Kong*. Many *Hakka* peoples are found in Taiwan, Malaysia, Indonesia, and Singapore. The *Hakkas* are a unique ethnic group of "Han" Chinese. The people were originally active around the Yellow River area and are thought to be one of the earliest "Han" settlers in China. One theory has it that many of the early *Hakkas* were affiliated with the "royal bloods". The truth may be more complicated than that. Due to the infusion of other ethnic groups from the northwest, north and northeast, these original settlers gradually migrated south and settled in *Jiangxi, Fujian, and Guangdong*.

While the *Hakka* are definitely *Han Chinese*, they have held strongly to their particular type of language saying they had rather surrender their ancestral land than their ancestral speech. The *Hakka* language is remarkably intelligible over the widespread area of the *Hakka* people. In fact, a non-*Hakka* woman who marries a *Hakka* is required to learn the *Hakka* language.

During the last hundred years or so, *Hakka* people migrated to South East Asia, East Africa, Europe (Holland, United Kingdom, France, Germany..), South America (Brazil, Trinidad...) Canada, US. About 7% of the 1.2 billion Chinese clearly state their *Hakka* origin or heritage. However, the actual number may be more as many *Hakka* Han who settled along the path of

migration assimilate with the local people. The Hakka identity is gradually lost. Hakka people are noted for their preservation of certain cultural characteristics that could be traced to pre-Qin period (about 2200 years ago) as expressed in the custom, foods, spoken language, etc.

Controversy rages as to the actual origin of the *Hakka*. The word, *Hakka*, in Cantonese translates to guest, strange visitors, or even, settlers. Due to questions as to origin and the distinctive language, *Hakkas* have been considered as non-Han Chinese. Recent discussions place the *Hakka* squarely in the *Han* Chinese ethnic grouping. While *Hakka* think their language as closely related to *Mandarin*, many ethnologists classify *Hakka* as a southern Chinese language related to the *Yue* (Cantonese) and the *Min* (Hokkien) languages.

The likelihood is that the *Hakka* came from north-central China (southern Shanxi, *Henan*, and *Anhui* Provinces) in waves mostly to escape from the fourth century. In the tenth century other *Hakka* migrated to the south and still others in later centuries to escape the *Mongol* and *Manchu* occupations. These migrations placed the *Hakka* in opposition to the local Cantonese speakers and eventually brought them into armed conflicts—the *Taipeng Rebellion* of the 1850s and the *Hakka-Bendi War* of 1845-1867. In recent years, many *Hakka* sold their holdings in Hong Kong and migrated to other overseas Chinese communities.

The *Hakka* hold a strong sense of ethnicity. *Hakka* peoples have contributed to the leadership of many nations—including President Lee Kwan Yew of Singapore. The *United Hakka Association* is an international society to promote *Hakka* society and protest anti-*Hakka* sentiments.

Since the coming of Communism, the majority of the *Hakka* are nonreligious but aspects of animism and shamanism are found in remote areas. Although Christianity was introduced in 1846 by missionaries from the Basel Mission, today some 150,000 Christians can be found among the 35 million *Hakka* (around 1%). As many as 71% of the *Hakka* have not heard the gospel. The *Hakka* have the Bible, the Jesus Film, gospel recordings, and Christian broadcasting.

<http://www.asiawind.com/hakka/>

### ***Hakka, Hainan Island***

Another group that can be defined as *Han Chinese* that are distinct both from the *Hainanese Han Chinese* and the main stream of the *Hakka*, the *Hakka, Hainan Island* (who also have the names of *Kechia* and *Ke*) live in the interior of *Hainan Island* around the man-made *Songtao Reservoir*. The 2000 plus people of this group, while considered part of the Han ethnic peoples, speak a unique language that is unintelligible to speakers of Hakka Chinese and distinct from other varieties of Hakka. Some have considered the language of this group to relate to Japanese. Some DNA testing lends credence to the theory that the *Hakka, Hainan Island* are related to the Japanese and Koreans.

The *Hakka* of *Hainan Island* practice traditional Chinese Religion—especially Daoism and elements of Buddhism. Most of the younger people are atheists. No gospel witness exists among this group and no Christians are known. The strong church planting movement that has reaped a harvest on the Island in recent years has not reached this *Hakka* group. They have

neither the Scripture, recordings, nor Christian broadcasts in their distinctive language and the availability of these Christian sources in standard Hakka is of no value to this people.

### ***Han Chinese, Xiang***

The 36,064,000 *Han Chinese Xiang* who live in *Hunan, Sichuan, Guajngzi, and Guangdong* Provinces also go by the names *Hunanese, Hunan, Hsiang*. This group may reach a population of 40,752,000 by 2010. The *Xiang* are known as the best haters and best warriors of all Chinese groups. The group has resisted foreign matters, including Christianity. They represent one of the most unreached of all the *Han Chinese* peoples.

The *Xiang* language is distinct from *Mandarin* even though it is exposed to the more dominant language from several directions. At one time, *Hunanese* women (*Xiang*) had a language that used its own writing system that could not be used by men. The *Xiang* language can be divided into *New Xiang* that is used in the cities and market areas especially in northwestern *Hunan* and *Old Xiang* that is widely used in rural areas. *Xiang* is often thought of as a transitional language between northern and southern Chinese languages.

Most *Xiang (Hunanese)* profess no religion but many do follow Buddhism, Daoism, and Ancestor worship. Some 91% have not heard the gospel and 1% or around 80,000 adhere to any type of Christianity. While the *Xiang* do not have Scripture in their language the Jesus Film is available. The church in *Hunan* has been described as a “disaster area.”

### ***Han Chinese, Dan***

Over 4,296,000 *Dan Chinese* live along the coast of *Guangdong* and *Guangxi* Provinces and the coast of *Hainan* Island. Others live in *Macau* and *Hong Kong* although the numbers in *Hong Kong* have diminished since the government there prohibited living on boats. *Dan Chinese* people have migrated over much of Southeast Asia, including *Vietnam* (where they are called *Ngai*), *Malaysia*, and *Thailand*. The *Dan* call themselves, *Soisangyan*, a name that means “water-borne people.” The group often receives the name of boat people, *Tanka, Danjia, or Xumin*.

Officially considered a *Han Chinese* people, many Chinese people consider the *Dan* a distinct minority race. General agreement attests that the *Dan* are a Sinitic people but have suffered discrimination both politically and socially. Study has verified that the *Dan* language is the *Yuehai* dialect of Cantonese.

References to the *Dan* people as boat people date back to at least 800 years. All customs of the boat people relate to living on the water. Families live on boats along with dogs, chickens, and cats and seldom touch the land. In earlier times, coffin boats carried a *Dan* person to his/her final place on land. For some this might represent the persons first actual time on land.

The close family lives of the *Dan* and their isolated culture have insulated these people from the gospel. They have developed their own polytheistic religious beliefs and practices—

worshipping the goddess of fishermen, *Tin Hau*, whose image is carried on floating temples. They also honor the spirits of fish and sea dragons.

Some groups have shared the gospel with the boat people, especially in Hong Kong. Around 15000 Dan Chinese are thought to be adherents of some type of Christian group. They can use the Bible and Jesus Film in Cantonese as well as other Christian materials. The 15000 Christians make up around 1% of the Dan. As many as 91% of the Dan have not heard the gospel.

### ***Han Chinese, Min Bei***

Around **2,561,300** *Min Bei* live in the northwestern region of “*Fujian Province* but the group may number as many as 2,894,00 by 2010. While the *Min Bei* people are classified as *Han* Chinese. Their language, a form of the *Min* Chinese language which is spoken by as many as 50 million people, is one of at least five distinct languages in *Fujian Province*.

The *Min* Chinese languages are distinct from Mandarin and other Chinese tongues. They seem to incorporate remnants of Sinitic elements that predate the *Sui-Tang* era of AD 589. The *Min* languages may well have developed as early as the *Jin Dynasty* (AD265-420).

*Marco Polo* encountered many Christian communities when he arrived in *Fujian Province* in 13<sup>th</sup> century. When these people asked advice, they were told to contact the Nestorian movement in *Beijing*. Today, as many as 4% of the *Min Bei* people are adherents of some type of Christianity but 44% have not yet heard the gospel. The *Min Bei* are a people who have been evangelized as 52% were evangelized but have not yet become Christian. The Bible and the Jesus Film is available.

### ***Han Chinese, Min Dong***

Over **8,797,900** *Min Dong* live in the *Fujian Province* and speak the *Min Dong* or *Eastern Min* language. *Min Dong* peoples have scattered throughout Southeast Asia with large groups in Indonesia, Singapore, Brunei, Thailand, and Malaysia. Some estimates picture as many as 9,941,800 *Min Dong* by 2010.

Many of the *Min Dong* Chinese who live along the coast work in fishing in the Taiwan Strait. The *Min Dong* live directly across this strait from Taiwan. In the main, the *Min Dong* follow Buddhism and Daoism as well as Christianity. The majority, however, fall into the no religion groups.

The *Min Dong* people have proved more receptive to Christianity than Chinese in many parts of the country. In ancient times, these people along with other Chinese maintained a feeling of love and dedication to *Shang Di*, the creator god. In the 13<sup>th</sup> century, *Marco Polo* found a large body of believers in *Figu* (now *Fizhou City*) who had books containing the Psalms and a temple with the painted figures of three apostles whom they believed had taught their ancestors religion. They had preserved the religion for 700 years but without teaching. In 1866, Nathan Site, an American Methodist, came to *Fujian* as the first modern Protestant missionary. Today, as many

as 400,000 (5%) of the *Min Dong* people are adherents of some type of Christian movement with over 100,000 in *Fuqing County* alone.

Only 35% of the *Min Dong* in *Fujian Province* are considered as persons who have never heard the gospel. Some 60%, however, are classed as evangelized but not yet turned to Christianity. They have the Bible but not the Jesus Film.

### ***Han Chinese, Min Nan***

The majority of the **31,728,100** *Min Nan* people reside in the *Fujian Province* along the southern and eastern coast—almost directly across the strait from Taiwan. Other *Min Nan* in China live in Guangdong, Zhejiang, and *Jiangxi* Provinces, and in *Hong Kong*. Sometimes called the *southern Min*, the *Min Nan* are the largest of the *Min* language group. The *Min Nan* language, also called *Hokkien*, divides into several groupings—but most traditionally has separated into the *Amoy* and *Shantou (Swatow)* dialects. In all probability, the separation between the *Kingdom of Min* in *Fujian* and the *Kingdom of Yin* in the tenth century marked the separation of the *Min Nan* and the *Min Bei* languages.

The *Min Nan* people have scattered over much of the world, especially Asia. Over 14 million *Min Nan* live on Taiwan, almost 2 million in Malaysia, over 1 million in Singapore and Thailand, while 700,000 live in Indonesia, almost 500,000 in the Philippines, and 10,000 in Brunei. The *Min Nan* are officially listed as *Han Chinese*.

Along with many Chinese groups, the *Min Nan* have treated Christianity with suspicion due mainly to its connections with the West. The *Min Nan* typically follow no religion, Daoism, Buddhism, Ancestor worship, and some 4% Christianity. Although 4% is a relatively small percentage, the vast number of *Min Nan* amounts to 1,200,000 Christians among them in China and others in the nations to which they have spread.

A large Christian community (Catholic) existed in *Zaitun* (now *Quanzhou City*) in the early 1300s. The Bible was produced in the *Min Nan* language in 1933 and New Testament portions since that time. The Jesus Film is available as are gospel recordings and Christian broadcasts. With the relatively wide Christian presence, the estimate is that at least 50% of the *Min Nan* in China have not heard the gospel Message.

### ***Han Chinese, Min Zhong***

The *Min Zhong* (central Min) make up the smallest of the Min speaking peoples. This people group resides in the central part of the *Fujian Province* and numbers 798,400 in 2000. They will reach a population of 902,200 by 2010. Although *Min* speaking, the *Min Zhong* are considered *Han Chinese*. The Area of *Fujian* has long been known as an area of many and confusing languages.

Around 5% of the *Min Zhong* (35,000) adhere to some type of Christianity. The majority claim no religion or follow Buddhism or Daoism. Christian work existed among the *Min Zhong* as early as 1878. As high a percentage as 58% of the *Min Zhong* have not yet heard the gospel

Message. The *Min Zhong* do not have the Bible in their language. They have no gospel recordings or Christian broadcasts.

### ***Han Chinese, Pinghua***

Over 2,338,000 *Pinghua* reside in the *Guangxi-Zhuang Autonomous Region* in *Guangxi* Province of southern China. *Guangxi*, the primary area of the *Pinghua*, means “vast west.” The *Pinghua* divide into the northern group (*Guibei*) and the southern (*Guinan*). Olsen classifies the *Guibei* as a *Zhuang* people and places them in *Guangxi* Province. Olsen considers the *Zhuang* as a minority people rather than *Han* Chinese. These languages show both similarities and differences (the northern dialect has only five tones while the southern dialect uses eight. In spite of obvious differences with other *Han* Chinese, the *Pinghua* are classified as *Han* Chinese.

Missionaries in China have neglected the region of *Guangxi* more than most parts of China. Part of the reason for the neglect was the extreme language diversity in *Guangxi*. The *Pinghua* live in a Province that has little Christian influence. Of the 45 million people in *Guangxi* (including the *Pinghua*) less than 1% adhere to any form of Christianity (0.3%). Around 30,000 (almost one half) of these are Catholic. Some 8,000 of the *Pinghua* claim Christianity.

### ***Han Chinese, Puxian***

In 1987 2, 253,000 *Puxian* people in *Fujian* Province occupied an oval valley about 55 kilometers wide by 100 kilometers long. By 2000, this densely populated region (primarily *Putian* and *Xianyou* counties) numbered over 2,633,700 and may see a population of as many as 2,976,000 by 2010. Olsen estimates over 3 million *Puxian* live in *Fujian* Province. The *Puxian* people derive their name from these two counties. *Puxian* people also are recognized by the names *Pu-Xian*, *Xinghua*, and *Hinghua*. *Puxian* people are often characterized as heroic and athletic. Over 6000 *Puxian* people live in Singapore and Malaysia.

The *Puxian* language demonstrates the variety in Chinese languages as expressed in the proverb, “for every three *li* (one mile) the dialect is different.” Lexically, *Puxian* is close to *Min Nan* but phonetically it appears closer to *Min Dong*. For this reason, the *Puxian* language may be a transitional tongue between the *Min Nan* and *Min Dong* languages.

While most *Puxian* claim to be no religion, Buddhism, Daoism, and Ancestor Worship are prevalent. Around 4% of the *Puxian* adhere to some type of Christian faith (90,000). Over 50% have heard the gospel and 47% have been evangelized yet did not convert to Christianity. They have the Bible and scripture portions but do not have the Jesus Film. Gospel recordings are available but no Christian broadcasting is noted.

### ***Han Chinese, Shaojiang***

The *Shaojiang* population increased from 745,000 in 1987 to only 870,900 in 2000 due largely to the implementation of China’s one-child policy. By 2010, however, the population may reach 984,100. The *Shaojiang* live in a small geographical area in northwest *Fujian* Province, west of the *Futunxi River*.

The *Shaojiang* are classified as *Han* Chinese although they speak a *Min* language that is not understood by any other Chinese group. Most *Shaojiang* also speak *Mandarin* Chinese. Neither the Bible nor the Jesus Film is available in the *Shaojiang* language. Marco Polo, in past centuries, described the people of *Fujian*, including the *Shaojiang*, as fierce and inclined to cannibalism.

Most elderly *Shaojiang* follow Buddhist or Daoist teachings while the younger people are more likely to be atheists. Around 30,000 *Shaojiang* claim to follow Christianity (4%) and over 40% have heard the gospel.

### ***Han Chinese, Shaozhou***

Some 935,000 *Shaozhou Tuhua* speaking Chinese live primarily in northern *Guangdong* Province but some others may well be found in *Jiangxi* and *Hunan* Provinces. By 2010, the *Shaozhou* are expected to number over one million. The location of the *Shaozhou* in northern *Guangdong* places them at a major crossroads for migrating peoples through the centuries. This people have had extensive contact with the *Hakka*. These contacts have led to a wide diversity in their language that is distinct from other *Han* Chinese groups.

Officially, the *Shaozhou* are classified as *Han* Chinese. Many Chinese ethnologists believe them to be one of the indigenous groups of people in the *Guangdong* Province. They are closely related to the *Gaoshan* people of *Fujian* Province and in *Taiwan*. Most of the *Shaozhou* are agriculturalists, raising millet, rice, sweet potatoes, and taro.

In religion the *Shaozhou* follow Daoism, Ancestor Worship, and Buddhism. Most would claim no religion. Christians of all types make up only 1% of the *Shaozhou* people (around 8000). They do not have the Bible or the Jesus Film in their language. Over 86% have not heard the gospel.

### ***Han Chinese, Waxiang***

Around 319,500 *Waxiang* (*Xianghua*, *Wogang*, *Waxianghua*) live in the *Wuling* Mountains of Western *Hunan* Province. Officially included under *Han* Chinese, *Waxiang* language may not even be a Chinese language. It differs from both *Mandarin* and *Hunanese* (*Xiang*). Olsen classifies the *Xianghua* as a part of the *Yuetai Hakka* but may not be referring to the *Waxiang* as Olsen numbers the *Xianghua* as 3.5 million.

Customary practices among the rural *Waxiang* are similar to the neighboring *Ghao-Xong* people. They practice animistic rituals to appease spirits and ghosts they believe to dwell in their villages and surroundings. As with the *Ghao-Xong*, the *Waxiang* hold beliefs that consider spirits as inhabiting objects such as trees and other totemistic tendencies.

Few Christians are found among these animistic people. Roman Catholic efforts in the 1920s made little real progress among the people. Over 90% have never heard the gospel and only

around 1% adhere to any type of Christianity. No more than 500 believers are known among them. They have neither the Bible nor the Jesus Film.

### ***Han Chinese, Xunpu***

The slightly more than 1000 *Xunpu* live in one tiny fishing village near the *Jinjiang River* some eight kilometers south of the city of *Quanzhou* on the coast of *Fujian* Province. Although the *Xunpu* are listed as *Han* Chinese, they actually descended from a foreign immigrant. It is possible this group descended from an official of the *Yuan Dynasty* (1271-1368) who was of Arabic origin by the name of *Bu Shougeng*. The people of *Xunpu* consider themselves a distinct people, wear distinctive clothing, use stylized hair styles for women, and keep their own traditions. Oysters provide a cultural element for the *Xunpu* with many houses having oyster shells over their exterior. They are called *Xunpu Ren* by other residents.

The *Xunpu* speak *Min Nan* Chinese that is the language of the surrounding communities. They follow traditional Chinese religion such as Daoism and Ancestor worship. Only around 30 Christians are numbered among the *Xunpu*. While there are *Han* Chinese churches in *Quanzhou City*, no distinctively *Xunpu* churches are known.

### ***Han Chinese, Hui'an***

The 155,800 *Hui'an* Chinese live along the coast of eastern *Fujian* Province in and around the town of *Chongwu* in *Hui'an* county. The group carries the classification as *Han* Chinese but differ greatly from other groups. Some mistakenly place them in the *Yue* family of peoples because of many similarities with the *Yue*—such as the butterfly insignia, the customs of tattooing, and wrapping their teeth in gold.

The *Hui'an* people speak the *Quanzhang* dialect of the *Min Nan (Hokkien)* Chinese language. The custom of women's dresses being elaborate and multi-colored dates back to the *Song Dynasty* (960-1279). The region of the *Hui'an* has been a haven for merchants from around the world and the *Hui'an* have gained the reputation for being cunning businessmen.

Most *Hui'an* are no religion or Daoist but Ancestor worship is important in their lives and religious practices. Several Catholic churches, Three-self churches, and house churches serve among the *Hui'an*. These people have, however, proved to be more resistant to the gospel than other peoples in *Fujian*. Only around 2000 of the *Hui'an* belong to some form of Christianity. This means that around 2% can be called Christian.

### ***Han Chinese, Huizhou***

Most of the 3,647,300 *Huizhou* live in southern *Anhui* Province but others reside in northern *Jiangxi* and still others in *Zhejiang* Province. Many experts think that the *Huizhou* should be considered as a separate sublanguage and distinct ethnic group with the overall Chinese population. The government classifies the *Huizhou* as *Han* Chinese. Estimates see this population increasing to 4,121,400 by 2010. The group is known by other names, *Hui*, *Wannan*, *Huichou*, or *Hewichow*.



The *Huizhou* are considered expert merchants and businessmen. A Chinese saying is, “No marketplace is so small there are not *Huizhou* merchants. By the 16<sup>th</sup> century, *Huizhou* merchants began to play a major role in the national economy of China. They control much of the nation’s rice, lumber, and tea trade.

In spite of the Communist efforts to subvert religion, Christianity has grown in the region of the *Huizhou* people. Since 1949, churches have been started and continued. An estimate is that 120,000 Christians live among the *Huizhou*. The three provinces in which the *Huizhou* live contain some of the largest concentrations of Christians.

### ***Subei***

The 2,494,500 *Subei* live in the *Municipality of Shanghai*. The name *Jiangbei* is also used for the *Subei* who are part of the *Han* Chinese nationality but have a distinct identity. This people are not measured by the Chinese government but local people in Shanghai identify them and discriminate against them. Many Chinese look down on the *Subei* as being dirty, stupid, and poor. They engage in Shanghai’s least prestigious jobs—bathhouse attendants, barbers, pig farmers, and pedi-cab drivers (77% of the pedi-cab drivers in Shanghai are *Subei*. Interestingly, *Zhou Enlai*, the Communist leader, was a *Subei* from *Huai’an* County.

The *Subei* migrated to Shanghai from the northern *Jiangsu* Province. They speak a dialect of Mandarin that makes them stand out from other residents of Shanghai. After the early migrations the *Subei* lived in the central city of Shanghai but later were pushed out by the *Wu* speaking Chinese during the *Qing* Dynasty (1644-1911). Extensive *Subei* migrations into Shanghai followed the floods in 1911 and later in 1921. These events brought over 78000 *Subei* to Shanghai.

Few traces of Chinese traditional religion remain among the *Subei* except among the elderly. Most *Subei* under the age of 50 are atheists. Around 40,000 *Subei* follow some type of Christianity. Shanghai, being the port of entry for many of the missionaries, has received more gospel witness than other parts of the nation. In 1996, 127000 Protestants and 120000 Catholics are found among Shanghai’s 14 million people. Some 2% of the *Subei* are Christian but as many as 65% have not heard the gospel.

### ***Lingao***

Around 641,700 people of the *Lingao* group occupy the northern part coast of the *Island of Hainan*. Government investment (along with some corruption) has resulted in this area having a surprising amount of automobiles and electrical appliances. The *Lingao* probably migrated from the mainland and most likely were from the *Zhuang* people.

They speak their own language which is a *Tai* language and historically have been placed among the *Li* peoples. The government, however, classifies them as *Han* Chinese.

The *Lingao* are mostly animists worshipping a multiplicity of spirits and ghosts. Ancestor worship is widespread. As early as 1630, Jesuit priests from Macau established a chapel in

*Fucheng* and 250 years later, a Protestant missionary, Carl Jeremiassen, started a church in *Fucheng, Qiongsan county*. Recent events have seen growth in both official churches and in underground churches. The estimate is that some 5000 (about 1%) Lingao follow Christianity.

### ***Linghua***

The *Linghua* consist of around 22,300 people who speak the *Linghua* language and reside in the northeast of the *Guangxi Autonomous Region* in *Longsheng County*. The *Linghua* language is most likely a mixture of *Miao-Chinese* tongues. Along with other languages in the area, *Linghua* seems to be hybrids of Chinese dialects and various minority languages. The people, like the language, most likely came from the mixture of minority, mountain peoples and *Han* Chinese. The government classes the *Linghua* as *Han* Chinese but the classification is questionable.

Religiously, the *Linghua* worship their ancestors. No known Christians exist among the *Linghua*. The entire *Guangxi Province* has been neglected by Christians. The *Linghua* do not have the Bible, the Jesus Film, or any other Christian materials. Over 93% of the *Linghua* have not heard the gospel message. The small number, 22000, should not blind Evangelical Christians from making every effort to reach this small group.

### ***Cun***

Around 79,100 *Cun* (pronounced ***Tswoon***) live on the western coast of the tropical island of *Hainan Island* in the counties of *Hongjiang, Dongfang, and Changjiang*. They reside along the *Changhua River*. While the Chinese government counts the *Cun* as *Han* Chinese, in fact their language is a dialect of the *Ha Li* language and the *Li* elements in the language predominate over the *Mandarin*. The people refer to their language as *Cunhua*, village language (the same term as used by the *Linghua*). The exact family of languages of the *Cunhua* is uncertain but it has many similarities with *Li* languages. *Cun* uses ten tones but includes many Chinese loan words. Most of the *Cun* are bilingual in their own language and the *Hainanese* dialect of Chinese.

The *Cun* probably sprang from *Han* Chinese people who migrated to the *Hainan Island* and intermarried with the *Li* people. These mixed people eventually developed their own language. Most *Cun* are farmers who raise coconuts, coffee, cocoa, sisal, rubber, cashews, pineapples, mangoes, and bananas. Rice, the most staple food, is the primary agricultural crop. Due to the poverty of the region, the *Cun* have not adopted a traditional dress.

Most *Cun* are animists but religion does not occupy an important place in their daily lives. While most *Cun* remain in spiritual darkness, recent promising signs indicate a new day. In 1994, a Hong Kong based mission began Bible training for several *Cun* persons. The students had not heard the gospel before but accepted the Message and determined to return to *Hainan Island* to share with their people. By 1998, three or four churches were serving among the *Cun* and as many as 200 believers were counted. Less than 1% of the *Cun* adhere to a Christian church and over 86% have not yet actually heard the gospel.

### ***Shenzhou***

Around 4050 *Shenzhou* (*Shenzhouren*) people live in the southern part of *Guizhou Province* and perhaps others in *Anshun Province*. Until 1985, the *Shenzhou* were considered a minority group but at that time they were proved to be *Han Chinese*. The *Shenzhou*, however, still do not accept the designation and consider themselves a separate people. The group probably sprang from Chinese soldiers who were sent to *Guizhou* to put down uprisings among the *Yi* and *Miao* peoples some 800 years ago. After the wars, many soldiers stayed behind, intermarried with local minorities, and after generations evolved into a people much like the local minorities thought they maintained the Chinese language.

Unlike many in non-Han minorities in China today who assimilate into Han Chinese culture the *Shenzhou* have insisted on being considered a minority people. They practice many of the customs, ceremonies, and festivals of the local minority peoples.

The *Shenzhou* do not think of themselves as religious people. They practice ancestor worship and spirit worship. No known Christians are among the *Shenzhou* but if some live close to *Miao* communities in *Ashun Prefecture* they may have contact with Christian churches. Most, if not all, of the *Shenzhou* in southern *Guizhou* are unreached and unevangelized. Over 90% of these people have no contact with the Message of Christ.

### ***Liuja***

Around 4000 people, known as *Liuja* (*Liujiaren*), live in western *Guizhou Province* in regions that have traditionally been considered poor land that yield small harvests. Like the *Shenzhou*, the *Liuja* were considered a minority population until 1985 when historical records indicated they were *Han Chinese*. Also like the *Shenzhou*, the *Liuja*, after generations living alongside the minorities, resented being called *Han Chinese* and prefer the designation of minorities.

The *Liuja* have adopted many loan words from the non-Chinese languages of the area, they basically speak the *Guizhou* dialect of *Mandarin Chinese*. The form of *Mandarin* they speak, however, is considered inferior by most *Mandarin Chinese* from the north.

The *Liuja* sprang from Chinese who migrated from the north between the 15<sup>th</sup> and 18<sup>th</sup> centuries. At that period, *Guizhou* was inhabited primarily by tribal peoples. The later arriving *Han* people viewed the tribal peoples (including the *Liuja*) as not Chinese and drove them off the better land. The Chinese forbade the *Liuja* (and other minorities) from speaking their own languages or celebrating their festivals.

The *Liuja* resisted the newly arriving *Han Chinese* and adopted many customs from the tribal peoples. They have a distinctive traditional dress that they use for special occasions. The *Liuja* also have adopted customs of food and eating styles from the minorities. They prefer to see themselves as a minority people.

Religiously the *Liuja* follow traditional Chinese religions but to a limited extent. They are animists with some Daoists practices. Ancestor worship is important. Almost every home has an alter on which the people place offerings for the souls of deceased relatives. No known Christians exist among the *Liuja* and over 90% have never heard the gospel

## ***Fuma***

The *Funa* (*Fu Ma*) people reside in one village in the mountains north of the town of *Changcheng* in western *Hainan Island*. While officially counted as *Han* Chinese, the *Fuma* are often considered a separate group. They speak a *Li* language. The *Fuma* probably originated from some of the waves of immigrants from the mainland that have taken place over the last 2000 years. Some of these groups of immigrants have like the *Fuma* assimilated to the point of speaking a *Li* language. Others have gone the way of ethnically *Li* peoples accepting the Chinese (*Mandarin*) language.

Most *Fuma* do not practice any organized religion but show a deep respect for ancestors. Animism and no religion are the norm for most. In the 1990s a mission group from Hong Kong discovered the *Fuma* and began evangelistic work among them. Several families became believers and today around 20 *Fuma* (3%) are followers of Christ. Still, as many as 75% of *Fuma* have not heard the Message.

## ***You Tai***

Around 750 Chinese Jews (*You Tai*) live in scattered areas in eastern China—primarily in the *Kaifeng City* in *Henan Province*. The group may increase to 840 by 2010. The 1990 census officially noted the *You Tai* people but then classified them as *Han* Chinese. The *You Tai* today have assimilated into the *Han* Chinese culture and have no distinct culture or customs.

Historically, Jews have been in China since at least the 9<sup>th</sup> century. Some authorities place the arrival of Jews into China from Persia and Yemen from 1000 to 1500 years ago. Marco Polo describes Jews living in mixed communities with Nestorian Christians along the old silk road. Jesuits found a colony of Jews in *Kaifeng* when they reached China in the 16<sup>th</sup> century. Matteo Ricci said that 10 or 12 families of Israelites were in *Kaifeng*—all expert in the Hebrew language. Ricci reported a larger Jewish colony in a place he called *Cequian* but this place has not been identified.

The Jews in *Kaifeng* built a synagogue in 1163 but it was destroyed by flood in 1461. As many as 20,000 Jews may have lived in *Kaifeng* around this time. In 1642, the Jewish synagogue was again destroyed by flood. In the 17<sup>th</sup> century only around dozen Jewish communities existed in China and Tibet. The Chinese Jews maintained their religious practices until around 1850 when due to isolation from other Jews and financial reversals, they demolished their synagogue and sold the bricks.

After 1850, the practice of Jewish religion ceased. In the later 1800s, the Chinese Jews sold their Scrolls of the Pentateuch to Christian missionaries. Most *You Tai* today are non-religious or have been converted to Islam by neighboring *Hui* communities. No known Christians live in the *You Tai* peoples.

## **Zhuang Nationality**

The *Zuang Peoples* form the largest recognized Minority Nationality in the Peoples Republic of China. As high as 90% of the *Zuang* live in *Guangxi Autonomous Region* with others scattered in the *Guangxi*, in the *Wensham Zuang-Miao Autonomous Prefecture* in *Yunnan Province*, as many as 400,000 in the *Lianshan* region of *Guangdong Province* and 150,000 in the the *Hunan Province*. In all, *Zuang* live in 15 of the other 29 provinces of China and one small *Zuang* enclave resides in distant *Shaanxi Province*.

While the *Zuang* are composed of two primary peoples (the *Northern* and the *Southern Zuang*) at least ten smaller people groups relate to the *Zuang*. Today, over 17 million people (approximately the same population as Australia) live in China. The *Zuang* language is a part of the *Zhuang-Dai* branch of the *Tai* language family.

The two distinct language of *Northern* and *Southern Zhuang* are not mutually intelligible show many common loan words. Basically *Zuang* language has an eight-tone system and is closely related to *Bouyei*, *Maonan*, and *Mulam*. A Romanized script was introduced for *Zuang* in 1957. The two largest sub groups of the *Zuang*, the *Northern* and *Southern*, account for over 15 million of the entire people of the *Zuang*.

Many of the *Zhuang* Nationality Peoples continue the observation of of the traditional festivals of the *Zhuang* which include: the *Devil Festival*, the *Ox Soul Festival*, and the *Singing Festival* (on the Third of the Third lunar Month). The *Devil Festival*, which falls on July 14 on the lunar calendar (usually in August on the Gregorian calendar), is an important occasion, second only to the *Spring Festival*. On that day, families prepare chicken, duck and five-colored glutinous rice to be offered as sacrifices to ancestors and spirits.

The *Ox Soul Festival* is on the 8th of the fourth lunar month. It is said that this day is the birthday of the *King of Oxen*, so oxen are relieved of their yokes and the animals are washed and put out to pasture with abundant water and grass. The people sing folksongs and feed the oxen with steamed black rice. The *Ox soul Festival* demonstrates the people's care for their farm cattle and their anticipation of a bumper harvest.

Peoples from the *Zhuang* Nationality are known for many different crafts. Among the most famous, *Zhuang* brocade, is colorful and durable. It is used in the manufacture of carpets, aprons, satchels, headbands and girdles.

<http://www.travelchinaguide.com/intro/nationality/zhuang/>

The *Zuang* as a whole have assimilated into the *Han* Chinese in both culture and language. Many even resists being described as a minority people with some even falsifying genealogical records to show *Han* Chinese ancestry. Actually, *Zuang* peoples have a long history of opposition to the *Han* Chinese. During the *Ming Dynasty* (1388-1644) the *Zuang* revolted 218 times against Chinese rule. In the 16<sup>th</sup> century they defeated Japanese pirates who had landed along the *Guangxi* coasts. Today the *Zuang* are culturally indistinguishable from local *Han* Chinese and have adopted *Han* practices rather than their own traditional ways.

### ***Northern Zuang***

*Northern Zhuang* numbered 11,568,000 in 2000 but will likely grow to over 13,800,000 by 2010. *The Northern Zhuang* live north of the *Xiang River* in northern *Guangxi Autonomous Region* as well as scattered settlements *Yunnan, Guizhou, Guangdong, Hunan, Fujian, Jiangxi, Beijing, Shaanxi, Zhejiang, Anhui, and Shanghai*. Eight dialects are recognized of the *Northern Zhuang* language the purist form of which is spoken in the *Wuming County of Guangxi Province*. Some sources declare that over 50 dialects of the *Zhuang* language exist. Many villages that are as close as 25 miles from others use languages that are not mutually intelligible. In these cases, the people greet each other in their respective dialects and then conduct their business in either *Cantonese or Mandarin*.

Most *Northern Zhuang* in rural areas follow traditional Chinese religious practices including ancestor worship. The urban *Zhuang* are mostly atheist. Most of the Christians among the *Northern Zhuang* have come to Christ since 1990. Beginning around this period a strong house-church movement resulted in over 250 house churches with a reported 30,000 *Zhuang* Christians. More *Zhuang* have believed since 1990 than in the 130 years of previous missionary outreach. With 40,000 Christians, the *Northern Zhuang* still number only around 1% of the people as believers and up to 72% who have not heard the gospel. They do not have the Bible in the *Northern Zhuang* language but can use the other Chinese languages. The *Zhuang* do have the Jesus Film, gospel recordings, and Christian broadcasts

### ***Southern Zhuang***

The 4,203,900 *Southern Zhuang* (will reach 5, 027m900 by 2010) live in southwest *Guangxi Province* and another group in southeast *Yunnan Province* (perhaps as many as 1 million). This group represents a collection of central *Tai* speaking groups located south of the *Xiang River* but groups are found in *Vietnam and Laos*. Sometimes the *Southern Zhuang* are called *Debao, Tuliao, Sharen, and Heiyi* in traditional literature and by contemporary names such as *Pu Nong, Pu To, Kun To, Longming, Bou Rau, Bolu Lau, Bou Baan, and Bu Maan*.

During the *Qin Dynasty (221-207 BC)* over 500,000 *Han Chinese* were exiled by *Emperor Qin Shihuang* to the *Lingnan region* in southern *China*—an area now *Guangxi and Guangdong Provinces*. These *Han Chinese* mingled with the *Bai Yue* people in this area. The *Southern Zhuang* are considered descendants of these *Han Chinese* and the *Bai Yue* people.

The *Southern Zhuang* engage primarily in agriculture and are therefore sometimes known as *T'u* or people of the soil. They build their houses on stilts and a newly married woman lives with her parents until after the birth of their first baby at which time she goes to live with her husband in his village.

The *Southern Zhuang* are a superstitious people who believe in and seek to please the spirits they think reside in the water, the forest, the mountain, and even the village. While a *Southern Baptist missionary, R.H. Graves*, began work among the *Southern Zhuang* as early as 1862 and the *Christian Missionary Alliance* established over 65 churches over a 50 year period, most of the harvest was among *Han Chinese*. Still today, fewer *Southern Zhuang* are believers than among the *Northern Zhuang*. Only some 6000 (1%) of the *Southern Zhuang* are considered as adherents to Christianity. The language diversity among the *Southern Zhuang* has resulted in

their having no Bible, no Jesus Film, and no Christian broadcasting. Several Christian recordings are available in *Southern Zhuang*. The situation of the *Southern Zhuang* is part of the situation in *Guangxi Province* that in 1922 was described as a area where 58 cities, 700 market towns, and over 17000 villages, all teeming with human lives, had no organized efforts at Christian evangelism or church work.

## ***Nung***

137,200 *Nung* live in southwest *Guangxi Province* and in *Wenshan Prefecture* in *Yunnan Province*. Over 700,000 *Nung* live in Vietnam, where they are the largest of that nations ethnic groups, 48,000 in Laos, another 20,000 in Myanmar, and and a small number in Laos. The number of *Nung* in China is expected to rise to 164,100 by 2010. The *Nung* are closely related to the *Tho* and were listed as a distinct people group in the early 1900s but since 1950 have been considered as a part of the *Zhuang* nationality.

Anthropologists believe that the *Nung* are closely related to the *Tay (Tho)* people and that they originated in China south of the *Yangtze*. From there, centuries ago they migrated into the mountainous regions north of the Red Rive Delta in Vietnam. The *Nung* fled to the south after the defeat of their general, *Nung Chih Cao*, in 1053. Later, the *Mongols* forced still others of the *Nung* to move to the south and enter Vietnam. The *Nung* were active in the Vietnamese struggles against the French and the United States and a few of their people have risen to places of responsibility in the Vietnamese government. The *Nung* in Vietnam have profited from the North Vietnam policy of encouraging tribal peoples.

The *Nung* in China use a language that is a variety of the *Southern Zhuang* language. The *Nung* practice swidden agriculture—raising rice, maize, buckwheat, manioc, and vegetables. They produce a distinctive dyed cloth of indigo color. They have a strong sense of their ethnic identity and show great loyalty to each other.

Many current younger *Nung* are athetists or non religious. Traditionally, shamanism as been important for the group. Shaman priests still serve the *Nung* communities in Vietnam. The *Nung* in China lived in the vicinity of the effective *Lungchow (Longzhou)* and *Ningming* mission stations before 1949. The few believers among the *Nung* in China are in the region of these missions. Some Scripture translation was done in Vietnam in the *Nung* language between 1963 and 1969 but this material is not available to the *Nung* in China as the script is different from their own. Work on the Scripture in *Nung* language is in progress. Christian broadcasting is available in the *Nung* language. Around 1000 Christians are found among the *Nung* in China.

[http://www.infomekong.com/p\\_group\\_Nung\\_1.htm](http://www.infomekong.com/p_group_Nung_1.htm)

## ***E***

The *E* people group (pronounced **Erh**) live in the *Guangxi Province*, in the *Rongshui* and *Luocheng* counties. They inhabit 19 villages in these counties in northern *Guangxi Province*. Though classified as part of the *Zhuang* nationality, the *E* speak a distinct language and cannot

understand *Zhuang* language. The Chinese call the group *Wuse* that is a derogatory name meaning five colors. Their language is from the central *Tai* family with many words from Chinese languages. Some call the E language *Wusehua* that means five colored speech.

The *E* live at a crossroads in central *Guangxi* and celebrate Chinese festivals such as the Spring festival and Chinese New Year. The *E* are basically animists with various aspects of ancestor worship and other traditional Chinese practices mixed in. No Christians are known among the 34,700 *E*. The 19 villages await the gospel as these people have no Scripture, no Jesus Film, no gospel recordings, and no Christian broadcasting. The *E* are an unreached people group.

<http://www.joshuaproject.net/countries.php?rog3=CH>

### ***Tho***

While the majority of the *Tho* people group live in Vietnam (1,200,000), some 134,000 live along the Vietnamese border in the *Guangxi Zhuang Autonomous Region* in southeast *Guangxi Province*. The people group also is known by the names *Tay*, *Thu*, *Tai*, *Tai-lo*. Only with great difficulty is one able to distinguish between the *Tho* and the *Han* Chinese in the region. Like the *Zhuang* language, the *Tho* language is from the *Tai* family (the language of Thailand is the largest of the language family).

The *Tho* were pressured to migrate to southward to Vietnam, Laos, and *Guangxi Province* by the Mongols in the 13<sup>th</sup> century. In north Vietnam, the *Tho* refused to submit to the *Hmong* king, *Sioung*, in the late 1800s and suffered severe persecution. They were finally forced to flee to the lowlands to avoid the *Hmong*.

The *Tho* like to live at the foot of a mountain or near a stream. Their homes consist of two rooms, one for men the other for women. They possess a rich folklore. The primary religious practice among the *Tho* is ancestor worship. The *Tho* have great promise in appearance, ability, and work habits.

Only around 8000 *Tho* adhere to any form of Christianity. In 1913, Catholics reported between 4000 and 5000 Catholics. While several books of the Bible were translated in 1938, the script used is not the same as that of the *Tho* today. Still, the 8000 Christians constitute around 6% of the *Tho* in China. One should, however, remember that many of these are probably Catholic. They have the advantage of Christian broadcasting.

[http://encarta.msn.com/encyclopedia\\_761552648\\_2/Vietnam.html](http://encarta.msn.com/encyclopedia_761552648_2/Vietnam.html)

### ***Pusha***

95% of the 5,490 *Pusha* who live in southwest *Guangxi Province* have never heard the gospel. Place within the *Zhuang* nationality in 1953, the *Pusha* have their own language and customs although most are bilingual in Mandarin.

The *Pusha* until recent years practice slash and burn agriculture. They moved when the land was exhausted. Their homes in this period were makeshift as they so often moved to new locations.



The Pusha follow animism and ancestor worship. They maintain ancestral altars in their homes and make frequent offerings to the local deities. The Pusha are an unevangelized people. There are no known Christians in the people group. They do not have the Bible, the Jesus Film, gospel recordings, or Christian broadcasting.

### ***Giay***

Over 273,700 *Giay* (pronounced Zay) live in the southeast *Yunnan Province* and southwest *Guangxi* in China while over 38,000 live in Vietnam, 5,000 in Laos, and small communities in France and southern California. The *Giay* in Vietnam have been given official status and are called the *Nhang*. The *Giay* in Vietnam probably migrated to Vietnam around 200 years ago during the Black and Yellow Flag Wars.

The *Giay* are classified under the *Zhuang* People even though they speak their own language and have a distinct historical identity. Some consider the *Giay* language as the same as *Bouyei* in China. The *Giay* in China use a different script than those in Vietnam.

The *Giay* society is dominated by the males. Wives must obey their husbands, widows their sons, unmarried women their fathers. The *Giay* women give birth in a squatting position in a room where an altar has been erected to ensure the spirits oversee a favorable birth. The placenta is buried beneath the woman's bed and a month after the birth a ceremony gives opportunity to name the child and inform the ancestors of the birth.

The *Giay* are animists and practice ancestor worship. They live in superstitious fear of spirits. They consult horoscopes to find the future—especially in relation to the fate of children. Worship is at least twice a year conducted at a large tree in the forest (*doong xia*) where rituals are expected to bring good fortune. Only village people are allowed at these ritual sessions and parts of sacrificial animals are hung from the trees. Many younger *Giay* are atheists due to Communist educational practices.

Few of the *Giay* have heard the Message of Christ (79% have never). No strong churches are in the area of the *Giay*. In fact, the southern tip of China and the northern portion of Vietnam compose two large unreached areas. A small number of Catholics can be found among the *Giay* in China and a few Christian believers among the *Giay* in Vietnam. They have no Scripture in their language and do not have the Jesus Film, gospel recordings, or access to Christian broadcasting.

### ***Cao Lan***

The *Cao Lan* people were estimated at around 36,600 in 1995 but in 2000 are thought to number as many as 40,270. In China, the group resides in southeastern *Yunnan Province*. Over 114,000 of this people group live in North Vietnam where they are known as the *San Chay*. While officially counted as in the *Zhuang* nationality group, the *Cao Lan* people speak a distinct language and have their own culture and customs. The language of the *Cao Lan* is a part of the central *Tai* linguistic family.

The *Cao Lan* migrated to south China and Vietnam in the first half of the 19<sup>th</sup> century. The people divided into various family lineages and clans with each group following their own customs. They practice a very strict moral code of conduct. When buried, coins are added to the coffin to guide the soul to the destination of the ancestors. The religion of the *Cao Lan* is primarily ancestor worship and spirit appeasement. In both China and Vietnam the *Cao Lan* are an unreached people. They have no Scripture in their language, no Jesus Film, and as far as is known, no mission group targeting them. Over 90% of the *Cao Lan* have yet to hear the gospel.

### ***Yongchun***

The *Yongchun* (also called *Yungchun*, *Yungshun*) live in southeastern *Yunnan Province* near the borders of Vietnam and *Guangxi Zhuang Autonomous Region*. This people group numbers around 13,400 but may reach 16,000 by 2010. The *Yongchun* applied for separate nationality in 1950 but their application (along with 350 other groups) was rejected. The *Yongchun* leaders then agreed to being entered into the *Zhuang* nationality. The *Yongchun* speak a *Tai* family language. Seemingly, the *Tai* peoples in southern China gradually splintered and became distinct ethnolinguistic peoples.

The *Yongchun* people have their own customs and practices. One is the colored egg practice. In this practice, used to find partners, the *Yongchun* boil and dye eggs various colors. When a young man sees a young woman who interests him, he tries to break the egg in her hand with the egg he holds. If the young woman is interested, she allows her egg to be broken and the two then seek a more private place to talk.

The *Yongchun* practice a polytheistic animism. They fear the harmful deeds of evil spirits and seek to appease these spirits with sacrifices. No known Christians exist among the *Yongchun*. Over 91% of this people have yet to hear the gospel. They should be considered an unreached people.

### ***Dianbao***

Around 11,000 *Dianbao* live in the southeast corner of *Yunnan Province*—in *Funing County*. They are one of the several people groups that have been combined into the *Zhuang* nationality. Their language is from the *Tai* family and most authorities think it is not a dialect of *Southern Zhuang*.

In religion, the *Dianbao* are animists. They follow a great many superstitions especially about eating and how visitors enter their homes. No known Christians are among the *Dianbao* and over 66% have not yet heard the gospel. They have no Scripture, no Jesus Film, and not gospel recordings. Christian broadcasting is not available. The *Dianbao* are definitely an unreached people.

### ***Tulao***

Around 4,140 Tulao live in the southeast region of *Yunnan Province* and another 500 in Vietnam. Although included among the Zhuang nationality, the Tulao speak a different language of the Tai family and follow different customs. This group may have migrated into south China and northern Vietnam at the time of the Taping Rebellion (1851-1864).

The Tulao are animists with some elements of Daoism and ancestor worship in their religion. The inclusion of the Chinese elements have come from intensive relationships with Han Chinese. No known Christians are among the Tulao in either China or Vietnam. Few (less than 87%) have heard the gospel. They are an unreached people.

### ***Buyang***

The *Buyang* live in southeast *Yunnan Province* and in scattered regions around *Wenshan* county. Numbering around 3450, this people group has been placed in the *Zhuang* nationality but speaks a Tai language that is different. Most *Buyang* speak other Chinese languages for purposes of business and trade. They are known by several different names—*Burong*, *Punung*, *Burong*, *Punong*, *Pulung*.

The *Buyang* are wet-rice farmers using terraced hillsides. They prepare types of Chinese medicine made from geckos. The primary religion is ancestor worship. They place food before the altar to their ancestors. They also burn play money in the hope that it will help the ancestors who might be in need. Over 86% of the *Buyang* have never heard the gospel and there are no known believers among the people group. A large revival south of the *Buyang* (among the *Hmong Daw*) that came partly through radio broadcasts in the *Miao* language has not impacted the *Buyang* as they have little contact with the *Hmong Daw* people. The *Buyang* have no Scripture, no Jesus Film, no gospel recordings, and no Christian broadcasts.

## **The Hui Nationality**

The *Hui* nationality has 10,685,000 in 2000 and is expected to increase to 13, 217,000 by 2010. This nationality has three divisions, the *Hui* proper with some 10, 676,000 and two smaller sub groups who are actually much different in ethnicity but similar in following the Islamic religions—the *Utsat* (6579) and *Keji* (2000). *Hui* peoples are widely dispersed in China and around Asia with sizable groups in Myanmar (100,000), Russia (65,000), Taiwan (60,000), Kyrgyzstan (38,000), Kazakstan (12,000), and Mongolia (2000). In countries outside China, *Hui* nationality peoples are known as *Dungan*, *Panthay*, and *Khotan*. *Hui* nationality peoples are distinguished by their adherence to Islam. In this vast population only 200 known Christians exist.

### ***Hui***

The *Hui* people group is the third largest minority group in China. Its 10,676,500 people lived scattered throughout most of China—living in 2310 of the 2369 counties and municipalities of China as well as in surrounding countries (see above). The majority of *Hui* people in China live in the *Ningxia Autonomous Region* in north central China. The people group also reside in *Gansu*, *Qinghai*, and *Hebei* Provinces as well as in the *Nei Mongol* (Inner Mongolia)

*Autonomous Region*. They often prefer to call themselves the *Huijiaoren*. The Hui people group may be the most rapidly growing people group in China. The *Hui* people are often called Chinese Muslims. In fact, the term *Hui* is the generic term from Muslims in China.

The *Hui* in China entered via the Islamic religion. Tradition teaches the *Abu Waggas*, a contemporary of Mohammed, entered China and preached in south China where he built a tower to honor Mohammed in 627. Many Arab and Persian traders traveled to China between 618 and 906 and brought the Sunni Islamic faith with them. Thousands of these merchants settled in China and married *Han* women. For centuries they were forced to live in separate enclaves that were called “barbarian settlements.” In these villages they were allowed to run the societies by Islamic law.

A second influx of *Hui* came in the 13<sup>th</sup> century when the Mongols conquered China and imported teachers, administrators, accountants, artisans to help run the country. These imported peoples were largely Muslims and assimilated into the *Han* Chinese culture—in all but religion. The *Hui* have remained faithful to the Islamic religion.

From the 16<sup>th</sup> to the 20<sup>th</sup> century, ethnic conflict has characterized the relationship between the *Han* and the *Hui*. Over 10 million people have died from this ethnic conflict in China over the centuries. Much of the violence subsided after 1912. China, in an effort to win the support of minority peoples, has officially recognized the *Hui* as one of the “five great peoples” of China.

The rise of communist power in 1949 with its anti religious tone led to the departure of thousands of *Hui* to Taiwan, Hong Kong, Macao, and other overseas Chinese communities. Religious persecution of the *Hui* has declined in recent years.

Almost all the *Hui* in China are Sunni Muslims and they worship in thousands of mosques over China. The *Hui* consider the *Han* religion as an amalgamation of Buddhism, Confucianism, Taoism, and ancestor worship. They view Chinese religion as superstition to be avoided at any cost. The resumption of persecution of Muslims in China was seen in the Cultural Revolution. The *Hui* refusal to eat pork is a distinguishing mark of the *Hui* in China. While more lenient toward *Hui* religious practices in such matters as giving tax exemption to mosques, respecting Muslim dietary requirements in the military, and providing paid vacation for Muslims on Islamic holidays, the Chinese government has prohibited arranged marriages, polygamy, and extended equal rights of inheritance and divorce to women. The central government has in addition supported the Islamic traditions of the *Hui* by permitting earlier marriages than Han Chinese and allowing more than one child.

*Hui* peoples consider themselves a different people from other Chinese although they use the *Mandarin* language and follow many other Han Chinese customs. Most *Hui* are Sunni Muslim of the *Hanafi* school but many also are non religious. The government now allows more *Hui* leaders to make the pilgrimage to Mecca. Only 200 known Christians can be found among the *Hui* peoples in China. This may be the largest people group in the world without a single known Christian fellowship group (church). Far less than 1% of the *Hui* are Christians and over 88% have yet to hear the gospel.

## *Utsat*

While officially classified with the *Hui* nationality, the *Utsat* actually share no ethnic, historical, no linguistic relationship with the *Hui*. They have been placed among the *Hui* nationality solely due to their adherence to Islam. Chinese called the *Utsat Huihui* that is simply a repetition of the term from Muslim. The people call themselves *Utsat* or *Tsat*. The population of the *Utsat* in Hainan Island numbers 6,570 and is expected to grow to 8,130 by 2010.

The *Utsat* people probably came to their present location on the southern tip of Hainan Island in the 18<sup>th</sup> or 19<sup>th</sup> centuries from present-day Vietnam or Cambodia. They speak a language that is a member of the Chamic branch of the Malayo-Polynesian language family. Isolation has allowed the *Utsat* to maintain their own language but they have become multilingual using Mandarin, Cantonese, and *Maihua*, a local dialect of Cantonese. They derive most of their income from fishing.

The *Utsat* were already Muslim when they arrived on Hainan Island. Due to the religious dedication, the *Utsat* eat no pork and live in tightly structured communities. Few *Utsat* have so much as heard the gospel (97% have not) and there has never been a known convert from the *Utsat* people. It is possible that some Christian materials from the Cham languages of southeast Asia might be usable among the *Utsat*. The *Utsat* of Hainan Island represent an unreached people.

## *Keji*

Another Muslim group that is classified under the *Hui* nationality but actually comprises a distinct ethnic group, the 2000 *Keji*, live in *Xizang Province (Tibet)*. Over one-half of these live in the city of Lhasa. They speak Tibetan and are ethnically distinct from other groups in China. While a larger group of Chinese-speaking Muslim who descended from Arab and Persian traders also live in Tibet, the *Keji* trace their roots to Kashmir from where their ancestors migrated in the 1600s.

The *Keji* remain isolated culturally from others in Tibet. They have their own Islamic restaurants, tea shops, and mosques. In some locations, *Keji* women wear a distinctive blue dress. The *Keji* have been Sunni Muslims since the ruler of Kabul, a vassal of the Tibetan king, converted from Buddhism to Islam around 812. No Christian is known among the *Keji* who have no Bible or other Christian material. Over 96% of the *Keji* have never heard the gospel and they represent an unreached people.

## **Uygur (Uigur) Nationality**

The *Uygur (Uigur)* nationality in China occupies the *Xinjiang Uygur Autonomous Region* in northwestern China and is composed of over 9,136,000 people most included in the *Uygur people group* (9,041,200). The *Uygur* nationality people are a Turkic people who live on land bordering the *Taklamakan Desert* and the *Tarim Basin*. While most of the *Uygur* nationality people live in *Xinjiang Province*, over 300,000 are in Kazakhstan, 37,000 in Uzbekistan, 3000 in

Afghanistan, 1000 in Mongolia and 1000 in Pakistan. The name *Uygur* was adopted in 1921. The term means alliance or unity.

Today, most people in the *Uygur* nationality groups follow Sunni Muslim religion, in very early times these people were largely Christian. Nestorian missionaries had already been working in central Asia by the time they arrived in China in 635. A forerunner of today's *Uygur*, a Turkic tribe called the *Keirat* tribe, had been reached by Christian missionaries. In 1009, 200,000 *Keirat* tribespersons had been baptized. In the 12<sup>th</sup> and 13<sup>th</sup> centuries, reports of entire villages converting to Christianity were heard. Estimates place as many as eight million Christians in Central Asia in the 14<sup>th</sup> century. Christianity virtually disappeared from the *Uygur* for 500 years after the Islamic invasion and conversion to Islam. Some return to Christianity was seen in the 1930s but *Abdullah Khan* came to power in 1933, expelled the missionaries, and executed vast numbers of Christians. Today, Islam dominates the religious life of most of the *Uygur* nationality peoples but some sub-groups still follow animism (see below).

The *Uygur* peoples attempted to establish a unique political entity, the *Republic of East Turkestan* in 1944. The arrangement survived during the World War while Russia and China were engaged in the wars with Germany and Japan. After the World War, both Russia and China moved to reduce the size of the Republic. In 1949 the Communist government of Mao Zedong moved quickly to suppress the *Xinjiang* nationalists movement. The Republic of East Turkestan ceased to exist in 1949. The rapid movement of Han Chinese into *Xinjiang Province* since 1950 has effectively closed any hope of autonomy for the region.

### ***Uygur (Uigur) people***

As indicated, the vast majority of Uygur nationality people (9,041,000, 11,410,000 by 2010) are in the Uygur people, most of whom live in the Xinjiang Province though some 2000 live in Hunan Province and around 20000 in *Guangzhou Province*. The Uygur people groups speak a language that is related to Uzbek, Kazak, and Kirgiz but contains many loan words from Chinese, Arabic, Persian, Russian, and Mongolian.

The *Uygur* people came into the region they now dominate as a result of wars around AD 840 when they were force to flee to the south. They cultivate cotton, grapes, melons, and fruit trees by the use of an ingenious irrigation system that pipes mountain water to the desert oases. Most *Uygur* people follow a folk Islam religion that is mixed with superstition. Islam is stronger in the south than in the north. Few are aware that a time exists when most *Uygur* were Christian.

Only around 50 known Christians are among the 9 million Uygur people today. The Bible and the Jesus Film are available as well as Bible portions. Some Christian recordings are available as is Christian broadcasts in some dialects. Over 90% have not heard the gospel.

### ***Uygur Lop Nur***

The 33,500 *Lop Nur Uygur* live in a region of eastern *Xinjiang* around the *Lop Nur Lake*. While classified as a sub-group of the *Uygur*, they differ in both language and appearance from

the *Uygur* people. Their appearance is more Mongolian. The *Lop Nur Uygur* believe they descended from an ancient people who lived in the area.

The *Lop Nur Uygur* converted to Islam several centuries ago but retain many features of their pre-Islamic religion. Many elements of basically animistic religion continue that include spirit-appeasing rituals, worship of heavenly bodies (sun, moon, stars), places, and wind. No Christian presence is known among the *Lop Nur*. They have long lost the Christian witness of the early Nestorian missionaries. Around 99% of the *Lop Nur* have never heard the gospel.

### ***Taklimakan Uygur***

Around 250 *Taklimakan Uygur* live in one of the earth's most inhospitable places—in the *Tarim Basin* of the *Taklimakan Desert* in *Xinjing Province* of northern China. The word *Taklimakan* in the *Uygur* language means, “Those who go in never come out.” This small group of *Uygur* people was discovered in 1990 on a remote oasis. They had been out of touch with the rest of the world for 350 years. The tribe could not understand standard *Uygur* and were found to speak a variety of ancient *Uygur*. At the time of their discovery, the *Taklimakan Uygur* told time by the sun, had no machines or electric appliances, no form of government, no authority system, no schools, and no writing system.

In spite of the long separation from other society, the *Taklimakan Uygur* still practiced a form of Islam. No Christians exist among the people and none have heard the gospel. The *Taklimakan Uygur* are totally unevangelized and unreached.

### ***Yutian Uygur***

Over 53,900 *Yutian Uygur* live in south *Xinjiang Province*, east of the city of *Hotan* in *Xinjiang Uygur Autonomous Region*. The *Yutian Uygur* people are culturally and historically distinct from other *Uygur* peoples. They speak the *Hotan* dialect of Turkic *Uygur*. The *Yutian Uygur* have descended from the ancient kingdom of *Jumi* that itself came from the *Jagatai* state that broke up around 1370. This people most likely came from a region near *Kashgar*.

Married women among the *Yutian* wear a small black lambskin cap, a *tailebaike*, that identifies them as married. Elderly women wear gauze covering over their faces except for their eyes. Unmarried women wear a fringe of hair over their foreheads with hair on the temples that falls to their necks. The tops of their heads are shaven and pigtailed reach down their backs. When approaching marriage, the women let the hair grow on the top of their heads and at the age of 28 they wear long gowns and comb back their hair. Men wear lambskin hats that have contrasting colors on the inside and outside.

The *Yutian Uygur* are sunni Muslims. No known Christians exist among this people who do not have the Bible, the Jesus Film, or any other form of Christian materials. A few *Uygur* people were converted in 1947 as the result of the work of an evangelist but these converts quickly vanished due to extensive persecution. Their existence is not known.

### ***Ainu***

Around 6500 *Ainu*, totally different from the people in Japan and Russia who go by the same name, live in *Xinjiang Province* near the ancient city of *Kashgar*. Their language has the same grammar as *Uyгур* but as high as one third of the words come from Persian language. This fact leads some to suggest that the *Ainu* language is Persian. The *Ainu* use their language among themselves but use standard *Uyгур* to communicate with outsiders.

The *Ainu* lead simple lives, herding sheep and goats. They follow the Sunni sect of Islam. Even their religious leaders are unable to read Arabic. No Christians are found materials. Some *Ainu* can understand the Christian broadcasts in *Uyгур*. Over 96% have among the *Ainu*. They do not have the Bible, the Jesus Film, or any other Christian never heard the gospel.

### ***Keriya***

Some 650 people make up the *Keriya* people group in the *Xinjiang Uyгур Autonomous Region* in China. Most live near the village of *Tangzubast* that is about 185 miles from *Yutian*. This people are counted as in the *Uyгур* nationality but are actually a distinct people. They no longer use their own language but have adopted the *Yutian Uyгур* language. They trace their ancestry to a small group of *Gug* people who crossed into the *Keriya* River Valley to escape the *Ladakhis* from Kashmir. They live in scattered villages and raise sheep, goats, camel, horses, and donkeys. The staple in their diet is mutton pancakes called *somitkikubaxi*.

The *Keriya* follow Sunni Islam and observe Muslim regulations although they do not have their own mosques. No Christians exist among the *Keriya* and they do not have the Bible, the Jesus Film, or any other Christian materials in their language.

## **Miao Nationality**

The *Miao* nationality (pronounced **Meow**), also known as *Hmongs* and *Meos*, constitutes one of the largest officially recognized minority nationalities in China. The national census in 1990 numbered the *Miao* peoples as 7,398,677; as one of the most rapidly growing ethnic groups. The *Miao* now consist of over 9,543,496. The *Miao* of China are closely related to the *Hmong* peoples of Laos, Vietnam, and Thailand. Around 50 percent of the *Miao* in China live in *Guizhou Province*, a third equally divided between *Sichuan* and *Guangxi Provinces*, and the remainder in *Guangdong* and *Hainan Provinces*.

A Catholic Priest, Father F. M. Savina, in 1924 contended that the *Miao* descended from Caucasian peoples but the theory has never received widespread support. Other speculation declares that the *Miao* originated in Persia or Babylon before migrating to Siberia and then through Mongolia and into China. They lived in northern and central China before being pushed south by Chinese pressure according to this legend.

Any discussion of the *Miao* as if they were a single ethnic group is filled with cultural and linguistic impossibilities. The *Miao* in China can be divided into at least 44 distinct sub groups. When the *Miao* of Laos, Vietnam, Thailand, and Myanmar are considered, the subgroupings of



the *Miao* number in the hundreds. Nearly all these groups acknowledge their *Miao* heritage and accept the designation *Hmong*, but their ethnic focus is decidedly local. While marriage is almost exclusively endogamous among the larger grouping of *Miao*, no stigma adheres to marrying a person from a different subgroup of *Miao*.

The internal diversity among the *Miao* probably springs from events in their history. During the past four centuries, events have led to the designation of the “*Miao Diaspora*.” As a result of brutal military campaigns against the rebellious *Miao* between 1698 and 1855, the *Miao* were forced to scatter widely. In most cases, the *Miao* were forced into the less favorable regions—the mountains and rocky land.

The history of the *Miao* is made more difficult by the lack of written language over a great part of their story. A legend teaches that about 2550 BC a *Miao* chief, *Jiyou*, was defeated by the *Han* Chinese. The *Miao* were forced to flee to the inhospitable mountains in southern China. Further military campaigns were undertaken against the *Miao* for centuries. During the *Ming* Dynasty (1368-1644) the Chinese launched over 80 fierce operations against the *Miao*. During this period, the Chinese hatred for the *Miao* led to the building of stone guard posts and walls to keep the *Miao* in the mountains and away from *Han* peoples. In the time of the *Qianlong* rule (1736-1795), Chinese spies were sent to the *Miao* and deliberately led the *Miao* into rebellious activities that were severely punished. The advancing *Han* Chinese then forcibly took *Miao* land along the *Guizhou-Hunan* border. A *Miao* rebellion against the Chinese was crushed in 1832. A *Miao* woman, *Wu Yaoxi* joined a *Miao* rebellion against the *Qing* Dynasty (1855-1872) and though she suffered death is still proudly remembered.

Olson points out that the *Miao* divided naturally into two primary groups—the *Monngua* (Green *Miao*) and *Monklaw* (White *Miao*). These two groups then subdivided along cultural, linguistic, and artistic factors. The composition of the subgroups is often revealed in the dress of the women. The distinguishing mark of the subgroups is revealed in matters of the color of the women’s clothing, the style so skirts and head coverings, and other cultural factors (such as the use of cowrie shells).

Cultural factors also identify various *Miao* subgroups—for example the “oxen killing *Miao*,” the “man-eating *Miao*,” or the “Pumpkin-hole *Miao*.” Still other subgroups of the *Miao* relates to the degree of assimilation to the larger economic reality. Some highly assimilated *Miao* are known as “cooked” *Miao* while less assimilated groups are called “raw *Miao*.”

Linguistic differences divide the *Miao* into dozens of distinct groups, who while speaking languages in the Sino-Tibetan language family, still employ tongues that are mutually unintelligible. The *Miao* languages consist of three main divisions (mutually unintelligible) each of which is further divided into many sublanguages and dialects that are also unintelligible one to the others. Contributing to the diversity of the *Miao* peoples is the fact that the cultural and linguistic subgroups do not always correspond. *Miao* people from the same cultural group, and who speak the same dialect, may practice different religious rituals.

The tremendous ethnic diversity among the *Miao* peoples has led the Chinese government to classify them in the official Minority nationality for administrative purposes and to attempt to

make some sense of the tremendous ethnic complexity in the country. Scholars and various *Miao* peoples easily find reasons to disagree with the governmental divisions. Still, *Miao* most often accept the designation of *Miao* or at least *Hmong* for themselves.

*Miao* peoples are politically and culturally organized around sixteen patrilineal clans. The *Miao* trace their beginnings back more than two centuries to the ancient *San Miao Kingdom* of central China. The *Miao* moved south from the Yangtze River and the Yellow River to the region of Dongting Lake. Pressure from expanding *Han* populations accelerated this southward movement of some *Miao* into *Hunan, Guizhou, Guangxi, Sichuan, and Yunnan Provinces* and other *Miao* into Vietnam, Laos, Myanmar, and Thailand. The *Miao* usually settled into highland areas less attractive to Han peoples.

The *Miao* peoples have acquired the reputation of being a rebellious people. Repeated rebellions have resulted in various situations for the *Miao*. Chinese policies toward the *Miao* have fluctuated between assimilation, relocation, and extermination. Since 1949 the Chinese government has promoted *Miao* autonomy forming several autonomous areas for the *Miao*.

*Miao* religion is complex and varied. Various groups have adopted Daoism and Buddhism as additions to their traditional animism. The various *Miao* religious arrangements have various systems of fears of and appeasement to the various spirits, ghosts, demons, and other dangerous spiritual beings. The *Miao* fear disease and sudden death. Shamanism plays a vital role in many expressions of *Miao* religion. Many of the *Miao* also practice some form of ancestor worship including family alters dedicated to ancestors.

*Miao* loyalty varied during the Wars in Vietnam. Many *Miao* who supported the United States and France migrated to the West after 1975. The two largest *Miao* groups in China are the *Northern Hmu* (1,612,500) and the *Western Ghao-Xong* (1,057,800).

### ***Northern Hmu***

The *Northern Hmu* (pronounced **H-moo**), the largest of three *Hmu* language groups, are part of the *Miao* nationality. Over 1,612,500 *Northern Hmu* reside in *eastern Ghizhou, southwest Ghizhou, and southwest Guangxi Provinces*. The concentration of *Northern Hmu* is around the city of *Kaili*. *Northern Hmu* language is part of the Eastern branch of the *Hmongic* linguistic family and contains as many as seven dialects.

The Chinese have long despised the *Hmu*, calling them, “men-dogs.” Some Chinese have believed that the *Hmu* had tails. The *Hmu* conduct an annual festival, the Dragon Boat Festival, that celebrates the mythological killing of a evil dragon that lived in the *Qingshui* River.

The religion of the *Northern Hmu* centers in shamanism. At death a shaman opens the road to the after life through a particular ritual. Christianity has never found great acceptance among the *Northern Hmu*. Early attempts at evangelization resulted in a few converts and massive persecution. Both missionaries and local Christians were killed. Some response was noted around 1934 when missionary M. H. Hutton reported converts and the completion of the *Black Miao* New Testament. At present, some 2000 Christians are known to live among the *Northern*

*Hmu*. The group still has the Bible and scripture portions but no Jesus Film or Christian broadcasting. As many as 91% of the *Northern Hmu* have no direct contact with the gospel.

### ***Southern Hmu***

Labeled the “*Black Miao*” by earlier authorities, the *Southern Hmu* (Pronounced **H –Moo**) numbered around 500,000 in 1990 but are estimated at 645,000 in 2000 and expected to reach 832,000 by 2010. The *Southern Miao* inhabit some of the poorest and remote regions of China—many villages resting more than a mile above sea level. Their land is located in the *Qiandongnan Prefecture* of *Guizhou Province* and the adjacent part of the *Guangxi autonomous region*. The Southern Hmu are the second largest of the three Hmu language groups in China.

The Southern Hmu follow animistic, polytheistic, and ancestor worship features in religion. They have the New Testament in the Black Miao language but have little guidance in reading it. Some Catholic work began among the Southern Hmu in the 1600s. In 1870 300 were baptized in Guizhou Province. In 1927 around 150 were baptized. Protestant work has been slow in developing. In 1950 it was estimated that 100 Hmu had been baptized. At present, some 400 Southern Hmu are estimated as adherence to any form of Christianity. Over 95% of the Southern Hmu have never heard the gospel. They do not have the full Scripture, the Jesus Film, Christian recordings, or broadcasting.

### ***Eastern Hmu***

The *Eastern Hmu* (pronounced H Moo) live in the eastern corner of *Guizhou Province* and in the neighboring portions of *Hunan Province*. They number around 451,500 in 2000 but may increase to 582,400 by 2010. The language of the *Eastern Hmu* has striking differences in structure, vocabulary, and tone from any other *Miao* language. Little communication is possible between speakers of the three *Hmu* languages. The *Eastern Hmu* seem to have arrived in *Guizhou Province* during the *Ming Dynasty*.

The *Eastern Hmu* remain trapped in animistic beliefs and in slavery to evil spirits. A few of the *Eastern Hmu* have been reached by the Catholic Church but the vast majority have never heard the gospel. The scripture portion in the *Black Miao* language is incomprehensible to the *Eastern Hmu* today. Of the 1000 of the *Eastern Hmu* who adhere to Christianity the great majority are Catholic. The *Eastern Hmu* have a poem (over 1000 lines) that tells how the heavens and earth were created by a heavenly king named *Vang-vai* and his son *Zie-ne*. This poem might serve as a redemptive analogy to help communicate the truth of God as creator of the world.

### ***A-Hmao***

Over 387,000 *A-Hmao* (pronounced **Ahc-Maow**) live in the mountainous areas of northwest *Guizhou Province* and adjacent areas in northeast *Yunnan Province*. Others live in northern *Yunnan* a region to which they migrated in the 1830s. A small number live in southern *Sichuan Province*. The *A-Hmao* people are classified in the *Miao* Nationality.

This people group calls itself the *A-Hmao* but the Chinese have called it the *Da Hua Miao* (Big Flowery Miao). Their language is totally different from that of the *Gha-Mu* (Small Flowery Miao) of *Guizhou Province*. The *A-Hmao* language is from the *Diandongbei* (Northeast Yunnan) dialect of *Miao*.

The *A-Hmao* lived for centuries as slaves of the *Nosu Yi* who took the land of the *A-Hmao*, imposed unfair taxes, and generally enslaved the *A-Hmao* people. Before their conversion to Christianity, the *A-Hmao* were burdened with a belief in a complex system of evil spirits called *bidang*. They live in horrible immorality. In fact, as little as 80 years ago, the *A-Hmoa* were known to practice cannibalism.

Missionaries Samuel Pollard and Francis Dymond, began ministry among the *A-Hmao* in 1904, invented an alphabet for them, and taught them to read and write. Over 10,000 were baptized and before the mission was expelled over 80,000 had turned to Christ and some estimate that as high as 80% of the *A-Hmao* were Christians. The *A-Hmao* Church stood faithful after the departure of the missionaries in spite of persecution during the Cultural Revolution. In 1974, many *A-Hmao* while worshipping secretly in a cave were massacred by Chinese troops. Rather than destroying the movement, the massacre resulted in a doubling in the number of Christians over a short period.

Over 52% of the *A-Hmoa* are considered Christian. They have the New Testament in their language (since 1917) and other Scripture portions. They have some Christian recordings but do not have the Jesus Film or any Christian broadcasting. The estimate is that over 200,000 of the *A-Hmoa* people are believers. This is one of the few people groups in China that is considered Christian.

### ***Hmong Leng***

Over 248,600 *Hmong Leng* (pronounced **Hmong-Leng**) live in southern *Yunnan Province*. The *Hmong Leng*, like other people groups from the *Hmong* family are classified in the Miao Nationality. Viewed from the worldwide perspective, more than 500,000 of this people group can be recognized in Laos, Vietnam, Thailand, and the United States. Their language is a part of the *Southern Hua Miao* linguistic group. Their self name is *Hmong Len* or *Hmong Shib* that means “light Hmong.” One subgroup is called *Hmong Liab* or *Hmong Liab Haut* (Red Hmong or Red-headed Hmong). Differences in the subgroups of the *Hmong Leng* are recognized by differences in dress and other cultural traits.

The *Hmong Leng* are among the most economically progressive of all minority groups in China. They are basically animistic. Strong tendencies toward Chinese Popular religion exist in that every home has a spirit and ancestral altar on which they place fruit and incense to honor and nourish the spirits of the dead ancestors.

Few believers are known among the *Hmong Leng* as estimate note only around 200. While few believers exist among the *Hmong Leng* in China, *Hmong Leng* believers in other countries number in the thousands. Some Christian groups live near the *Hmong Leng* in *Yunnan Province*.

Still, this unreached group in China has less than 1% believers. Perhaps some evangelical work from *Hmong Leng* from outside China could be effective among the *Hmong Leng* in China.

### ***Hmong Daw***

The *Hmong Daw* or White Miao received the name due to the custom of their women to wear white skirts. Over 232,700 *Hmong Daw* live in China, along the border with Vietnam in *Yunnan* and *Guangxi Provinces* and scattered to the north in *Yunnan*, *Guanxi*, and as far as *Guizhou Province*. Around 230,000 *Hmong Daw* live in Vietnam, 170,000 in Laos, 70,000 in the United States (Minnesota and California), 60,000 in Thailand, and 10,000 in France. The language is close to the *Hmong Njua* language. Many from Thailand can understand the *Hmong Daw* from China.

Chinese military attack explains the widespread nature of *Hmong Daw* people. The Chinese often forced the *Hmong Daw* into the mountains. *Hmong Daw* women are skilled in embroidery. For centuries the *Hmong Daw* were animists and few of them in China had heard the gospel. Many churches have been established among the *Hmong Daw* in Thailand and Laos.

In 1993 an old man happened on a Christian broadcast in the *Hmong Daw* language as he was tuning this radio. Thousands of *Hmong Daw* people began listening to Christian broadcasts as a result. After a few months, 18 villages had turned to Christ. Thousands report having received a new heart. Thousands of *Hmong Daw* in Laos also have come to Christ as a result of Christian radio broadcasts.

Today as many as 20,000 *Hmong Daw* people in China are considered to be believers. They have the Bible and the New Testament in their language, the Jesus Film, and gospel recordings. Christian broadcasts, as already noted, have proved effective in evangelizing *Hmong Daw* both in China and in other countries. The Christian movement should make full use of the believers in other countries and Christian broadcasting to reach the *Hmong Daw* people of China.

### ***Hmong Njua***

The 42,300 *Hmong Njua* (pronounced **Hmong Juua**) live on the border of *Yunnan Province* and Vietnam. A small number live in Vietnam near *Sa Pa*. This people group is distinct from the *Hmong* groups in Thailand, Vietnam, and Laos that have the same name but speak different languages. The *Hmong Njua* have been called both the Green Miao and the Blue Miao since the word for green and blue is the same in their language. Chinese sources often use the terms *Qing Miao* and *Lu Miao* for this group. Their language is related to yet different from the *Hmong Daw* and *Hmong Leng*. It is part of the farwestern branch of the *Hmongic* language family.

The *Hmong Njua* migrated to the south and into Vietnam and Laos in the 1700s as a result of extensive wars against them. Most of the *Hmong Njua* are animists. A myth relates that a *Hmong* savior will come and lead them to their own land where they will have peace. This has led to the group being misled by miracle-working leaders who claim to be this savior.

Large Christian communities exist among the *Hmong Njua* in Vietnam but the people group in China remains an unreached people. Over 76% of the group in China has not yet heard the gospel. Most *Hmong Njua*, however, can understand the Jesus Film that has been translated into “blue Miao.” They can also understand the broadcasts in the *Hmong Daw* language that are available. Only around 400 Christians are numbered among the *Hmong Njua*.

### ***Hmong Bua***

Some 52,900 *Hmong Bua* (pronounced **Hmong Booah**) live in two widely separated areas in *Yunnan Province*. The group in the northeastern part of *Yunnan* (and in *Sichuan Province*) migrated to these areas as early as 1573. The group that lives in southern *Yunnan* and Vietnam arrived in the region as late as 200 years ago. Some 20,000 of the *Hmong Bua* live in Lai Chau, Vietnam.

The people group call themselves *Hmong Bua* or *Hmong Dio* that means black *Hmong*. They are not related to the group often called *Black Miao* in *Guizhou Province*. The women wear black skirts with embroidery on the cuffs.

The *Hmong Bua* people are animists. In recent years they have benefited from the Christian “radio revival” among the neighboring *Hmong Daw*. The *Hmong Bua* can understand much of the broadcasts in *Hmong Daw* but most cannot read the Bible that is available in *Hmong Daw* language. Some estimate as many as 600 Christians among the *Hmong Bua*. Basically 65% have not yet heard the gospel.

### ***Hmong Dlex Nchab***

Located in the *Jinping County* of southeast *Yunnan Province*, the *Hmong Dlex Nchab* (pronounced **Hmong-Dley-Ncha**) number around 15,870 in 2000 but will likely reach a population of over 20,000 by 2010. They share the region with other *Miao* peoples with whom they can communicate linguistically without much difficulty. Chinese call this group *Qinshui Miao* that means Clear Water Miao while the group calls itself *Hmong Dlex Nchab* (Clear Water Hmong). This people group is found only in the one county that fronts the Vietnam border.

The Chinese have historically looked with contempt at all *Miao* peoples. The *Hmong Dlex Nchab*, along with other ethnic groups in the region, celebrate major festivals including Chinese New Year and the Spring Festivals. The group follows a religion best described as polytheistic animism. They fear the spirit world but do not practice idolatry. The *Jinping* area is tightly controlled by Chinese authorities. No known Christians live among the *Hmong Dlex Nchab*. The persecution of the nearby *Hmong Daw* who have become Christians may dissuade this people from considering the Christian faith. They have no Scripture, Christian Recording, or broadcasts in their language. The Jesus Film also is not available in the *Hmong Dlex Nchab* language.

### ***Hua Miao***

Over 596,700 *Hua Miao* in China are a part of the over 1 million of this people who live in Vietnam, Thailand, Laos, and the United States. They are closely related to several other groups

in China such as the *Chuan Miao*, *Hmong Njua*, *Hmong Bua*, and *Hmong Leng* (see later profiles). The *Hua Miao* in China live in two centralized locations in northern *Guizhou* and southern *Sichuan Provinces* and in scattered locations across *Yunnan*, *Guizhou*, and *Sichuan Provinces*. Their language is of the *Hmong-Mein* family and is spoken extensively even among the scattered *Hua Miao* in China though not always intelligible with the language of *Hua Miao* outside of China.

Authorities suggest that the *Hua Miao* constituted one group as recently as 600 years ago. The extensive scattering of the people probably resulted from extensive persecutions and social unrest during the *Qing* Dynasty. The *Hua Miao* have been designated by many different names including *Hmong Dous* (downhill Hmong), *Hmong Ghuad Dus* (Buffalo Dung Hmong), *Hua Hmong*, *Shangfang Ren*, and *Hmong Nraug*.

The *Hua Miao* follow a variety of religious persuasions in the different areas. Primarily they are animistic, polytheistic, ancestor worshippers. Around 1000 Christians are thought to be among the *Hua Miao*. They could hear the gospel from the *A-Hmao* and the *Gha-Mu* groups in *Guizhou* Province or the *Hmong Daw* in *Yunnan* Province. The ethnic and cultural barriers and long-standing prejudices hinder the gospel from spreading from these nearby *Miao* groups. Over 79% of the *Hua Miao* have not heard the gospel. They have no Scripture, Jesus Film, gospel recordings, or broadcasts in their language.

### ***Hmong Shuad***

The *Hmong Shuad* (pronounced *Hmong Shoo ah*) people live in *Guizhou Province* and in southeast *Yunnan Province*. Over 200 live in Vietnam. The 264,500 people comprise a distinct ethnolinguistic people group who speak a language different from any other *Miao* language. Officially they are included among the *Miao* nationality. The name *Hmong Shuad* means “Sinicized Miao.” The Chinese call the group by names such as *Waishu Miao* (lopsided Comb Miao), *Biantou Miao* (Wooden Comb Miao), and “*Shuixi Miao* (West of the Water Miao).

The *Hmong Shuad* have suffered great persecution from the Chinese. In 1726 the *Qing* Dynasty troops burned over 1000 *Miao* villages and killed tens of thousands of people, and destroyed their farm land. The *Miao* engaged in rebellions against the Chinese from 1851-1874 and gained some control in the northwest area of *Guizhou Province*.

The majority of the *Hmong Shuad* are animists but also practice ancestor worship. The widespread nature of *Hmong Shuad* culture makes Christian influence somewhat difficult. A number of Christian groups live in the vicinity of *Hmong Shuad* people. Some 2000 are thought to be Christian but they do not have the Bible or the Jesus Film.

### ***Eastern Ghao-Xong***

The *Eastern Ghao-Xong* people are far fewer in number than the Western group (103,200 to 1,057,000). The *Eastern Ghao-Xong* live northwestern *Hunan Province* mostly on the tops of mountains where they can maintain their own customs. They have been called the *Red Miao* in earlier times. This people group participated in the rebellions against the *Song* Dynasty (AD 900-

1279) and have been oppressed by the Chinese over the centuries. They have remained more independent in spirit than the *Ghao-Xong* in *Guizhou* and *Yunnan*. The *Eastern Ghao-Xong* for centuries have been growing mulberries, raising silk worms, weaving cloth, making paper cuts, and embroidering.

The *Eastern Ghao-Xong* (like the Western) follow the myth of *Pan Hu*, the dragon dog that they worship as an ancestor. The *Ghao-Xong* in the *Maxiang County* of *Hunan Province* have a carved stone tablet inscribed with instructions for sacrificing to the *Great King Pan Hu*. The carving is topped by two dragon heads. The *Eastern Ghao-Xong* also worship certain trees as deities and even the front doors of homes. They are basically animists who have some features of ancestor worship.

Catholic work began among the *Eastern Ghao-Xong* in the 1920s. The work suffered a set back in 1929 when rebels killed three of the missionaries. By 1934, the Catholic mission had won over 2500 converts but no record indicates how many of them were *Ghao-Xong* and how many *Han* Chinese. The highest estimate for adherents to Christianity among the *Eastern Ghao-Xong* is around 1000—mostly Catholic. They do not have the Scripture, the Jesus Film, Christian recordings or broadcasts.

### ***Western Ghao-Xong***

Over 1,057,500 *Western Ghao-Xong* (pronounced **Gaow-Shong**) but the population is expected to reach 1,364,500 by 2010. The group is also known by names such as *Hmong*, *Western Xiangxi*, *Huayuan Miao*, *Northern Miao*, *Red Miao*, *Meo Do*, *Western Hunan Miao*, *Ghao-Xong*. The bulk of the *Western Ghao-Xong* live in northwest *Hunan Province*. Obviously, this group is classified among the *Miao* nationality.

The *Western Ghao-Xong* language is a member of the Northern *Hmongic* linguistic family. The group lives in the almost inaccessible mountains near the convergence of the *Hunan*, *Sichuan*, and *Guizhou Provinces*

The *Ghao-Xong* have long been subjected to government pressures. The *Qing* Emperor, *Kangxi* (1662-1722) set distinct rules for dealing with the rebellious *Ghao-Xong*. One rebellion lasted 18 years (1855-1972).

The *Ghao-Xong* celebrate the *Siyueba Festival* on the eighth day of the fourth lunar month. They honor two brothers who led opposition to the *Qing Dynasty* (1644-1911). The animistic *Ghao-Xong* (along with other minorities, the *She* and *Yao*) worship *Pan Hu*, the dragon-dog, who they believe is the forefather of their race. The myth of *Pan Hu* was recorded as early as the 5<sup>th</sup> century AD. Catholic missions among the *Ghao-Xong* were mostly ineffective. Protestant missions largely neglected the western *Hunan* region prior to 1949. This people report around 4000 Christians and do not have the Bible, the Jesus Film, any Gospel recordings, or Christian broadcasting.

### ***Aoka***



The 252,200 *Aoka* (pronounced **Aow-kha**) live in the mountains in an area that crosses the border of *Hunan Province* and the *Guangxi Zhuang Autonomous Region*. Although classified in the Miao Nationality, they speak a language that is called *Maojia* or *Qingyi Miao* that is different from any other Chinese language. The *Aoka* refuse to accept their language as Chinese.

The *Aoka* migrated to their present locations as they fled other areas of China seeking freedom to practice their own traditions. In the centuries of living in proximity to *Han* Chinese, however, the *Aoka* have assimilated in many elements with *Han* Chinese language and culture.

Cooperative work is a distinctive of *Aoka* culture. They have a belief in the spirit of the stove in their homes. They are careful not to offend this spirit as to do so would bring a curse on the family. Basically, the religion of the *Aoka* people is animism. Only 200 *Aoka* are thought to be Christian. *Hunan Province* remains one of the least evangelized regions of China. They do not have the scriptures, the Jesus Film, Christian recordings or broadcasts in their language and few are able to read Christian literature in Chinese. Over 78% have not heard the gospel. Here we find an unreached people group of over 250,000 that will likely increase to 325,000 by 2010.

### ***Enshi Miao***

Over 516,000 *Enshi Miao* live in southeastern Sichuan province and southwest *Hubei province*—near *Enshi* county. More of this people group live in *Sichuan* than in *Hubei* but the name *Enshi* from the *Enshi* county in *Hubei* better separates the group from the *Chuan Miao* in *Sichuan Province*. The *Enshi Miao* have extensively assimilated with the *Han* Chinese culture to the extent that they speak mostly *Mandarin* Chinese. They no longer celebrate *Miao* festivals but tend to follow the *Han* Chinese schedule of festivals.

While elderly *Enshi Miao* pray to ancestors, the younger people have little or no interest in religion. Little mission work has reached the area of the *Enshi Miao*. Only around 300 Christians are known among this people and most of them are Catholic. Over 82% have not heard the gospel. They have no Scripture, no Jesus Film, no Christian recordings, and no Christian broadcasts. This one-half million person people group is an unreached people and by 2010 probably will be a 665,000 person unreached people group.

### ***Hmong Vron***

More than 4,460 *Hmong Vron* (pronounced **Hmong Vron**) live in 12 villages in the *Suogo* District, near the city of *Luzhi* in western *Guizhou Province* and are part of the *Miao* Nationality. The *Hmong Vron* language belongs to the *Farwestern Hmong* language group, and is closely related to the language of the *Horned Miao*, but is not understood by other *Miao* in the area. They live just to the south of the *Gha-Mu* people many of whom are Christians.

Like many *Miao/Hmong* groups in China, the *Hmong Vron* has lived in poverty for centuries. Their women use large wooden horns wrapped with cords of hair, sometimes hair from deceased relatives, on their heads to produce a striking appearance. This customs has led to their being called, *Long Horn Miao* in English but the name *Hmong Vron* actually means forest Hmong.

The *Hmong Vron* is a different people group from the *Horned Miao* who live to the north and also use the custom of placing horns on their heads.

The *Hmong Vron* are animists. In the past each village had its own shaman. The *Hmong Vron* is an unreached people with no known believers in spite of the fact that they live in proximity to the *Gha-Mu* people who have the gospel. Linguistic and social barriers limit contact of the *Hmong Vron* and other *Miao* peoples. This people group will likely be reached through a direct approach but some help could be given by *Gha-Mu* and *A-Hmao* Christians.

### ***Hmong Dou***

The 3,170 *Hmong Dou* people live in western *Guizhou Province* in the large *Danashan* Village in *Bijie County*. Small numbers have moved into surrounding villages and some have migrated to the *Daguan* and *Xiehe* districts of *Qianxi County*. The *Hmong Dou* language is mutually intelligible with other western *Miao* peoples but the *Hmong Dou* consider themselves as a distinct ethnic group. They usually do not marry outside their group. The Chinese call them *Hongxian Miao* (Red Thread People) while the *Hmong Be* who live higher than the *Hmong Dou* call them *Hmong Dou* that means downhill people.

The village of *Danashan* is considered the standard location for the *Chuanqiandian* (western) *Miao* languages. The *Dou* received the name “red Hmong” from the custom of their women to make their hair into a large bun that is held in place by red thread wrapped around the forehead in a band about three inches high.

The *Hmong Dou* believe in demons who must be appeased in annual sacrifices. They believe the spirits can be either good or bad and can locate themselves in people, animals, or in objects. In spite of living near the *Gha-Mu* among whom thousands of Christians live, the *Hmong Dou* have few believers but some awareness of the gospel. Around 300 Christians (9%) are known to live among the *Hmong Dou*.

### ***Chuan Miao***

The 150,900 *Chuan Miao* live in two regions of southern *Sichuan Province*. Around 10,000 *Chuan Miao* live in Myanmar where they migrated in the 1800s to avoid Chinese oppression. The *Chuan Miao* speak a language similar to the *Hmong Daw* but ethnically they are a diverse people. Their language, a part of the *Chuanqiandian* (Western) *Miao* language group, has nine tones. The *Chuan Miao* migrated from southern *Yunnan* to *Sichuan* around 1806 to avoid forced assimilation by the *Han* Chinese. They sided with the rebellious Hui in the Hui Rebellion (1855-1873) and as a result thousands of their people were killed and other migrated into Southeast Asia.

The *Chuan Miao* have seen their animistic religion gradually eroded by the influence of the *Han* Chinese. Some effective Christian work has been experienced in among the *Chuan Miao*. The China Inland Mission began work among them in 1915 when Samuel Pollard opened a school for boys. By 1922, 569 *Miao* boys had been baptized. By 1923, over 5000 *Chuan Miao* persons were described as interested in Christianity. The CIM planted churches in the *Chuan Miao* area

and the Gospel of Mark translated by 1922. R. H. Goldsworthy worked among the *Chuan Miao* in 1937 and baptized over 113. With the force expulsion of missionaries after 1946, the *Chuan Miao* church as not grown significantly and most church buildings have been destroyed. Authorities estimate some 2000 Christians among the *Chuan Miao*. Some 29% of the *Chuan Miao* have been evangelized but did not become Christian.

### ***Guiyang (Northern) Miao***

Of the five groups of *Guiyang*, the *Northern Guiyang* (pronounced **Gway-yung-Meow**) are the largest in number with over 108,300 in 2000 and the expectation of up to 139,800 by 2010. The Northern *Guiyang*, who are also known as *Hmong* or *Kaisa*, live in central *Guizhou Province*. Their language that is among the *Hmong-Mein* family is not intelligible with other *Miao* tongues.

The *Northern Guiyang* are basically animistic in religion. They follow the *Miao* custom of not allowing a mother to help her daughter during delivery. Visitors to the new baby will often remark on how ugly or dirty the baby is to trick demons into thinking the baby is not worth trying to influence.

Christianity has made little progress among the *Northern Guiyang Miao*. Protestant work began in the late 1800s but the early missionaries declared that the people were indifferent to spiritual matters. The Boxer Rebellion in 1900s drove the missionaries out and killed the few converts. A small church remains among the *Northern Guiyang Miao*. Perhaps as many as 1000 adherents to Christianity can be counted among this people group. They do not have the Scripture, the Jesus Film, Christian recordings, or broadcasts.

### ***Guiyang (Southwest) Miao***

The second largest *Guiyang Miao* group, the *Southwestern Guiyang Miao*, lives in southwestern *Guizhou Province* and numbers 90,300. The group may increase to over 116,500 by 2010. The *Southwestern Guiyang Miao* live on the mountain tops and usually are located far from water supplies. The Women walk far distances to get water in hollow bamboo.

Most *Southwestern Guiyang Miao* are animists with a sprinkling of Christians. Missionary J. R. Adam began work among the *Southwestern Gyiayang Miao* in 1899 but was forced to discontinue his work and leave because of the Boxer Rebellion. He returned to the city of *Anshun* in 1902 where he baptized 20 in his first baptismal service. As many as 1200 had come into the church by 1907. Adam started a Bible School where students came for four to eight weeks of study. His work was cut short when he was killed by lightning in 1915.

### ***Guiyang (Southern) Miao***

Around 36,100 *Southern Guiyang Miao* live in the mountains of southern *Guizhou Province*, near the city of *Anshun* that was once the opium trading center of China but now is the commercial hub of western *Guizhou*. The *Southern Guiyang Miao* share territory with the *Bouyei* minority. Their language is unintelligible with the other *Guiyang* languages.

The *Southern Guiyang Miao* live with a multitude of superstitions. They believe that all living things have a spirit and seek to live in harmony with all nature and spirits. A number of *Southern Guiyang Miao* have converted to Christianity. The work of J. R. Adam that began in 1899 has produced a *Miao* church that still serves in *Anshun*. Estimates indicate that as many as 3000 Christians can be numbered among the *Southern Guiyang Miao*. They do not have the Scriptures, the Jesus Film, Christian recordings, or broadcasting in their own language. As high as 9% of the *Southern Guiyang Miao* are adherents of some form of Christianity.

### ***Guiyang (Northwestern) Miao***

The 7610 *Northwestern Guiyang Miao* live just north of the city of *Anshun* in the *Guizhou Province*, in the *Pingba*, *Qianxi*, *Luzhi*, and *Qingzhen* counties. Until 1993, the language of this people did not fit in the categories of the Chinese government. In 1993, however, a Chinese linguist concluded that this language fit in the *Guiyang Miao* cluster. Like most *Miao*, the *Northwest Guiyang Miao* have been forced from the most fertile land into the mountains.

The *Northwest Guiyang Miao* have a belief in invisible gods who can only be seen when they choose to make themselves visible. The highest of these gods, *Ntzi*, is kind, just, and powerful. Most of the *Northwestern Guiyang Miao* have never heard the gospel and are separated from any true Christian influence. No known Christians exist among this people.

### ***Guiyang (South Central) Miao***

Around 4560 people of the *South Central Guiyang Miao* people live in *Guizhou Province* just south of the city of *Anshun*. Their exact location is the *Ziyun* and *Zhenning* counties. Until 1955, the *South Central Guiyang Miao* had not been determined as a distinct language group. After the 1982 census, the language was considered as an unclassified *Miao* language and called *Ziyun* or *Zhenning* after the counties in which it was spoken. In 1955 the language was recognized as a separate tongue and the people group as a separate people.

The *South Central Guiyang Miao* are animists—especially revering the spirit of the dragon that they believe helps their crops. These people do not have the Scriptures, the Jesus Film, Christian recordings, or broadcasting. They have not participated in the people movements that have brought many peoples in the region to Christ. Over 97% of the *South Central Guiyang Miao* have never heard the gospel and no known Christians are in the group.

### ***Sanqiao***

Over 5140 *Sanqiao* people live in the *Guizhou Province* near the juncture of *Guizhou* and *Hunan Provinces* and the *Guangxi Zhuang Autonomous Region*. The *Sanqiao* people do not accept classification as either *Dong* or *Miao* feeling that they are a distinct people. The group has been classified with the *Dong*, with the *Miao*, and as an undetermined minority group. Possibility exists that the *Sanqiao* actually are related to the *Mjuniang* who live in the same area and also show assimilation with *Dong* and *Miao* culture.

The *Sanqiao* speak both Chinese and their own language which appears to be related to *Dong*. The *Dong* language is part of the *Kam-Sui* branch of the Tai linguistic family. The mountainous area where the *Sanqiao* live has been the scene of numerous conflicts and great migration. The *Sanqiao* have lost most of their own customs and adopted *Dong* or *Miao* ways of life.

The *Sanqiao* are not particularly religious people but do worship ancestors. They also hold rituals to appease the local spirits. Many *Sanqiao* youth are nonreligious. Little Christian work has been attempted in the area that is noted as one of the more gospel-neglected parts of southern China. No known believers live among the *Sanqiao* who do not have the Bible, the Jesus Film, Christian recordings, or broadcasts. The *Sanqiao* are an unreached people.

## ***Ge***

Over 102,500 *Ge* (pronounced *Guh*) live in the mountains surrounding *Chong'an Township* in central *Guizhou Province*. The largest community of *Ge* is the *Fengxian* (maple fragrance) village that has over 400 households. Small groups of *Ge* are found in other villages to the east and in southern *Hunan Province*.

The Chinese government places the *Ge* within the Miao Nationality but the *Ge* do not accept the classification as part of the *Miao* Nationality. They consider themselves a completely separate people. They wear a unique type of dress and speak a language that is unintelligible with that of surrounding peoples. They call themselves *Ge Mong* but other call them *Gedou*, *Gewu*, or *Gedu*. Their language has six tones and is a part of the *Hmongic* branch much like many languages spoken in *Yunnan*.

Two different origins are known about the *Ge*. One legend contends that a *Han* soldier fell in love with a *Miao* girl and because of the prejudice of the time, had to leave the *Han* community to wed the girl. The two live apart from both *Han* and *Miao* communities and from them the *Ge* people came. A second, and more likely theory, is that the *Ge* came from a *Western Miao* group who originally live more to the west. The *Ge* women's dress is designed to resemble a general's uniform in remembrance of their legendary founder. The *Ge* are highly skilled makers of batik cloth.

*Ge* religion is animism and polytheism with ancestor worship mixed in. Early missionary work among the *Ge* seemed to produce effective harvest. However, when the missionaries were forced to leave, the *Ge* ceased to believe. One observer suggested that the *Ge* had believed in the missionaries rather than Jesus. Today, only about 100 *Ge* are numbered as Christians and 75% of the people have not heard the gospel.

## ***Gha-Mu***

The 108,350 *Gha-Mu* (pronounced **Ghah-Moo**) are also called the Small Flowery *Miao*, *Xiao Hua Miao*, and *Hsiao Hwa Miao*. They live in western *Guizhou Province* not too far from the *Laba* people. The *Gha-Mu* people embroider small geometrical shapes around the shoulders and waist of their clothing. The *Gha-Mu* language is a second part of the *Farwestern Miao* group but is unintelligible with all other *Miao* languages in China.

The *Gha-Mu* people have several flood legends that explain the destruction of the earth by a god-man *A-Zie*. From *A-Zie* came all the peoples of the world after the flood. The *Gha-Mu* also observe a *Tiaohuapo* Festival that allows young men and women to find possible partners. They also observe a painted stick festival that remembers when they had to defend themselves against bandits with only sticks.

The *Gha-Mu* religion conceives many supernatural beings called *bi-lao*. Some of the *bi-lao* help but most threaten the *Gha-Mu* and the people continually seek ways to appease these evil spirits. Missionary J. R. Adam began work in the region of *Anshun* in 1899. Just as a breakthrough to these people seemed to be developing, a military official and a village headman threatened the people if they joined the “foreign religion.” In spite of the persecution, by 1907 believers numbered over 1200. The persecution of the 1960s and 1970s also failed to curb the Christian movement. The *Gha-Mu* Christian community today numbers over 80,000 or 74% of the people. Groups such as the *Gha-Mu* should be trained to share their faith with neighboring peoples.

### ***Northern Huishui Miao***

The *Northern Huishui Miao* number over 90,300 in 2000 but are expected to reach more than 116,000 by 2010. They live in southern *Guizhou Province* south of the city of *Guiyang*. This people group is defined strictly by linguistic factors as the group speaks the *Northern Huishui Miao* language that is unintelligible with the other *Huishui* languages. The Four *Huishui Miao* groups must communicate with each other in *Mandarin*.

Like the other *Miao*, the *Northern Huishui Miao*, have been subject to persecution and oppression by the *Han* Chinese. The group makes great uses of music. The *Northern Huishui Miao* live in constant fear of evil spirits that they feel harass them constantly. The *Northern Huishui Miao* believe that evil spirits are the souls of humans, birds, or animals that have died. If a deceased person had no family to continue the family or his descendants do not make proper offerings, the dead soul becomes a demon who causes harm to people.

Most mission work in the region of the *Northern Huishui Miao* was expended on the more receptive *A-Hmao* and *Gha-Mu* peoples. Among the 90,000 *Northern Huishui Miao* only 50 believers are known. Over 90% of this people have not yet heard the gospel. They have no Scripture, Christian recordings, or broadcasts in their language.

### ***Southwestern Huishui Miao***

Although officially classified as a *Miao* nationality, the *Southwestern Huishui Miao* is a distinct ethnolinguistic people group. They number 72,200 in 2000 but expect to reach over 93,000 by 2010. The region of the *Southwestern Huishui Miao* lies in the southwestern *Guizhou Province*. Their language is of the *Hmong-Mein*, *Hmongic* group and is unintelligible with the other *Huishui* languages in *Guizhou Province*.

The majority of the *Southwestern Huishui Miao* group follows animistic religious practices. Altars and incense boxes are placed outside the homes. Marriages, funerals, and major festivals

are presided over by men who fill the traditional roles of spirit priests. Over 96% of the *Southwestern Huishui Miao* have never been exposed to the gospel Message and no known believers are found in the group. The group does not have the Bible, the Jesus Film, Christian recordings, or broadcasts in their language. Here is another unreached people group.

### ***Eastern Huishui Miao***

Some 18,000 *Eastern Huishui Miao* live in southern *Guizhou Province* and speak the *Eastern Huishui* language which is unintelligible to all other *Miao* languages (including other *Huishui* languages) in *Guizhou Province*. They seem to be part of the *Miao* diaspora caused by repeated invasions of the *Han* Chinese.

The *Eastern Huishui Miao* practice animism. Along with other *Miao* peoples, the *Eastern Huishui Miao* have as a part of their religion, women who produce an evil poison called *gu*. This poison is used in secret black magic rituals to place curses on their enemies. Many Chinese fear these powers and live in terror of the *Miao* curses. Christian work has neglected the *Eastern Huishui Miao* and only around 50 believers are found among them. They do not have the Bible, Christian recordings, or broadcasts in their language. Over 93% have never had the gospel presented to them. This people is an unreached people group.

### ***Central Huishui Miao***

Over 51,600 *Central Huishui Miao* live in *Guizhou Province*, in the suburbs of *Guiyang City*, in the *Baijin* areas of *Huishui* county, and in parts of *Changshun* county. They speak one of the four *Huishui* languages that are mutually unintelligible. The group, also known by the name *Gaopo*, is expected to number over 66,500 by 2010.

Most *Central Huishui Miao* are animists who live in constant fear of various spirits, demons, and deities. Like other *Miao* peoples, the *Central Huishui Miao* must deal with shaman and sorcerers who they believe possess great demonic powers. Only around 1% of the *Central Huishui Miao* people group are believers (perhaps 300). Over 83% have not heard the gospel. Although the *Central Huishui Miao* are relatively open to change, few missionaries have ventured into their region. They cannot understand the Bible or the Jesus Film in the *Miao* language. The *Central Huishui Miao*, like the other *Huishui* people groups, is an unreached people.

### ***Luobohe Miao***

The 77,400 *Luobohe* (pronounced **Luo-bo-her-Meow**) inhabit several counties in central *Guizhou Province*. The group will reach a population total of very close to one million (99,800) by 2010. Classified among the *Miao* nationality, the group speaks *Luobohe Miao* that is a *Hmong-Mein* or *Hmongic* language and is part of the *Chuanqiandian (Western) Miao* language family. They are also known by the names of *Luopohe* and *Xiamahe Miao*.

Many *Luobohe Miao* homes are three stories high, constructed of wood, and sometimes built on stilts against a hillside. The top room is used for grain storage, the middle level for the family,

and the first level for the family's animals. *Luobohe* women wear distinctive dress with elaborate embroidered patterns.

The *Luobohe Miao* worship no gods and have no idols. They use Shamans, or spirit priests, who mediate on all matters pertaining to the spirit world. The *Luobohe* respect these shaman who in addition to warding off evil spirits, engage in healing, counseling, and mediators of disputes.

Almost 94% of the *Luobohe* have no knowledge of the gospel. Most of these people live where there are no visible Christian communities. Many of them are illiterate and they have no Christian recordings in a language they can easily understand. No known believers exist among this desperately needy, unreached people that has little access to the gospel.

### ***Central Mashan Miao***

Four *Mashan Miao* groups live in *Guizhou Province* and the *Central Mashan* represents the largest of the four. Some 90,300 *Central Mashan* could be counted in 2000 and their number may rise to 116,400 by 2010. The language of the *Central Mashan Miao* has 11 tones and is spoken in no other part of China. This people group calls itself *Bu Cao* and lives in southwest *Guizhou Province*.

The *Central Mashan Miao*, as with other *Mashan* peoples, are among the *Miao* that have retreated to the mountains to escape persecution from the Chinese. They believe that sickness is caused by evil spirits. These sicknesses can only be overcome by appeasing the spirits—most often by throwing a bowl of rice and water outside the village gate.

Only a small number of the *Central Mashan Miao* claim faith in Christ (around 200). 91% have no real knowledge of Christianity. The Christianized *A-Hmao* and *Gha-Mu* peoples are near the *Central Mashan* but would have to cross extreme cultural, linguistic, and social barriers to reach this people. The most promising hope for evangelizing the *Central Mashan Miao* would, however, be through enlisting these Christians to help in reaching the *Central Mashan Miao*.

### ***Northern Mashan Miao***

The 45,150 *Northern Mashan Miao* (pronounced **Ma-shahn-Meow**) live in one small enclave at the juncture of three counties (the *Daihua District* of *Changshun County*, the *Bianyang District* of *Luodian County*, and the *Dongshan District* of *Huishui County*) in southern *Guizhou Province*. Officially named among the *Miao* Nationality, the *Northern Mashan Miao* are one of a number of peoples that are considered *Miao* but actually form a collection of people groups.

The *Northern Mashan Miao* language is part of the *Chuanqiandian* language group and is reported to have up to 13 tones. It is unintelligible with all other varieties of *Miao* language. This people group, like other *Miao* peoples, have many myths and legends about creation and the coming of humans.

The *Northern Mashan Miao* are animists. They offer sacrifices to a demon they believe dwells in the highest mountains. They also venerate other deities that they believe can aid them. The



*Northern Mashan Miao* are an unreached people group. No known Christians are members of this people. They do not have the Scriptures in their language, nor the Jesus Film, nor Christian recordings, nor Christian broadcasting. 97% of the *Northern Mashan Miao* are unaware of the gospel of Christ.

### ***Western Mashan Miao***

Around 18,050 *Western Mashan Miao* are located in a small, remote area of *Hochang* and *Sidazhai* districts of *Wangmo County* in southern *Guizhou Province*. They live near the peoples of *Bouyei*, *Yao*, and *Zhuang*. Like many peoples in southern *Guizhou Province*, the *Western Mashan Miao* are among the poorest peoples of China with limited sources of pure water. Their language has 13 recognizable tones but no written script. The *Western Mashan Miao* are hardworking peasants but also talented musicians. They have developed abilities to project their voices across valleys to communicate with neighboring villages.

The *Western Mashan Miao* are animists. They believe in spirits that can influence human life and hold to an intricate system to appease these spirits. Survival and prosperity of the people depends on attaining peace with the spirits. Over 98% of this people group has no knowledge of Jesus or Christianity. There are no known Christians among them and they do not have the Bible, the Jesus Film, or Christian recordings. The *Western Mashan Miao* are an unreached people.

### ***Southern Mashan Miao***

The *Southern Mashan Miao* are the smallest of the four *Mashan* peoples numbering only around 12,900 in 2000 and expecting to reach some 16,600 by 2010. They live in the southern part of *Guizhou Province* in *Wangmo County*. They are classified by the government as part of the *Miao* Nationality, they actually comprise a distinct ethnic group. Their language is a part of *Chuanqiandian* (Western) branch of the *Miao* language family.

*Wangmo County* was neglected in the period before the Communists by Christian missionary groups. No efforts have been expended since. The *Southern Mashan Miao* is an unreached people group with no Scripture, no Jesus Film, no Christian recording, no Christian broadcasting. A few Catholics live among the *Bouyei* minority to the north of this people but they speak a language different from the *Southern Mashan Miao*. Most *Southern Mashan Miao* cannot speak more than basic *Mandarin* and even fewer are able to read Chinese. 95% of this people group have not heard the gospel Message.

### ***Mjuniang***

Over 75,600 *Mjuniang* people (pronounced **JooH-nee-ah**) live in the area of southeast *Guizhou*, southwest *Hunan*, and north central *Guangxi Provinces*. Although officially classified as among the *Miao* nationality in China, the *Mjuniang* speak a language closely related to the *Dong*. The group often called the *Cao Miao* which means the “grass people.” The *Mjuniang* use their six-toned language in everyday conversation. Some have suggested that the *Mjuniang* were actually Eurasian ancestry but the idea is not held widely today.

The *Mjuniang* often build three storied houses that are built on stakes against the mountain slope. They use the top floor for storing grain, the middle floor for the family and the lowest floor for the family's animals. The *Mjuniang* for centuries followed an animistic religion that made extensive use of shaman and sorcerers. Communism has resulted in a reduction of the incidents of animistic practices but not their eradication.

While the Lutherans did work among the *Mjuniang* in the 1930s, the work was lost and the communists confiscated the church property. Today, no believers are known among the *Mjuniang* and most of the present generation have not actually heard the gospel (88% have not received a credible witness) nor actually met a Christian. This people represent an unreached people group.

### ***Horned Miao***

Over 63,480 *Horned Miao* (pronounced **Jeeow-jeeow-Meow**) live in a thin strip of land that stretches from *Zhenxiang County* in northwestern *Yunnan Province* to southeast *Guiyang Municipality* in *Guizhou Province*. Officially counted among the *Miao* nationality, the *Horned Miao* are a distinct etholinguistic entity. They are called *Jiaojiao Miao* or *Koko Miao* by the Chinese. They often call themselves *Hmong Khuat Shuad Ndrang* that means guest of the Chinese plain *Hmong*. They claim to have lived in the region just north of *Bijie* before the Chinese came to the area.

This people group is called *Horned Miao* because the custom of the women who use large wooden combs that are horned shape on their heads. These combs are covered with hair—some false or from other people. They are not the same group nor directly related to the *Hmong Vron* (Long Horn Miao) of northwestern *Guizhou Province*. Their language belongs to the *Chuanqiandian* (Western) *Miao* and shares some characteristics with the *Gha-Mu* (Small Flowery Miao) and the *Hmong Shuad* groups.

The majority of the *Horned Miao* follow the animistic and polytheistic practices of their *Hmong* neighbors. They hold firmly to superstitious beliefs and the concept that a fine harmony must be maintained between their people and the spirit world. Although they live near the Christianized *A-Hmao* and *Gha-Mu* groups, linguistic and cultural barriers have prevented them from hearing the gospel. 75% have yet to hear the gospel. No known Christians exist among the *Horned Miao*.

### ***Changshu Miao***

The 15,870 *Changshu Miao* (pronounced **Chung-shoo-Meow**) live in *Guizhou Province* along the road from *Yangliu* and *Geli* townships in *Zhenning County* and as far north as the *Jichang Township* of *Anshun County*. The *Changshu Miao* inhabit a region that also contains *Bouyei*, *Chuanqing*, and *Hmong Shuad* ethnic groups. This people may increase to over 20,400 by 2010.

The *Changshu Miao* are included in the *Miao* Nationality but consider themselves to be a distinct group. In most cases they do not marry outside their own group. The name, *Changshu* means

“long comb” but the full meaning is uncertain. They speak a variety of *Hmong Shuad* that is widely known in the region. This language is a part of the *Chuanqiandian* (Western) Miao language family.

The *Changshu Miao* women wear a distinctive dress with ankle length white skirts that have about four broad black bands. Their hair, along with false hair, is hung on a bamboo comb that is around 18 inches long. The people group observes an annual festival called *Tiao Hua Chang* that is observed near the town of *Anshun*.

Most *Changshu Miao* people are animists. They are highly superstitious and observe ancestor worship. Every home has an ancestral altar. No known Christians are found among the *Changshu Miao*. They do not have the Bible, Christian recordings, the Jesus Film, or Christian broadcasting in their language. Most of the group, however, is bilingual in the *Guizhou* dialect of Chinese.

### ***Baishi Miao***

Almost 13,000 *Baishi Miao* (pronounced **Bai-Shi-Meow**) live in the mountainous region of eastern *Guizhou Province*. While counted as a part of the *Miao* Nationality, the *Baishi* are one of several distinct Miao people groups in the region. Their distinct status is based on their language which is not understood by other *Miao* peoples. Their original *Miao* type language has become lost due to extensive mixing of languages with Chinese. This people probably migrated into the region during the last 500 years and continued many customs from their earlier life.

The *Baishi Miao* worship ancestors. Elements of animistic practices are also present. They offer sacrifices of paper money, food, and drink to the souls of the dead to help the dead person on his/her way to the next world and to avoid any harm from these spirits. No known Christians live among the *Baishi Miao* and no ministries seem to be targeting them. Around 98% of the *Baishi Miao* have no awareness of Jesus Christ. They do not have the Bible, the Jesus Film, Christians recordings, or Christian broadcasting. The *Baishi Miao* are an unreached people.

### ***Qanu***

Living south of the city of *Kaili* in southern *Guizhou Province*, the *Qanu* (pronounced **Ga-Noo**) are a distinct ethnic unit although classified in the *Miao* Nationality. Numbering some 11,450 persons in 2000, the group may increase to over 14,700 by 2010. Their language is from the *Hmong-Mein* family group and is classified as *Eastern Hmongic*. The *Qanu* are agriculturists who raise livestock to supplement their meager incomes. The majority is animistic; they hold the spirit of the water in great fear. No known Christians live among the *Qanu* who have no Bible, Jesus Film, Christian recordings, or Christian broadcasts. Over 93% have not heard of Christ.

## **Yi Nationality**

The *Yi* nationality, one of the largest of the officially recognized minority nationalities in the Peoples Republic of China now number over 8,258,324 persons. The *Yi* People have been called

the *Lolos* but they do not accept this name. Most of the *Yi* peoples live in villages on the slopes and in the valleys of the *Greater* and *Lesser Liangshan mountain* ranges—especially south of the *Dadu River* and along the *Anning River*. Over 3 million of the *Yis* live in the *Chuxiong Yi Autonomous Prefecture* in *Yunnan Province* and more than 1.4 million are located in the *Liangshan Yi Autonomous Prefecture* of *Sichuan Province*. Several other Autonomous Prefectures for the *Yi* exist in *Yunnan Province*. Over 600,000 *Yi* live in *Guizhou Province* and several thousand have migrated into the *Guangxi Zhuang Autonomous Region*.

The *Yi*, while a nationality within Chinese society, actually include over 109 different ethnic groups that are divided by location, language, and customary matters. They speak a Tibeto-Burman language that is part of the Sino-tibetan linguistic family. The various groups, however, use a variety of mutually unintelligible dialects or languages. The *Yi* people are more likely to identify themselves by language and region than by *Yi* nationality. Extensive acculturation into Han Chinese society has further clouded understanding of *Yi* peoples in China.

In spite of the extensive accommodation to *Han* Chinese ways, a unique social structure transcends dialect, regional, and language differences in *Yi* society. *Yi* society traditionally divided into three basic groups (castes). The highest of this social structure is and was occupied by the *Black Yi* (Black Boned *Yi*) who constituted the *Yi* aristocracy. This group dominates the social, political, and economic life. The middle group, the *White Yi*, outnumber the *Black Yi* ten to one. Many in this group are former slaves—*Han* Chinese taken by the *Yi* as slaves. These peoples have acquired property and transcended their status as slaves. At the bottom of the *Yi* society one finds the slave—*Han* Chinese who have only recently been forced into slavery. The Peoples Republic of China provided freedom for all slaves in China in 1949 and abolished all castes. *Yi* peoples, however, remain aware of their caste origins. Black and White *Yi* wear large felt capes that serve as both clothing and bedding. They also wear large turbans usually of black, white, or blue color.

The *Yi* People descend from the ancient *Tusan* people who were native to the *Kunming* region of *Yunnan* and the *Chengdu* area of *Sichuan Province*. In the seventh century, six *Yi* tribes banded together to form the *Nanchao Kingdom* that lasted for over 600 years. From that time, *Yi* history has been an account of almost continuous interaction with *Han* Chinese culture and often violent interaction. The mountainous nature of *Yi* land (the *Liangshan Mountains*) has contributed to *Yi* success in many battles with the *Han*.

The *Mongol* armies conquered the *Yi* in 1253 and many *Mongol* soldiers settled in the region and married *Yi* women. The *Mongol* presence lasted until 1368 when the *Ming Dynasty* invaded southwest China and drove the *Mongols* out. After this period, the *Yi* were under the Chinese system. Many *Han* Chinese entered the *Yi* region and intermarried with the *Yi* women. The local cultures remained more *Yi* than Chinese but the process of acculturation began and continues until today.

After the Revolution of 1911, military authority broke down in the *Yi* regions and *Yi* strength increased. *Yi* clans reasserted their authority and with the economic support of opium traffic, *Yi* military units gained weapons and strength. During the 1930s much southern *Sichuan Province* was controlled by *Yi* military units. Before the Communist revolution in 1949, 20 percent of the

*Yi* owned 75 percent of the land and most *Yi* worked as tenant farmers or farm laborers. In the mid 1950s, the central government nationalized all land and forced *Yi* farmers into collectives. The elite lost their land but the program did not prove effective. The central government eventually returned to individual and family production systems.

Most *Yis* today live in mountain settlements that can hardly be considered villages. *Yi* homes in the past were single story constructions made of wood and dirt and having no windows. Live stock slept in the house with the people. In recent years, the *Yi* have begun to construct their homes from brick and tile like their Han neighbors.

Religiously, the *Yi* follow an eclectic mix of Daoism, Buddhism, and traditional ancestor worship. In the Liangshan region, an indigenous animism prevails. The belief of these people consists of a world of ghost, spirits, and deities who regularly interfere in human affairs and natural phenomena. The *Yi* have shaman, *Bimos* or *suyas*, who preside over religious rituals (including animal sacrifices), provide guidance, and heal diseases and injuries. Thousands of *Yi* people follow Christianity. These Christians *Yi* are descendents of the *Yi* who listened to the Christian missionaries in the 1920s and 1930s.

We list the *Yi* nationality peoples in the order of the numbers of people in each group except that we will group peoples together even when some of the subgroups are smaller than other people groups among the *Yi*.

### ***Shengzha Nosu***

Over 1,024,400 *Shengzha Nosu* (pronounced **shungjah-Nor-soo**) live in southern *Sichuan Province* with small groups spilling over into northeast *Yunnan Province* and others into southeast *Tibet*. This largest of the many *Nosu* groups expects to reach a population total of 1,285,000 by 2010. The term, *nosu*, means black. Early references to the *Nosu* called *Lolo* in reference to a small basket they carried that they thought contained the souls of their dead ancestors. Like other *Yi* peoples, the *Nosu* group as a whole, has often rebelled against the *Han* Chinese and was the last of the people to come under Communist rule (1956).

The *Shengzha Nosu* are basically animistic. They believe in a supreme creator, *Mo'm Apu*, who controls the universe. His son, *Gee Nyo*, provides rain, prosperity, and happiness. Christian ministry began among the *Shengzha Nosu* in the late 1800s but met little success. In the 1940s, the China Inland Mission attempted to mobilize *Yi* Christians from the *Yunnan Province* to evangelize the *Nosu* but the effort gained few converts. In 1996, 18 *Nosu* leaders who had followed the *Mentu Hui* cult responded to the gospel and became Christians. By mid-1997, these believers had led over 12,000 *Shangzha Nosu* to faith in Christ. Around 2% of this group has believed on Jesus.

### ***Yinuo Nosu***

Over 512,200 *Yinuo Nosu* (pronounced **Yee-nuoh-Nar-soo**) live in remote northern areas of the *Daliangshan* (Big Cold Mountains) in southern *Sichuan Province* and in smaller groups in northeast *Yunnan Province*. They constitute a distinct language group within the larger *Nosu*

peoples that are part of the *Yi* nationality. The *Yinuo Nosu* speak a language that is part of the Northern *Yi* branch of the *Tibeto-Burman* language family. While the *Yinuo* language is related to *Shengzha* and Tianba Nosu tongues, in most cases it is unintelligible with these other Nosu languages.

The *Ninuo Nosu* have been known as the “broad-legged trowsers region” due to the characteristic of wearing pants with broad bottoms for men and skirts with wide pleated hems for the women. They also wear distinctive headscarfs.

With other *Nosu* peoples, the *Yinuo Nosu* have a detailed flood legend that has certain similarities with the biblical account of Noah’s Flood. Few *Yinuo Nosu* have heard the gospel message (93% have not) and only around 200 Catholics are known among this people. They do not have the Bible, Jesus Film, Christian recordings, or broadcasts in their language.

### ***Xiaoliangshan Nosu***

95% of the 438,400 *Xiaoliangshan Nosu* (pronounced **Shaow-leung-shan-Nor-soo**) have never heard the gospel and only around 100 of this people are thought to be Christian. They live in the northern part of *Yunnan Province* and the southern extreme of *Sichuan Province*. The group is closely related to the *Shengzha Nosu* but their language is only partially intelligible with other *Nosu* peoples.

The word *Xialiangshan* means “smaller cold mountains.” The *Xiaoliangshan Nosu* came to their present location beginning in the sixtgh century but the larger numbers enter the regin after 1730 and still others in the 1800s. This people group has been called the *Green Yi*, *The Black Yi*, *Lalaw*, *Nuosu*, and *Nisupo*. The group may reach a population of 511,400 by 2010.

Along with other *Nosu* peoples, the *Xialiangshan Nosu* have a long history of practicing slave ownership. When the Communist government abolished slavery in 1950 over 10,000 slaves were freed in *Xialiangshan* villages. Traditional *Xialiangshan Nosu* society (along with other *Nosu* groups) held to a strict caste system in which the *Nosu* constituted the owners and slaveholders. At one time, 80% of the *Nosu* were slaveholders.

The *Xialiangshan Nosu* follow a religion that combines polytheism, animism, ancestor worship, and other traditional practices. The remoteness of the area and the widespread nature of the population have combined to keep the *Xialiangshan Nosu* separated from Chritianity.

### ***Shuixi Nosu***

The most northeastern of the *Nosu* peoples, the *Shuixi Nosu*, live in the mountains of northern *Guizhou Province*. Around 20,000 *Shuixi Nosu* live in northeast *Yunnan Province* and a smaller number in southeastern *Sichuan Province*. They number over 234,800 in 2000 but are expected to increase to 294,700 by 2010. Their language is part of the Eastern *Yi* group and is mutually unintelligible with other *Nosu* languages in China that are mostly Northern *Yi* languages.

Until 1949, many of the *Shuixi Nosu* owned large estates and employed various peoples from the “White Nosu” as their slaves or serfs. The workers paid rent in kind and received protection. Many of these estates have been broken up by the Peoples Republic of China regulations.

The *Shuixi Nosu* worship many gods and deities and seek to appease them to avoid ill fortune. Around 5000 *Shuixi Nosu* have become believers, mostly in the *Dafang* and *Nayong* counties of *Guizhou Province*. Many of these Christians heard the gospel from *A-Hmao* and *Gha-Mu*, *Miao* peoples who lived among them and shared the gospel. Often, the sharing of the gospel came through *Miao* serfs who shared with their *Nosu* owners. Still, the *Shuixi Nosu* do not have the Bible, Jesus Film, Christian recordings, or broadcasts in their own language. Less than 3% are believers.

### ***Tianba Nosu***

The northernmost of the *Yi* groups in China, the *Tianba Nosu* (pronounced **Tee-en-bah-Nor-soo**) live in southern *Sichuan Province* at the northern end of the *Daliangshan* Mountains. Officially part of the *Yi* nationality, the *Tianba Nosu* speak a language that is part of the Northern *Yi* branch of the Tibeto-Burman family. The *Tianba Nosu* share many customs with the *Yinuo Nosu* but the languages of the two groups is different.

The *Tianba Nosu*, like many of the *Nosu* peoples, have been renowned for their fierce war practices and the taking of slaves. The *Tianba Nosu* prepared for war by sending out a wooden tablet calling all members of the clan, the tenant, serfs, and slaves to the war. Each family would make a mark on the tablet to indicate their intention to participate in the war. The *Tianba Nosu* warriors wore colorful fighting clothing and used threatening songs and words to frighten the opposition.

The *Tianba Nosu* follow a complicated religion that mixes polytheism, animism, ancestor worship, Buddhism, and Daoism. No known Christians live in the *Tianba Nosu* society. A Catholic Priest who tried to work in a region near this people group in 1930 was killed by a *Nosu* chief. They do not have the Bible, the Jesus Film, Christian recordings, or broadcasts.

### ***Butuo Nosu***

Over 210,200 *Butuo Nosu* (pronounced **Boo-twoh Nor-soo**) live in *Butuo* county in southern *Sichuan Province*, at the southern end of the *Daliangshan* Mountains. The *Butuo Nosu* are a distinct language and ethnic group and share little with other *Yi* peoples. They speak a language that is considered a part of Northern *Yi* but is limited in its intelligibility with other *Nosu* tongues.

The *Butuo Nosu* originally lived to the north of their present location but pressure from expanding Chinese groups forced them south and into the mountains. At times, the *Butuo Nosu* were able to expand their territory.

The *Butuo Nosu* pride themselves on being tough, residual, and aggressive. Their homes often are built with high fences. This people is a large unreached people group. Around 200 Catholics

may live among the group. The Christian materials that are available in the most cannot be understood by this people. Over 93% have not heard the gospel. Less than 1% are believers.

### ***Mishaba Laluo***

The *Mishaba Laluo* (pronounced **Mee-sha-bah-Lah-luoh**) reside in 16 counties of north central *Yunnan Province*. They number 579,400 in 2000 but are expected to reach a population of over 727,000 by 2010. The *Mishaba Laluo* are the largest of the Western *Ti* group in China but do not actually consider themselves as in the *Ti* nationality. Since the *Tang Dynasty* (AD 618) the region of *Menghua* has been inhabited by the *Laluo*. As a result, the *Laluo* have been known as the *Menghua* or *Menghuazu* by their neighbors. This situation has led to them calling themselves *Laluo* and *Mishaba* with *Laluo* denoting their ethnic identity and *Mishaba* their regional identity.

The language of the *Mishaba Laluo* is a Western *Yi* language but only 70% of the people can still use it. They have mostly adopted the *Han* culture and language. The *Mishaba Laluo* inhabited the *Menghua* region from the eighth century but encroachments by *Han* Chinese beginning in the *Qing Dynasty* (1644) forced many of the *Laluo* into the mountains. Today, the *Laluo* make up less than 70% of the population.

The *Mishaba Laluo* practice animism. They observe an animistic ritual called “Calling Back the Spirit of Rice” in which a young man seeks contact with the spirit world. Some *Laluo* practice a form of Daoism that they have assimilated from their *Han* neighbors. The majority of the *Mishaba Laluo* have no knowledge of Christ (81%) but around 500 Christians exist among some assimilated *Laluo*. The people have no Bible, Jesus Film, Christian recordings, or broadcasts. They can, however, make some use of materials in Mandarin. The group remains an unreached and last frontier people.

### ***Jiantou Laluo***

Around 30,000 *Jiantou Laluo* (pronounced **Jeeuhn-tow-Lah-luoh**) live in the high mountains in three counties in the *Dali Bai Autonomous Prefecture* in *Yunnan Province*. The group calls itself *Laluo* but the Chinese call them *Jiatou Yi* or *Jiantou Laluo* to distinguish them from the *Mishaba Laluo* who live in the same general region. The term “*Jiatou*” means “cone head” and comes from the custom of this people wearing large, cone shaped turbans. Their women wear traditional clothing that is predominately green with intricate embroidery.

The government includes the *Jiantou Laluo* in the *Ti* nationality. The *Jiantou* and their neighbors do not consider them as *Ti*. They often receive the name *Maganfang* after a place name in the region they inhabit. The *Jiantou Laluo* are a different ethnic and language group from the *Mishaba Laluo*.

The *Jiantou Laluo* practice animism. They use the symbol of pictures of the spider in much of their worship and on their clothing. Around 20 Christians are numbered among the *Jiantou Laluo* meet in a three-self church in *Dali Township* but the great majority of the people remain unaware of Christianity. Because of the *Hui* neighbors, the *Jiantou Laluo* have more exposure to Islam than to Christianity.



### ***Eastern Nasu***

413,500 *Eastern Nasu* (pronounced **Na-Soo**) live in northern *Yunnan Province* and southern *Sichuan Province*. The group uses the name *Nasu Puo* for themselves. The word *Puo* means tribe or nationality. Their name means “Black people,” but the Chinese call them *Nasu Gani* (dry *Yi*). Early missionaries called them *Gani* or *Kopu*. They use a language of Eastern *Yi* group that comes from the Tibeto-Burman family. The group has a long history of taking slaves from near by peoples.

The *Eastern Nasu* formerly were animists who carried small baskets that they believed contained the souls of their ancestors. During this period, the people group had the reputation of extreme drunkenness and immoral behavior. They also used special implements to help in dealing with demons.

Around 1919 an Australian missionary contacted the *Eastern Nasu*. Soon six families burned their spirit baskets and other articles used in dealings with demons. Many of the *Nasu* who came to Christ escaped from the life of fear of and appeasement to the spirits. By 1914, several churches were started among the *Eastern Nasu*. The four Gospels were translated into the *Eastern Nasu* language in 1913—using a script invented by missionary Samuel Pollard. The *Lisu* and *A-Hmao* churches aided the evangelistic work among the *Eastern Nasu*. The *Eastern Nasu* themselves, out of deep poverty, send missionaries to other groups in the region. Today, over 120,000 of the *Eastern Nasu* (over 30%) are Christians and hundreds of churches serve. Only 8% are thought to have not yet heard the gospel. While they have gospel portions in their language they do not have the Jesus Film. Some Christian recordings are available.

### ***Panxian Nasu***

Over 290,000 *Panxian Nasu* (pronounced **Pan-sheun Na-soo**) live in western *Guizhou Province* and the adjoining eastern parts of *Yunnan Province*. Around 3400 *Panxian Nasu* also live in the *Longlin County* of the *Guangxi Zhuang Autonomous Region*. The *Panxian Nasu* are numbered in the *Ti* nationality by the Chinese government but their culture, ethnicity, and language are different from other *Yi* groups. Their name stems from the name of the county, *Panxian*, in *Guizhou Province*.

The language of the *Panxian Nasu*, a part of the Tibeto-Burman family and the Eastern *Yi* branch, contains two distinct dialects, *Panbei* and *Pannan*. The two dialects have some mutual intelligibility. The *Panxian Nasu* have lived in their region for many centuries but in many parts have assimilated with the *Han* Chinese to the extent that their own language and culture has almost vanished.

Ancestor worship and animistic rituals form the core of *Panxian Nasu* religion. In the mountain areas, spirit worship continues. Some 5000 Christians are known among the *Panxian Nasu*. These Christians are members of three large house churches that have emerged in the *Longyin Township* of *Pu'an County* since 1980. The *Panxian Nasu* of southern *Guizhou*, *Yunnan*, and *Guangxi* have had less exposure to the gospel.

### ***Wusa Nasu***

In 2000, 248,500 *Wusa Nasu* (pronounced **Woo-sa-Na-soo**) lived in northwest *Guizhou Province* and northeast *Yunnan Province*. By 2010, however, the group is expected to number over 312,000. The *Wusa Nasu* use a different language from other *Yi* groups in southern China that also use the autonym *Wusa*. The name *Wusa* is an ancient tribal name for this particular people group. In most regions where the *Wusa Nasu* live, the people are beginning to use the basic Chinese language.

The *Wusa Nasu* have an elaborate creation account of an ancestor, *Dumu*, who had six sons who became six tribes—one of which became the *Wusa*. Most *Wusa* are herders of sheep, goats, cattle, and pigs. While this people formerly buried their dead, now they cremate them. The Shaman who formerly were most important to the people but most of the shaman are over 60 years of age and may soon be gone from the society. The *Wusa* religion has signs of totemism, sun and moon worship, and various handcrafted objects as items of worship.

At least 25% of the *Wusa Nasu* are Christians. Christian work began as early as 1900 and by 1911 had shown some advance—in spite of the fact that some *Wusa* had tried to kill missionary Samuel Pollard in 1907. Almost ½ of the *Wusa* in *Weining County* are believers but in other regions members of this people group have proved firmly resistant.

### ***Western Nasu***

Over 215,300 *Western Nasu* inhabit three large prefectures in western *Yunnan Province*. This people is officially classified as *Yi* nationality but speak a language different from other groups—including other groups that use the name *Nasu*. Several of the *Nasu* peoples have carried on the leopard dance that is traced back to the Yellow Emperor of prehistoric times. The *Western Nasu* practice a ritual dance, *Yugmo-Lhage-She* (dancing like a leopard) that is a ritual designed to banish evil spirits from the society.

In religion, the *Western Nasu* follow polytheism—believing that everything in the world has a soul and that ghosts are incarnations of human souls. Their rituals use shamanistic practices and also the worship of the souls of certain animals—the tiger, bear, and ox. Since they believe the spirits are more powerful than men, they spare no effort to placate these spirits.

Most of the Christians among the *Yi* Nationality peoples are from areas other than that of the *Western Nasu*. No Christians are known among the *Western Nasu* people. The Christian Scriptures are not in their language and the Jesus Film is not available. The estimate is that 94% of the *Western Nasu* have never heard the gospel. These 215,000 plus people remain an unreached people group.

### ***Southern Nasu***

The *Southern Nasu* who live in central and southern *Yunnan Province* number 104,800 in 2000 but will likely reach a population figure of 131,500 by 2010. This group calls itself *Nasu* but

must be distinguished from other groups that also use this name but speak different languages and follow different customs. The language is a northwestern dialect of the Southern *Yi* branch of the Tibeto-burman language and similar to the language of the *Xinping Nisu* people. In customs, however, these two people groups are divergent. This people venerate the color black.

The Southern *Nasu* probably originated in *southern Sichuan* or *northern Yunnan Provinces* centuries ago and migrated to their present location. They hold to many of their traditional cultural practices including a four-stringed guitar and many folk songs and dances. Southern *Nasu* are polytheists who seek to placate many spirits and deities. They practice many animistic rituals to avert evil and achieve healing. Shamans, called *bimo*, are still thought to have healing powers but some people other than *bimo* are believed to also be able to heal.

Around 100 Southern *Nasu* are thought to be believers. These Christians meet in *Han* Chinese churches mostly in the townships of *Yuxi Prefecture*. No *Nasu*-language congregation is known to exist. Over 93% of the Southern *Nasu* have no knowledge of Christ. The Bible and Jesus Film are not available in their language although some Christian recordings are present. Basically, the Southern *Nasu* people are unreached and unevangelized.

### ***Jinghong Nasu***

The number of *Jinghong Nasu* (pronounced **Jin-ping-Nah-soo**) is estimated at around 18,450 in 2000 but may grow to over 23,000 by 2010. The group lives in the southwestern corner of China near the border with Myanmar. Most (around 12,000) live in *Jinghong County* and 6,000 in northeastern *Menghai County* in *Xishuangbanna Prefecture* of *Yunnan Province*. They reside in the region also inhabited by the *Tai Lu* people and several smaller people groups. The *Lancang River* (the *Mekong* in Vietnam) flows through their region.

The language of the *Jinghong Nasu* has not been classified with certainty except to say it is a *Yi* language. The *Jinghong Nasu* migrated to their present location at least 300 years ago. Many are now assimilating into the larger Chinese culture.

The *Jinghong Nasu* practice spirit worship and other animistic practices. In spite of living near the *Tai Lu* who follows Theravada Buddhism, the *Nasu* have proved resistant to Buddhist influence. A few *Jinghong Nasu* might be members of the large Three-Self congregations in *Jinghong City*. No more than 100 believers could be claimed from within the *Jinghong Nasu* people. Over 84% have not heard the Message and they do not have the Bible, the Jesus Film, Christian recordings, or Christian broadcasts. Though less than 20,000 in number, the *Jinghong Nasu* should be a people group that some evangelical group would target.

### ***Jianshui Nisu***

Three groups of *Nisu* peoples live in *Yunnan Province* and number over 775,000 persons. The largest of the three groups, the *Jianshui Nisu*, numbering over 370,000, live in southern *Yunnan Province*, primarily in *Shiping, Jianshui, Gejiu, and Mengzi* counties in *Honghe Prefecture*. Some 13,000 live in *Tonghai and Eshan* counties of *Yuxi Prefecture*.

The *Jianshui Nisu* are commonly referred to as "*SanDaoHong Yi*" (Three Paths of Red Yi) because of the three tightly wound stripes of red yarn the *Nisu* women wear in their hair (often partially covered by their white and blue headdresses).

The *Nisu* language is still in widespread use. The *Nisu* language belongs to the Tibeto-Burman family. Three major dialects of the *Nisu* language, the *XinPing*, *Yuanyang*, and *JianShui* are used in the region. The *Jianshui Nisu* language — which has about 20 vowels and 30 consonants — belongs to the Southern *Yi* linguistic branch. *Jianshui Nisu* is perhaps the oldest Southern language. An ancient pictographic script of about 20,000 characters survives, 3,600 of which were commonly used. Today only few *bimos*, or shamans, are still able to use the script for rituals.

A 30-minute radio broadcast in the *Nisu* language is aired 3 times daily from the People's Broadcasting Station of Gejiu City. The *Nisu* that live in the mountains still converse in their language every day. However, the *Nisu* in the valleys of *Mengzi county* have lost their language completely and now speak a dialect of Chinese.

Women of the *Jianshui Nisu*, living in *Jianshui* and *Shiping* counties, wear three tightly wound stripes of red yarn in their hair. The family of the bride gives the bride a newly made garment on her wedding day. She is to keep this clothing until the day she dies. The bride, in turn, makes a pair of trousers from coarse cloth, with the leg holes sewn closed, and presents them to her groom on the wedding day. The groom must put the pants on in front of all his guests during the wedding ceremony. The party judges the groom's intelligence based on how quickly he can break through the legs of the pants.

In religion, the *Jianshui Nisu* worship numerous spirits, some of whom are considered benevolent and others evil. They are basically polytheists and animists although traces of shamanism can be seen. Ancestor worship is also important among this people.

Christianity first entered the domain of this group in 1933 when the first missionaries arrived. These missionaries stayed for two years. In 1945 Presbyterians began work in *Jianshui County* and by 1950 there were a reported 200 Christians in *Jianshui* — all of them *Han* Chinese. In *Shiping County* Seventh Day Adventists arrived in 1932 and after a number of years had gained about 30 disciples. All missionaries were expelled in 1949, but by 1958 there were still 50 believers in *Shiping*. Today there are a small number of *Nisu* Christians in the *Gaoda District* of *Tonghai County* perhaps around 400.

Over 92% of the *Jianshui Nisu* has yet to hear the gospel and less than 1% is believers. They do not have the Scriptures in their language, Christian recordings, broadcasting, or the Jesus Film. They have some close relationship with Christians. Several hundred *Miao* believers live near the *Nisu* of *Jianshui County*. It is possible that these *Miao* believers have reached out to their *Nisu* neighbors. Reportedly, as many as 100 *Nisu* believers live in *Tonghai County*, *Yuxi Prefecture* but there are no known *Jianshui Nisu* churches.

Operation China, [www.Yipeoples.org](http://www.Yipeoples.org) [www.informekong.com/p\\_groups.YiNosu.htm](http://www.informekong.com/p_groups.YiNosu.htm).

## ***Xinping Nisu***

More than 197,300 speakers of *Xinping Nisu* (pronounced **Shin-ping Nee-soo**) live in central *Yunnan Province*. They reside in *Xinping, Yuxi, Eshan, Yuanjiang, Jiangchuan, and Yimen counties* of *Yuxi Prefecture* (143,400), in *Anning and Jinning Counties* of *Kunming Municipality* (18,000) and in *Shiping County* in *Honghe Prefecture* (31,000). The group will likely reach a population of 247,000 by 2010. Like many other *Yi* groups, the *Xinping Nisu*, have developed their own identity and customs after long periods of isolation from each other. The group is known by names such as “Flowery Belt Yi,” “Flowerly waist Yi,” and Huayao Yi” that are references to the clothing worn by the *Xinping Nisu* women. In some areas, the *Xinping Nisu* call themselves *Tuli* but speak the same language as others in the group.

The *Xinping Nisu* speaks a language that is mutually unintelligible with the other *Nisu* languages in southern China. This tongue is, however, a part of the Southern *Yi* language family and related to the Sino-Tibetan and Tibeto-Burman language families. It has no written script.

While the *Xinping Nisu* are included as part of the *Yi* nationality, they wear different dress and possess their own self-identity. Unmarried *Xinping Nisu* women wear beautiful and elaborate cockscomb hats made of wool tassels and silver bubbles. The group practices an colorful ceremony to announce that a young women, in what they call the “spring time of her life,” is ready for marriage.

The religion of the *Xinping Nisu* shows distinct signs of totemism, animism, and polytheism. A legend states that there were once two *Nisu* villages in the *Honghe* area that were constantly harassed by an evil spirit. The demon was defeated by magic when a rooster crowed. Roosters are consequently held in great reverence and are even worshiped by the *Xinping Nisu* who also believe that the spirits of dragons and the ox can protect them. The group also observes many festivals the most important of which takes place on the slopes of the *Mopan Mountain* in *Xinping County* and is believed to protect them.

Christianity is not strong among the *Xinping Nisu*. The China Inland Mission attempted unsuccessfully to reach the *Tuli*. Still, a few known *Xinping Nisu* Christians live in *Yuanjiang County* today. A 1989 study listed 528 *Yi* Christians in *Yuxi Prefecture*, of which over one-half were in *Yuanjiang County* and most likely *Xinping Nisu*. A most optimistic estimate today suggests as many as 1000 Christians among the *Xinping Nisu* making this group of over 200,000 a most needy group. They do not have the Scripture, the Jesus Film, or any Christian broadcasting although some gospel recording is available.

### ***Nisu Yuanyang***

Over 204,200 *Nisu Yuanyang* (pronounced **Nee-soo Yoo ahn-yang**) live in southern *Yunnan Province* mostly in the area south of the *Honghe River* in *Yuanyang, Honghe, Jipping, Yuanjiang, and Luchun counties*. Others (around 63,000) live in *Mojiang, Jiangcheng, Pu'er, and Simao counties*. While considered a part of the *Yi* nationality, the *Nisu Yuanyang* demonstrate distinct cultural and linguistic differences with other *Nisu* groups in the region. The group probably

moved to their present areas during the *Ming* and *Qing* dynasties (1368-1911) and developed independently into a distinct ethnic group.

The *Yuanyang Nisu* language is part of the Southern *Yi* branch of the Tibeto-Burman language family. Efforts of the Chinese Government to introduce a Roman script have faced difficulties due to the extreme complexity of languages in the region. An orthography has been created, but speakers from groups like the *Yuanyang Nisu* use different vocabulary from the standard that was selected. The result is that the script has gained acceptance only in the area where it was produced and is therefore of little general usefulness.

The Yuanyang Nisu are polytheistic animists who feel the need to appease many gods and ward off many forms of evil. On the first ‘*rat day*’ of the year, *Yuanyang Nisu* in some areas appoint one family from each village to appease the ‘*god of the path*’. Two chickens are sacrificed at every path of entrance into the village. They construct crosses made of bamboo strips and fasten the chickens’ heads, wings and feet to the crosses with rope. Having done so, the bloody crosses are erected at the gate of each village to ward off evil. Finally, the family in charge of the ritual chant a prescribed spell. With this ritual, the Nisu Yuanyang ask the protection of the spirits. *It is possible that this ritual could serve as a redemptive analogy with the cross of Christ being the true answer to the ages-long effort to find peace.*

As many as 2000 Catholic and Protestant Church members may exist among the *Nisu Yuanyang* primarily in *Yuanyang County*. Scripture portions were translated in the language of the group in 1913 and the entire New Testament in 1948. The script used in these translations, however, is now obsolete and of little use. Over 82 % of this people are unaware of the gospel and less than 1% believers. Since the 2000 estimate of Christians includes Catholics, the need of the group is intense. The *Nisu Yuanyang* are an unreached people.

### ***Central Luoluopo***

More than 343,400 *Central Luoluopo* (pronounced **Luoh-luoh-po**) live in central and north *Yunnan Province*. The name *Luoluopo* in their own language means “tiger-dragon people” but the term *Lolo* has been used for them in a derogatory sense by the Chinese. This people group constitutes one of the more than 100 subgroups of the *Yi* in *Yunnan Province*.

The Central Luoluopo celebrate numerous festivals over the course of the year, most of which have religious significance. In January they observe the two-day Dragon Worship Festival. Sacrifices are made to the dragons of the water to ensure a good harvest and to prevent drought and famine. In Dayao County, the Central Luoluopo celebrate the Open Street Festival every February. It affords

The Central Luoluopo speak a language belonging to the Central *Yi* language group, which in 1987 contained a total of 470,000 speakers. The *Yi* script is not used by the Luoluopo. At least three dialects of the language are in use in the region.

chance for Luoluopo from different locations to meet and trade. Luoluopo youth dress in their finest clothes and take the opportunity to meet prospective partners. The social activities of the

week include a unique traditional dance in which participants may only dance on their left foot. At all Central Luoluopo festivals huge feasts are prepared. Luoluopo men and women have the habit of smoking long pipes. *Central Luoluopo* youth are expected to be sexually active before marriage. All villages have a “flower house” where young people are allowed to come together after dark. Fidelity in marriage is stressed only after the first baby is born.

The *Central Luoluopo* practice a polytheistic faith that has elements of animism and even totemism. The *Central Luoluopo* celebrate the Tiger Festival between the eighth and the 15th days of the first lunar month. The *Luoluopo* believe they are descended from tigers. The hero of the festival is the tiger, a person in costume who, after dancing on the open ground, rides a Mountain god float to call on each home in the community and offer them a blessing.

French Catholic missionary Alfred Liétard and his team worked among the *Central Luoluopo* in the early part of the twentieth century. They wrote a detailed account of the group in 1913. The missionaries also translated the text of the “Prodigal Son” into *Central Luoluopo*, although this is no longer available. Today there are a small number of *Central Luoluopo* Christians attending churches in the townships, but the majority of Luoluopo have never heard the gospel. *Central Luoluopo* gospel recordings were produced in 1998. Only around 200 of the *Luoluopo* are thought to be believers. They do not have the Scriptures, the Jesus Film, or any Christian broadcasts. This people definitely fall within the unreached designation as over 94% have not heard the Message.

### ***Southeastern Luoluopo***

Over 36,700 Southeastern Luoluopo (pronounced Luoh-luoh-po) live in southeastern Yunnan Province along the border with Vietnam. Some 3200 more of this group live in Vietnam where they compose an official minority group known as Lolo. This group expects to reach a population of 46,000 by 2010. The Luoluopo are classified in China as a part of the Yi family. Their language belongs to the southeastern group of Yi languages that are part of the Tibeto-Burman Language family.

Vietnamese sources record two migrations of Luoluopo people into Vietnam in the 15<sup>th</sup> and 18<sup>th</sup> centuries. This fact suggests the Luoluopo have been in southern China for over 500 years. In recent years, the Luoluopo of southeastern Yunnan have begun to mix with the Han Chinese and rapidly losing their own language and culture.

The Luoluopo have involved funeral rituals that they believe will help the soul find its way to the ancestors. Religiously, this people are deeply superstitious. Their houses reflect these superstitions as they have places for the spirit of the house and ancestral alters that the oldest member of the family is expected to maintain. In addition to ancestor beliefs, the Luoluopo believe in two gods, *Mit Do* and *Ket Do* who created the universe and watch over the Luoluopo.

The Southeastern Luoluopo are among the most evangelistically neglected peoples on earth. No known Christians are among this group and they have no Christian resources in their language—

Scriptures, recording, Jesus Film, or broadcasts. Over 94% have not heard the gospel from one they would consider creditable.

### ***Western Luoluopo***

Over 190,000 *Western Luoluopo* (pronounced **Luoh-luoh-po**) live in six counties of northern and central *Simao Prefecture* in *Yunnan Province*. In the counties of *Jingdong* (57,000), *Jinggu* (47,000), *Lancang* (31,500), *Zhenyuan* (28,000), *Simao* (14,500), and *Pu'er* (10,000). The *Western Luoluopo* are classified as among the Yi Nation and speak a western Yi language that is widely different from the languages of the Central and Southeastern Luoluopo. Speakers of the three *Luoluopo* languages cannot understand each other except through the use of Mandarin Chinese. Chinese have referred to this people as *Lolo*, a derogatory term.

*Western Luoluopo* migrated to their present location in western *Yunnan Province* because of many bloody wars. The purpose of the wars was usually to capture enemies and hold them for ransom. The wars often ended through the mediation of third parties or by the pleas of a “stay-at-home” bride who would beg the war to end and commit suicide if it did not.

Religiously, the *western Luoluopo* practice a type of polytheistic animism which includes the practice of witchcraft, ancestor worship, and amulets. The people hold several rituals each year to honor the ancestors. Some 100 Christians may live among the *Luoluopo* but little is known of them. The people have no Scripture, no Jesus Film, and no Christian broadcasting. The first gospel recording in *Luoluopo* was made only in 1999. Most people in this people group have not yet heard the gospel.

### ***Poluo***

The 232,700 Poluo live in a widespread area in southeastern Yunnan Province. The Poluo are the dominant Yi group in southeastern Yunnan Province. Despite their large population, little is known about the Poluo, who are officially counted as part of the Yi nationality. Before *Operation China*, the Poluo have never before been listed in ethnographic or linguistic lists from China. The *Poluo* do not refer to themselves as Yi but only as Puluo. Although officially classified in the Yi nationality, the term is basically meaningless in reference to the Puluo. Many Chinese have called people in this group *Pu* or *Pola*.

The Poluo language is part of the Southeastern Yi branch of Tibeto-Burman. Almost all Poluo retain the use of their native tongue and in many of the more isolated communities most are able to use only their own language. Poluo is also mutually unintelligible with the other Southeastern Yi languages. The Poluo are believed to be the descendants of a large tribe that divided into numerous ethnic groups during migrations centuries ago.

Poluo houses are customarily built near streams or rivers to allow easy access to water. Bamboo pipes are arranged to carry the water into the village. Many Poluo live in extremely remote locations at the top of isolated mountains.



The vast majority of Poluo still adhere to the superstitions of animism, polytheism, and ancestor worship. In some locations a festival is observed on a dragon or ox day of the second lunar month. Each village chooses a day, and all the people gather around a large tree to hold a ceremony in worship of the dragon. The Poluo, join many other Yi peoples believing the dragon is responsible for rainfall and other natural phenomena. They hope to appease the dragon in order to quell floods and prevent drought.

The Poluo continue in the animistic worship that involves ancestor worship and seeking to appease the dragon spirit. Only a handful of the 232000 Poluo are Christian. They have no Scriptures or Christian recordings. Over 92% have not heard the gospel. The Poluo are an unevangelized people who stand in great need of the gospel.

### ***Suodi***

Around 190,000 ethnic *Suodi* (pronounced **Swohr-dee**) live in the high mountains of southern China, in southern Sichuan Province northern Yunnan Province. Most studies have failed to distinguish the *Suodi* from the Nosu, who are the largest Yi group in southern Sichuan. Although the *Suodi* and Nosu languages are related, they are different enough that speakers have difficulty communicating and often revert to Chinese. The *Suodi* refer to themselves as *Suodi* and never call themselves *Nosu*.

The *Suodi* language is part of the Northern *Yi* branch of *Tibeto-Burman* languages. Some *Suodi* villages use the *Nosu* pictographic script. This script, however, has never gained widespread use among the common people since it was used mostly by the shamans.

For centuries the *Suodi* have been caught up in violence, slavery, and warfare with their Nosu neighbors and with respective clans of *Suodi*. Frequent clashes between the *Suodi* and Chinese soldiers have also often erupted. In 1911 the *Suodi* took several

The *Suodi* engage in a wide variety of occupations, including traders, farmers, and herders. In the past many *Suodi* were opium addicts and the vice is slowly resurfacing among *Suodi* youth.

The *Suodi* practice a complex form of polytheism characterized by the worship of a host of deities and spirits. They hope their rituals will prevent disaster coming upon their families and villages. They also believe in *Yasomu*, an all-powerful supernatural. They keep ancestral tablets.

Even though Catholic missionaries reached out to the *Suodi* as early as 1802 and Baptist missionaries began efforts among them in 1949, little long-term results have issued. Opposition to the mission work eventuated in the missionaries turning to the *Han* Chinese. Only around 200 Christians, mostly Catholic, now live among this people. 93% have not heard the gospel. They do not have the Scriptures, the Jesus Film, any Christian recordings, or Christian broadcasting. The *Suodi* are an unreached people.

### ***Western Lipo***

Over 146,400 *Western Lipo* inhabit an impoverished in northern *Yunnan Province*. A group of less than 2000 *Western Lipo* also lives across the border in *Sichuan Province*. The *Western Lipo* are classified in the *Yi* nationality but a great deal of confusion exists about their actual status. Two very distinct groups, Eastern and *Western Lipo*, exist in *Yunnan Province* but they do not consider themselves to be the same people. They have different histories, dress, customs, and languages. *Lipo* means “insiders” and the *Lipo* people refer to the *Han* Chinese as *Xipo*, or “outsiders.”

While *Eastern Lipo* language is related to *Lisu*, *Western Lipo* is part of the Central *Yi* language group. *Western Lipo* is closely related to *Luoluopo*. Eastern and *Western Lipo* languages contain between 80% and 93% lexical similarity. The division between the two *Lipo* groups goes back to their history. The Eastern group, a *Lisu* speaking people, migrated to *Yunnan* after a military defeat around 1812. The Western group claim to come from *Nanjing* or *Jiagxi* in eastern China. This group may have come from Chinese soldiers who came to the region at various times during the *Ming* and *Qing* dynasties and remained to marry local women.

The *Western Lipo* follow a polytheistic, animistic religion. They worship many spirits and deities, including some mountain gods. In their religious practices, the *Western Lipo* resemble the religious life of the *Luoluopo*. Unlike the *Eastern Lipo* who are known as a Christian tribe, the *Western Lipo* have relatively few Christians. Most of the 200 Christians known among the *Western Lipo* are Catholic who are affiliated with churches that were started before 1949. The *Western Lipo* do not have the Bible, the Jesus Film, Gospel recordings, or Christian broadcasts. Over 92% have yet to hear a gospel presentation from witnesses they would consider creditable.

### ***Eastern Lipo***

Approximately 90,000 *Eastern Lipo* (pronounced **Lee-po**) live in scattered communities across three counties in northern *Yunnan* and southern *Sichuan* provinces. This people live primarily along the upper *Yangtze River* watershed. The group expects to reach a population of 113,300 by 2010. Strangely, the *Eastern Lipo* have been included in the *Lisu* nationality at local administrative levels but are considered part of the *Yi* nationality at the national level. The *Lipo* do not appreciate the classification as *Yi* nationality. They have more in common historically and linguistically with the *Lisu* than with the *Yi*. The *Eastern Lipo* have different language, dress, and history from the *Western Lipo*.

The language of the *Eastern Lipo* is closely related to the *Lisu* language that comes from the China-Myanmar border. In spite of this relationship, the Chinese still classify the *Eastern Lipo* as *Yi*.

The *Eastern Lipo* originally lived with the *Lisu* in the *Salween Valley*, but they migrated to the *Wuding* area after suffering a crushing military defeat at the *Salween River* in 1812. In October 1995 a huge earthquake struck the *Wuding District* inflicting great loss of life and property. The *Eastern Lipo* occasionally intermarry with neighboring tribes. Most of their culture is now centered on the church and their strong Christian faith.

Over 67% of *Eastern Lipo* are professing Christians. They were first converted by Australian missionary-doctor Arthur Nicholls, who traveled to the area in 1906. Conversions occurred almost immediately. In 1907, 60 *Eastern Lipo* believers traveled 97 kilometers (60 mi.) to *Sapushan* to participate in the Harvest Thanksgiving Service. In 1913 the four Gospels were translated into *Eastern Lipo*. By 1922 it was reported that the Lipo Christians in their churches exhibited amazing progress toward self-support. The *Eastern Lipo* church experienced severe persecution during the 1960s and 1970s

In 1986 the *Eastern Lipo*, *Naluo*, *Gesu*, *Eastern Nasu*, *A-Hmao*, and *Han* believers in *Sayingpan* built Yunnan's largest church (1,500 seats) with their own labor and money. Their dedication and sacrifice was a tremendous witness to the local authorities. By 1988, in *Luquan County* alone, 475 Communist cadres and 390 Communist Youth League members had accepted the gospel. By 1990 there was estimated to be at least 60,000 *Eastern Lipo* believers. In early 1998 *Eastern Lipo* churches sent evangelists to ten unreached minorities throughout southern China.

### ***Sani***

Over 105,000 *Sani* (pronounced **Sah-nee**) live in central and eastern *Yunnan* Province near the region known as the "Stone Forrest." The Stone Forrest is a massive group of limestone forms that stand as high as 98 feet and covers over 990 acres. *Sani* legend declares that the gods created the Stone Forrest to help lovers who could find privacy among the pillars. Over one-half of the *Sani* live in *Shilin* County but others inhabit *Mile*, *Yilang*, *Qiubei*, and *Luxi* Counties. Although officially classified with the *Yi* nationality, the *Sani* have their own language, customs, and ethnic identity.

The *Sani* descend from the ancient *Tusan* people native to the *Kunming* region of *Yunnan* and the *Chengdu* in *Sichuan*. Their economy is basically agricultural. Most *Sani* live in mountain hamlets of less than twenty households.

The *Sani* religion is polytheistic. In their belief, earth, sky, water, fire, mountains, and stones have their own spirits of life force. They have fused elements of Buddhism, Daoism, ancestor cults, and other features of their indigenous practice.

Of the 3000 plus *Sani* that follow any form of the Christian Religion, most are Catholic. Catholics began work among the *Sani* as early as 1887. At one time, the Catholics reported over 7300 members but today claim only around 3000 members in seven main churches. A few Protestants are also numbered among the *Sani*. Including the Catholics, some 3% of the *Sani* are followers of some form of Christianity but 59% have yet to hear the Gospel. They do not have the Scriptures or the Jesus Film in their own language but some Gospel Recordings are available. Since the bulk of those who are called Christian are Catholic, this people would be considered unreached.

### ***Lami***

Over 100,000 *Lami* (pronounced **La-mee**) live scattered over seven different counties in *Yunnan* Province. Other *Lami* live in northern Vietnam where they are considered an official subgroup

of the *Hani Nationality*. The majority of the *Lami* in China are classified under the *Yi* nationality but some 13,000 in *Pu'er* County have been officially counted among the *Hani Nationality*.

The *Lami* language is part of the Western *Yi* brancy of the Tibeto-Burman language family. Some *Lami* adults also use Chinese and all schooling is now in Mandrian. The *Lami* are part of a large group of Tibeto-Burman peoples including today's *Akha*, *Hani*, and *Yi*—a group that may have resulted from the conquest of Yunnan by Genghis Khan in the 13<sup>th</sup> century.

The *Lami* hold fiercely to their traditions and have resisted other religions. They consider their religion to have been handed down by their ancestors. The most important festival, *Angmatu*, is thought to be the best time to venerate their god and ask help for the necessities of life.

Divination using the livers of chickens aids in the selection of festival leaders.

A few thousand of Christians live among the *Lami*, the result of witness of large Christian communities among the nearby peoples, the *Kado* and *Biyo*. At best, 2 % of the *Lami* can be considered as following any form of Christianity. 77% have not heard the Gospel and they have neither the Scriptures nor the Jesus Film. The *Lami* are a people of at least 98000 lost persons who stand in the need of salvation.

### *Xiangtang*

Some 80,000 *Xiangtang* people (pronounced **Shee-ung-than**) live in nine scattered counties of southwestern *Yunnan* Province. Around 1400 *Xiangtang* live in the far western part of Luchun County. This people group was first described by a French ethnographer in 1903 and later by a missionary (in 1945) who used the old spelling, *Hsiangtan*.

The *Xiangtang* are one of the most southern of the *Yi* groups in China suggesting they may have been the earliest to migrate from the *Yi* homeland in *Guizhou* Province. The *Xiangtang* have assimilated greatly into the *Han* Chinese culture. Many have lost the use of their mother language that is an example of the Tibeto-Burman language family.

The religion of the *Xiangtang* is a mixture of ancestor worship that is mixed with other Traditional patterns. In urban areas, however, many have forsaken religion altogether. The *Xiangtang* have been influenced by the *Nisu* who live near them. Like the *Nisu*, the *Xiangtang* venerate the dragon. The *Xiangtang*, however, also have reverence for the “Spirit of the ravine” from whom they seek aid. No known believers are among the *Xiangtang* people. It is possible that as many as 100 *Xiangtang* who are highly assimilated among the *Han* Chinese may be church members. The *Xiangtang* have been without a resident missionary or any church-starting effort throughout their entire history. With no Bible, Jesus Film, Christian broadcasting or recording, the *Xiangtang* stand as a major unreached people

### *Axi*

Over 79000 *Axi* (pronounced Ah-shee) live in *Yunnan* Province—most in *Mile* County of the *Hoghe* Prefecture. Others live near the Stone Forrest. The *Axi* are closely related to the *Sani* but

since the *Sani* chose to live at the base of the *Qui* Mountains, the *Axi* remained hidden in the hills. This separation has allowed the *Axi* to maintain their own traditions, language, and dress styles.

The *Axi* are classified with the *Yi* nationality. Their language is distinct from most *Yi* languages having 35 consonants, 15 vowels, and four tones. Education is limited among the *Axi* and so few have been able to use the alphabet that was created for them in 1986.

The *Axi* think they originated in a place called *Azhede* in northwestern *Sichuan* Province many centuries ago. They maintain a legend of a great fire on the mountains that caused such heat that the *Axi* had to jump up and down on one foot to avoid being burned. They have developed a famous dance, *Axi Tiaoyue*, that commemorates this mythical event.

*Axi* religion conceives that demons will afflict their villages if anyone upsets the spiritual harmony. If they feel that such an event has happened they sacrifice chickens and other animals to placate the demons. The *Axi* also hold a festival that enacts the time the fire god was drawn out of a pool of water.

Some Catholic work was done by French Catholics beginning in the 1880s. In 1948, the Catholics numbered their membership at around 1500. Today, most followers of the Catholic faith are older people. While the *Axi* have some Gospel recordings, they do not have the Scriptures or the Jesus Film in their language. Over 68% have yet to hear the gospel. This people, like so many groups in *Yunnan*, are unreached.

### ***Limin***

Over 76000 *Limin* (pronounced **Lee-min**) live in *Guizhou* Province but the group may reach a population of near 100,000 by 2010. Until 1985, the *Limin* were classified as an undetermined minority when at their own request they were placed in the *Yi* nationality. Most of the *Limin* speak the *Guizhou* dialect of Mandarin Chinese but some traces of their original tongue remain.

The *Limin* may have migrated to *Guizhou* Province during the early years of the *Qing* Dynasty (1644-1911). The *Limin* have become assimilated into the *Han* Chinese culture. *Han* Chinese population in *Guizhou* has greatly increased in recent years.

The *Limin* have the reputation of being very good businessmen, of being good poets who enjoy writing and reciting romantic poems. They do not consider themselves as being religious. They often report that they follow no religion. The *Limin* do, however, follow some Traditional Religious practices such as spirit veneration and ancestor worship. A few Christians are thought to live among the *Limin* people but two evangelists in 1999 received a cool reception among the *Limin* and turned instead to the *Bouyei* where they saw over 300 converts. While the *Limin* do not have Christian resources in their own language they mostly could use the Mandarin. They remain an unreached people.

### ***Azhe***

Almost 60000 *Azhe* (pronounced **Ah-jeh**) live in central *Yunnan* Province. The *Azhe* were placed in the *Yi* nationality in 1960. The *Azhe* have, however, remain distinct refusing to intermarry with other people groups. They believe they originated in northern *Yunnan* during the *Sui* and *Tang* Dynasties (581-907) and migrated south. A group of this migration later returned to northern *Yunnan* and today comprises the *A Che* people. Despite their similar origins, the *Azhe* and the *A Che* differ remarkably in language and customs.

The *Azhe* in ancient times had a written script called *Baimawen* (Shaman's Script) that was used primarily by Shaman in magical incantations. In earliest forms, the *Baimawen* script appears much like Egyptian hieroglyphics. An ancient rock painting has been discovered in recent times and has been translated, "Braving the scorching sun of March, we got here on horseback."

An annual Torch Festival provides for weddings on the first day and sacrifice of an ox on the second. The sacrifice is accompanied by chanting to invoke the spirits. The men boil the heart of the ox with a rooster to appease the god of the mountain. The meat of the oxen is then eaten. Many other rituals that center on animism and polytheism also are practiced to appease the god of the mountain. The *Azhe* believe the god of the mountain is in charge of their welfare.

One Catholic meeting place is known among the *Azhe*. Most *Azhe* today are totally unaware of the Christian Gospel. They remain an unreached people—having no Bible, Jesus Film, or Christian broadcast. Some Christian recordings are available. If the *Azhe* reach the predicted population of around 75000 by 2010, the sad probability is that they will almost all be lost.

### ***Muji***

Over 53,300 *Muji* (pronounced Moo-jee) live in the high mountains of southern *Yunnan* Province where they have been pushed over the last two centuries. Other peoples from this group have assimilated into the Chinese population and consider themselves as *Han* Chinese. The *Muji* were considered a tribe in 1903 but now are classified by the government as part of the *Yi* nationality.

In urban centers, many *Muji* no longer speak their own language but in the mountains even children use the language. The *Muji* language is similar to the *Pula* language and part of the *Southern Yi* language group.

*Muji* religion follows a basically Traditional Religion approach with polytheism, ancestor worship, animism, and even Christianity. Among the 50,000 plus *Muji*, as few as 20 may be Christians—and this number is a conjecture. The *Muji* do not have Scriptures, broadcasting, or the Jesus Film in their language. A gospel recording is available. 91% of the *Muji* have not heard the gospel. This group could well be an ideal recipient for an indigenous type church planting movement.

### ***Naisu***

Around 50,000 *Naisu* (pronounced Nai-soo) live in isolated mountain villages in northern *Yunnan* Province. The distinctive red dress of *Naisu* women has given rise to the name *Hong Yi*

(Red Yi) but the people call themselves Naisu. The language of the Naisu falls in the Eastern Yi language grouping and is closely related to the Eastern Nasu tongue.

The Naisu follow a typical pattern of Traditional Religion that includes belief of spirits in both animate and inanimate objects. Due to the witness of Christians from the Eastern Lipo and the A-Hmao people, around 2000 Naisu are reported as Christian. Over 59%, however, have yet to hear the gospel. They do not have the Scriptures or the Jesus Film in their language but do have some Christian recordings. The religious history of this group indicates the importance of teaching new believers to be missionary in taking the gospel to other groups. The presence of the believers among the Naisu might indicate an opening that Christians should move into.

### ***Gepo, Eastern***

Over 64000 *Eastern Gepo* (pronounced **Geh-po**) live in ten counties in *Yunnan* Province but almost half are found in *Xundian* County. This people are commonly called *Bai Yi* (White Yi) but the people call themselves *Gepo*. The *Eastern Gepo* are divided into two sub groups, *Pingtou Yi* (Flathead Yi) and *Jiantou Yi* (Conehead Yi) based on the style of their headdresses. The *Eastern Gepo*, classified as in the *Yi* nationality, is different from the *Depo* of northern *Yunnan* who sometimes refer to themselves as *Gepo* or *Gepuo*.

The language of the *Eastern Gepo* is a distinct tongue and different from that of the *Western Gepo*. They are also distinct culturally from surrounding peoples and guard their ethnic identity. The *Eastern Gepo* are polytheists. They sacrifice chickens and other livestock to the Harvest God and have many practices relating to health and hygiene.

Only some 300 of the *Eastern Gepo* are Christian. The Christians have been subject to intense persecution. Since the *Eastern Gepo* are expected to reach a population total of well over 80,000 by 2010, this people should be high on the prayer list of Evangelical Christians.

### ***Western Gepo***

A decidedly smaller people group than the *Eastern Gepo*, the *Western Gepo*, live in northwestern part of *Yunnan* Province. They number around 6650 and will reach only 8350 by 2010. The government classifies the group as part of the *Yi* nationality. Local Chinese call the group *Baiyian*, or white clad people. The word *Gepo* in their language may mean white people. Their language, different from that of the *Eastern Gepo*, is part of the Western *Yi* branch of the Tibeto-Burman languages.

The *Western Gepo* follows Traditional Religion. They practice animism and ancestor worship. They are among the least evangelized people groups in northern *Yunnan*. No known Christians live among the group. They have no Christian resources. This unreached people group should receive attention from Evangelical Christians.

### ***Wumeng***

The name, *Wumeng*, has been used for this people group for centuries but it is uncertain if they use the name for themselves. Chinese use the name *Wumeng* for the group perhaps because they live in the *Wumeng Mountains*. Approximately 40,000 *Wumeng* (pronounced **Woo-meng**) live in northeastern *Yunnan* Province. Their language is part of the Eastern *Yi* group of the Tibeto-Burman languages and is related to the language of various *Nasu* people groups. When *Wumeng* seek to communicate with these *Nasu* peoples, they usually revert to Chinese language.

In the past the *Wumeng* were wealthy landlords and slave owners. They proudly hold to their ethnic identity and discourage intermarriage with other people groups, including other *Yi* peoples.

Some Christian work has produced over 5000 Christians among the *Wumeng* but others continue to practice Traditional Religions and ancestor worship. The people were first evangelized in the 1780s by the Paris Foreign Missionary Society and later by the China Inland Mission workers. The disturbing factor is that as high as 71% of the *Wumeng* have been evangelized and did not respond to Christ. The group has none of the Christian resources—Scriptures, Jesus Film, Broadcasts, recordings.

### ***Yangliu Lalu***

The *Yangliu Lalu*, pronounced **Yung-leeooh-lah-loo**) who live in five counties in western *Yunnan* Province are rapidly assimilating into the pervasive Chinese culture. Numbering around 38,000 this people are the closest geographically to Myanmar of any *Yi* people. Like the different people group, the *Xuzhang Lalu*, the *Yangliu Lalu* may have come to western *Yunnan* from *Menghua* (presently *Weishan* and *Nanjian* counties) during the *Ming* and *Qing* dynasties (1368-1911) to escape warfare. Also like the *Xuzhang Lalu*, the *Yangliu Lalu* may have been part of the *Laluo* people in *Menghua*.

The *Yangliu Lalu* practice Traditional Religion. Their animistic and ancestor worshipping practices relate to death. The *Lalu* believe that the soul of the dead person does not go directly to the next world but stays on earth.

Although many Christians from various people groups live in the *Dehong Prefecture* they do not live in close conjunction with the *Yangliu Lalu*. For this reason, many (85%) of the *Yangliu Lalu* have yet to hear the Gospel and there has never been a known church of Christian fellowship in their midst. In every way, the *Yangliu Lalu* constitutes an unreached people or Last Frontier people.

### ***Xuzhang Lalu***

The small group, *Xuzhang Lalu* (pronounced **Shoo-jung-lah-loo**), live in the *Baoshan* County region of western *Yunnan* Province with their primary village named *Sikeshu*. The group has just over 4000 population and expects to reach 5100 by 2010. They are classified as in the *Yi* nationality but actually are different from all other ethnic groups—having a language, identity, and customs uniquely their own. The language while a part of the Western *Yi* branch is mutually unintelligible with other *Yi* languages.



Like the *Yangliu Lalu*, this people group follows a polytheistic Folk Religion that includes both animistic practices and ancestor worship. They practice elaborate ritual upon the death of a group member.

Although *Baoshan* County has numbers of Christians among the *Lisu* and *Jingpo* peoples, communication limitations have resulted in the *Xuzhang Lalu* remaining cut off from the Gospel. They have no access to the Message in either printed or audio forms. No known Christians are among the *Xuzhang Lalu*. Over 80% have yet to hear the Gospel. This group falls under the term unreached people.

### ***Naluo***

Over 38,340 of *Naluo*, pronounced **Nah-looh**, live on the steep mountainsides in northern *Yunnan* and southern *Sichuan Provinces*. Small numbers may live in other sections of *Zhaotong Prefecture* and parts of *Qujing Prefecture*. The *Naluo*, while placed in the *Yi Nationality* by the government, are a distinct people. They have been called *Alu* or *Gani* (dry *Yi*). Their language is from the Tibeto-Burman group and cannot be understood by other peoples from the *Yi Nationality* in China.

The *Naluo* formerly, before the Communists abolished the practice, were slaves. Most *Naluo* still worship spirits through animistic rituals. Many, perhaps helped by their humble spirit as a result of the years of slavery, have become Christians. An Australian missionary, Arthur Nicholls, began work among the *Naluo* in 1900. An estimate of 11,000 Christians among the *Naluo* is likely accurate—making as high as 30% of this people believers. While they do not have the Bible in their own language, they can use the Scripture in the *Nasu* language and in Chinese. They do not have other Christian resources such as the Jesus Film, gospel recordings, or Christian broadcasting. The People Group number is ROP: 114240. Their language has no ROPAL number. The *Naluo* are a people who could reach out to their own remaining unsaved and perhaps to other non-believers in the region.

<http://www.peoplegroups.org/Detail.aspx?PID=7323>

### ***Talu***

Around 4000 *Talu* (pronounced **Tah-loo**) live in *Liude* District of *Yongsheng* County in northern *Yunnan Province*. Others (1800) are found in the *Yongningping* District and still others scatter throughout the mountains of northern *Yunnan Province*. This little known people group has only recently been included among peoples in mission lists. They are officially classified as *Yi Nationality*.

The *Talu* have developed beliefs of demonic curse as the cause of sickness. Funeral customs involved leading the horse used by the deceased to the grave. Their religion includes both animistic rituals and ancestor worship. Few areas of China are so gospel neglected as the counties in which the *Talu* reside. No Christians are known among this people, they have no scripture or Jesus Film. The *Talu* are totally unreached and completely unevangelized.

### ***Tanglang***

The very small *Tanglang* people group (pronounced **Tung-lung**) number only around 1000 in some eight villages in the *Tanglang* basin in southern *Lijiang* County. The government numbers this group as among the *Yi* nationality. The name *Tunglung* means Praying Mantis in Chinese. The people consider themselves a separate people group. Their language, which not even a *Yi* language, remains in use although the numbers of the group are small.

The *Tanglang* worship the mountain god and gather annually to sacrifice to this deity. They believe in and placate the demons they think live in the mountains and venerate ancestors. This group had never appeared in any ethnolinguistic listing before Hattaway's *Operation China*. They are totally unevangelized with the only nearby Christian group, the *Lisu*, at a distance. They have no Christian resources or known believers. The *Tanglang* are an unreached people on the last Frontier.

## Tu Nationality

One of China's official minorities, over 200,000 *Tu* (**pronounced Too**) live primarily in the *Huzhu Tu Autonomous County* of *Qinghai Province* with some spilling over into *Gansu Province*. The *Tu* Nationality includes the *Tu* people and also the *Mongour* and *Wutun* peoples. The *Tu* people are also known by such ethnonyms as *Huzhus*, *Guantings*, *Mongols*, *Monggors*, *Monguors*, *Turens*, and *White Mongols*. They tend to refer to themselves as *Mongols* or *White Mongols*. Chinese refer to this people as "Turen" that translates as "local people," "aboriginal people," or "indigenous people." The *Tu* were well established in the *Qinghai* before the *Han* Chinese began arriving.

While the *Tus* believe they descended from the white feathers left behind by a flock of cranes, the people actually sprang from the infusion of Mongol armies around 1227. The Mongol soldiers married local women and the descendents became the *Tu* People. Many consider the *Tu* a mixture of *Han*, *Mongol*, *Turkish*, *Qiang*, and *Tibetan* peoples. Other historians contend that the *Tu* sprang from the *Tuguhuns* who moved into the region in the 3<sup>d</sup> and 4<sup>th</sup> centuries and mixed with the local peoples. Communities of *Tu* people are still called "Tuhun" in the *Tu* language.

When the ancestors of today's *Tu* Peoples entered *Qinghai* region, the area was populated by *Tibetans*, *Uygurs*, and a group called *Shato*. By the late 1300s, the *Tu* had divided into clans. Eight clans were called *Tu* (*White Mongol*), five *Shato*, one *Black Mongol*, one *Turkish*, and one *Chinese*.

Linguistically, the *Tu* speak a *Mongolian* language that is classified as *Attaic Mongolian*. Eleven distinct dialects of the *Tu* language are heard. In 1979 a *Tu* script was created and has become popular. Sixty percent of the *Tu* vocabulary is *Mongolian* in nature even after 800 years of isolation. The *Tu* are *Tibetans* historically, culturally, and linguistically. In social system, festivals, songs, legends, and songs the *Tu* have adopted *Tibetan* patterns.

The Tu follow Tibetan Buddhism or Lamaist Buddhism. Many Tu young men enter Lamaist monasteries to the extent that a shortage of males has eventuated. While the Younging Monastery, founded in 1604, is preeminent, three other Lamaist Monestaries are serving. Buddhism still competes with Tu Traditional Religion that acknowledges the existence and activity of spirits, ghosts, gods, and demons. Strong elements of Shamanism and spiritism (with the service of Mediums) continue among the Tu. Each community has a “white shaman” who helps the people and a “black shaman” who specializes in revenge. One annual festival features the *fala*, a Tu medium who impales himself with iron nails and is thought to be possessed by the spirit of the Erlang god.

Marrige customs are influenced by the shortage of males. Women, who are expected to marry by the age of 15, often can find no husbands. They remain in their nucular families but are allowed to take lovers. These women are said to be “married to heaven” and children born to them take the name of the woman’s patrilineal family. Unmarried Tu women wear a single pigtail to indicated their status to prospective partners.

Although some Christian work was started among the Tu, the force departure of the missionaries in 1950s has left the movement virtually eradicated. In the 1950s a small number of Tu attended Han Chinese churches. Today, there are no known Christians among the 200,000 Tu although some Han Chinese Christians live in the region. Over 92% of the Tu have not heard the Gospel and they have neither the Scriptures nor the Jesus film in their language. The Tu should be considered an unreached people on the last Frontier as the small group of Han Chinese Christians do not form a bridge for their evangelization.

### ***Mongour***

Over 30,000 *Mongour* (pronounced Mong-gore) lived in *Minhe* Country in the eastern part of *Qinghai* Province. While they are considered a part of the *Tu* Nationality, they actually are distinct culturally and linguistically. They are sometimes called *Minhe Tu*. While their language is Mongolian, the *Mongour* cannot communicate with other Tu in their own languages and must revert to Chinese.

The *Mongour* practice a custom called “marriage to the pole” in which a woman takes a lover and children born to her take her family’s name. Another custom, “marriage to the girdle” occurs when a *Mongour* woman has intercourse with a guest who leaves his girdles upon departure. Should pregnancy occur, the woman is said to be married to the girdle.

Their religion is highly shamanistic. White shamans heal while Black shamans bring vengeance on enemies. Another religious figure, the *kurtain*, serves as a medium and is thought to be possessed by an evil Daoist spirit. Over 95% of the *Mongour* have yet to hear the Gospel and no known Christians exist among this people. The *Mongour* do not have the scriptures, the Jesus Film, or any Christian broadcast although a Gospel recorcing does exist. The *Mongour* are an unreached people who desperately need the Gospel.

### ***Wutun***

As few as 2000 persons make up the *Wutun* people (pronounced Woo-toon). They live in three villages in the eastern part of *Quinghai* Province. While the Chinese government classifies the Wutun as part of the *Tu* Nationality, the people themselves resist the idea. They cannot communicate with the *Tu* people who live in their area. Other Chinese groups refer to the *Wutun* as *Sanggaixiong* or the center of the loin.

The *Wutun* believe they came from the entrance of Tibetan soldiers who entered the area and married local women. They believe the soldiers came from Lhasa. The names of Wutun children are Tibetan and not *Tu*.

The *Wutun* are skilled artists and Buddhist scenes are their main subjects. Tibetan Buddhism is the only religion among the *Wutun*. They believe they will go directly to Bliss while other Buddhists think they will achieve Enlightenment only after going through many trials and testings.

No known Christians are found among the *Wutun*. Some Christian work occurred in the 1920s but no churches or believers remain. 99% of the *Wutun* have never heard the Gospel. They do not have any Christian Scriptures or other media.

*Operation China* [www.Chinatravel.com](http://www.Chinatravel.com) [www.orientaltravel.com/people/aching.htm](http://www.orientaltravel.com/people/aching.htm)  
<http://www.geocities.com/tagusaku/mionority/groups/achang.html>.

## **Xibe Nationality**

The *Xibes* (*Xibos*) or *Sibes* people (pronounced **Shee-ba**) are an officially recognized minority nationality in the People's Republic of China. The major portion live in *Liaoning Province* but an additional group reside along the *Lli* River in the *Xinjiang Uigur (Uygur) Autonomous Region*. The *Xibes* in *Liaoning Province* number as many as 185,000 and may reach a population of over 230,000 by 2010. The *Western Xibes* in *Xinjiang Province* number around 42,000 but may reach over 54,000 by 2010. The name, *Xibe*, refers to the people's former custom of wearing an animal-shaped leather hook. The ancient *Xibe* language in the Manchu cluster of the Manchu-Tungus branch of the Altaic linguistic family. Some consider *Xibe* to be a dialect of Manchu.

The *Xibes* trace their origins to the *Xibe* people who were a hunting, fishing, and foraging group in *Liaoning Province* that today borders North Korea and Inner Mongolia. The Mongols dominated the *Xibes* beginning in the 13<sup>th</sup> century and forced the people into permanent agricultural settlements. The Manchu, in the late 1690s, distributed *Xibe* soldiers throughout the country. This relocation process continued throughout much of the 18<sup>th</sup> century. Many of the displaced *Xibe* people assimilated into the *Han* Chinese culture.

In the mid 18<sup>th</sup> century, 5000 *Xibe* soldiers were relocated across the country into *Xinjiang Province* in northwestern China. This resettlement explains the separation of the *Xibe* into two subgroups who live thousands of miles apart. The *Xibes* who live in *Xinjiang* are far less assimilated into *Han* Chinese culture than their kinsmen in *Liaoning Province (Northwestern Xibes)*.

From a missiological perspective, the two groups of *Xibe* should be considered as separate ethnolinguistic peoples.

### ***Northwestern Xibe***

The *Northwestern Xibe* live in the original Xibe habitat in Liaoning Province. Most Xibe in Liaoning Province speak Mandarin Chinese as their main language. Today most of the Xibe in Liaoning Province are culturally and linguistically indistinguishable from the Han Chinese. Xibe homes often consist of at least three generations living under the same roof.

The Northwestern Xibe are mostly non-religious although some elements of ancestor worship and polytheism remain. In recent years a few churches have been stated north of the city of Shenyang largely through the witness of Korean believers. Around 400 Xibe in Liaoning Province are estimated to be Christian. The fact they do not have the Bible in their own language is not serious as they are mostly able to speak and read Mandarin. Around 76% are considered as not having heard the gospel. The Northwestern Xibe should be considered an unreached people group.

### ***The Western Xibe***

The 42,000 *Western Xibe* live near the border with Kazakstan in *Xinjiang Province*. As noted, this group is culturally different from the other *Xibe* who live in northwestern China. The *Western Xibe* have maintained their own distinctive culture far more than the Northwestern group.

Although almost surrounded by Moslem peoples, the *Western Xibe* have resisted efforts to convert them to Islam. Some have followed the religious patterns of their *Han Chinese* neighbors. Some 200 *Western Xibe* have become Christians and are even being gathered into their own churches. The primary religion of this people is, however, shamanism and polytheism. Some also follow Tibetan Buddhism. Some of the gods that the *Western Xibe* still consider powerful are the "Insect King," the Earth Spirit, and the Smallox Spirit, the Dragon Spirit, and the god Hairkan who is believed to watch over livestock. Advances by the World Health Organization have eliminated fears of the Smallpox Spirit.

The *Western Xibe* should be considered an unreached people and efforts made to reach them evangelistically. They do not have the Bible, recordings, or broadcasts in their language. The Jesus Film is not available to them in their own language. Since only a minority still speak the *Xibe* language and most are able to use Mandarin the group can be evangelized in Mandarin Chinese language.

## **Tujia Nationality**

The Chinese government only recognized the *Tujia Nationality* as an official minority nationality in 1956 and it was in 1957 that the government formally established the *Xiangxi Tujia-Miao Autonomous Prefecture* in *Hubei Province* and in 1980 the *Hefeng Autonomous County* was established as *Lai Feng Autonomous County* in *Hubei Province*. In 1983, the government

provided the *Exi-Tujia-Miao Autonomous Prefecture* in *Hubei Province* and recently has formed several other autonomous Tujian counties in *Sichuan Province*.

The number of *Tujia* (pronounced **Too-jeeah**) is difficult to ascertain due to political factors. The most likely number stands at around 7,353,000 located in the *Hubei, Sichuan, Gizhou, and Hunan Provinces*. The increased number of reported *Tujia* people has stemmed more from the redefinition of them as a minority group than from actual growth in numbers. Most of the *Tujia* people live south of the *Yangtze River* in the *Wulang Mountains*—usually at between 1300 and 5000 feet elevations. The *Tujia* have assimilated greatly with the *Han* Chinese through intermarriage with *Han* and *Miaos*. Their language, that is not extensively used today, is thought to be a member of the Tibeto-Burman branch of the Sino-Tibetan linguistic family. Only around 3% of the *Tujia* now use their language with most speaking Mandarin or the local dialect of *Ghao-Xong*.

The word “*Tujia*” in their own language means “native” or “original.” They live in settlements of from around 100 to as large as 1500. Their two storied houses provide living space for the family on the lower floor and space for family gatherings—including space for spirit ancestors on the upper.

The *Tujia* nationality is divided into the *northern Tujia* who call themselves *Bizika* and the *southern Tujia* who call themselves *Mozhihei*.

### ***Tujia***

The northern *Tujia*, who are also called *Tuchia, Bizka, Tuda, Tiseka, Pi-tse-k'a*, make up the great majority of the *Tujia* Nationality (the *Mozhihei* number only around 5000). Uncertainty surrounds the origin of this people but *Tujia* peoples already resided in *Hubei Province* when the *Han, Mongol, and Miao* settlers arrived. Traditional culture called for patrilineal kinship and patrilocal residence patterns. Cross cousin marriages were preferred and unions were to be lineage exogamous. Polygamy was not allowed in traditional culture patterns.

*Tujia* religion represents a mixture of animism, Daoism Buddhism, and ancestor worship. Many today declare themselves non-religious and others actually are atheistic. In *Guizhou Province* the *Tujia* practice a ceremony known as *nuo* that is a form of exorcism. They evoke the spirits of *Fuxi* and *Nuwa*, the first humans according to their legends. These ceremonies include supernatural activities such as climbing ladders of sharp knives and waling on hot coals or glass. The bulls eye is important to the *Tujia* finding expression in much of their embroidery. The bulls eye reflects a legend of victory of bulls over tigers and symbolizes to the *Tujia* the victory of good over evil. The snake and the white tiger also are important symbols.

Christian work by both Roman Catholic and Protestant groups served in the region at the end of the 19<sup>th</sup> century. A small number of churches, schools, and medical clinics served. An estimated 13000 to 30000 *Tujia* relate to some form of Christian group. This number represents only around 1% of the *Tujia*. They do not have the Bible, the Jesus Film, or gospel recordings in their language but can use the Chinese resources.

## ***Mozhihei***

Around 5000 *Mozhihei* (pronounced **Moh-jerr-hay**) live in the *Tanxi* District of *Luxi* County in western *Hunan* Province. Considered part of the *Tujia Nationality*, the *Mozhihei* speak a different language from the northern *Tujia*. This group has been called southern *Tujia* or *Tuchia*. The *Mozhihei* have been significantly influenced by communist teachings. Some *Mozhihei* joined in the Communist Long March as it passed through their area in 1935.

Religiously the *Mozhihei* follow a belief that is a mixture of shamanism, Daoism, ancestral worship, and ancient practices that include belief in ghosts and evil spirits. Many consider themselves atheists. No known Christians are found among the *Mozhihei*. The nearest Christian community is a *Han* Chinese congregation. The group has been almost totally ignored by Christian witness. Their area is one of the most unevangelized in China. They have no scripture, Jesus Film, or Christian recordings in their language.

## **Dong Nationality**

The *Dong* People, often known as the *Kams*, *Tongs*, *Tungs*, *Tung-jens*, and *Tong-chias*, are one of the officially recognized minority nationalities of China. They call themselves *Kam*. Either the figure of 2.7 million people is incorrect or the estimates of the populations of the northern and southern *Dongs* is overestimated. The *northern Dongs* are numbered at 1,170,700 and the southern at 1,910,200 figures that combine to roughly three million people. The *Dong* people reside at the border of *Hunan*, *Guizhou*, and *Guangxi Provinces* but others are scattered across other regions. They are considered the as a northeastern extension of the Tai-speaking people of Southeast Asia.

The *Dong* language has some similarities with the *Zhuang* tongue but is significantly different. *Dong* is considered one of the most complex languages in the world—having as many as fifteen different tones. The language can be divided into the northern and southern dialects with some 62% of the *Dongs* in the southern region using the language while only 38% of northern *Dongs* use their own language. The Drum Tower is a significant factor in most *Dong* regions.

The *Dongs* are first seen in the historical record in the 10<sup>th</sup> century. In the 13<sup>th</sup> century they were pressured by Mongol expansion to move to their present location in *Guizhou*, *Hunan*, and *Guanxi Provinces*. The southern *Dongs* have held on to their culture to a greater degree than have the northern.

### ***Northern Dong***

As many as 1,170,000 northern *Dong* live at the intersection of southeast *Guizhou* Province and western *Hunan* Province. Others live in southwestern *Hubei* Province. The *northern Dong* are lumped with the southern in the *Dong* nationality but they speak a language different from the southern people and follow different cultural patterns. The *northern Dong* have assimilated into Chinese culture to a greater degree than the southern.

The *northern Dong* believe in many gods and regard many non-human objects as sacred or as having supernatural power. A form of sorcery known as *Tu* is practiced in many remote areas. They worship the kitchen god and hold Spring and Fall festivals. Many younger *Dong* consider themselves non-religious.

Around 600 northern *Dong* are thought to be affiliated with some form of Christianity. Although the *northern Dong* have been considered responsive to Christianity, they remain one of the most neglected minority groups in China. Over 88% have never heard the gospel. Some Catholic and some Protestant work was initiated among the *Dong* prior to 1949 but the gospel never attained a foothold among the people. They do not have the Bible or other Christian resources in their language. Some groups think the northern *Dong* might be reached by means of Chinese-language Christian broadcasts.

### ***Southern Dong***

The larger of the two *Dong* groups, the southern *Dong*, has reached a population figure of 1,910,000 by 2000 but may well number 2,464,000 by 2010. This group is located at the convergence of southeastern *Guizhou*, western *Hunan*, and northern *Guangxi* Provinces. Two *southern Dong* villages are in Vietnam but of these only one person has been located who can still speak the *Dong* language.

The *southern Dong* have retained more of their traditional culture and language than have the northern *Dong*. The *southern Dong* continue the custom of planting trees at the birth of a child. These trees are allowed to grow to provide materials for the construction of a home when the child reaches the age of marriage.

Religiously, the *southern Dong* are a highly superstitious people who worship a host of demons, gods, and spirits. They sacrifice to the spirits of their villages annually. In most *southern Dong* homes, one finds ancestral alters.

The China Inland Mission began work among the *southern Dong* in 1910 and in the 1930s some conversions were reported from *Guangxi* Province. In 1998, around 80 southern *Dong* converted to Christianity and started a house fellowship with around 40 people. Gospel recordings and the Jesus Film is now being prepared in the language of the *southern Dong*. Even if the estimate 1000 Christians are found among the *southern Dong* this number only constitutes 1% of the *southern Dong* people. 83% have not heard the gospel. The Jesus Film is in progress for the *southern Dong* and some gospel recordings is available.

### ***Diao***

Some 2000 of the *Diao* ethnic group( pronounced Dee-ow) reside in southeastern *Guizhou Province*. They are officially classified as part of the *Dong Nationality* in 1985 after being considered an undetermined minority until that time. The *Diao* regard themselves as a distinct group. Surrounding peoples called them *Diao* or *Diaozu* that means *Diao nationality*.



Little is known of the language of the *Diao*. They may be a Chinese speaking group who have lost their original *Dong* language or may have been a *Han* Chinese group who were absorbed into *Dong* culture. Like other minority groups in *Guizhou Province*, the *Diao* women make elaborate dress with decorations showing aspects of the groups culture.

The *Diao* are animists who worship the spirit of the bull. They believe the bull to possess supernatural strength and participate in the annual *Dong* bull fights. The religion also incorporates some elements of ancestor worship and Daoism.

No known Christians are among the *Diao* people and the little Christian witness among the *Dong* people who surround the *Diao* gives little hope that the gospel has reached this group. Over 93% of the *Diao* have yet to hear the gospel and they have no Christian resources. They must be considered as unreached and on the last frontier.

### ***Xialusi***

Around 3000 *Xialusi* (pronounced **Sheeah-loo-si**) live in southeast *Guizhou Province*. Like the *Diao* the *Xialusi* applied for status as an official minority but were also rejected. In 1985 the group was assigned to the *Dong Nationality*. The *Xialusi* continue to consider themselves as a separate people.

Little is known about the *Xialusi* language or history. They follow a basic animistic type of religion. The older people desire to maintain the traditional rituals. Christianity has not reached the *Xialusi*. While some indigenous house church ministries have arisen in *Guizhou Province*, none has reached the *Xialusi* who must be considered unreached and unevangelized. More than 93% have yet to hear about Jesus Christ.

## **Li Nationality**

The Li Nationality is made up of five different groups all located on Hainan Island. Among the five groups, none has over 1 % Christians and two report 0% Christians. The Li peoples migrated to Hainan Island some 3000 years ago. They are thought to be a part of the Yue race which splintered into the Li, Zhaung, Bouyei, Shui, Dong, and Dai groups. The Li peoples often have taken up arms to defend Hainan Island against Chinese, Japanese, and Communist groups.

The word *Li* actually means “black” or “dark brown” but can also mean “numerous.” In earlier, *Li* women began tattooing their bodies during puberty. Since the communists prohibited tattooing the custom is no longer followed. As part of some *Li* wedding ceremonies the bride’s family had to kiss a pig and two fowls.

### ***Li, Ha***

The *Ha Li* people are the largest in population of all the *Li* peoples. The *Ha Li* have around 537,000 but may reach a number of 692,000 by 2010. They are found in the western parts of

*Hainan Island.* The language of the *Ha Li* has similarities with *Northern Zhuang, Gelao, and Dong.*

Religiously, the *Ha Li* people follow traditional religion that includes animistic rituals, the belief in a non-present High God, *Pa-Thung*, and this god's agents, devils who are present and live in various locations such as caves and rivers. Each village has paid shamans who complain to *Pa-Thung* when the devils send or allow difficulties. Like other *Li* groups, the women among the *Ha Li* wear distinctive jewelry

Only around 1000 of the one-half million *Ha Li* follow Christianity on Hainan Island. Due to the fact that they do not have the Bible in their language, the churches are beset by heretical and cultic practices. Although the *Ha Li* have some gospel recordings they should be considered an unreached people group.

### ***Li, Qi***

The *Qi Li* people (pronounced **Chee Lee**) constitute the second largest of the people groups among the *Li* Nationality—reporting over 245,000 people. They live in the central region of Hainan Island. This group is among the most Sinicized of all the *Li* people.

The *Qi Li* live in remote villages and practice a religion based on superstitions related to demons they think inhabit mountains and waterfalls. Shamans occupy a central place in their religions

Christianity has not reached the *Qi Li* people. A missionary passed through in 1881 but only left tracts after a very brief visit. A few hundred Christians are known to exist among the *Qi Li* but without the Bible these congregations are weak and nominal. This group is definitely an unreached people group. No witness that they would consider believable are serving among this people group.

### ***Jiamao Li***

Over 71,000 *Jiamao Li* (pronounced **Jeeah-maow-Lee**) live in the southeastern *Hainan* Island near the *Wuzhi* Mountain (five finger) and the *Lingshui River*. The *Jiamao* language is most different from other *Li* languages. The *Jiamao Li*, like other *Li* groups, claim to be the original inhabitants of Hainan Island. The group gains its name from the region it occupies. Other *Li* groups call the *Jiamao Li*, *Kamau* but they call themselves *Tai* which simply means “people.”

The *Jiamao Li* follow primarily a traditional type religion that consulted Shaman and practiced rituals to seek the cure of diseases—often sacrificing a chicken for minor illness and a pig for more serious maladies. In more modern times, Chinese and Western medicine is replacing much of the traditional practices.

A few (perhaps 50) of the *Jiamao Li* are counted as Christians. 81% of this people have yet to hear the gospel from sources they would consider reliable. The Scriptures and Jesus Film are not available in the *Jiamao Li* language but they do have some gospel recordings. This group has all the characteristics of an unreached people group.

### ***Bendi Li***

The 60,600 *Bendi Li* (pronounced **Ben-dee Lee**) of today will become as many 78,000 by 2010. They inhabit the central region of Hainan Island. The *Bendi Li* worship a multiplicity of gods and spirits. Before the anti religious purges of the Communist period, the *Bendi Li* relied strongly on shaman.

The *Bendi Li* traditionally depended on hunting and fishing for survival. One report indicates that the *Bendi Li* did not use fish hooks. They dammed up rivers and poured in root poisons to stun the fish and make them easy to spear.

No known Christians are found among the *Bendi Li* who remain a distinctively unreached people group. They do not have the Scriptures, the Jesus Film, or any recordings in their language. Most evangelism on Hainan Islands is directed toward the Chinese peoples.

### ***Meifu Li***

Almost 42,000 *Meifu Li* (pronounced **May-foo Lee**) live mostly on the western banks of the *Changhua River*. In traditional *Meifu Li* culture, the people responded to a variety of ghosts and spirits. Since the advent of secular, atheistic school teaching most of the younger people reject such worship as superstition.

No *Meifu Li* are known to be Christians and no churches are found among them. The *Meifu Li* are an unreached people group.

## **Hani Nationality**

Some confusion exists as to the Hani Nationality—are the groups classified in the Hani grouping a nationality or a minority group? Olson seems to consider the group a minority while *Operation China* opts for a nationality. At any rate, most authorities agree that since 1990, many diverse groups have been classified as Hani. Olson estimates the total of these groups at over 1.4 million—not counting large contingents of Hani Peoples in Vietnam, Laos, Thailand, and Myanmar. Many of the groups classified by the Chinese government as Hani do not consider themselves a part of this nationality. In this profile, the groups classified as Hani will be organized under this heading with the understanding that the classification is more artificial than ethnic.

Some 18 people groups are classified as in the Hani Nationality. While some of these groups dispute being so classified, similarities in location, language, and customs give some reasons for the classification although some groups have obviously joined to the nationality primarily for administrative purposes.

Those people who definitely fit with Hani Nationality demonstrate a trait that involves strong consideration of genealogy. These people place great importance on reciting their genealogies—often as many as 60 generations. Research has indicated that the Hani groups have identical genealogical records for the first 20-22 generations. After these generations, the groups broke

off and became separate peoples. The period of the break coincides with the Mongol invasion of Yunnan and the destruction of the Nanzhao Kingdom in AD 1262.

Some of the people groups among the Hani Nationality practice the custom of female infanticide. Due to this custom, the various Hani groups have 126.5 males to every 100 women. This imbalance among the Hani peoples is the greatest among any minority group in China.

### ***Hani***

Over 615,000 *Hani*, pronounced (**Ha-nee**), reside in Southern *Yunnan Province* between the *Silao* and *Wulang* mountains. They have preferred the *Yangjiang* and *Mekong River* basins. Olson notes that in 1952 the Chinese government created the *Xishaungbanna Gelang He Hani Autonomous Prefecture* but in 1956 the name of the region was changed to the *Honghe, Hani, Yi, and Dai Autonomous Prefecture*. The *Hani* have resisted both Han Chinese and Japanese efforts to control them. The Chinese positioned many Han Chinese among the *Hani* to expediate the assimilation of this people. While the *Hani* supported the Communists around 1949, the communist rule brought extensive political and economic changes to *Hani* life. In the 1980s, the communal labor system was replaced by the “responsibility system” which brought a productivity increase. Some industrialization and commercialization have come into the *Hani* regions in recent years.

The *Hani* language, which consists of three tones and five dialects, is used by over 450,000 people. The language is part of the Sino-Tibetan and Sino-Burman language groups. The *Hani* have a legend of a Sky god, *Abo-Momi*, who sent a buffalo to earth to teach the people to cultivate the soil so they would be able to eat every second day. The legend declares that the buffalo did not properly deliver the message with the result that after the buffalo returned to the Sky god, the animal was sent back. The water Buffalo is still revered and often a man’s buffalo is buried with the man.

The *Hani* have been among the most poverty stricken. The group suffers from a high infant mortality rate (as many as 107 of every 1000 births dying in infancy). The life expectancy is 58 years.

The *Hani* follow a basically traditional religion pattern—holding to gods, spirits, and shaman (*zuima*) who act in capricious ways. The *Hani* also venerate trees and guardian spirits that they believe watch over them. Disease and misfortune are, in the minds of the *Hani*, the work of underworld evil spirits and the misfortunes these spirits cause can be dealt with only by the *zuima*. The *Hani* also believe in *beima* who perform magic rites and exorcisms and *nima* who predict and administer herbs as medicine.

Less than 200 *Hani* are known to be Christian. A Scripture translation is under way and the Jesus Film in progress of development. They have some gospel recordings. The *Hani* should be considered as an Unreached People Group.

### ***Akha***

While as many as 450,000 *Akha* (pronounced **ah-kar**) live in Myanmar, Laos, Thailand, and Vietnam, only around 170,000 actually reside in southwest *Yunnan Province (Xishuangbanna Dai Prefecture)*. The *Akha* are perhaps the most visible of over 30 different ethnic groups who live in this Prefecture. The group is called *Aini* and *Akaza* by the Chinese.

Authorities differ on the origin of the *Akha*. Many consider them a sub-group of the *Hani* People (including the Chinese Government), but others are convinced they come from southern and eastern *Yunnan*. Most scholars agree that the *Akha* have a Tibetan origin. The *Akha* people divide into five distinct branches. The language, *Akadaw*, has affinities with Tai-language groups, and can be used by almost all branches of the *Akha* people. The *Akha* have no written script and cannot read translations made in roman script by missionaries in Thailand.

The *Akha* social system is based on patrilineal descent and allows polygyny. The *Akha* epic poem, that exists in memorized form and is passed from parents to children, recounts creation. All *Akha* can trace their genealogy 40 to 60 generations back to what they consider the first man, *Sm Mi O*.

Most *Akha* follow the traditional religion, *Akhazang* (Akha-way) that permeates every phase of their lives. The religion venerates a supreme deity, *Apoe Miyeh*, but also seeks to appease the Lord of Land and Water. In addition to basically traditional religion, some *Akha* follow Theravada Buddhism.

Only around 600 *Akha* in China have become Christian in spite of the fact that missionary work began among them as early as the 1910s. Over 60,000 *Akha* in Myanmar have become Christian and have sent some missionaries to their kinsmen in China. Reports of church planting ministries among the *Akha* in China have been heard in recent years. The group has the Scripture in their language although most cannot read the script. They have the Jesus Film, gospel recordings, and access to Christian broadcasting. Still, estimates are that as many as 72% of this people group in China have yet to hear the gospel and less than 1% are members of any Christian group. The most likely avenue for reaching the *Akha* is most likely their kinsmen from Myanmar and Thailand.

### ***Baihong***

The *Baihong* (pronounced **Bai-hong**) are among the larger sub-groups of the Hani Nationality, numbering as many as 200,000 (expected to become as many as 240,000 by 2010). They live about halfway up the mountains in Mojiang and Yuanjinag counties in southern Yunnan Province. This people group were formerly named *Mahei* a name still employed by many missionary agencies.

The *Baihong* are thought to have migrated from the Tibetan Plateau around 2500 years ago. Like the *Akha*, the *Baihong* place great value on genealogy and ancestors. Also like the *Akha*, the *Baihong* women place great importance on dress especially a cloth decorated with silver balls. This small decoration is called “armor” and any *Baihong* woman without the “armor” is considered indecent.

Due to the influence of Communists schools, most *Baihong* youth are not not religious. The older people follow the traditional religion that believed in many spirits that lived in trees, water, mountains, and the sky. Some spirits, according to *Baihong* religion, protected the villages but others brought disease and suffering. They live in the midst of many superstitions.

Some *Baihong* have heard the gospel from neighboring *Hani* groups whose language is related to the *Baihong* tongue. Persecution of Christians is not unknown among the *Baihong*. They do not have the Scripture or the Jesus Film but do have some Christian recordings. As many as 5000 *Baihong* are thought to be Christian but this number accounts for only 3% of the people.

### ***Biyo***

Over 120,000 *Biyo* (pronounced **Bee-o**), who are known as *Biyue* and *Biyao*, reside in the Mojiang, Jiangcheng, Zhenyuan, and Jingdong counties in central and southern Yunnan Province. Some range as far south as Jinghong County. *Biyo* are reported in Thailand, Myanmar, and Laos. The *Biyo* are included in the *Hani Nationality*.

The *Biyo* language is related to *Ahka* and *Kado*, the closest language to the *Biyo*. The *Biyo* are thought to be part of the *Hani-Akha* group but the *Biyo* broke off centuries ago and migrated from western Yunnan to the southern area.

Like many other *Hani* peoples, the *Biyo* women wear distinct dress. Most *Biyo* today are either non-religious or follow the traditional religion of belief in and appeasement of spirits. A significant church exists among the *Biyo* in which as many as 10,000 (9%) are members. These services in these churches are in Mandarin. The gospel first came to the *Biyo* in 1949 through the efforts of Danish Assemblies of God missionary Axel Jansen, whose Chinese name was *Yan Chung Ren*. A respected pastor who was also a district deputy of the Communist Party, *Bao Zhiyang*, helped the *Biyo* church through persecution in the Communist period. *Bao* suddenly and without explanation disappeared in 1958.

Most of the *Biyo* have heard the gospel (83%) and some 74% have heard a witness but did not respond favorably. They do not have Scripture, the Jesus Film, or Christian recordings in their language but most can readily understand the Mandarin language. The *Biyo* do not fit the designation of an Unreached People Group but certainly are a group in desperate need of witness.

### ***Kado***

Almost 123,000 *Kado* (pronounced **Kha-doe**), also known as *Kaduo*, *Kudo*, *Kato*, *Asak*, *Thet*, and *Ka Dwo*, live in far southwestern Yunnan Province. Other people of this group live in northern Laos, northern Thailand, and east central Myanmar. They form one of the 18 sub-groups of the *Hani Nationality* in China. While they have their own language, most *Kado* children can no longer speak it as the *Kado* are becoming rapidly assimilated into the Chinese culture.

The *Kado* lived under powerful landlords until recently. In the 1950s the *Kado* resisted Communists efforts at land reform declaring it was better to forgive the landlords. In the past,

and for some in the present, the *Kado* lived in bondage to traditional religion practices. In 1932, H. A. Baker, a Pentecostal missionary, started Christian work among the *Kado* who experienced a revival between 1940-1947. Thousands became Christian. By 1950, 33 *Kado* churches were serving but all of them were forced to close between 1952 and 1953. Both the Assembly of God and the Seventh Day Adventists had many Christians among the *Kado* and the Communists attempted to divide these Believers over the issue of the Sabbath. The Adventists, feeling that unity was more important than the letter of the law, agreed to meet with the Assembly of God believers on Sundays. By 1986, over 40,000 *Kado* people (33%) were Christians and 156 engaged in full-time Christian service. In Moijing County, of the 5200 believers, 31% were teenagers. Almost all the *Kado people* have heard the gospel. They have evangelized among neighboring *Ahka* and *Biyo* peoples.

### ***Woni***

At least 110,000 *Woni* or *Woniu* (pronounced **Woe-nee**) live in *Mojiang*, *Pu'er*, and *Simao* counties of southern *Yunnan Province* in China. Their villages are often situated at altitudes over 1500 meters (4800 feet) above sea level. They plant crops in areas that many would think an impossible environment. The *Woni* are classified as part of the *Hani Nationality*.

The *Woni* language is still used by as many as 60,000 people. The people group has long been an impoverished group whose life expectancy is only 58 years.

The *Woni* venerate the spirits of their parents-in-law. They hold festivals in the second lunar month during which they pray for health, prosperity, and abundant harvest. Around 4000 of the *Woni* are Christians. The Three-self Church is strong in the region of the *Woni*. Many *Woni* Christians, however, are members of the unregistered house churches. Although around 4% of the *Woni* are Christians, the group does not have the Scriptures, the Jesus Film, or gospel recordings in their own language. Most have, however, heard the gospel.

### ***Lami***

Over 100,000 *Lami* (pronounced **La-mee**) live scattered over seven different counties in *Yunnan Province*. Other *Lami* live in northern Vietnam where they are considered an official subgroup of the *Hani Nationality*. The majority of the *Lami* in China are classified under the *Yi* nationality but some 13000 in *Pu'er* County have been officially counted among the *Hani Nationality*.

The *Lami* language is part of the Western *Yi* brancy of the Tibeto-Burman language family. Some *Lami* adults also use Chinese and all schooling is now in Mandarin. The *Lami* are part of a large group of Tibeto-Burman peoples including today's *Akha*, *Hani*, and *Yi*—a group that may have resulted from the conquest of *Yunnan* by Genghis Khan in the 13<sup>th</sup> century.

The *Lami* hold fiercely to their traditions and have resisted other religions. They consider their religion to have been handed down by their ancestors. The most important festival, *Angmatu*, is thought to be the best time to venerate their god and ask help for the necessities of life. Divination using the livers of chickens aids in the selection of festival leaders.

A few thousand of Christians live among the Lami, the result of witness of large Christian communities among the nearby peoples, the *Kado* and *Biyo*. At best, 2 % of the *Lami* can be considered as following any form of Christianity. 77% have not heard the Gospel and they have neither the Scriptures nor the Jesus Film. The *Lami* are a people of at least 98,000 lost persons who stand in the need of salvation.

### ***Enu***

Around 20,000 *Enu* (pronounced **E-noo**) live scattered over *Yunnan Province* from *Jinggu County* in *Simao Prefecture* to *Mengla County* in *Xishuagbanna Prefecture* near the border with Laos. In most cases, the *Enu* live in villages mixed with other ethnic groups. They have greatly assimilated with the Chinese culture.

The *Enu* have traditionally followed animistic type religion some 600 are Christians who worship in churches that consist of various minority peoples. 73% have yet to hear the gospel and less than 1% are Believers. They do not have the Scriptures, the Jesus Film or Christian recordings. Due to extensive assimilation, most *Enu* can use the Mandarin materials perhaps more easily than those in their own language.

### ***Yiche***

The 195000 *Yiche*, (pronounced **Yee-cher**) are part of the *Hani Nationality* living in isolated villages in the *Ailao Mountains* of the *Yunnan Province*. They reside in the neighborhood of the *Honghe* (Red) River that flows into Vietnam and the *Nanpanjiang* River that flows into the Pearl River. They speak a language similar to other *Hani* tongues and have limited use of Mandarin, especially among the women and children.

*Yiche* women wear conical hats and unlike any other group of women in China wear shorts. They live in two storied houses. The *Yiche* hold a festival, the *Kuzhazha Festival*, every year in the fifth lunar month which they hope will drive away evil and ensure happiness and peace.

Most *Yiche* follow traditional religion and venerate gods associated with the earth, water, and fire. The traditional religion also had a prominent place for ancestors—especially as brothers would venerate dead parents at the home of the eldest brother's house.

Only around 100 *Yiche* are known to be Christian. Over 76% have not yet heard the gospel. While a people movement to Christianity occurred in the 1940s in *Honghe Prefecture*, the *Yiche* seem not to have participated. The *Yiche* are largely outside the Kingdom of God in spite of being neighbors with the *Kado* and *Biyo* both of whom boast numbers of Christians. The *Yiche* constitute an Unreached people with no Scripture, Jesus Film, or Christian recordings. Their inability in Mandarin makes the use of their language in evangelism the more important..

### ***Neisu***



Some 16, 700 *Neisu* (pronounced **Nay-soo**) live in the *Honghe Hani and Yi Autonomous Prefecture* in south *Yunnan*. Part of the *Honghe Prefecture* shares the border with Vietnam. Sometimes classified as in the *Yi Nationality* (see Olson) the *Neisu* are officially counted as in the *Hani Nationality* despite that other groups with names involving *Neisu* are numbered among the *Yi* peoples. Actually, the *Neisu* have and hold to their own customs and language. The inclusion of the *Neisu* among the *Hani* probably was furthered by the action of the Communists in grouping several peoples for administrative purposes.

The *Neisu* have their own distinctive language that has ties with *Kado* and *Biyo* but usually communicate with persons from these other groups in Chinese. *Neisu* construct their villages along mountain ridges (when possible) and divide their houses between the men's and women's sections. Each year, the *Neisu* carve a pair of male-female wooden figures that they place at the village entrance.

*Neisu* women use distinctive dress. They make and use a distinctive head dress that is a rooster shaped hat. They decorate their aprons with silver and embroidery.

Religiously, the *Neisu* worship many gods including Daoist deities and gods portrayed as fearsome figures with swords and severed heads of their human victims. Some estimates place as many as 400 *Neisu* as Christians. These Believers worship in churches made up of people from different ethnic groups. The Christians in the region of the *Neisu* have suffered intense persecution in recent years. Over one-half of the *Neisu* have not heard the gospel and only some 3% are Christians. They do not have Scriptures, Jesus Film, or Christian recordings. The *Neisu* should be counted as an Unreached People.

### ***Sansu***

The *Sansu*, one of the poorest people groups in China, number as many as 13,300 living in the highest mountains of *Yuanjiang County, Yuxi Prefecture of Yunnan Province*. Most of the peoples living in the region are of the *Han, Yi, or Hani Nationalities*. Because they are perceived to have historical kinship with other *Hani* peoples, the *Sansu* have been classified as in the *Hani Nationality*. The *Sansu* have a long history of being slaves to *Yi Nationality* peoples.

The *Sansu* actually have their own language and customs. Along with other *Hani*-related people groups, the *Sansu* have developed a list of over 500 known medicinal plants and medical practices including bone-setting, massage, and circulation techniques.

The *Sansu* practice traditional religion and perceive many gods and evil spirits as causing harm over them. They also venerate ancestors—especially the spirits of their in-laws. Estimates suggest 200 or 300 Christians in *Yuanjiang County*. Over 60% have not yet heard the gospel. They have no Scripture, Jesus Film, or Christian recordings in their language. Although estimates suggest as high as 3% of the *Sansu* as Christians, this people should be approached as an Unreached People Group.

### ***Duota***

Almost 12000 *Duota* (pronounced **Doo-oh-ta**) live in *Mljiang County* in the *Honghe Prefecture* in southern *Yunnan Province*. Although the Chinese Government classified the *Duota* as part of the *Hani Nationality* in 1950, the *Duota* have always viewed themselves as a distinct tribe and do not believe they are closely related to the other groups in the *Hani Nationality*. Their language is similar to the *Southern Yi* language family. Most *Duota* are bilingual in Chinese.

The *Duota* may have come from a migration of people known as the *Heyis* who lived south of the *Dadu River* in the 3d century BC. Between AD fourth and eighth centuries some of these peoples moved to the *Lancang* area in western *Yunnan* before moving east to the present location of the *Duota*. After living in the area in separate villages these groups developed their own identities—and one of the groups may have become the *Duota*.

Religiously, most *Duota* youth are non-religious. Traditionally, *Duota* religion followed animistic practices. The *Duota* have a myth that they were once in communication with heaven, but after an argument with the gods, they were separated from heaven and now have no contact. Estimates suggest as many as 300 *Duota* Christians. Although heavily evangelized by *Kado* and *Biyo* people, the *Duota* have thus far not moved toward Christianity in great numbers. One reason for the resistance may be that the gospel has always been proclaimed to them in a language other than their own. They do have some Christian recordings but no Scripture or Jesus Film. They represent another Unreached People in Yunnan Province.

### ***Budo***

Over 10,500 *Budo* (pronounced **Boo-doe**) live in the *Ailao Mountains* in the *Honghe* and *Yuxi prefectures* of southern *Yunnan Province* and some live in *Zinping County* further north. The Chinese Government classifies the *Budo* as part of the *Hani Nationality*. The *Budo* acknowledge kinship with the other *Hani* peoples although they also recognize the *Hani Nationality* as an artificially constructed classification. Their language is of the *Bi-Ka* branch of the *Tibeto-Burman* family and closely related to *Kado* and *Biyo*. Many under the age of 40 are not longer able to use their mother tongue.

*Budo* youth are attracted to the Chinese culture and are leaving their own customs. They retain their abilities to build and cultivate rice on the terraces on mountain and hill slopes. In religion, most *Budo* people are animists although significant numbers of Christians live in the group. Many of these were converted in the 1030s through the ministry of missionaries such as H A. Baker. Danish Assemblies of God missionaries Alex and Christine Jensen also ministered among peoples in the area including the *Budo*. Most *Budo* have heard the gospel and around 2000 Christians are believed to be among the tribe's people. They do not have the Bible, the Jesus Film, or Christians Recordings but a majority can be reached with Chinese language materials.

### ***Bisu***

More than 7400 *Bisu* (pronounced **Bee-soo**) live in eight large villages in three different counties (*Menghai*, *Lancang*, and *Menglian*) of *Xishuangbanna Prefecture*. A few *Bisu* live also in *Ximeng County*. They are neighbors with *Lahu*, *Hani*, and *Dai* groups. *Bisu* are known by other

names such as *Misu*, *Mbisu*, *Mbi*, *Laopin*, *Pin*, and *Laomian*. Although the Government places the *Bisu* in the *Hani Nationality*, this people hold to their own culture, customs, and language. *Bisu* in *Menghai County* are called *Laopin* or *Pin* and those in *Lancang* and *Meglian Counties* call themselves *Laomian*.

The *Bisu* language that is part of the Tibeto-Burman language family. The language is closely related to the the *Mpi*, *Pyen*, and *Phunoi* languages of *Laos* and *Myanmar*. The *Bisu* share a common history with the *Mpi*, the *Phunoi*, and *Pyen* people in *Laos* and *Myanmar*.. They have suffered harassment and persecution over the years.

In religion, the *Bisu* are zealous in their traditional religious practices of appeasing the evil spirits they believe cause disease and sufferings. They often sacrificed valuable animals in efforts to placate these demanding gods. The wealth expended in sacrifices contributes to the poverty of the *Bisu*.

Few attempts have been made to evangelize the *Bisu*. Only a small number (around 20) from the *Bisu* group have become Christians. They do not have the Scriptures, the Jesus Film, or Christian recordings. Some encouraging movements have been seen among the *Bisu* in *Thailand* but in general the *Bisu* are an Unreached People Group.

### ***Meng***

Around 4000 *Meng* (pronounced **Mung**) reside in *Honghe Prefecture* of *Yunnan Province*. The group has been called the *Menghua* but should not be confused with the *Meng Zu* who are part of the *Mongolian Nationality*. The *Meng* in the *Hani Nationality* speak a language from the Tibeto-Burman linguistic family and the *Akha* branch.

The *Meng* were part of a large race who were the ancestors of many of the *Hani* peoples today. The *Meng* participate in the *Hani* custom of female infanticide. Today, many *Meng* men work in the Tin mines along the *Honghe River*.

The *Meng* follow traditional religion with the Thunder god and the wind god the principle deities. Estimates are of some 200 Christians among the *Meng*—this fact stemming from the early work of H. A. Baker among the *Biyo* and *Kado* in the 1930s and 1940s. The *Kado* and *Biyo* have shared with the *Meng*. While the number of Christians is small, Believers make up around 5% of the *Meng* population and almost one-half have heard the Message. They do not have the Scripture or the Jesus Film in their own language. No Christian recordings or broadcasting is available.

### ***Pana***

The *Pana* (pronounced **Pa-nah**) are a small and little-known ethnic group in the extreme southern part of *Yunnan Province*. They live in *Mengla County* within *Xishuangbanna Prefecture*. Other *Pana* live in *Laos*. Although the Chinese Government classifies the the *Pana* as part of the *Hani Nationality*, the *Pana* consider themselves as a distinct ethnic group. They

are actually a sub group of the *Akha*. Their language is part of the *Akha* branch of the Tibeto-Burman family and seems to be closely related to the *Sila* languages of Laos and Vietnam.

The *Pana* in Laos claim to have migrated from China some eight generations ago. The *Pana* of China have been controlled by the *Tai Lu* rulers in the past. The *Pana* have traditionally settled in remote mountain regions where they could live in peace. Three separate clans exist among the *Pana*—each clan named after a bird which members of the clan cannot kill. The *Pana* now wear their distinctive dress only during festivals and other important occasions.

The *Pana* practice spirit worship and ancestor veneration. They follow many of the practices of their *Akha* neighbors except they do not practice the *Akhazang* system that is prominent in other *Akha* type peoples throughout Southeast Asia.

Few outsiders have heard of or made contact with the *Pana*. A Gospel Recording has been made in the *Pana* tongue (1967) but until now little use has been made of it. No Christians are known to exist in the *Pana* group. In fact, few believers are found in the *Mengla County*. Over 85% of the *Pana* have not heard the gospel. Although small in number, the *Pana* should be a group of significant interest to Evangelical Christians.

### ***Muda***

Some 2300 *Muda* (pronounced **Moo-dah**) inhabit the *Nanliangshan Mountains* in the *Gashai District* of *Jinghong County* in southwestern *Yunnan Province*. While an ethnic sub group of the *Hani Nationality*, the *Muda* consider themselves a separate group and speak a language different from other *Hani* groups in China. The *Muda* may have migrated into the area of their residence in relatively recent times.

The *Muda* customarily build their houses on stilts on the ridges of the mountains. These houses are covered by extensive thatched roofs and have no windows. The *Muda* divide their homes between male and female sections. The family ancestral alter occupies a central and important place in the *Muda* home. If the family moves, this alter is moved and is the first thing to enter the new house.

The ancestral alter is central to all ceremonies in *Muda* religion. They share the *Akha* belief in a supreme being, *Apoe Miyeh*, who is considered the link between the *Muda* and their ancestors. They also worship other spirits known as the “inside” and “outside” spirits.

No Christians are known among the *Muda*. The Church in *Jinghong County* has experienced growth in recent years but this increase has been among the *Han* Chinese, the *Tai Lu*, and *Jino* peoples and the *Muda* have not been included. The *Muda* have been ignored and passed over by most missionary groups. A focused church starting movement among this people is imperative.

### **The Dai Nationality**

The *Dai Nationality* includes over 1.2 million people, most of who live in *Yunnan Province*—specifically in the *Dehong Dai* and *Jingpo Autonomous Prefecture* and in the *Xishuangbanna*

*Dai Autonomous Prefecture*. Other *Dai* populations are in *Lincang Prefecture* (very close to the border with Myanmar) and in southern *Sichuan Province*. Until 1953, the *Dai* peoples were known as *Tai* or *Thai* people but they have been called *Ngios*, *Ngiaaws*, *Taina*, *Taini*, *Taili*, *Taipeng*, *Chinese Shan*, *Panna Tai*, and *Pai-Is*. Their neighboring peoples often refer to the *Dai* as *Bitsos*, *Siams*, or *La Siams*. Chinese government groups twelve people groups in the *Dai Nationality*.

The languages of the peoples in the *Dai Nationality* are classified as of the *Zhuang-Dong* cluster of the Tai linguistic family. The *Dai* are closely related to the *Thai* peoples and some use the Siamese written script. The *Dai* peoples are less assimilated into the Chinese culture than peoples in the *Zhuang Nationality*—in fact, many ethnologists consider the *Dai* more a Southeast Asian people than a Chinese people.

The *Dai* people originated over 3000 years ago south of the *Yangtze River* in south-central China. The expansion of *Han* Chinese peoples over the centuries pushed the *Dai* southward which explains why *Dai* and *Dai*-related peoples are found in Myanmar, Thailand, Laos, and Vietnam.

During the tenth century, *Dai* people gained power over the region now identified as the *Mong Mao Kingdom* that was succeeded in the eleventh century by another *Dai* power, the *Kocambi Kingdom*. In the 13<sup>th</sup> century, Marco Polo encountered the *Dai* people and commented on their practice of ritualistic tattooing. From the 13<sup>th</sup> to the 18<sup>th</sup> centuries the *Lanna (Babai Xifu) Kingdom* held power in what is now northern Thailand. The *Dai* reached *Yunnan* in the 14<sup>th</sup> century and came under Chinese control. The Chinese placed hundreds of thousands of *Han* soldiers in the area as military colonists. The Chinese established the *tusi* system to work through the *Dai* leaders to administer the area.

The typical *tusi* leader had absolute power—judicial, legislative, administrative, and military as long as he obeyed the mandates of the central government and met the quota of taxes in money, goods, and labor resources. This fusion of power led to the creation of a virtual feudal order in *Dai* territory.

Between the 14<sup>th</sup> and 20<sup>th</sup> centuries, the *tusi* system weakened and was replaced by the regular *Han* Chinese administrative system. Recent *Dai* history has recorded a constant struggle for power between *Dai*, other minorities, and the central government.

*Dai* typically live in river valleys or flatlands in regions between 1500 feet and 4000 feet elevation. Various *Dai* groups use different home plans. The *Dai* have long worked as commercial farmers. Communist rule after 1949 brought changes. The *Dai* peoples were encouraged to raise sugarcane and rubber. Land tenure was changed from the *tusi* landlords to individual ownership but with quotas to be paid to the central government. Collective farming practices instituted by the Communists was mismanaged and by 1981 set aside for other practices.

Traditional *Dai* society has been divided into two groups based on family origins. The Aristocracy was composed of three levels: the *mongs*, upper class landlords; the *wung*, his collateral relatives; and the *lulangdaopa*, distant relatives of the *mong*. The second major group

included commoners who were divided into three stratified groups: the *daimong*, natives to the region; *gunghengchao*, persons born to slaves; and *kachao*, slaves owned by the *mong* families. The Chinese government abolished all class divisions in 1949 but the *Dai* still remain conscious of the origins.

Vestiges of the indigenous *Dai* traditional worship survive in the superstitions of the people. Today, most *Dai* are Buddhists, primarily of the Hinayana tradition. Although introduced in the seventh century, Buddhism made little inroads among the *Dai* peoples until the 16<sup>th</sup> century and the influence of *Dao Yin Mong*, a prominent *Dai tusi* who married a Burmese princess and after this arrangement further the influence of Buddhism. By the 20<sup>th</sup> century, most aristocratic *Dai* men spent several years in a Buddhist monastery. *Dai* Buddhism points to the Middle-way of achieving balance by avoiding extremes and pursuing the Four Noble Truths. Animistic practices persist among the common people who believe in good and evil spirits. An adult who dies a violent death will become an evil spirit while one who dies peacefully becomes a good spirit. Buddhist priests perform rituals to rid a home of evil spirits, to expiate the sins of the deceased, and to release a spirit from purgatory. Children who die do not become spirits.

The *Dai* (Tai) worldwide has as many as 20 million people scattered across southern China. Other members of the *Tai* (*Dai*) family have migrated as far west as northeast India and as far east as Hainan Island and Vietnam.

### ***Tai Lu***

Over 615,000 *Tai Lu* (pronounced **Tie-Leuu**) live in *Xishuangbanna Prefecture* in extreme southwestern *Yunnan Province*. Due to the scattered nature of *Tai Lu* peoples estimates of the total population vary. The name of *Xishuangbanna* is a transliteration of the *Tai* name, *Sip-Song-Pan-Na*, that means twelve thousand rice fields. The *Tai Lu* people are placed with the *Dai Nationality* (the word *Tai* is pronounced as *Dai* by the Chinese).

The *Tai Lu* language possesses an ancient script still used by Buddhists in the region. The *Tai Lu* had developed an agricultural system by the ninth century—using oxen and elephants to till the land and construct extensive irrigation systems. Each year, the people celebrate the *Songkran Festival* that involves splashing water over each other to symbolize the cleansing of the previous year's sin and the fresh start of the New Year.

The *Tai Lu* follows Theravada Buddhism and seek to be reborn in a better condition through correct living. They also pay homage to the spirits of persons who have contributed to the well-being of the people. Villages are shut off from all outsiders during cleansing rituals. The *Thai Lu* has proven relatively resistant to the gospel. Gospel work began among the *Tai Lu* in 1893 with the ministry of Daniel McGilvary. The first *Tai* church was established in 1920 but persecution forced the Christians to form their own Christian village, *Bannalee*, that remains until the present as a Christian village. The New Testament was translated into the *Tai Lu* language in 1933 and reprinted in 1992 and 1996. Some 2000 among the *Tai Lu* People are thought to be Christians but 79% have yet to actually hear the gospel. They have some gospel recordings but do not have the Jesus Film. The *Tai Lu* are a gospel-needy people.

## ***Tai Mao***

The *Tai Mao* people (pronounced **Tie-Maow**) presently boast a population of 320,000 but expect to increase to over 405,000 by 2010. They live in the *Dehong Prefecture* of western *Yunnan Province*. Other *Tai Mao* communities exist in Myanmar, Laos, and possibly in Vietnam. The *Tai Mao* are also known as Mao Shan, Dehong Dai, Kang, Dai Nua, or in Burmese as Shan Taok (Chinese Shan).

The *Tai Mao* language is closely related to varieties of Shan language spoken in northern Myanmar. The *Tai Mao* in China, however, use a different orthography from those in Myanmar.

The *Tai Mao* have long possessed an advanced culture—having a calendar by the 13<sup>th</sup> century, explanations of eclipses of the sun and moon, and poems, legends, and stories. They have a story of a cataclysmic flood that destroyed most people and animals that led to such intermarriage that the land could not support the needs of so many people.

Door Festivals are held every six months to help people focus on agricultural production. They observe a period between 15 July and 15 October when no social or religious activities are held and even visits to family curtailed. After this season, a Door Opening Festival is held with gongs, drums, and dancing.

The *Tai Mao* are Theravada Buddhists but aspects of animism and shamanism remain in their belief system and practice. They venerate family ancestors that they call *diulahagun*. The *Tai Mao* are an unevangelized people with no more than 200 known to be Christian. In 1940 John Kuhn conducted evangelistic meetings among the *Tai Mao* are reported some 50,000 persons who had not heard the gospel before that day and one convert. In 1993, 34 *Tai Mao* received Christ through the ministry of a short-term missions team from Taiwan. The Far East Broadcasting Company has communicated with gospel radio programs in the *Tai Mao* language for several years. They have some Scriptures in their language but no Jesus Film.

## ***Hongjin Tai***

About 170,000 *Hongjin Tai* (pronounced **Hong-jin-Tie**) live scattered from southern *Sichuan Province* to the China-Vietnam border. They have migrated along the *Honghe* and *Yangtze* Rivers. The group is known as *Hua Gongji* (the flowery Rooster) *Tai*. Their language is little used today as most of the *Hongjin Tai* are greatly assimilated into Chinese culture. Various sub groups of the *Hongjin Tai* practice differing forms of religion according their places of residence.

Around 1000 *Hongjin Tai* are thought to be Christians. Missionary William Dod visited this people group in 1914 in Sichuan Province. Some families accepted the Message and began to follow Christianity. They do not have the Scriptures in their language nor the Jesus Film but do have Christian recordings. Their level of assimilation probably makes it possible to reach them using Chinese language.

## ***Tai Nua***

Around 135,000 *Tai Nua* (pronounced **Tie-Nooua**) live along rivers in central *Yunnan*, south of *Dali Prefecture*. The name *Tai Nua* means northern Thai. The group is among the *Dai Nationality* but speak their own distinctive language. This group is different from the *Tai Nua* of Laos. The *Tai Nua* are part of the great *Tai* race that during the past centuries has spread to parts of China, Laos, Vietnam, Myanmar, India, and Thailand. Recent archeological finds indicate that this great people may well have started in what is now *Guangxi and Sichuan Provinces*.

The *Tai Nua* practice a wedding ritual in which the bridegroom goes to live with the family of the bride. He must take with him gifts of tea, rice, meat, bananas, eggs, and salted fish. The village chief of the bride's village calls on spirits to witness the marriage and ties a white thread around the wrist of the bride and groom (seven times around the bride's arm and once around the groom's) to indicate the unbreakable nature of the relationship.

The *Tai Nua* are nominally Theravada Buddhists but with many aspects of traditional animistic practices evident. They venerate the god of hunting, *Shalou*, and sacrifice to him. No known Christians are found among the *Tai Nua*. In 1920 a missionary lamented that no missionaries except he himself worked in the area of the *Tai Nua*—and that situation is not much different today. The *Tai Nua* have no Scripture or Jesus Film or gospel recordings in their language. Over 86% have yet to hear the gospel. They represent an Unreached People Group.

### ***Tai Pong***

The *Tai Pong* (pronounced **Tie-pong**) live along the *Honghe River* (the name of this river becomes the Red River when it flows into Vietnam). Most *Tai Pong* people (around 90,000) are classified as part of the *Dai Nationality* but some 35,000 are listed as *Zhuang Nationality*. Also, several sub-groups exist within the *Tai Pong* people group.

The *Tai Pong* in many cases are indistinguishable from the local Chinese. They have set aside their traditional clothing and rituals. Because their location shielded them somewhat from the entrance of the Buddhist influences, the *Tai Pong* are less committed to Buddhism and more dedicated to their traditional animistic and shamanistic practices. Many of the younger people consider themselves non-religious.

A small number of the *Tai Pong* people are Christians—perhaps 200. They received a witness from John Kuhn as early as 1919. They do not have the Scripture in their own language and the Jesus Film is not available. No Christian broadcasting reaches the *Tai Pong*. The *Tai Pong* should be viewed as an Unreached People who might well be open to the gospel.

### ***Huayao Tai***

The 70,000 *Huayao Tai* (pronounced **Hwa-yaow-tie**) may increase to 90,000 by 2010. The people group lives in three areas of southwestern *Yunnan Province*, the counties of *Mengyang*, *Yuanjiang*, and *Xinping*. They tend to live in the foothills of the mountains of *Xinping* and *Mengyang* counties and along the *Honghe River* in *Yuanjiang County*. In *Xinping* and *Mengyang* counties they build their houses in stockaded villages. Their houses are flat roofed in contrast to *Tai Lu* houses that are built on stilts.



In language and culture, the *Huayao Tai* differ from the *Tai Lu*. Most *Huayao Tai* can speak Chinese and/or *Tai Lu*. They are part of the *Dai Nationality*. The *Huayao Tai* are called the **Flowery Belted Tai**. Their women carry a distinctive basket that holds needle and thread, cosmetics, and food.

The *Huayao Tai* practice a mixture of Theravada Buddhism and traditional religion. They worship natural forces and practice some forms of shamanism, sorcery, and healing. A few Christians among the *Huayao Tai* live in Menghyang County but outside this region, few if any of the *Huayao Tai* have heard the gospel. They do not have the Scripture or Jesus Film in their language but do have Christian recordings. Because of assimilation the *Huayao Tai* have access to Christian materials through Chinese Language resources.

### ***Han Tai***

Over 55,000 *Han Tai* (pronounced **Hahn-tie**) inhabit the mountainous regions of *Mengyuan County* in *Xixhuangbanna Prefecture* of *Yunnan Province*. The *Han Tai* have their own language and customs although most are able to use the *Tai Lu* tongue. The *Han Tai* are part of the larger *Tai (Dai)* people who divided into the lowland farmers (*Shui Tai*) and the mountain nomads (*Han Tai*).

The *Han Tai* build their houses flat on the ground often in low rows. They celebrate the *Songkran Festival*. They follow the custom of splashing water on each other to cleanse sin. *Han Tai* women wear black hand-woven sarongs with bright blue fitted blouses and a black turban. Each village has a shrine, the *zaixin* that serves as the ritual center for the village following a commandment from the legenday folk hero, *Pa Ya Shanmudi*.

During the Cultural Revolution, *Han Tai* Buddhists suffered severe persecution. Some 200 *Han Tai* people in *Mengyuan County* are thought to be Christian. These believers were won in the 1960s by a visiting evangelist. Many of the *Han Tai* Christian leaders were killed by fanatical Red Guards.

### ***Ya***

The *Ya* people (pronounced *Yah*) are 50,700 strong and live in south *Yunnan Province*—in the *Ya* and *Chung* districts of *Yuanjiang County* and the *Mosha District* of *Xinping County*. They speak a language related to the *Tai* languages of China but is different from other varieties of *Tai*. The group is also known as the *Cung* and *Tai Ya* and contains sub-groups such as the *Tai Sai* and *Tai Ka*. Their language is used in a few villages in Thailand. The government classifies this group as a part of the *Dai Nationality*.

The *Ya* are famous for their custom of tattooing as are other groups in the *Dai Nationality*. A legend tells of a *Tai* hero, *Wannapa*, who journeyed for to recover a pearl that a demon had stolen. He recorded his journey by drawing maps on his body. The lines, however, washed off in rain and sweat. *Wannapa* began to prick his skin with thorns to sustain the maps. From this

legend the people adopted the custom of tattooing. Records from the *Tang Dynasty* (AD 618-907) refer to the Tai as “those with embroidered feet.”

The *Ya* follow traditional religion, worshiping and venerating many gods and spirits. The Buddhists have said the Lord Buddha tried to teach the *Tai* but they were too thick so he gave up. The *Ya* sacrifice to the field spirits and goddess of rice before planting.

The Scriptures were translated into *Ya* as early as 1922 yet today over 89% of the *Ya* have not heard of Christ. A Christian recording is available but the Jesus Film is not. No known Christians reside among the *Ya* people. The *Ya* should be considered an Unevangelized People even though they have been touched by evangelists as early as the 1920s.

### ***Tai Darn***

The *Tai Dam* people in China number around 35,000 but 500,000 live in Vietnam, 50,000 in Laos, 20,000 in Thailand, 1500 in France, a few 100 in Sydney Australia, and around 4000 in Cedar Rapids, Iowa in the USA. In Vietnam the *Tai Dam* live around the city of *Dien Bien Phu*. This dispersal of *Tai Dam* people has come from forced deportation and migration to escape persecution. The group is known as the *Black Tai* due to their predominant black colored clothing and the fact they live along the Black River in China. They have also been called *Jinping Tai* due to their living in this county. Other names for the *Tai Dam* people include *Tai Noir*, *Thai Den*, *Do*, *Ty Dam*, and *Black Dai*

The *Tai Dam* language has some intelligibility with *Tai Kao*. The *Tai Dam* use an ancient script that may have been the forerunner of the present script used in Thailand. The *Tai Dam* originated in southern China and gradually migrated into Southeast Asia due to Chinese persecution. The *Tai Dam* people had their own government in northern Vietnam in the 1950s but disease cause population decline.

Among the *Tai Dam* people the elders of a family share equally in the responsibility for raising children. Each village is under the control of a *Chao Muong*, or prince. The *Tai Dam* have never embraced Buddhism but continue in traditional religion. They believe that inanimate objects have spirits and people have multiple souls. They seek to appease the spirits so that they can avoid curses and obtain blessings.

Only around 50 *Tai Dam* in China are thought to be Christian but many in other countries have become believers—including some 400 in the USA. The *Tai Dam* Church in Vietnam has several thousand members. The Jesus Film is in progress, Scripture translation continues, Gospel recordings available as is broadcasting. The *Tai Dam* could be a fertile for evangelism and church starting in China. Their total population could easily number 45,000 by 2010.

### ***Tai Kao***

Officially classified in the *Dai Nationality*, the *Tai Kao*, (pronounced **Tie-kaow**) number only around 12,000 in China but have populations of over 200,000 in Vietnam and Laos with others in France and the USA. In China the *Tai Kao* live along the the *Honghe River* in *Jinping County* of southern *Yunnan Province*. They are proud of and hold to their distinctive language and customary life. Their name means “White Tai.” Other names are *Dai Kao*, *Thai Trang*, *Tai Kaw*, *Tai Blanc*, *Tai Lai*, *Tai Khao*, and well as *White Tai*.

Weekly Christian broadcasts are available and Scripture portions have been in hand since 1969. Still, the *Tai Kao* are among the most unreached of all the *Tai* groups. Evangelistic work was started among this people as early as 1920 but they remain resistant. No Christians are known to exist among this people group! They are an unreached people.

### ***Paxi***

Around 1100 *Paxi*, (pronounced Pah-shee) live in two villages near the *Menghai Township* near the *Jinwang Mountains* in *Xishuangbanna Prefecture* in southwestern *Yunnan Province*. They use the *Tai Lu* language but differ from the *Tai Lu* in that the *Paxi* are 100% Sunni Muslims. The *Paxi* merged with the *Hui* who converted them to Islam. Some question arises to the classification of the *Paxi*—*Dai* or *Hui*.

The *Paxi* adhere to Sunni Islam with many younger men learning Arabic so as become Moslem clerics. They receive frequent visits from *Hui* scholars and teachers to strengthen them in the religion. The Muslim missionaries brought the *Paxi* to conversion to Islam 100 years before Christianity made its first appearance in the region.

Because of persecution from the Buddhists, the Muslim *Paxi* have been forced to live in their own villages, cut off from the rest of *Tai* cultures. No known Christians are among the *Paxi* who do not have the Scriptures, the Jesus Film, gospel recordings, or Christian broadcasting. They are an Unreached People Group.

### ***Shan***

The *Shan* in China, pronounced **Shahn**, live in one small village in the *Dehong Prefecture* of western *Yunnan Province* where they number around 400. While few in number in China, the *Shan* have large populations in Myanmar (2,920,000), Thailand (56,000), and in the United States. The Chinese *Shan* are classified among the *Dai Nationality* and the name *Shan* is used by various groups of *Tai* peoples. The predominant *Tai* group in *Dehong Prefecture* sometimes call themselves *Shan* and the *Tai Nua* are often called *Yuannese Shan*. The *Shan* are proud of their ethnicity and racial identity and sometimes call themselves *Tai Yay* (the greater *Tai*).

The *Shan* in China use language that is very close to the *Shan* language in Myanmar. They have been followers of Theravada “Buddhism for centuries. Many gold-color temples are in the mountains of the *Shan* state and community life revolves around these temples. The *Shan* believe they are protected from evil by the spiritual power of Buddha idols and spirits.

Some missionary research groups have declared the *Shan* of Myanmar the largest unreached people in the world. Historically, few *Shan* have responded to the gospel. No Christians are found among the *Shan* in China. They have the Bible, the Jesus Film, gospel recordings, and Christian broadcasting but still remain unreached. The *Shan* in all countries remain an Unreached people who greatly need the gospel of Christ.

## The Bouyei Nationality

The *Bouyei* constitutes one of the largest official minority nationalities in China, numbering well over 3, 300,000. By 2010 this nationality may number almost 4 million. Most of the *Bouyei* live on the *Yunnan-Guizhou Plateau* particularly in southern *Guizhou Province* and across the border in *Guangxi Province*. The main body of people in China assigned to the *Bouei* nationality is the people group bears the name *Bouyei* and numbers as many as 3,180,000. Two other groups, formerly known as undetermined minorities, have been linked to the *Bouyei Nationality* in recent years.

People of the *Bouyei Nationality* are culturally close with the *Northern Zhuang*—speaking a language very similar to the *Zhuang* and like the *Zhuang* assimilating with the *Han* Chinese. Religion among the *Bouyei* is a mixture of traditional spirit worship, Daoism, and even Christianity.

### *Bouyei*

The vast majority of the people in the *Bouyei Nationality* belong to the people group that bears the name *Bouyei*, pronounced **Boo-yeé**. This people group numbers over three million with others in Vietnam speaking the same language as the *Bouyei* in China. Until about one generation ago, the *Bouyei* were known by the name *Chungchia*, which means people in the middle. They are known as good businessmen. The government ceased education in the *Bouyei* language in 1995 and since then all schooling has been in Chinese. Only 12% of the *Bouyei* have attended high school—one of the lowest rates of any official minorities in China.

The *Bouyei* people have lived in *Guizhou* and *Guangxi Provinces* for over 2000 years. Thousands were burned at the stake during the Nanlang Rebellion of 1797. At that time many fled to Vietnam.

Religiously, the *Bouyei* practice traditional religion that includes extensive exorcism called *nuo*. Families hire shaman to cast out demons that cause illness or bad luck. Some ceremonies involve such activities as climbing knife ladders, walking on fire or glass, and other practices to demonstrate the power of the spirits.

Catholic missionaries have worked among the *Bouyei* for over 200 years. Protestant missionaries preached in the region as early as 1877 but most of the ministry was directed toward the Chinese. One estimate is that 24000 Christians live among the *Bouyei* but the most likely number is around 5000. In 1985, nine Catholic churches were in the Qianxian Prefecture. Reports of some church starting ministries in recent years have circulated. The *Bouyei* have Scripture portions in their language but do not yet have the Jesus Film. The *Bouyei* should be

seen as an Unreached People as less than 1% of the people are Christian at best. Many of the 5000 reported Christians are Roman Catholic.

### ***Mo***

Almost 19,000 *Mo*, pronounced **MO**, live southern *Guizhou Province*, near the Malolan *Karst Forest*. Until 1985 the *Mo* were classified as undetermined minority but were reclassified as belonging to the *Bouyei Nationality*. They are also known as *Mo Jia*, *Mak*, *Mo min*, *Sou Miao*, and *Ching*. Their language has been described as very close to the *Shui*, another minority group in *Guizhou Province*.

The *Mo* believe many superstitions and venerate many of the fierce gods of the Daoists. Their homes have various postors and cut-paper figures that the *Bouyei* hope will frighten the demons.

Early missionary work in the region was directed primarily at the Chinese and not the minorities. In 1995 a missionary group from Hong Kong evangelized among the *Mo* and some 30 converts were realized. These believers started a house church.

At best, less than 50 Christians are known among the *Mo*. They are a definite Unreached People who have no Christian resources.

### ***Rao***

The *Rao*, pronounced **Raow**, live in two locations in southeast *Guizhou Province*—in *Duyun* and in *Majiang Counties*. The government classifies the *Rao* in *Duyun County* as in the *Bouyei Nationality* but places the *Rao* in *Majiang* as part of the *Yao Nationality*. Before 1982, both were considered Undetermined Minorities. The total population of the *Raow* reached almost 10,000 by 2001 but is expected to top 12,500 by 2010. The *Rao* in *Majiang County* live in some 6 largevillages while the *Rao* in *Duyun* reside in as many as 21 villages. The two groups are separated by less than 100 kilometers.

The language of the *Raow* is part of the linguistic family of the *Miao* languages. The *Raow* language is, however, distinct from any others in the region. It is close to the *Hmu* language of *Guizhou Province*. The *Raow* are a hard-working group of mostly farmers. The medical care of the *Raow* is among the worst in all of China—they have one health care worker for every 1263 persons (the next worst ratio in China is 1:752). Every November the *Raow* hold a festival to acknowledge their uniqueness as a people. Each village is composed of people with the same family name. They marry only inside their clans.

Religiously, the *Raow* followed traditional religion until they were forced to discontinue it due to pressure during the Cultural Revolution of the 1960s. As far as Christianity is concerned, the *Raow* are untouched. No believer is known to have lived among this people group. 99% have yet to hear the gospel. They have no Christian resources and should be considered an Unreached People Group.

### ***Ai-Cham***

Just under 3000 *Ai-Cham*, Pronounced **Eye-chum**, live in 13 villages in southern *Guizhou Province* in *Libo County*. They also are known by the names of *Jiamuhua*, *Jinhua*, and *Atsam*. While officially included in the *Bouyei Nationality*, the *Ai-Cham* consider themselves a separate ethnic unit and speak a language that is part of the *Dong-Shui* branch of the *Tai* language family. Chinese officials may have placed them in the *Bouyei Nationality* because most of them speak the *Bouyei* language which is the local trade language. Their language has two dialects.

The *Ai-Cham* are enclosed between the *Zhuang* to the south, The *Bouyei* to the north, and the *Han* Chinese who are migrating into south *Guizhou*. This People group shares the poverty of the Province.

The *Ai-Cham* worship many gods, ghosts, and spirits. They believe all of nature has a soul—including mountains, rivers, trees, and even rocks. They sacrifice food to their ancestors several times a year. Shaman were important in previous times but have less importance since the Cultural Revolution. The *Ai-Cham* are an Unreached People with no gospel witness and no Christian resources. The meager Christian work done in southern *Guizhou Province* seems never to have targeted the *Ai-Cham*. Here is a People Group that may reach a population of 3400 by 2010 with not gospel witness.

## The Yao Nationality

The Chinese Government recognizes the *Yao* People (also known as *Pai Yao*) as one of the official minority nationalities. The 1990 census numbered the *Yao* at 2,134,000 but based on their rapid birth rate that is above the Chinese average the group may grow to 2,763,000 early in the 21<sup>st</sup> century. The *Yao* live in the border regions of the Provinces of *Guangxi*, *Hunan*, *Guangdong*, *Jiangxi*, the *Guizhou*, and *Yunnan*.

Questions remain as to the unity of the *Yao Nationality*. Three distinct languages that are mutually unintelligible exist. All these languages are in the *Miao-Yao* linguistic family. A fifth of the *Yao* speak a language other than their *Yao* language (most commonly *Zhuang*, *Dong*, *Miao*, or *Mandarin*). Almost one-half the *Yao* speak a *Yao* language, *Myens*, that is considered the main *Yao* language. Some 1/3 of the *Yao* speak *Punu* but this tongue is divided into several dialects some that cannot be understood by the others. Around 25000 *Yao* speak *Lakky* that may be a *Kham* or *Tibetan language*.

Moreover, there are over three hundred names used to describe the *Yao* people. The names they use for themselves vary widely over the regions. Four sub-groups are suggested as existing among the *Yao*—The *Byau Min Yaos*, the *Kim Mun Yaos*, the *Mien Yaos*, and the *Yao Mins*. Great diversity is seen among the various people classified as *Yao* by the government. Officially 29 people groups are considered part of the *Yao Nationality*. Some indications exist that the *Yao* peoples were among the large contingent of *Man* people, who were Southern Barbarian tribes who pushed southwestwards in ancient times due to pressure from the *Han*. The term *Man* is still used at times for the *Yao*.

Most *Yao* people follow a social system based on patrilineal descent patterns. Marriage is within clans and the preferred marriage pattern is a cross-cousin arrangement. Mostly, they observe patilocal residence patterns.

### ***Pingdi***

Over 1,116,000 *Pingdi*, pronounced Ping-dee, live in the mountain areas where *Hunan*, *Guangxi*, and *Guangdong* provinces meet. The center of *Pingdi* peoples is the *Lipu* Township. Indications are that the *Pingdi* were pushed into the mountains by stronger (at least more determined) people. The 1990 census placed about one half the *Pingdi* in the *Yao Nationality* and the other half in the *Han Nationality*. Some authorities believe the *Pingdi* People constitute a mixture of *Yao* people and *Han* People who have evolved their own distinct culture. After centuries of mingling, they produced their own language.

Due to the isolated area of their habitation, the *Pingdi* have little contact with outsiders. Most cultivate rice. The *Pingdi* follow traditional religion, Daoism, ancestor worship, and Christianity. They have developed creation and flood myths. They speak of a former time when their people worshiped a high and holy god, *Tin Zay*. For centuries they have lived without Christ. Some estimate the Christian population among the *Pingdi* as around 400, but more than 90% have never heard the gospel. They have no Christian resources. *The Pingdi represent an Unreached People Group that will likely reach a population total of almost 1 ½ million by 2010.*

### ***Iu Mien***

Over 960,000 *Iu Mien*, pronounced **Yoo-Mee-en**, live scattered over *Guangxi*, *Yunnan*, and *Jangxzi* provinces. Over 400,000 live across Southeast Asia, especially in Vietnam, Laos, and Thailand. Communities are found in the United States, Denmark, Canada, France, Denmark, Switzerland, and Australia. They are known by names such as *Pan Yao*, *Yiu Mien*, *Man*, *Yumian*, *Dao*, *Goushan Yao*, and *Mien*. They have also been designated the “Red Indians” of China. The *Iu Mien* form the largest of the four groups of *Iu Mien* people. The *Iu Mien* have been harassed, degraded, and subjected to ridicule by the *Han* Chinese for a thousand years. For many years the Chinese character for *Yao* in general and *Iu Mien* in particular was the radical for “insect” rather than the radical for man. In view of this persecution, they have responded with animosity toward the Chinese. The Chinese have called the *Iu Mien* people *Guoshan*, that means Crossing the Mountains, *Yao*.

The *Iu Mien* language is uniform over the widely dispersed *Iu Mien* people but is unintelligible with other groups of *Iu Mien* peoples (see below). They possess written tablets of Taoist rituals. This makes them one of the few groups with an extensive written literature. The *Iu Mien* cling to legends of their founder, *Pan Hu*. Their history can be traced as far back as the fifth century in Chinese historical records. The legend is of *Pan Hu*, the pet dog of Emperor *Gao Xin* (2435-2365 BC) who killed his Lord’s enemy *General Wu*. The dog was rewarded by marrying a young princess and their descendants, known as the race of *Pan Hu*, became the forefathers of the *Iu Mien*.

The *Iu Mien* are Daoists who also worship their Ancestors. *Pan* is considered the creator. They worship this god and make pictures of him with human features. Some estimates find over 10,000 Christians among the *Iu Mien* but the actual number is far less than this—probably around 1500. A group of “Red Head” Yao in *Jinping County, Yunnan Province* have come to Christ through a Far East Broadcasting Company gospel program in the *Iu Mien* language. They have some Scripture portions in their language and the Jesus Film is in progress. Gospel Recordings and the Christian Broadcasting provide further opportunities for witness. In spite of the Christian resources available, less than 1% of the *Iu Mien* are believers and over 91% have yet to hear the Message. Here is an Unreached People who have some resources for knowing Christ who should be targeted for the gospel.

### ***Iu Mien, Changping***

The *Changping Iu Mien*, pronounced **Chung-ping-Yoo-Meen-en**, are one of the almost 3 million *Yao Nationality* people and of the 900,000 *Iu Mien* people who live in China. This people group also goes by the name *Pan Yao*. The 25,800 *Iu Mien* live in north east *Guangxi Province* in the counties of *Mengshan, Zhaoping, Pingle, and Lipu*. Their language that is of the *Hmong-Mien* family is distinct mutually unintelligible with other *Iu Mien* tongues.

The people observe the *Pan Hu Festival* that honors their mythical progenitor, *Pan Hu*, who is the subject of various legends concerning the origin of the *Iu Mien*. The *Iu Mien* do not consider this Festival and its activities to be religion but it includes sacrifices to Pan to intercede for the people. The festival includes spirit priests who offer the sacrifices. Some *Iu Mien* enter demonic frenzies in the activities of the Festival.

No known believers are found among the *Iu Mien* and few workers exist who can proclaim the gospel in the *Iu Mien* language. They have no Christian resources. Over 94% have yet to hear the gospel. This people should be considered an Unreached People group in great need of the Message of Christ. They are expected to reach a population of over 33,300 by 2010.

### ***Iu Mien, Hunan***

Over 167,000 *Hunan Iu Mien*, pronounced **Hoo-nahn-Yoo-Mee-en**, live in 17 counties of southern *Hunan Province*. Although the *Hunan Iu Mien* are part of the *Yao Nationality*, the *Hunan Iu Mien* speak a language that differs markedly from other *Iu Mien* tongues to the point of being mutually unintelligible with the other languages. The differences in language can be accounted for by the close association of these people with the *Ghao-Xong* and *Xiang* in Hunan.

The Hunan *Iu Mien* share the typical *Iu Mien (Yao)* conflict with the *Han* Chinese. Beginning in 1836, the *Iu Mien* in Hunan participated in a number of rebellions all related to the opium trade. These battles brought the *Iu Mien* into conflict with several of the Chinese triad societies including the *Qinglian Jiao* (Black Lotus Society) and the *Bangbang Hui* (Cudgel Society). A rebellion in 1847 in *Xinning County* eventuated in defeat for the *Iu Mien* and a great loss of life.

The *Hunan Iu Mien* live in isolated villages in the mountains. The location has led the *Iu Mien* to construct a water system from bamboo pipes. Religiously, the *Iu Mien*, like most other *Iu*



*Mien* Peoples, worship *Pan Hu*, the mythical founder of the people. They have ritual to appease spirits and demons they believe to exist. They observe other rituals, including ancestor worship that they borrowed from Daoism.

The *Hunan Iu Mien* are among the world's most needy as regarding the gospel. Little gospel witness is present in *Hunan Province* and few Christian witnesses have ventured into the isolated mountains that make the *Hunan Iu Mien* homeland. No Christians are known among this people group. They have not Scripture, no Jesus Film, no Christian recording, and no Christian broadcasting in their language. Over 95% have yet to hear the gospel.

### ***Luoxiang Iu Mien***

Around 3900 *Luoxiang Iu Mien*, pronounced **Luoh-sheung-Yoo-mee-en**, live in the *Dayaoshan Mountains* of the *Jinxiu Yao Autonomous County* in the *Guangzi Zhuang Autonomous Region* in southern *Guangzi Province*. Five different *Yao* People each speaking a different language live in this region. The *Luoxiang Iu Mien* have been influenced by long association with the *Lakkia* who speak a language not even related to the *Yao* language family.

Indications are that the *Luoxiang Iu Mien* came to the region rather late after the best land was already taken. They have lived in near poverty—often as slaves of the other peoples. At one time the *Luoxiang Iu Mien* were nomadic, roaming from one mountain to another. This characteristic led to them being given the name, *Guoshan Yao*, the *Yao* who keep crossing mountains.

Even though mired in deep poverty, the *Luoxiang Iu Mien* wear large turbans. They observe the *Pan Hu Festival* using a distinctive long drum (*Changgu*). At the festival and other times the *Luoxiang Iu Mien* recount many stories about the exploits of *Pan Hu*.

Only meager Christian influence has reached the *Luoxiang Iu Mien*. In 1996, an evangelistic ministry from Hong Kong won around 30 *Ao Biao* and some *Iu Mien* men in *Jinxiu County* to Christ. Estimates place as many as 15 believers among the *Luoxiang Mien*. They have no Christian resources. This gospel needy people are expected to reach a population of as many as 5000 by 2010.

### ***Bunu***

The *Bunu*, pronounced **Boo-noo**, live scattered through out *Guangzi* and *Yunnan Provinces*. In 1982, the Chinese census listed 439,000 *Bunu* but since that time it has been confirmed that at least 11 sub groups that had been counted as *Bunu* are actually different People Groups. After subtracting people from these groups, still the *Bunu* number almost 325,000.

The linguistic situation among the *Bunu* is most difficult for linguistics to describe. Many who are within this People Group speak *Zhuang* as their first tongue. While the government and the *Bunu* themselves consider the group to be in the *Yao Nationality*, the languages of the *Bunu* peoples is actually *Hmong* or *Miao*.

The *Bunu* have long history of being mistreated by the *Han* Chinese and the *Zhuang*. Interestingly, the woman seems to have the authority in the *Bunu* home. Should the couple have relationship trouble, the man is sent back to his home and the woman seeks a new husband. The man has no claim on the property and takes orders from his wife.

The *Bunu* worship *Pan Hu* and have a creation myth in which this god created all the earth and heavens after he himself was born. They also recount a flood myth of destruction of all humans but a brother-sister couple survived, married, and started the *Bunu* people.

Religiously, the *Bunu* are one of the largest People Groups in all of China with no church. Around 100 scattered believers may exist. The linguistic problem makes gospel proclamation difficult among the *Bunu*. Scriptures in many different languages and the Jesus Film in many languages will be needed. They have no Christian resources. These diverse peoples have a common need, Jesus Christ.

### ***Kim Mun***

Over 250,000 *Kim Mun*, pronounced **Gehm-moon**, live in China, the largest group in the Southeast *Yunnan Province (Jinping area)*, others in *Guangxi Province* and some 50,000 on *Hainan Island*. The *Kim Mun* on the mainland are numbered in the *Yao Nationality* while the group on *Hainan Island* are with the *Miao Nationality*—but the two groups speak the same language. The people group is known by other names including: *Lantien* (A Chinese term for maker of dyes), *Shanzi Yao*, *Landian*, *Jim Mun*, *Lowland Miao*, the *Miao of Hainan Island*. The language of the group is uniform although the people are widely scattered.

The *Kim Mun* migrated from further north and have been oppressed by greedy land owners for centuries. A legend says that the *Kim Mun* and the *Iu Mein* peoples divided when two brothers separated during migration.

The *Kim Mun* are said to have invented paper from roots and leaves. They have been known to use the bride price as a part of marriage. Religiously, the *Kim Mun* conceive of a terrible place where the evil people go after death. This place (Hell) is a dark, thick forrest with no clearings or villages. Good people will go to a place with several levels—depending on how much care the oldest son gives his departed parent. Men without sons must find a son in order to be cared for after death. The *Kim Mun* sacrifice pigs to their ancestors three times a year.

The *Kim Mun* constitute another unreached people. A few pockets of believers live among them, perhaps a total of 300 out of a population of 250,000. They have no Bible, no Jesus Film, no Christian Broadcasting but do have access to some gospel recordings. 84% are estimated to have not yet heard the gospel.

### ***Dongnu***

Over 230,000 *Dongnu*, pronounced **Dong-noo**, live in 15 counties across the *Guangxi Zhuang Autonomous Region* and into southeast *Yunnan Province*. Classification of the *Dongnu* is difficult due to the Chinese Governments inclusion of them under the *Yao Nationality*. They may be part of the *Buru* People (above) as their language was considered a dialect of *Bunao*

*Buru* but it is actually a distinct language. Because they live in such a diverse ethnic region, they have interacted with many groups and absorbed many different customs. The *Dongnu* do not consider themselves as being related to other *Bunu* Peoples

Women of the *Dongnu* group give birth in a hut that is constructed some distance from the house. The placenta is saved and buried in the forrest due to the belief that a person will need the placenta in order to be recognized by his/her family after death. The religion of the *Dongnu* is a composite of traditional beliefs, animism, Daoism, and ancestor worship. The oldest son is expected to care for the ancestral alter.

Although the *Dongnu* may number as many as 200,000 people they have no church or Christian believer. Few outsiders even know of this people. 97% have not heard the gospel at all. The *Dongnu* People do not appear in many Christian mission lists. They have no Christian resources. This People group is unreached and in tremendous need of a viable witness.

### ***Biao-Jiao Mien***

Over 50,000 *Biao-Jiao Mien*, pronounced **Beeow-Jeeow-Mee-en**, live across the border of Guangxi and Hunan Provinces. Officially, this People Group is considered part of the *Yao Nationality*. They probably migrated to this area several hundred years ago from the north. They acknowledge some affinity with other *Yao* people but socially have nothing to do with these other groups. The *Biao-Jiao Mien* will not consider intermarriage with other *Yao* people.

The *Biao-Jiao Mien* are one of the few non-*Han* Chinese peoples who predominatly follow the Daoism religion. The *Biao-Jiao Mien* is a totally unevangelized group in China. No Christians scriptures, recordings, or broadcast media is available in a language they can understand. They must be considered an unreached People group.

### ***Nunu***

The *Nunu*, pronounced **Noo-noo**, number over 48,000 are one of some 11 sub-groups of the *Bunu*—each speaking their own language. The *Nunu*, for example, while speaking a language much like the *Dongnu* and *Bunuo*, still cannot communicate with these or other groups. The *Nunu* actually make up a distinct ethnic unit but the Chinese Government has placed them under the *Yao Nationality*. The *Nunu* are also known by the name *Beilong Yao*. They have been forced into the mountains by pressure from the *Han* and *Zhuang* proples.

The *Nunu* have been great hunters and foragers for foods in the forrest. Their land is poor and they have struggled to survive.

The *Nunu* worship the god, *Pan Hu*—especially in the Festival that is held on the 16<sup>th</sup> day of every tenth lunar month. Thousands participate and some reach estatic states. They also venerate ancestors. This people remain in spiritual darkness. No known Christians are known in the group. They have no Christian resources and over 95% have never so much as heard the gospel. This group, who are expected to increase in numbers to over 62,000 by 2010 constitute a needy Unreached People Group.

## ***Baheng, Sanjian***

The *Sanjian Baheng*, pronounced **Sahnjung-Ba-heng**, live in two counties (*Congiang* and *Ronglang*) in southeast *Guizhou Province* and in four counties (*Sanjiang*, *Longsheng*, *Rong'an* and *Lingui*) of northeast *Guangxi Province*. In addition, almost 4000 *Baheng* live in Vietnam where they are called *Pa Then*. The government classifies them as part of the *Buru* group within the *Yao Nationality*.

The *Baheng* hold to definite customary beliefs and practices. They believe a frog created the world but man destroyed the perfect nature of this creation by killing the frog. The dying frog divided the world between humans and spirits. The Spirits brought sickness and trouble—before when a person died, he/she arose from the dead after 12 days. After the frog's death, this did not happen any more.

The *Baheng* live in definite exogamous clans, with strong punishment for sexual intercourse with any person in the clan. After birth the placenta is buried under the house so the person, upon death, can retrieve it. Without the placenta, a person would not be recognized by the spirits. The *Baheng* practice animistic rituals—including placing 12 measures of rice and 12 bowls with the body of the dead—one for each of the 12 souls they believe a person possesses.

The *Baheng* have rarely been targeted with the gospel. Their strong ancestor worship makes proclamation to them difficult. Each home has an ancestral altar and the eldest son expected to see that food is sacrificed to the ancestors—asking them for protection. No Christians exist among this people and they have no Christian resources. By 2010 they are expected to number over 53,000. The *Baheng* are an Unreached People.

## ***Zaomin***

Over 35,700 *Zaomin*, pronounced **Zaow-min**, live in northern *Guangdong* and southern *Hunan Provinces*. The Chinese call them *Bapai Yao* (eight row Yao) but their self-name is *Zaomin* or *Yaomin*. The *Zaomin* are classified as in the *Yao Nationality*. Their language is of the *Hmong-Mien* family but different from other *Yao* peoples even those living near. The *Zaomin* were part of the *Yao* people who fled to *Guangdong* due to attacks from the Chinese—especially in the period between 1368 and 1566.

The *Zaomin* have a flood legend. They adhere to a mixture of Daoist, animistic, and Buddhist beliefs and rituals. While some missionary work was accomplished in the region of *Lianxian* as early as 1872, much of this work was destroyed in a riot in 1905—the riot was caused by the missionary interfering with a ghost festival. Some *Zaomin* were able to secure positions in the local administration due to the education they had received in the mission school. Around 200 Christians are known to live among the people group but they do not have the Bible, the Jesus Film, gospel recordings, or Christian broadcasting. A report of a budding church among the *Zaomin* gives some promise for the gospel in the region. They remain outside the Kingdom and await an introduction to the gospel.

### ***Ban Yao***

Almost 30,000 *Ban Yao*, pronounced **Bahn-Yaow**, in *Funing County* of southeast *Yunnan Province* and *Napo County* of southwest *Guangxi Province*. They live in the higher mountain ranges and stubbornly claim to their own language, culture, and family structure. They are admittedly part of the *Yao Nationality* but still have their own customs and language. They have been driven to their present locations by wars—the conflicts were based largely on their refusal to pay taxes from which they believe they were exempted in the distant past.

Marriage among the *Ban Yao* is based on the bride price trait. Some live in communal homes with the oldest male the leader of the household. They believe that demons live in mountains and other natural objects and control nature and human life and that all life depends on the demons being pleased with the *Ban Yao*. No known Christians are found among the *Ban Yao* but as many as 80% have heard the gospel through the witness of *Hmong* and *Han* believers in *Funing County*. Evangelization is made difficult by the isolation and independent spirit of these people. Decisions are usually made on the community level. They have no Scripture, Jesus Film, gospel recordings, or Christian broadcasting. This people have lived for centuries without the knowledge of Christ.

### ***Biao Mien***

Almost 26,000 *Biao Mien*, pronounced **Bee-aow-Mee-en**, live in *Ruyuan County* of northern *Guangdong Province*. Others of this People are located in Laos, Vietnam, and Thailand but the *Biao Mien* language is not used outside of China. The language is considered one of the Yao languages and we will follow *Ethnologue* in seeing *Biao Mien* language as separate from that of the *Biao-Jiao Mien*.

In religion the *Biao Mien* follow a mixture of Daoist, animistic, Buddhist, and polytheistic beliefs and practices. Many of the younger people consider themselves non-religious and no longer participate the traditional worship practices. Although some missionary work was accomplished in the past, the great majority of the *Biao Mien* remain outside the Kingdom. Only some 20 known Christians live among the *Biao Mien* today. They have no Christian resources and should be considered an Unreached People.

### ***Baonuo***

The 25,000 *Baonuo*, pronounced **Baow-nuoh**, live in southeast *Guizhou Province* and northern *Guangxi Province*. Their custom of wearing white pants has given rise to the name *Baiku Yao* (white pants Yao). A part of the *Yao Nationality*, the *Baonuo* remain distinct—speaking a language not intelligible by other *Yao* peoples.

The *Baonuo* wear knee-lengthed pants with red yarn sewn on to commemorate the legend of a king who left bloody hand prints on his trousers legs before dying from wounds in a battle. The women wear a symbol on the backs of their blouses to commemorate what they believe to have been an agreement to exempt them from taxation. In former times they practiced communal

cannibalism but have forgone the practice in recent years—killing a bull instead. They practice bull-beheading ceremony at funerals at which time they also use their sacred brass drums.

The *Baonuo* are an isolated groups most of whom (90%) have yet to hear the gospel. Their residence in remote villages and their fear of outsiders make gospel proclamation difficult. Some outsiders who visited without prior notice in 1980s were stoned to death. A few among this people are thought to be Christians (perhaps 20) but they have no Scriptures, no Jesus Film, and no Christian broadcasting. They do have a gospel recording that was produced in 1999. Here is another Unreached People.

### ***Beidalao***

Almost 20,000 *Beidalao*, pronounced **Bay-dah-laow**, live in northern *Guangxi Province* and have only recently been acknowledged as a sub group of the Yao by the Chinese government. They are surrounded by other people groups. They are one of the 11 *Buru* peoples and speak a linguistically distinct tongue from other *Buru* and *Yao* people.

The *Beidalao* are assimilating rapidly into conformity with other groups in their region. They continue to practice a traditional religion mixed with ancestor worship. The *Beidalao* venerate their close ancestors (four generations) but only consider their distant ancestors on special occasions. A few Christians may live among the people group but they are not known and may not even exist. Mission work in *Guangxi Province* has been slight since 1949 when missionaries were forced to leave. The *Beidalao* have no Scripture, no Jesus Film, no Christians broadcasting and no gospel recordings. They remain an Unreached People, 93% of who have not heard the gospel

### ***Younuo***

Over 18000 *Younuo*, pronounced **Yoou-noou**, live in northeast *Guangxi Province* in *Longsheng* and *Xing'an Counties*. The Chinese Government places the *Younuo* in the *Bunu* People who in turn are classified as part of the *Yao Nationality*. They are known locally as the *Hong Yao* (Red Yao). The *Younuo* language contains six tones and is most closely related to the *Wunai* language that is spoken in *Hunan Province*.

Traditionally the *Younuo* men were reknown hunters but the practice has diminished in recent years. The *Younou* are known for sexual immorality. They have a flood legend and worship many gods, dragon spirits, the sun, the moon and other spirits. No Christians are known to live among the *Younou* who have no Christian resources. Along with the other *Bunu* Peoples in southern China, the *Younou* are Unreached with the gospel. As high as 98% have not heard the Message.

### ***Bunuo***

Around 17000 *Bunuo*, pronounced **Boo-nuoh**, live in western *Guangxi Province*, *Du'an County*—actually in the *Guangxi Zhuang Autonomous Region*. *Du'an County* is an isolate mountain area on the road between *Dabao* and *Jingxi* townships. The *Bunuo* consider

themselves as a distinct people group but the Chinese government classifies them as part of the *Bunu* People who are also considered a part of the *Yao Nationality*. They are often called *Beilou Yao* (basket carrying *Yao*).

Like other *Bunu* peoples, the *Bunuo* have suffered persecution and harassment from other groups through the centuries. As a result they have been isolated and secluded and have grown to distrust outsiders.

The *Bunuo* follow a religion that is a mixture of rituals from Daoism and Buddhism as well as traditional religious practices. It is now known if they worship *Pan Hu* as do many other *Bunu* peoples in *Guangxi Province*. No Christians are known among the *Bunuo* who have no Christian resources. Almost all the *Bunuo* (98%) have not heard the gospel.

### ***Lakkia***

Over 15000 *Lakkia*, pronounced **Lah-kee-uh**, live along both banks of the *Jinxiu River* in the *Dayaoshan* (big yellow mountains) in *Guangxi Province*. They are found in no other region of China. The *Lakkia* are counted as part of the *Yao Nationality* and are culturally similar to some other *Yao* groups. They speak a language from the *Dong-Shui* linguistic branch that is unique among the *Yao* groups in China. It has similarities with the *Dong* and *Northern Zhuang* tongues.

The Chinese call the *Lakkia Chashan Yao* (*Yao of the Mountains*). They were formerly called *Changmao Yao* (long-haired *Yao*). Many consider them among the original inhabitants of the *Dayashan Mountains* having arrived there from *Guangdong*. It is possible that the *Lakkia* were a *Tai* group who having lived near *Yao* peoples for centuries assimilated to the *Yao* culture while retaining their own language.

*Lakkia* houses are built deep and long and are approached through a series of gates. Inside the front gate pigs and cattle are kept. The living quarters are located at the rear of the house. Mostly the *Lakkia* are polytheists who practice animistic type rituals. No known Christians live among the *Lakkia* who have no Christian resources. The majority (97%) have not heard the gospel. The *Lakkia* are an Unreached People.

### ***Ao Biao***

Over 1200 *Ao Biao*, pronounced **Aow-Beeow**, live in the *Dayaoshan* (big *yao* mountains) of *Jinxiu County* in the central part of the *Guangxi Zhuang Autonomous Region* and in no other part of China. They call themselves *Ao Biao* but the Chinese often call them *Ao Yao* (*Yao of the plateau*). They are one of five *Yao* peoples in the *Dayao Mountains*—all speaking different languages and following different customs. The *Ao Biao* language is part of the *Hmong-Mien* language family.

The *Ao Biao* share the belief with other groups of having descended from the dragon-dog *Pan Hu*. Like others, they claim to be the original inhabitants of the mountains. Some credibility to the *Ao Biao* claim is seen in that they control the best land, live in brick and wooden houses, and in the past have charged rent from the *Iu Mien* and *Kin Mun* groups who came to the region later.

The *Ao Biao* adhere to Daoist religion. They post pictures of dragons on the walls of their homes and use gruesome religious masks in their worship. They also practice ancestor worship and participate in the *Pan Hu* Festival.

The *Ao Biao* are an Unreached People Group. The first known penetration of the gospel into this culture was in 1966 when a Hong-Kong based ministry won around 30 converts among the *Ao Biao* and *Iu Mien* people. Today, the estimate is that some 15 Christians exist among the *Ao Biao* people. They have no Christian resources save these few believers in their midst. Over 73% have yet to hear the gospel.

### ***Biao Mien, Shikou***

Over 10000 *Shikou Biao Mien*, pronounced **Shee-ko-Beeao-Jeeao-Mee-en**, live in northeast *Guangxi Province*, in the *Gongcheng County* of the *Guangxi Autonomous Region* southeast of the tourist city of *Guilin*. Their language has been recently declared a distinct language rather than a dialect of *Biao Mien*. Most *Sheeko* men are bilingual in Chinese but few can read Chinese. Like most Yao people, the *Shikou Biao Mien* are considered to be rebellious and stubborn (among the “raw” tribals).

The major religious group followed by the *Shikou Biao Mien* is Daoism. The village priests officiate at organized festivals by chanting from sacred Daoist manuals that are written in Chinese. The same priests serve as intermediaries between the people and the spirit world.

No known Christian presence exists among the *Shikou Biao Mien*. The remote and isolated region has prevented their exposure to the gospel. They remain an Unreached People Group with over 91% having yet to hear the gospel.

### ***Wunai***

Almost 10000 *Wunai*, pronounced **Woo-nai**, live in widely distributed communities in *Chengbu, Xinning, Tongdao, Chenxi, Longhui, and Dongdou counties* in the mountainous western part of *Hunan Province*. They are considered a part of the *Bunu* peoples who are classified as *Yao Nationality*. They people call themselves *Hm Nai* that has been transcribed as *Wunai* by the Chinese. They are also known by the name *Huayi* (flowery shirt Yao).

The *Wunai* language, a Hmong-Mien language, is related to *Miao* but unintelligible with other *Bunu* languages. They are believed to have descended from the savage *Wuling* tribes who live some 2000 years ago.

The *Wunai* observe the *Zhuzhu Festival* which means to remember forever. They make offerings to *Miluotuo* who is considered the mother of their race. The *Wunai* also worship *Pan Hu*. Upon death, a shaman is summoned to chant the “opening of the way” ritual which they believe helps the deceased in the journey to the village where the ancestors have gone. They believe in reincarnation. Shaman have been a part of their lives for centuries but the practice is declining since the Cultural Revolution.



No Christians are known to exist among the *Wunai*. They have no Christian resources. Over 90% have not heard the gospel. The *Wunai* are an Unreached People.

### ***Baheng, Liping***

Just over 5000 *Liping Baheng*, pronounced **Lee-ping-ba-heng**, live in *Liping County* of southeast *Guizhou Province*. The *Liping Baheng*, in 1990, were given separate classification from the *Sanjiang Baheng* who live in northern *Guizhou Province*. This separation was based on the discovery that the languages of the two groups were different.

The *Liping Baheng* are counted as one of the many *Buru* peoples. The *Liping* language finds its place as a distinct tongue of the *Miao* language group. They believe they descended from eight ancient clans (their name in Chinese, *Ba Xing*, means eight clans).

In the past, the husband was required to move to the home of his wife's people. After six years he could take his wife and build his own house—if her family consented. This custom is not rigorously followed now but most men do move to the wife's village after marriage.

Ancestor worship is the primary belief system of the *Liping Baheng*. Only sons can carry out the important ancestral rites. This fact makes sons of extreme importance and has resulted in the abortion of many baby girls as families seek sons to carry on the rituals. The *Liping Baheng* also observe many ancient animistic rites related to agriculture.

Few of the *Liping Baheng* have had the opportunity to hear the gospel (97% have yet to hear the Message). No Christians are known among this people who have no Christian resources. They represent an Unreached People.

### ***Changpao***

Just over 5000 *Changpao*, pronounced **Chung-paow**, live in southwestern *Guizhou Province*. In 1982 the *Changpao* were considered an Undetermined Minority but in 1985 were placed into *Yao Nationality*. Little is known of this people group. They show some similarities with some of the *Bunu* peoples. They observe various rituals dedicated to the spirit world and ancestor worship. They consult Daoist priests about various problem areas of life.

It is most likely that the *Changpao* are an Unreached People Group. They are not thought to have any Christian resources. These people at present have little chance of hearing and accepting the Message of Christ.

### ***Youmai***

Around 2000 *Youmai*, pronounced **You-my**, live in southern *Guizhou Province*. The *Youmai* were among the Undetermined Minorities until their inclusion in the *Yao Nationality* in 1985. Little is known about this people group. They may be kin to the *Buru* peoples.

The *Youmai* observe the *Zhuzhu Festival* at which they venerate their foremother, *Miluotuo*. They also follow the *Huiqi Festival* in the autumn. For most of their religion, they practice spirit worship, ancestor veneration, and some Daoist rituals. Mostly likely, there are no Christians among the *Youmai*. They have no Christian resources. The *Youmai* must be considered an Unreached People Group.

### ***Kiong Nai***

Around 1900 *Kiong Nai*, pronounced **Chee-ong-Nai**, live in eastern *Guangxi Province* in the *Jinxiu Yao Autonomous County*. They inhabit nine villages of *Longhua, Nanzhou, Dajin, Liuxang, Mentou, Gubu, Ludan, Liutian, and Chang'e*. They speak a language different from the other *Yao* tongues in the region and which is mutually unintelligible with the other languages in the region. They call themselves *Kiong Nai* but the Chinese call this people *Hualan Yao* (flowery blue Yao).

Some evidence suggests that the *Kiong Nai* were early inhabitants of the region. They live in brick and wooden houses and control land. Other groups have paid rent to the *Kiong Nai* over the years.

The *Kiong Nai* worship a variety of spirits and gods. Their religion has made them insensitive to human life leading to extreme controls of family size. They do not hesitate to use abortion to control family size.

The *Kiong Nai* are untouched by the gospel. They have never had a believer or a church among them. Over 97% have yet to hear the gospel and they have no Christian resources. The *Kiong Nai* are an Unreached People.

### ***Numao***

Over 1800 *Numao*, pronounced **Noo-maow**, live in southern *Guizhou Province* in *Libo County*. They are known by a variety of names including *Heiku Yao* (black trouser Yao) and *Nu-Mhou*. The language of the *Numao*, that is different from all others in China, is part of the Bunic branch of the Hmong (Miao) language family. Cultural similarities with other *Yao* peoples led to their classification in the *Yao Nationality*. Historical accounts indicate this people group moved from northern China beginning in 500 BC to their present locations in southern China.

The *Numao* worship *Pan Hu* as well as many other spirits, gods, and demons. They hold the spirit of the soil in especial reverence. They have been virtually overlooked by the Christian movement. No believers live among them. They have no Christian resources. 97% have yet to hear the gospel. The *Numao* are an Unreached People Group.

### ***Yerong***

Only around 500 of the *Yerong*, pronounced **Yer-rong**, live in southwest *Guangxi Province* in *Napo County, Longhe and Pohe Townships*. They are known locally as *Daban Yao* or simply as *Daban*. They are unrelated to a group also known as *Daban Yao* in the *Xishuangbanna*

*Prefecture of Yunnan Province.* Their language is part of the Kadai language group which is a classification for a number of languages that do not fit easily into the Tai language family.

The *Yerong* wear their own distinctive dress and have been known as a hardworking, honest people. They observe animistic practices but do not adhere to the worship of *Pan Hu*. No known believers or churches exist among the *Yerong*. They have no Christian resources. The *Yerong* are an Unreached People Group.

### ***Beidongnuo***

Just under 400 *Beidongnuo*, pronounced **Bay-dong-nuoh**, live in two villages in the mountains of *Libo County* in southern *Guizhou Province*—near the border of *Guizhou* and *Guangxi Provinces*. The *Beidongnuo* were at one time classified as part of the *Numao* as they speak the same language as the *Numao*. The *Beidongnuo* do not accept this classification considering themselves as a distinct group.

The few people who recognize the *Beidongnuo* people group call them by the name *Changsha Yao* (long shirt Yao). The *Beidongnuo* worship spirits, gods, and demons by means of rituals that they hope will keep these deities from harming them. They also include some Daoist rituals. Elements of ancestor worship are seen in their lives.

The *Beidongnuo* have no awareness of the gospel. They have no Christians, no Christian resources, and 100% have never known the gospel. They are an Unreached People Group.

## **She Nationality**

### ***She***

The majority of the 813,200 *She*, pronounced **Sher**, live in the mountains of *Fujian Province* but also in many areas of eastern China including groups in *Guangdong* and *Zhejiang Provinces* and some small communities in *Jiangxi* and *Anhui Provinces*. The *She*, one of the official minority People of China, have been assimilated into the *Han* Chinese community or the *Hakka* Chinese culture. Less than 1000 *She* still speak their language. Most speak *Hakka* but some use *Cantonese*, *Min*, or *Mandrian*.

The history of the *She* indicates they may have come from the ancient *Yue* race from which the *Yao* and *Miao* peoples descended. An early name for this people was *Hsiamin*. They have struggled against exploitation over the years. Music is important to the *She*. They insist that umbrellas be left outside the door because placing an umbrella inside the house is a way of announcing a death.

The *She* follow Daoism mixed with ancestor worship. They share the *Yao* myth of a god-king, *Pan Hu*, who they believe created the world. Their folk songs tell of this god and his exploits. They formerly conceived and worshipped a totem—the 22 foot, dragon that had a dragon's head, a dog's body. *She* clans today still have a scepter with the sculpture of a dragon's head which is

a symbol of their previous worship. Evidences of shamanism and animism persist among the people.

Roman Catholics were active among the *She* in the 1800s but little evidence remains of their work. Scattered Christians groups remain among the *She* but the gospel has never taken root. The *She* are an Unreached people who could be evangelized through the *Hakka* and other Chinese languages. Estimates of up to 1000 Christians are reported. The fact that they have no Christian resources in their language is less important because of the assimilation into other Chinese groups and the use of the other Chinese languages.

### ***Ga Mong***

Over 54,000 *Ga Mong*, pronounced **Gah-Mong**, live in *Guizhou Province*. Until 1997 the *Ga Mong* were classified as part of the *Miao Nationality*. The Chinese often refer to this people as *Dong Jia* but the *Ga Mong* are different from the large *Dong* people of eastern *Guizhou Province*. They call themselves *Ga Mong* or *Ge Mong* but other locals call them *Yangya Miao* which means “duck-raising Miao.” The Government has classified the *Ga Mong* into the *She Nationality* but the people reject the classification and still demand their own status.

The language of the *Ga Mong* stems from the *Hmong* linguistic Family and is closer to the *Miao* languages in *Yunnan* and western *Guizhou* than to those in eastern *Guizhou*. They celebrate their own festivals and teach their language to the children. Their history goes back as far as the *Song Dynasty* (AD 96—1279).

The primary religious practice among the *Ga Mong* is ancestor veneration. Every home has the ancestral altar and tablets. Some traces of the *Pan Hu* or heaven dog religion may be seen among the *Ga Mong*. No Christians are known to live among the *Ga Mong* and many have never seen a Christian. They have no Christian resources—either the Bible, the Jesus Film, recordings, or Christian broadcasts. 92 % have yet to hear the gospel. The *Ga Mong* are an unreached people.

### ***Xi***

Only around 1300 *Xi*, pronounced **Shee**, live in *Guizhou Province*, in 21 villages near the town of *Kaili*. The group is classified as part of the *She Nationality* but the classification is not ethnohistorically accurate. They are careful to teach their own language to their children

The *Xi* follow traditional religious practices—especially venerating the spirits of trees and the forest. They also worship a god they believe inhabits the wood used in their homes. The *Xi* have never had a church in their midst. When visited by Chinese Christians in 1998, the *Xi* rejected the witness saying they had been mistreated by followers of the indigenous Chinese religion, *Er Liang Mifan* (200 grams of Rice) cult. The *Xi* have no Christian resources and suffer from this experience that forms a barrier to gospel acceptance.

## **Dongxiang Nationality**

Over 482,300 *Dongxian*, pronounced **Dong-shee-ung**, reside in China. More than two-thirds of this group live in the desolate region of *Dongxian County* of southwestern *Gansu Province* in the *Linxia Hui Prefecture*. Some 55,000 *Dongxian* live in *Ili Prefecture* in *Xinjiang* and in parts of *Qinghai* and *Ningxia*. They represent an official minority of China. Prior to 1949 the people were called *Mongolian Huihui* when their name was changed to *Dongxian*. They call themselves by the Islamic name *Santa*. Their language is Mongolian. The *Dongxian* are divided into two groups—the Old Sect, that worships at the graves of Muslim saints, and the New Sect that is more fundamentalist and reformed. Numerous brutal wars have occurred between the two Sects.

The *Dongxian* may have developed from some of Genghis Khan's garrisons that were moved into China in the 13<sup>th</sup> Century. These soldiers intermarried with local women and developed into the *Dongxian* people. Soon after entering China, the *Dongxian* converted to Islam. When the Communists took power in 1949, the *Dongxian* practiced Islam with one mosque for every 30 homes and one paid Muslim worker for every nine families.

The *Dongxian* are solidly Islamic. Some other Muslims in China deny these people are Muslims due to their involvement in drug and prostitution activities. No Christian is known to have ever existed among them. Evangelistic efforts in the 1040s and mass Christian literature distribution in 1993 both proved ineffective. The closest Christian church reports that in their minds, it is impossible to reach the *Dongxian*. This people do not have the Bible, the Jesus Film or Christian broadcasting in their language. They do have some Christian recordings. Over 96% have never heard the gospel. They are an Unreached people group.

## **Naxi Nationality**

Some 320,000, *Naxi* (also spelled *Nakhi* or *Nahi*) and pronounced **Na-shee** live in the *Naxi Autonomous County of Lijiang* in the *Yunnan Province*. Others are scattered throughout the *Weixi*, *Zhongdian*, *Ninglang*, *Deqin*, *Yongsheng*, *Heqing*, *Jianchuan* and *Lanping* counties in the *Yunnan Province*, as well as *Yanyuan*, *Yanbian* and *Muli* counties in the *Sichuan Province*. There are also a small number living in the *Mangkang County* in the *Tibet Autonomous Region*. Still others may live in Myanmar.

The *Naxi* ethnic group has its own language which belongs to the Yi branch of Zang-Mian Austronesian of the Han-Zang Phylum. The *Naxi* ethnic group created its own hieroglyphic "*Dongba*" script that had more than 1500 pictographs more than 1,000 years ago, which is still used occasionally by some *Naxi* people. Due to frequent economic and cultural exchanges with the Han people since the Yuan and Ming dynasties, *Naxi* people have gradually adopted Chinese as their main means of communication.

Today a majority of the *Naxi* are non religious. In traditional life, most *Naxi* people believed in the *Dongba* religion, which is a form of Shamanism, and also in Lamaism. Sorcerers, called "*Dongba*," are invited to chant scriptures at weddings, funerals, and New Year Day and other festivals. The *Naxi* celebrate the Torch Festival on June 24 each year and its Sanduo Festival on February 8th of every lunar year. In 1940, more than 4000 *Dongba* priests served. The *Dongba* religion is characterized by a fascination with power and wonder-working and belief in many

gods and demons who can be controlled by magic.

*Sanduo Festival: Sanduo*, a *Naxi* war god, defends the *Naxi* people. They believe that in ancient times a hunter discovered a strange snow stone on Jade Dragon Mountain and carried the stone home. On his way, he had to put the stone down for a rest. When he tried to continue his trip, he could no longer lift the stone. The *Naxi* thought the stone was the embodiment of a god and the people built a temple to honor this supposed god. The *Naxi* believe that they always see a heavenly being in a white coat and a white helmet, carrying a white spear and riding a white horse who protects them and their land. *Naxi* people consider *Sanduo* to be the most powerful god in its mythology and they say *Sanduo* was born to the year of goat. Therefore, on every goat day, a goat is sacrificed to honor this god.

The forefathers of the *Naxi* were closely related to a tribe called "*Maoniu Yi*" in the *Han Dynasty* (206 B.C.-A.D. 220), "*Mosha Yi*" in the *Jin Dynasty* (265-420) and "*Moxie Yi*" in the *Tang Dynasty* (618-907). They migrated into Lijiang around 1000 from Tibet. References in *Naxi* literature to Lake Manasarovar and Mt. Kailas in Tibet support this view of *Naxi* origins.

In 1278 the *Yuan Dynasty* (1206-1368) established *Lijiang Prefecture* representing the imperial court in *Yunnan Province*. This resulted in closer links between the Lijiang area and the center of the empire. In the early *Ming Dynasty* (1368-1644), *Naxi* leader, *Mude*, was made hereditary chieftain of *Lijiang Prefecture* and given control over the *Naxi* people and other ethnic groups in the region. Throughout the *Ming Dynasty*, the chieftains from the Mu family continued to pay taxes and give tribute to the *Ming* court. The *Ming*, in turn, used the Mu family to control of the peoples of northwestern *Yunnan Province*.

Later, with the development of the productive forces, buying, selling and renting of land began to take place in the *Naxi* areas, marking the beginning of a landlord economy. From 1723, during the *Qing Dynasty* (1644-1911), hereditary local chieftains in the Lijiang area began to be replaced by court officials and the hereditary chieftain surnamed Mu thus became the local administrator. A destructive earthquake in 1996 killed hundreds and left over 300,000 homeless.

Traditional *Naxi* culture practiced matrilineal descent with property and assets handed down through the woman's side of the family. *Naxi* men were walk-in friends, visiting the wives at night and returning to their mother's home in the morning. Matrilineal practice began to subside in 1723 with Lijiang came under Communist control. Women protested their falling status by sacrificing themselves by poison.

The *Naxi* first were approached by Christianity in 1912. In 1930 eight or nine *Naxi* had been converted. In 1950 the *Naxi* church was destroyed by the Communists. Around 200 *Naxi* are thought to be Christian but a portion of these are Catholic. They have some gospel recordings but the Scriptures are only beginning to be translated. Over 100 *Naxi* are members of the Mentu Hui Cult that was founded by Ji Sanbao who claims to be a second Christ. This cult was started

In 1989 a farmer named *Ji Sanbao* in *Yao county* in the *Ankang region* of *Shaanxi province*. Sanbao secretly set up a society of `twelve disciples`, whom he appointed. The Disciples have grown steadily and established a tightly-knit hierarchical organization with five levels of organization. The group has been involved in difficulties with the Chinese government.

### *Naxi*

As many as 270,000 *Naxi*, pronounced **Na-shee**, live in *Lijiang County* at the foot of the sacred *Jade Dragon Mountain*. Their name means, “respectable people.” The *Naxi* of *Lijiang County* are less dedicated to the traditional matrilineal society than their neighbors to the north, the *Mosuo*.

Around 87% of the *Naxi* in *Lijiang County* have not heard the gospel of Jesus Christ. The few Christians (some 200) are in mixed churches with Tibetans and Lisu. Some of the persons counted “Christian” are Catholic. The *Mentu Hui Cult* is strong in *Lijiang County*.

### *Mosuo*

Over 46,000 *Mosuo*, pronounced **Mo-sor**, live astride the *Sichuan-Yunnan* boarder primarily around the *Lugu Lake* that is one of the highest inhabited lake areas in the world. The region had no roads until 1982 and now is snowbound for months at the time. The *Mosuo* are officially counted among the *Naxi Nationality* but resent this classification and hate to be called *Naxi*. Their language is related to but not intelligible with the *Naxi* tongue.

*Mosuo* legends declare that the ancestors of the *Naxi* and the *Mosuo* migrated from Tibet over 1000 years ago. Some stopped near *Lugu Lake* and became the *Mosuo* and others continued south and became the *Naxi*.

The *Mosuo* continue the tradition matrilineal society through the *Azhu* system. All property and assets (including the family name) are passed down through the womann’s family. The *Mosuo* practice the “walk-in” relationships that allow the men to visit the women at night and return to their mother’s home in the day. Children are the responsibility of the mother and her brothers. In spite of government pressure, the custom hangs on. In 1994, 60% of the *Mosuo* still conform to it.

Some *Mosuo* have been influenced by Tibetan Buddhism and alters of white rocks are seen on many corners and around many houses. Until recent years there had never been a *Mosuo* Christian but a family was converted and has shared the gospel with others. Around 20 *Mosuo* are now known as Christians. They have no Scriptures or Jesus Film but do have some gospel recordings. 91% have not heard the gospel. The *Mosuo* are an Unreached People.

### *Northern Naxi*

Around 2600 Northern *Naxi* live in southeast Tibet (*Markam County*) and northwest *Yunnan Province* in *Degen County*. They are also called *Diqen Naxi*. They live near the source of the *Lancang* (*Mekong*) River. They differ from other *Naxi* in language and customs. Many still

claim to be from the Naxi Nationality. The Northern Naxi share the same migration stories as the Naxi peoples.

The Northern Naxi follow several different religious patterns—Tibetan Buddhism, ancestor worship, and Roman Catholicism. The claim of 50- 100 Christians is based on figures of Catholics. The group has no Christian resources and is an Unreached People.

### *Naju*

Around 1500 *Naju*, pronounced **Nah-joo**, live in remote regions in southern *Sichuan Province*. Although the government classifies the *Naju* in the *Naxi Nationality*, they have a different name, language, and history from the *Naxi* in Yunnan Province, the *Naheng*, and the *Mosuo*. The language of the *Naju* has been called *Guabie*. The language is part of the Eastern *Naxi* language and is related to the tongues of the *Mosuo* and *Naheng*.

No known missionary work has been done in the region of the *Naju*. Many have converted to Tibetan Buddhism from their traditional belief in spirits and demons. They still seek to appease the spirits. None of the *Naju* has heard the gospel and they have no Christian resources. They remain a totally unreached people.

### *Naheng*

Around 1200 *Naheng*, pronounced **Nah-heng**, live in northern *Yunnan* in a remote and poor region rarely visited by outsiders. As many as 26 different ethnic groups inhabit the region. The government classifies the *Naheng* as part of the *Naxi Nationality* but the *Naheng* see themselves as a separate people. They may have been part of the *Mosuo* People. Their language differs from other Naxi tongues and has been called *Beiquba Naxi* after their location.

The *Naheng* live south of the regions influenced by Tibetan Buddhism and north of the influence of *Naxi Dongbaism*. They are mostly animists and ancestor worshippers but they do have a legend of the creation god. They live in a highly gospel-neglected region. No Christians are known among the *Naheng* and they have no Christian resources. As high as 98% have not heard the Message of Jesus. The *Naheng* are an Unreached People.

### *Malimasa*

Only some 500 *Malimasa*, pronounced **Ma-lee-ma sa**, live in northwestern *Yunnan Province* in *Weixi County* of the *Degen Tibetan Autonomous Prefecture*. The government places them in the *Naxi Nationality*. Their language suggests they were earlier part of the *Mosuo* People. They remain strictly matrilineal with the women in control of finances, possessions, and decision-making.

The *Malimasa* are 100% Tibetan Buddhists. Some Catholic work has been done in the region but no *Malimasa* are known to have become believers. They have no Christian resources and must be considered an Unreached People. Though few in number now, the *Malimasa* may increase to over 600 by 2010.



## Shui Nationality

Over 440,000 *Shui*, pronounced **Shway**, live in southern *Guizhou Province*, in *Duyun*, *Sandu*, and *Libo Counties*. A small number live in northern *Guangxi Province* and some 9200 in *Yunnan Province*. Some 55 *Shui* People live in northern Vietnam—having migrated there around 50 years ago. Their name, which means “water” reflects their history. They were originally part of the *Luo-yuue (Liao)* who lived along the southeastern coast of China. Oppression forced them to move inland to their present mountain locations.

The *Shui* language belongs to the Zhuang-Dong branch of the Sino-Tibetan language family. Most *Shui* read and write Mandarin and speak the Han dialect of Chinese as used in southern *Guizhou Province*. The *Shui* use ten different words for fish.

The *Shui* possess an ancient writing system called "*Shuishu*," that is used for human communication and also by *Shui* sorcerers to select opportune dates, call up gods, and determine geomancy. Until 1949, *Shuishu* provided the regulations for daily living (ethics and behavior) and the people consulted it for everyday activities such as traveling, funerals, marriages, construction, calculation, and prediction of good or bad luck.

The "Masters of *Shuishu*" (*Shuishu hsien sheng*) keep the books in the *Shuishu* script. Two kinds of *Shuishu* books exist. The white, general book contains information regarding the prediction of good or bad luck, seizing good occasions and eliminating misfortune. The black book is used by the sorcerer for the releasing, repelling, and retrieving of ghosts.

The primary religion of the *Shui* is ancestor worship. The *Shui* worship giant stones, old trees, ancient wells, and ponds. They especially revere the stone god and the god of ponds. Ancestral worship is also practiced.

The *Shui* funeral ceremony, that is in recent times changing markedly, reflects several aspects of *Shui* religious belief and cultural values. A funeral, that must be conducted according to *Shui* ritual, includes six steps: announcing the death, putting the corpse into the coffin, selecting an appropriate date for burial, erecting a tablet, and taking off the cloth.

The *Shui* regard a person's death as a significant time when they can dedicate their sincere respect to that person. The dead are buried underground. If, however, the person dies an accidental or untimely death, the dead are cremated. The oldest son in the family uses well water to wash the face and the body of the deceased. According to *Shui* belief only those bodies thoroughly cleansed will meet their ancestors in heaven. The corpse, inside the coffin, is then covered with new white, black and blue cloth, and the coffin is then placed under the ancestral tablet. Finally, an appropriate date for burial is chosen. If there is no such day in the near future, the coffin will be carried to the wild and stored under a grass hut. As soon as someone dies, all blood relatives are informed so they can begin a vegetarian diet, an expression of sorrow.

Depending on the household's financial situation, a *Shui* funeral ceremony can be either modest or elaborate. However, the *Shui* often try to hold an elaborate service. In the case of parents, this expresses filial reverence to the deceased and also returns benevolence to them.

The *Shui* believe the dead can intervene in the lives and fates of the living. Hence, they always construe personal troubles or suffering as willful sabotage by spiritual beings. As a result, they consult sorcerers to divine their release from their suffering. Eggs, grass and stones are the most popular objects used as mediums.

### ***Shui***

The great majority of the Shui People (430,000) live in Guizhou Province and Guangxi Province. Most follow ancestor worship as a primary religion but elements of animism, Daoism, and Christianity are found among them. In recent days, many have adopted the non religious pattern.

French Catholics worked among the Shui beginning in 1884. By 1900 some 30 Catholic churches and 5000 members were in the Shui territory. Most of these Catholics were put to death or fell away during the anti-Christian movement of 1906. In recent times, missionaries who traveled in the region found no trace of the Church buildings nor any knowledge of the gospel among the *Shui*. In 1997-98, around 100 *Shui* came to Christ after an event of miraculous healing and are being discipled by Chinese believers. The figure sometimes given of 200 Christians would include Catholics.

The *Shui* do not have the Bible in their own language and do not have the Jesus Film. Most can use the Chinese Bible in Mandarin. They do have some gospel recordings. Over 89% have yet to hear the gospel. The *Shui* in *Guizhou* and *Guangxi Provinces* should be considered an unreached people group

### ***Yunnan Shui***

Some 9200 *Shui*, known as *Yunnan Shui*, live in two regions of *Yunnan Province*—in the *Huangnihe District* of *Fuyuan County* and others in the *Dahe* and *Long'an* districts of *Yilang County*. The government classifies the *Yunnan Shui* as part of the *Shui Nationality* but they speak a language from the *Kam-Sui* (Dong branch) of the *Daic* linguistic family. Most of the *Shui* in *Yunnan Province* are bilingual in Chinese. These people claim to have entered *Yunnan* over 250 years ago. They have developed customs different from those of the *Guizhou Shui*.

The *Yunnan Shui* practice festive dances—including the Copper Drum dance. Most of these people are traditional religionists. Ancestor worship is less important than it is among the *Guizhou Shui*. The *Shui* in *Yunnan* are a people group among whom no known Christian has ever lived. They reside in one of the most gospel-neglected regions of China. They cannot even understand the Christian recording that is in the *Shui* language as used in *Guizhou Province*. The great majority have yet to hear the gospel. They *Yunnan Shui* are an Unreached People in great need of the Message of Jesus.

### **Wa Nationality**

The *Wa* people number over 430,000 and live mainly in compact communities in the *Ximeng*, *Cangyuan*, *Menglian*, *Gengma*, *Lancang*, *Shuangjiang*, *Zhenkang* and Yongde counties in southwestern *Yunnan Province* where they coexist with other ethnic groups. Over 558,000 *Wa* people live in Myanmar. The *Wa* are an official Minority Group in China.

The *Wa* language is of the Mon-Khmer branch of the Austroasiatic linguistic family. The *Wa* people had been hunters and forgers until 18<sup>th</sup> century when migrations brought Han and other peoples into their regions. Some of the *Wa* (the tame *Wa*) made transitions to agriculture while others (the wild *Wa*) continued in hunting. The Chinese refer to others of the *Wa* Nationality as Sincized *Wa*.

The *Wa* have long been known for their practice of headhunting, a custom the Chinese Communists have been unable to totally abolish. As late as 1956 and 1957 144 cases of headhunting were reported.

American Baptist missionary William Young brought the gospel, first to the *Wa* in Myanmar and then in the 1920s to the *Wa* in China. By 1948, 22,000 *Wa* in China had been baptized.

## ***Wa***

Around 300,000 *Wa*, pronounced *Wa*, live in western Yunnan Province, in Gangyuan, Ximeng, Lancang, Gengma, Menglian, Yongde, Shuangjiang, and Zhenkang Counties. The 558,000 *Wa* who live in Myanmar are closely related to the *Wa* in China. They are called *Va*, *Praok*, *Parauk*, *Baraoke*, and *Baraog*.

The *Wa* in Yunnan Province shared the *Wa* custom of headhunting until recent years. The practice of headhunting was thought to insure a good harvest. A statement among the *Wa* has been that there is nothing so beautiful as the three-pronged fork—a reference to the poles on which they formerly hanged the heads of their victims.

Before 1956, a *Wa* settlement in Ximeng County sacrificed 3000 cows a year to appease the evil spirits and obey the orders of local shamans. Yuesong Village was reported to have sacrificed 874 cows between 1955 and 1957—almost two cows for every household. This practice of sacrifice kept the people poor.

Most of the *Wa* villages were built on hilltops or slopes. The styles of houses vary depending on their location. Most houses are constructed with bamboo and straw and are usually two storied. The upper floor is for family accommodation while the ground floor is reserved for their livestock. It's sort of like having a traditional barn and house all in one.

The erection of a new house is a community affair. People in the same village will offer to help and present timber and straw as gifts. Generally a house will be completed in one day through a collective community effort. Following the completion of the house, all the young people in the

village will be invited to the new family's abode to attend a celebration that includes dancing, singing and drinking.

Missionary William Young, who began his ministry among the Wa in Myanmar continued into China in the 1920s and baptized over 22000 Wa. He translated the New Testament in to their language in 1938. One report cites a total of 75000 Christians among the Wa in China but many of these, due to a lack of biblical teachings and the pattern of early Christian work that emphasized church attendance more than a personal walk with the Lord, are nominal and do not understand the basics of salvation.

Many among the Wa still practice animism and ancestor worship. They have some Scripture portions, gospel recordings, and the Jesus Film. The Far Eastern Broadcasting Corporation has some radio gospel programs aimed at the Wa. A need for continued evangelization and Christian discipleship is a great need among the Wa.

### ***Kawa***

As many as 73,000 *Kawa*, pronounced **Kah-wa**, live in remote villages in the high mountains of western *Yunnan Province*—in *Ximeng*, *Mengilan* and *Lancang Counties*. Their villages are often situated at least 5000 feet above sea level. The *Kawa* are often known as the wild Wa but are also called *Vo*, *Wa Pwi*, *Wakut*, and *Awa*. They are officially classified under the *Wa Nationality*.

Living in such remote regions, the *Kawa* seldom come into contact with other peoples. They have continued their practice of headhunting as late as the 1960s. They have the reputation of being the most cruel and ruthless of all the peoples of China. Of the reported 75000 Christians among the Wa in China, most are among the *Parauk Wa* and the *Lawa*. Most *Kawa* have resisted the gospel. One estimate sees as many as 100 Christians among the *Kawa* who have no Christian resources. They continue in their traditional religion that includes polytheism, animism, and shamanism. The *Kawa* constitute a needy and Unreached People Group who might be reached through their neighboring Wa Christians.

### ***Lawa***

Around 55,000 *Lawa* live in *Yongde* and *Zhenkang Counties* in *Yunnan Province*. Others live in Myanmar and Thailand (around 14000). Some 30,000 members of the *Bulang Nationality* also speak the *Lawa* language as their mother tongue. They are known as the *Tame Wa* and also as the *Western Lawa*, *Mountain Lawa*, *Lawa*, *Luwa*, *L'wa*, and *Lavua*. The *Lawa* adjusted rather quickly to agricultural activities. They are part of the Mon-Khmer race of Asia.

The *Lawa* language is not intelligible with the *Lawa* languages of Thailand. The *Lawa* now use a Roman script but in previous times communicated by engraving bamboo strips or sending symbolic objects to other villages. Sugarcane, banana, or salt meant friendship. Pepper meant anger. Feathers meant urgency. Gunpower and bullets meant an intention to clan warfare.

The *Lawa* have been greatly influenced by Theravada Buddhism but this Buddhism is heavily cloaked with traditional religion—animistic and polytheistic rituals—and ancestor worship. They believe in house spirits and spirits of the iron mines. They rely on shaman or witchdoctors. Disembodied spirits of past heroes are considered deities also.

Some 10,000 of the *Lawa* are Christians. This group stems from the early work of William Young and his sons. Part of the breakthrough into the *Lawa* culture eventuated from acts of loving service such as his care for a dying woman. The *Lawa* have the New Testament and some gospel recordings. They do not have the Jesus Film or Christian broadcasting. The majority are aware of the gospel. Evangelical Christianity should seek to aid the Christians among the *Lawa* in reaching their own people.

### ***Ben***

Around 1120 *Ben*, pronounced **Ben**, live in several villages in *Zhenkang* and *Gengma Counties* in western *Yunnan Province*. The *Ben* are a distinct people group but since 1950 have been counted as part of the *Wa Nationality*. The name *Ben* means indigenous people.

Little is known about the *Ben*. They have been described as a Burmese people and as an unidentified people group. Their religion is basically animistic but with some influences from Buddhism. They have no Christian resources but Christians are found among neighboring peoples. No Christians are known among the *Ben*. They should be considered an Unreached People Group.

<http://www.travelchinaguide.com/intro/nationality/wa/>

## **Qiang Nationality**

The Qiang Nationality (k'iang), one of the Official Minorities of China, may number as many as 600,000 (according to Olsen) but also are estimated at around 266,900 by Hadaway. The discrepancy probably results from the numbers of people considered within the Nationality. The Qiang people, divided into many sub groups, live across a great arc stretching from Nanping in the northwest parts of Sichuan Province to Lijiang in northern Yunnan Province. Their homeland is the mountainous corridor that connects the Tibetan highlands in the west to the Chinese lowlands in the east. At one time the Qiang people were a contiguous population but in the last century their territory has seen the entrance of Han, Tibetan, and Yi peoples who have settled among them. The Chinese character for Qiang is a combination of yang (sheep) and ren (people) with the meaning of people who tend sheep.

The Qiang languages are a separate branch for the Tibeto-Burman cluster of the Sino-Tibetan linguistic family. Over 3000 years ago, the Qiang people maintained close contact with the Zhuangs. They also show contact with the Han People during this period. Many Qiangs migrated into the mountains to the west to escape Han oppression. In the fourth century, the Qiangs were one of the “Five Barbarian” groups that overrun much of China. In the face of Tibetan and then Mongol pressure, the Qiangs became a conquered people and accepted the *tusi* system by which the Mongols and later the Hans controlled the Qiangs through Qiang agents.

By 1900 most Qiang peoples were under the control of the Chinese government. Some Jiaroung groups remained independent until the Communist takeover in 1949. The Qiang are known for their stone towers, some as high as 150 feet, constructed for defensive purposes. Qiang society was traditionally matrilineal and matriarchs functioned as village chiefs. This pattern is changing but mothers maintain a strong position in Qiang families.

Qiang religion is a mixture of traditional animistic beliefs and practices, with Daoism, Buddhism, and ancestor worship. The White Stone Religion is important and revolves around the belief that these stones can ward off evil spirits. The large Qiang people demonstrate a variety of religious beliefs. The majority are polytheists and animists, deifying mountains, sheep, trees, storms, fire, etc. They believe that everything in the universe embodies a spirit. The Qiang believe in and greatly fear demons that cause illnesses, accidents, earthquakes, and other natural calamities. Much of Qiang culture revolves around trying to satisfy the demons so that they will not cause harm, or to appease the demons if they have been offended. Qiang priests have detailed rituals for exorcising demons. They use incantations and charms for this purpose. The people are required to pay for the services of the priest, even though the priest often fails to accomplish the desired results.

Other Qiang follow Tibetan Buddhism (also called Lamaism), Daoism, (belief in an unnamed and unknowable god), and *Rujiao*. Many of them are very superstitious. Often the religion is a combination of traditional Qiang and Chinese belief systems.

Many of the customs and beliefs of the Qiang minority have been set aside since the Communists took over China. The younger generation has been educated in atheistic government schools and encouraged to ridicule their parents' religious beliefs, which are mocked and branded as superstitions. The Southern Qiang especially have rejected the practices of their forefathers and are mostly atheistic.

The Qiang have legends of lost books. According to one legend, two nations existed, Tzu La (the Chinese people) and Gu La (the Qiang). The Gu La people were defeated, and were forced to move a long distance from their homeland. While crossing a river in boats, the people suffered a leaking boat and the sacred books were lost. Now the Qiang have no books, but the contents of the books are handed down from generation to generation by word of mouth.

The Qiang do have two other kinds of sacred books. The one is a picture book used for divination such as determining lucky days for activities of all kinds, foretelling the future, and solving problems. The second type of sacred books are not actually books at all, but are oral chants which are memorized and recited by the priests.

Many Qiang practice a worship of white quartz stones. They place these stones on the corners of their roofs or towers and worship them as the sun god, or heavenly god. Worship of white stones is not nearly as common as it used to be. There are several legends that explain the origin of this stone worship. The Qiang have various legends to explain the origin of the white stone worship. The Qiang also use the white stones to start fires. This contributes to their belief in the power of the stones.

The Qiang also treat the white stones as good luck symbols. In Maoxian prefecture, people believe that bringing the white stone into a house on New Year's day brings more prosperity. They also worship the white stone every time before they go out on a hunting trip, praying for good luck. In some districts, when the Qiang arrange an engagement, they cut the white rock in half, each family keeping one part of it until the wedding day. Then they check whether the parts match, foretelling the fortune of that marriage. The Qiang place white stones on the roofs, corners, and windows of their houses, and on the edges of their fields as symbols of their gods protecting them and their animals from evils and illness.

The Qiang people think the number nine is a lucky number. They build pagodas on their roofs either on the ninth day of the first lunar month or the ninth day of the ninth month. The Qiang people also have the tradition of offering sacrifices to the mountains in the first, fourth, fifth, and tenth month of the lunar calendar. At this time, people from different villages will gather at the edge of a forest and pay homage to the god of heaven and the god of mountains, which are both represented by white stones.

Some Qiang have a tradition of carrying a sacred roll of white paper that has nothing written on it. Each year they would add a fresh piece of paper that represented the purity of the Word or Heaven sent sin bearer they called, "Je-Dzu, Nee-Dzu, or Rin-Dzu. The early missionary Thomas Torrence used this custom as a point of contact to tell the Qiang of Christ.

Less than 0.1% of the *Qiang* are Christian. There are a few scattered believers, possibly 200-400 of them. These believers live in *Wenchuan* and *Maoxian counties*, with three families in *Songpan Township* to the north. There are no known indigenous congregations among the Qiang. Reports indicate that within the last few years a few Qiang people have believed in the Lord and are meeting together in a home.

In 1888, the Anglican Church first came to *Sichuan province*. Later the Catholic Church of France founded a church in *Maoxian*. In 1906, an English missionary, Feigesheng preached in *Maoxian*. In 1906 and 1909 the Catholic Church of England also founded a Catholic church, a hospital, and a school in the Qiang area.

Thomas F. Torrance of Scotland was the first Protestant missionary among the Qiang. He served with the China Inland Mission from 1895 until 1909 and then with the American Bible Society until the 1930's. Torrance reported conversions and the construction of churches. These churches were destroyed and all the church leaders and most of their families martyred when the Communists passed through the region during the Long March in the summer of 1935.

The Communists tried to burn all Bibles and New Testaments, and even tried to destroy the Christian's grain, so as to eliminate the Christian communities established in *Wenchuan* and *Lifan Counties*. But in *Tongmenwai* the Christians saved some of their Bibles by burying them in caves. They resurrected them after Mao's forces had passed on. Today, the main church building at *Tongmenwai*, the entrance of *Longqi Township*, lies in ruins. The *Wenchuan* government offices now stand on the site where the China Inland Mission premises once stood. After all of the *Qiang* church leaders had been martyred in 1935, the church met secretly. Torrance was forced to leave the *Qiang* area, and returned to Scotland.

Torrance once declared the *Qiang* to be one of the lost tribes of Israel. This opinion stemmed from his finding customs that sounded much like the Old Testament. For example, the *Qiang* had a two-fold sacrifice that called for killing one goat to atone for the people's sins and leading another to the wilderness to be set loose to symbolize the going of the sin from the people. This ritual sounded to Torrance like the sixteenth chapter of Leviticus.

Since the Peoples Republic of China is closed to all missionary work, the Christian task force targeting the *Qiang* is currently developing creative platforms in an effort to begin a church planting movement.

There are no known Christian scriptures available to the *Qiang* and no Christian broadcasts in their language. One Gospel recording is now available in the dialect spoken by the people living in the town of *Song Ping Gou*. Recently there has been an attempt to broadcast to them via Gospel Radio but receptivity is poor because of the mountains.

The *Qiang* Peoples are divided into some eleven subgroups.

### ***Cimulin Qiang***

Over 12,600 *Cimulin Qiang*, pronounced **Chee-ung**, live in *Heishui* (Black Water) County in northwest *Sichuan Province* in the *Cimulin, Gewo, Wumushu, Rewo, and Qinglanggou Districts*. The *Cimulin Qiang* People belong to the northern *Qiang* language group. Their language is not tonal while the southern tongues have between two and six tones. Many of the *Cimulin Qiang* are bilingual in Tibetan and others can speak Mandarin.

Like other northern *Qiang*, many *Cimulin Qiang* have embraced Tibetan Buddhism. They also worship many other gods of whom the sky god is supreme. The people also believe in and seek the practice of local shaman and sorceress.

No Christians are known among the *Cimulin Qiang* and they have no Christian resources. Over 99% are estimated to have never heard the gospel. Some short-term missionaries in the area of the *Cimulin Qiang* were expelled from the region for distributing literature in the 1990s. The *Cimulin Qiang* are an Unreached People Group.

### ***Dajishan Qiang***

Almost 10,000 *Dajishan Qiang*, pronounced **Chee-ung Dah-jee-shahn**, live in western *Sichuan Province* near the cities of *Maoxian* and *Wenchuan*. The *Dajishan Qiang* are among the southern *Qiang* peoples. The southern *Qiang* languages are so divergent that communication between peoples using any one of the them is impossible with the others.

The *Dajishan Qiang* follow the usually *Qiang* religious pattern of polytheism, animism, and ancestor worship. They also follow the *Qiang* tradition of the veneration of the white stones. Some of Torrance's missionary work centered around the towns of *Wenchuan* and *Weizhou* in the *Maoxian* areas. It is not known if any of the estimated 200 Christians among the *Qiang Nationality* are *Dajishan Qiang*. The *Dajishan Qiang* have no Christian resources and few



contacts with any Christian people. Over 87% have yet to hear the gospel. This group, who may reach a population of over 12,000 by 2010, are an Unreached People Group.

### ***Heihu Qiang***

Over 20,000 *Heihu Qiang*, pronounced **Chee-ung Hay-hoo**, live in nine districts in central and southern *Maoxian County* in western *Sichuan Province*. They are one of the eleven *Qiang* sub groups. The *Heihu Qiang* are among the southern *Qiang* peoples. Their language is practically unintelligible with other *Qiang* tongues. Like other *Qiang* peoples, the *Heihu Qiang* follow traditional religion that includes belief in spirits, ancestors, and other supernatural powers that can be appeased by ritual.

Some 150 *Heihu Qiang* may be Christians. Missionary Thomas Torrance served in this area in the 1900s. Due to the heavy persecution of the Communists on their Long March in 1935, most of the churches and Christians were lost. Today, the *Heihu Qiang* have no Christian resources. This group who may reach a population of well over 26,000 by 2010 are an Unreached People Group.

### ***Jaiochang Qiang***

More than 24,500 *Jaiochang Qiang*, pronounced **Chee-ung Jeeow-chung**, live in western *Sichuan Province*, in *Maoxian County*, *Songpan County*, and *Belchuan County*. The *Jaiochang Qiang* are among the southern *Qiang* groups. They participate in the *Qiang* customs relating to the stone defensive towers and the worship of the white stones.

Mostly the *Jaiochang Qiang* follow traditional religion, deifying mountains, sheep, trees, fire, storms, and ancestors. Some who live closer to Tibetan Communities have adopted Tibetan Buddhism and Daoism. Some 100 are thought to be Christian. This number must be considered with the realization that both Catholic and Protestant work entered this region in the early 1900s. The *Jaiochang*, like other *Qiang* peoples, have almost no Christian resources—one gospel recording is available. Over 87% have not heard the gospel. The *Jaiochang Qiang* are an Unreached People Group who may reach a population of over 31,000 by 2010.

### ***Longxi Qiang***

Some 4,250 *Longxi Qiang*, pronounced **Chee-ung Long-shee**, are among the southern *Qiang* and live in western *Sichuan* in *Wenchuan County (Aba Prefecture)* and the districts of *Longxi*, *Bulan*, *Baduo*, *Xianzhuang*, and *Mushang*. Their language (Sino-Tibetan, Tibeto-Burman) is one of the southern *Qiang* languages and is a distinct language.

The *Longxi Qiang* participate in the general *Qiang* dedication to the white stones and other traditional religion. In their religious practices one finds animistic rituals, the following of shaman, and ancestor worship. Some *Qiang* have become Christian but it is uncertain if any of the *Longxi Qiang* are believers. They have no Christian resources and as high as 94% have yet to hear the gospel. They represent a definite Unreached People Group.

### ***Luhua Qiang***

Around 18,000 Luhua Qiang, pronounced Chee-ung-Loo-hwa, live in the northwest of Sichuan Province in Heishui (Black Water) county in Aba Prefecture. While they speak a Qiang language and are classified in the Qiang Nationality, the Luhua Qiang consider themselves Zangzu (Tibetan) in Chinese but R'ma in their own language. Their language is one of the four distinct languages of north Qiang.

The Luhua Qiang are especially devoted to the beliefs in the white stones. Like many other Qiang peoples, the Luhua Qiang have indicated some interest in Christianity in the past. Today, however, no Christians are known among the Luhua Qiang who have no Christian resources. Over 92% have not heard the gospel. They remain an Unreached people who may reach a population of 23,300 by 2010.

### ***Mawo Qiang***

Over 15,500 *Mawo Qiang*, pronounced **Chee-ang Mah-wo**, live completely within the borders of *Heishui County* in northwestern *Sichuan Province*. They are a northern *Qiang* people and speak one of the four northern *Qiang* tongues. Most *Mawo Qiang* are bilingual in their own language and Tibetan but many are multilingual in both Tibetan and in the Sichuan dialect of Mandarin.

The *Mawo Qiang* participate in the Qiang ritual *Zhuanshan* (Mountain Circling). In the past they led an oxen and carried food and wine up to the mountain and sacrificed both the oxen and the food to the god of the mountain. They made monkeys, wild boars, and rats of paper and burned the images to symbolize the destruction of those pests that destroyed their crops.

The *Mawo Qiang* are among the least evangelized of all the *Qiang* groups in China. Their language is different from any of the southern *Qiang* tongues. They have no Christian resources such as the Bible, Jesus Film, or gospel recordings. 99% have yet to hear the gospel. This group that may reach a population of 20000 by 2010 is an Unreached People.

### ***Mianchi Qiang***

Over 20,000 *Mianchi Qiang*, pronounced **Chee-ung-Mee-an-chee**, are one of the southern *Qiang* peoples and live in western *Sichuan Province* (*Wenchuan County*). The *Mianchi Qiang* language cannot be understood by any of the other *Qiang* peoples in *Sichuan Province*.

The *Mianchi Qiang* follow traditional religion, worshipping a multitude of deities and their ancestors. They maintain memorial tablets for their ancestors. They have no Christian resources. The estimate is that some 150 *Mianchi Qiang* are believers. Other Christians also live in *Wenchuan County*. The believers in *Wenchuan County* intend that their church become a center for the spread of the Faith throughout the region. Evangelical Christians should pray and cooperate to help this dream become a reality. At present, the *Mianchi Qiang* also represent an Unreached People.

### ***Sanlong Qiang***

The *Sanlong Qiang*, pronounced **Chee-ung-Sahn-long**, number around 19300 but may reach a population of 25,000 by 2010. They are one of the southern *Qiang* peoples. They live in western *Sichuan Province*, in the *Aba Prefecture* in *Maoxian County*. They share the area with Han Chinese, Tigtans, and some other minority groups.

The *Sanlong Qiang* share in the *Zhuanshan Festival I(Mountain Circling)*. Their religion consists of polytheism, animism, ancestor worship, and shamanism. No Christians are known among the *Sanlong Qiang*. They have no Scriptures or gospel recordings in their language. They do not have the Jesus Film. Over 92% have yet to hear the gospel. The *Sanlong Qiang* are an Unreached People Group.

### ***Taoping Qiang***

Some 6320 *Toaping Qiang*, pronounced **Chee-ung-Taow-ping**, live in *Lixian County* in western *Sichuan Province*. They are a southern *Qiang* people. The *Toaping* live in houses that have a lower floor for animals and an upper floor for people. They reserve one room for the *Qiang* ancestors.

No known Christians are among the *Taoping Qiang* today. Some of the early missionary work was in the region. The destroyed church building at *Tongwenmai* stands at the entrance to the *Longqi Township*. Perhaps some Christians in *Wenchuan* will share with the *Taoping Qiang*. They have no Christian resources. This Unreached People Group may reach a population of over 8000 by 2010.

### ***Yuda Qiang***

The *Yuda Qiang*, pronounced **Chee-ung-Yah-doo**, are a northern *Qiang* people who live in the *Chibusu*, *Yadu*, *Qugu*, and *Weicheng* districts of *Maoxian County* in western *Sichuan Province*. Some others live in *Heishui County*. They number close to 30,000 now but may reach as many as 38,000 by 2010.

While the *Yuda Qiang* are among the more numerous *Qiang* groups in *Sichuan Province*, no known Christians are among them. Their language is Tibetan Buddhism mixed with a great deal of traditional belief and practice. They have no Christian resources and as high as 95% have yet to hear the gospel. They are an Unreached People Group who stand in need of the gospel.

### ***Ming***

The ethnically mixed *Ming*, pronounced **Ming**, live in and around the towns of *Maoxian* and *Wenchuan Counties* in *Sichuan Province*. They are a mixture of *Qiang*, *Tibetan*, and *Han* Chinese who have been ostracized by the other peoples in the region. They call themselves *Ming Zu* (Ming Nationality). Their language is a mixture of *Qiang* and Chinese. Most all *Ming* also speak Mandarin for everyday communication.

During the power of the Tibetan Empire (AD 600-900), many *Qiang* were assimilated into the Tibetan and Han Chinese cultures. The descendents from these intermarried peoples were not socially accepted by either group and forced to form their own villages.

Some *Ming* are animists but most could be described as non religious. While some Protestant and some Catholic work existed in the region in the 1800s and early 1900s, no traces remain today. No Christians are known among the *Ming* who have no Christian resources. They can however, be reached through the Chinese language. Around 96% have no knowledge of Christ. The *Ming* are an Unreached People Group who may reach a population of 15000 (up from the present 12000) by 2010.

<http://www.qiang.allcost.com/qcsocial.htm>

## Salar Nationality

The *Salar* people, pronounced **Sar-lar**, are also known as *Salor* and *Salas*, are one of the official Minority nationalities of China who follow the Muslim religion. With a population of over 113,000 presently, they may reach a total population of over 145000 by 2010. The *Salars* are concentrated in the *Xunhua Salar Autonomous County* of eastern *Qinghai Province* that was established in 1954 and in villages spread in the region. Still other *Salar* people locate in *Gansu Province* and some 1500 in *Yining County* of *Xinjiang Province* a far distance from the main *Salar* population.

The *Salar* people have legends of their origin that are probably partially correct. These legends trace the people to the city of Samarkand (now in Uzbekistan) and the migration of two brothers who sought a new homeland because of persecution by Mongols. They moved with a white camel, Samarkand soil, Samarkand water, a copy of the Koran to the *Xunhua* region of what is now *Qinghai Province*. Settling in this region, the group became the *Salar* people.

A twist to this legend says that the people left Samarkand with a Koran tied to a camel's head with a prayer that Allah would lead them where he wanted them to settle. After months, an imam had a dream of a beautiful waterfall and the next day the people came to exactly such a place. The camel stopped to drink and turned a large white stone. Taking this as a sign, the people accepted the area as their home and began to build a community.

Other oral history claim that the *Salar* separated from the *Turkmen* in Samarkand in the 14<sup>th</sup> Century and later migrated to the *Xunhua* region. During that period (the *Ming Dynasty*) the *Salar* enjoyed self-government. During the *Qing Dynasty* the *Salar* independence came to an end when in 1781 the *Salar* suffered an enormous defeat at the hands of the *Qing* army. The *Salar* suffered the loss of up to 40% of their population.

In the late 17<sup>th</sup> century and early 18<sup>th</sup> century, the *Salar* adopted the Hanafi rite of the Islam through the work of a Muslim missionary, Muhammad Amin (Hattaway says 1750).. They earned the reputation for being devout Muslims. In 1980 they worshipped in 73 Mosques in *Xunhua County*. They have resisted Tibetan Buddhism for centuries. The Muslims, especially the clergy, experienced extensive oppression from the Communists in the 1960s as the Communist government sought to suppress religious practice. When this pressure eased, *Salar*

religious devotion proved stronger than ever. They today constitute by far the most devout of China's Muslim minorities.

The *Salar* language is one of the *Qguz* branch of the Turkic group that is within the larger Altaic family of languages. The language has many words from other tongues—Arabic, Farsi, Chinese, Tibetan, and Mongolian. It is very similar to *Uigur*. The *Salar* language is divided into two distinct but similar, mutually intelligible dialects, the *Jieze* and the *Mengda*.

The *Salar* economy is mostly agricultural. They raise walnuts, winter melons, grapes, apricots, dates, and apples. Their basic diet includes vegetable soup, steamed buns, and noodles. They tend sheep for meat and wool. While the local economy is poorly developed from an industrial standpoint, many *Salar* work in the timber professions.

Some efforts have been made to reach the *Salar* as early as the 1920s but few missionaries have actually served among them. No church has ever been established among them. A small number, around 20, attend a Han Chinese church in *Xining City*. The *Salar* have no Christian resources. The *Salar* are an Unreached and highly resistant people. The Evangelical community should seek ways to bring Christ to this people.

## Achang Nationality

Around 30,000 *Achang*, (pronounced **Ah-tsung**) one of 55 officially recognized Minorities in China, inhabit an area along the *Yunnan-Myanmar* border near the Chinese town of *Ruili* in the *Longchuan, Lianghe, Luxi* and *Ruili* counties in *Dehong Dai-Jingpo Autonomous Prefecture* in south-western *Yunnan Province*. Small numbers of them live in *Dali, Chuxiong, Yuxi, Xishuangbanna* and other counties in *Yunnan*. Many of this people group inhabits the beautiful Husa Valley. Although small in number, *Achang* people are one of the earliest inhabitants of *Yunnan*. They share the southern end of the *Gaoligong Mountains* northwestern *Yunnan Province* with other ethnic groups. As many as 1,700 *Achang* live in Myanmar's Shan State where they are traditionally known as *Mongsha* and where they work as seasonal laborers. The group may reach a population of 37,800 by 2010.

The *Achang* people call themselves *Mengsa* or *Echang*. Their ancestors were the *Echang* people who had settled in the region before the *Yuan Dynasty*. Their language belongs to the Tibetan-Burmese language group of the Chinese-Tibetan language family or the Tibetan-Burmese Austronesian of the Sino-Tibetan Phylum. Three dialects, mutually unintelligible, grow out of the *Achang* language. Most *Achangs* can speak Chinese and Dai language. Some can also speak Burmese and Jingpo language. The *Achang* ethnic group has no written script and employs four tones.

This ethnic group is famous for growing rice and making knives. Their ancestors previously lived in the area near the *Jinsha, Lancang* and *Nu* Rivers. After the 2nd century, a branch of them moved to the west bank of *Nu* River and later, about in 13th century, settled down in *Longchuan County*. Another branch later migrated along *Yunlong, Baoshan* and *Tengchong*, and finally made their homes in *Lianghe*.

Handicraft industries form another important aspect of the economy of the *Achang* ethnic group. Their handicraft industry is highly developed, boasting of rich traditions. They are adept at forging iron. In fact, almost every family can do it. Their "*Achang knife*" or "*Husa knife*," which is sharp, durable, and tasteful, is well-known among the people in the border areas of Yunnan.

Houses of *Achang* ethnic group are normally made of four materials: brick, tile, wood and stone. Their houses have two stories. The upper floor serves as a living space for the family while the ground floor is used as shelter for the livestock and a place to put firewood and farm implements. In recent history the group has turned from hunting to more emphasis on agriculture.

*Wohuo Festival* is the most important festival of *Achang* people. It comes in the fourth day of the first month of the lunar calendar. During the festival, people of all ages come together, dancing and singing all day and night. *Splashing Water Festival* is another important festival. During the festival, *Achang* people pick flowers in mountains, dancing and singing, and regard it as Buddha. With cheer, hail and hurrah, they go to river to wash and bathe their Buddha.

The *Achang* are nominally Theravada Buddhist but many of the older generation of *Achang* exhibit traits of polytheism and animism in their religious rituals. Most *Achang* homes have posters of deities and demons on their wall. The group has a rich heritage carried on by the singing of ballads and telling of folk stories.

As many as 2000 Christians live scattered in nearly every *Achang* village in China. The younger generation, having been educated in atheistic schools, is gradually forsaking the religious practices of their parents. The Christian situation appears to have improved rapidly. In addition to local believers, a church also exists across the border among the *Jingpo (Kachin)*, as well as among the *Achang* of Myanmar. The *Achang* have the New Testament (completed in 1992) and some Christian recordings but do not have the Jesus Film. Since the *Achang* have some 7% of their people Christian and the influence of nearby churches that are sharing the gospel with them removes the *Achang* from the ranks of an unreached people or the New Frontier people although the vast majority are not believers in Jesus.

### ***Achang Husa***

Almost 7000 *Achang Husa*, pronounced **Ah-tsung-Hoo-sa**, live in the *Husa District* of *Longchuan County* in western *Yunnan Province*. The *Achang Husa* claim to be descendents from Han Chinese soldiers stationed in the area during the Ming Dynasty (1368-1644). Their culture and language differ from other *Achang* peoples. The *Achang Husa* petitioned for separate nationality in the 1950s but this status was not granted.

*Achang Husa* practice religion that also differs from other *Achang* peoples. Many of their homes have memorial tablets of the Confucian types. Some practice a mixture of Theravada Buddhism and Daoism. Many of the younger and more educated are non religious.

A few Christians are found among the *Achang Husa* the result of contact with *Jinpo* Christians. The *Kachin* church in Myanmar offers training to believers from the *Achang* region, including some *Achang Husa*. They have no other Christian resources. Around 100 are estimated to be

Christian. Over 75% have heard the gospel. The Achang Husa are not a completely Unreached People but are a gospel-needy people.

### ***Xiandao***

The Xiandao, pronounced Shee-ahn-Dow, are a very small tribe living in Munmian Villiage in western Yunnan Province. Of the 137 known Xiandao, only 47 still live in the villiage. The Government classifies them as in the Achang Nationality but see themselves as not related to the Achang. Their language is however related to both Achang and Jinpo.

Almost the entire population is Christian having been evangelized by Jinpo Christians in the 1970s. They have their own church and 46 or the 47 people are members—the one that is not remains outside the church so that he can represent the people to the Communist government. They use the Jinpo Bible.

[www.Chinatravel.com](http://www.Chinatravel.com) [www.orientaltravel.com/people/aching.htm](http://www.orientaltravel.com/people/aching.htm) <http://www.geocities.com/tagusaku/mionority/groups/aching.html>.

## **Bai Nationality**

One if the recognized minorities of China, the *Bai* (pronced **Bai**) number in total over 2,067,000 people, reside mostly in *Yunnan* Province with some 122,000 living in *Guizhou* Province and others in Southern *Sichuan* Province and *Hunan* Province. The numbers of the Bai suffered extreme losses between 1812 and 1903 when the plague devastated the populations of *Yunnan*—the numbers of people in Yunnan were reduced from 8 million to around 3 million. The *Bai* saw their numbers severly cut. The *Bai* Minority is made up of five distinctive groups—all classified under the Bai Minority.

### ***Bai***

The *Bai* People are centered in *Yunnan* but some dwell in *Guizhou* with others in *Sichuan* and *Hunan* Provinces. The *Bai* numer 1,915,000 of the total *Bai* population in China. The *Bai* represent on of the most assimilated of all minorities into the Chinese culture. Many of the *Bai* prefer to be called Chinese and at times have resented being refered to as a minority. The *Bai* established a powerful Kingdom, the *Nanzhao*, which as located south of *Dali Prefecture*. This Kingdom defeated the *Tang* armies in the mid-700s and flourished for some 400 years until defeated by the *Mongols* in AD 1252. The traditional language of the *Bai* was expressed in a script called *Baiwen* that used Chinese script. This script is now lost. The language has also been called *Minchia* or *Lolo* and is a part of the Sino-Tibetan language family.

The *Bai* largely follow Mahayana Buddhism and this fact makes them different from most other Buddhist groups in *Yunnan* who tend to follow Theravada Buddhism. Other *Bai* follow polytheism and Daoism. The China Inland Mission (George Clarke) began work among the *Bei* in 1881. Various estimates of the number of Christians among the *Bai* run from 20,000 to 50,000. Most of the Christians are in the rural areas.

While some Chrisitans can be found among the *Bai*, this people have neither the Scriptures nor the Jesus Film in their own language. However, since 60% of the *Bai* language is from Chinese

and many of the younger people speak Mandarin the lack of the Bible in the *Minchia* Language is less serious than the case of other peoples who do not have the Scriptures. No widespread and intelligible gospel witness exists among the *Bai* people.

### ***Bei***

The *Bei* people, while sharing the historic and ethnic background of the *Bai*, maintain their separate existence and life. They were part of the *Bai* minority who migrated from the north into the *Lijian County* of *Yunnan Province* some 250 years ago. This people now number around 23,000 but are expected to increase to as many 29,500 by 2010. As late arrivals, the *Bei* were forced to take the worst land and the most difficult jobs. This fact may help explain their current insistence on being separate from the *Bai*. Like the other *Bai* people, the *Bei* are rapidly assimilating into the Chinese culture.

The *Bei* speak a language different from other *Bai* people. They maintain customs of dress and family orientation that mark their separateness from other *Bai*. The *Bei* follow Daoist and Buddhist deities but have never used Temples or an organized religious priesthood. The *Bei* have little understanding of the Christian religion. The few *Naxi* Christians in the *Lijian County* have done little to reach out to their own people let alone the *Bei*. Some Christians have used gospel literature and cassettes among the *Bei* in recent years but this seed sowing has had little fruit. Only around 10 Christians are known among the *Bei* who remain an unreached people group.

### ***Nanjingren***

Around 120,000 *Nanjingren* live in western *Guizhou Province*. This people group was classified as an undetermined minority in 1982 and in 1987 they were classified by the Chinese government as in the *Gai* Nationality. In 1987 however, the government declared that most of the *Nanjingren* were assimilated and assigned the remaining 2000 to the *Longjia* a group that was not rewarded with recognized minority status. To make the situation worse, the *Nanjingren* were allowed to select the nationality under which they would like to be classified. Some *Nanjingren* joined themselves to *Gelao*, *Yi*, or *Han* Nationalities. *Nanjingren* also call themselves *Xienan* or *Xiejing* in various locations. The *Yi* call the *Nanjingren* *Awutu*; the *Miao* know them as *Shiye*; the *Han* call them *Gejiaoren*

The *Nanjingren* themselves claim that their ancestors came from soldiers from the former capital city of *Nanjing* during the 8<sup>th</sup> and 9<sup>th</sup> centuries to fight the *Miao*. The descendents of these soldiers adopted many minority elements. These people did not consider themselves *Han* Chinese and were hated by *Han* Chinese who later came to *Guizhou Province*.

Religiously, the *Nanjingren* are mostly ancestor worshippers. They maintain alters in their homes and make sacrifices to help the ancestors in their future lives. At death, the *Nanjingren* usually call a Daoist priest to conduct the funeral according to Daoist rituals. Some 1000 *Nanjingren* are members of the Catholic Church and a few are Protestants. These resulted from missionary work in the pre-1949 period. The *Nanjingren* have no Christian resources in their own language and have no source of believable witnesses in their area. Some 83% are thought to have yet to hear the gospel. The *Nanjingren* should be considered an unreached people group.



## ***Qixingmin***

Around 4,500 people of the Qixingmin people (pronounced **Chee-Shing-min**) live in two separate regions—in northwest *Guizhou Province* and northeast *Yunnan*. The classification of the *Qixingmin* as *Bai* is probablamic since the group has been known by three ethnic names—*Qixingmin*, *Jing Ren*, and *Bai Erzi*. The group has lived in the same region for 400 years and known as a separate ethnic group. They have the reputation of being fierce fighters with hot tempers. The *Qixingmin* have a custom of not allowing a visitor to leave the house by the same door he/she entered. They protect the doors to their houses and their villages through ritual cleansings.

The *Qixingmin* differ from most of their neighbors in being strong Buddhists. To be a *Qixingmin* is to be a Buddhist and to change from Buddhism would open a person to strong ethnic sanctions. Most Christians in the area no longer attempt to evangelize the *Qixingmin*. No known Chrisitans are members of the group. The *Qixingmin* are definitely an unreached people group.

## ***Longjia***

Around 3000 *Longjia* (pronced **Long-jeeah**) live in central and southwestern *Guizhou Province*. The group was classified as in the *Bai* Nationality in 1987 having been an Undetermined Minority until that time. The *Longjia* actually have little or not connection with the *Bai* Nationality. They oppose the classification of *Bai*. They are mixed to a large extent with *Nanjingren* people. The *Longjia* are highly assimilated with the *Han* Chinese culture.

Religiously, the *Longjia* follow a traditional religion that includes many animistic rituals including animal sacrifices. In spite of the fact that Christian groups live in proximity to the *Longjia*, the people remain unreached with little contact with the gospel. Since the group has largely given up the traditional language, they can be approached with Chinese language tools. No Christians are known to exist among the *Longjia*.

The Daur live mainly in the Inner Mongolia Autonomous Region and Heilongjiang Province. About several thousand of them are found in the Tacheng area in the Xinjiang Uygur Autonomous Region in northwest China. They are descendents of Daur who moved to China's western region in the early Qing Dynasty (1644-1911). The Daur speak a language related to Mongolian and used Manchu during the Qing Dynasty as their written language. Since the 1911 Revolution, mandarin Chinese has replaced Manchu.

The biggest Daur community is in the Morin Dawa Daur Autonomous Banner, which was set up on August 15, 1958 on the left bank of the Nenjiang River in Heilongjiang Province. This 11,943 sq. km.-area has lush pasture and farmland. The main crops are maize, sorghum, wheat, soybeans and rice. In the mountains which border the Daur community on the north are stands of valuable timber -- such as oak, birch and elm -- and medicinal herbs. Wildlife, including bears, deer, lynx and otters are found in the forests. Mineral deposits in the area include gold, mica, iron and coal. As many as 205,000 *Mulao* (pronounced **Moo-laow**) live in northern *Guangxi Zhuang Autonomous Region* specifically in the *Luocheng Mulao Autonomous Region*. Some *Mulao*

people live in central *Guizhou Province* where they call themselves *Mu*. Some Mulao refer to themselves as *Kyam*.

The *Mulao* have been classified as part of the *Lao Race*. Their language shares words with *Southern Dong* and *Northern Zhuang*. Most *Mulao* today are multilingual but most speak the *Mulao* language.

The *Mulao* descended from the ancient *Liao* and *Ling* Tribes of the *Jin Dynasty* (AD 265-420). Although the *Mulao* struggled to maintain their own ways in past decades, today many do not wear their distinctive clothing and many younger people have adopted Mandarin as their first language. The *Mulao Jia* have sometimes been classified as in the Mulao minority group but actually are a separate ethnic group with a separate language (see Undetermined Minorities)

While the majority of the *Mulao* eat exotic foods (that include dog, cat, bamboo rat, pheasant, fruit-eating fox, monkey brain, and armadillo face, those with the sur names of *Luo* or *Wu* are not allowed to eat dog or the internal organs of any animals.

*Mulao* religion in former times tended toward polytheism, ancestor worship, and shamanistic practices. Today, religion plays an insignificant part in their lives. Some estimates place 1600 Christians among the *Mulao* but these Christians seem difficult to find. Many *Mulao* today consider themselves non-religious. This people do not have the Scriptures, the Jesus Film, on Christian broadcasting but do have some Gospel recordings in Mulao language. Since only around 1% of the Mulao are Christian the group should be considered Unreached.

## **Kirgiz Nationality**

The *Kirgiz* ethnic minority, pronounced **Kerr-geez**, has a population of 182, 000 but may reach as many as 280,000 by 2010. 80 per cent of its inhabitants in the *Kizilsu Kirgiz Autonomous Prefecture* in the southwestern part of the *Xinjiang Uygur Autonomous Region*. The rest live in the neighboring *Wushi* (Uqturpan), *Aksu*, *Shache* (Yarkant), *Yingisar*, *Taxkorgan* and *Pishan* (Guma), and in *Tekes*, *Zhaosu* (Monggolkure), *Emin* (Dorbiljin), *Bole* (Bortala), *Jinghe* (Jing) and *Gonliu* in northern *Xinjiang Province*. Several hundred *Kirgiz* whose forefathers immigrated to Northeast China more than 200 years ago now live in *Wujiazi Village* in *Fuyu County*, *Heilongjiang Province*. As many as 2.23 million *Kirgiz* live in their new homeland, Kyrgystan, and still others live in Uzbekistan (175,000), Tajhikistan (64,000), Afghanistan (25,000), and Turkey (1137).

The *Kirgiz* language belongs to the Turkic subdivision of the Altaic family of languages. Kirgiz had a script, called *Yenisei*, that was lost in the 8<sup>th</sup> century. The language has borrowed many words from the Chinese language and adopted a new alphabet discarding the Arabic script and adopting a Roman type script. The Uygur and Kazak languages are also used by the *Kirgiz* in some localities.

The ancestors of the *Kirgiz* lived on the upper parts of the *Yenisey River*. In AD 751 the Chinese armies were defeated by the Arabs in the battle at Talas (in what is now Kyrgystan). This battle

opened the way for Arabic control over Central Asia and the conversion of much of the territory to Islam and impacted the further history of the *Kirgiz* peoples.

In the mid-sixth century A.D., the *Kirgiz* tribe was under the rule of the Turkic Khanate. After the *Tang Dynasty* (618-907) defeated the Eastern Turkic Khanate, the *Kirgiz* came into contact with the dynasty and in the 7th century the *Kirgiz* land was officially included in China's territory. From the 7th to the 10th century, the *Kirgiz* had very frequent communications with the *Han* Chinese. By 830, the *Kirgiz* had clashed with and defeated the Uygurs for control of Central Asia.

During the *Liao* and *Song dynasties* (916-1279), the *Kirgiz* were recorded as "*Xiajias*" or "*Xiajiaz*." The *Liao* government established an office in the *Xiajias* area. In the late 12th century when Genghis Khan rose, *Xiajias* was recorded in Han books of history as "*Qirjis*" or "*Jilijis*," and still lived in the *Yenisey River* valley. From the *Yuan Dynasty* (1206-1368) to the *Ming Dynasty* (1368-1644), the *Jilijis*, though still a nomadic animal husbandry culture, had moved from the upper *Yenisey* to the *Tianshan Mountains* and become one of the most populous Turkic-speaking tribal groups. After the 15th century, though there were still tribal distinctions, the *Jilijis* tribes in the *Tianshan Mountains* had become a unified entity.

In the early *Qing Dynasty* (1644-1911), the *Kirgiz*, who had remained in the upper *Yenisey River* area, moved to the *Tianshan Mountains* to live together with their kinfolk. Many then moved to the *Hindukush* and *Karakorum Mountains*. At this time, some *Kirgiz* left their homeland and entered Northeast China. In 1758 and 1759, a number of other tribes -- a total of 200,000 -- entered the *Issyk Kul* pastoral area and asked to be subjected to the *Qing*.

The *Kirgiz* played a major role with their courage, bravery and patriotism in the defense of modern China against foreign aggression. The Communist, Kuomintang regime in 1944 ordered the closing of many pasturelands under the pretext of border security. This move deprived the *Kirgiz* herdsmen of their livelihood. As a result, the *Puli Revolution* broke out in what is now *Taxkorgan Tajik Autonomous County* and part of the *Akto* area. The *Kirgiz* formed a revolutionary government. This revolution, together with uprisings in *Ili*, *Tacheng*, and *Altay*, shook the Kuomintang rule in *Xinjiang Province*. More than 7,000 people took part in the *Puli Revolution*, the majority being *Kirgiz*, *Tajiks* and *Uygurs*.

In the first half of the 18th century, most of the *Kirgiz* in *Xinjiang* adopted Islam. Those in *Emin* (*Dorbiljin*) *County* in *Xinjiang* and *Fuyu County* in *Heilongjiang*, influenced by the *Mongols*, accepted *Lamaism* while retaining some *Shamanistic* practices. While outwardly *Muslim*, many *Kirgiz* continued to follow the *shamanistic*, *black magic* practices. They seek power through signs and wonders. Demonstrations of this evil power often air on public television in *Kyrgyzstan*. The people still invite *shamanistic "gods"* on occasions of *sacrificial ceremonies* or *illnesses*. They view the "snake god" with great fear.

Many poems, legends, proverbs and fables have been handed down among the *Kirgiz* for centuries. The epic, "*Manas*," is virtually an encyclopaedia for the study of the ancient *Kirgiz*. It has 200,000 verses describing, through the deeds of several generations of the *Manas* family, the

bravery and courage of the *Kirgiz* in resisting plunder by the nobles and the *Kirgiz* aspirations for freedom. It also mirrors the habits, customs and ideas of the *Kirgiz* of the time.

The *Kirgiz* material life is still closely related to animal husbandry; garments, food and dwellings all distinctively feature nomadism. The diet of the *Kirgiz* herdsmen mainly consists of animal byproducts, with some cabbages, onions and potatoes. The tents are made of felt, generally square in shape, fenced around with red willow stakes and tied down with thick ropes to keep it steady in strong winds and snowstorms. The nomad *Kirgiz* live on the plains near rivers in summer and move to mountain slopes with a sunny exposure in winter. The settled *Kirgiz* mostly live in flat-roofed square mud houses with windows and skylights.

The *Kirgiz* family is generally composed of three generations, with married sons living with their parents. Marriage used to be arranged by the parents, sometimes even before birth -- this was called "marriage arrangement at pregnancy. A distinct division of labor characterizes the *Kirgiz* home. The men herd horses and cattle, cut grass and wood and do other heavy household chores, while the women graze, milk, and shear the sheep, deliver lambs, process animal by-products, and do household chores.

### ***Kirgiz***

The majority of the *Kirgiz Nationality* people, the *Kirgiz*, live primarily in twenty counties withing the *Kiziksu Prefecture* in the *Xinjiang Uygur Autonomous Region*. They presently number over 178,000 but may reach 230,600 by 2010. The *Kirgiz* in China retain their tribal identities and these tribal groupings can be recognized today.

Like the *Kirgiz* in other regions, the China *Kirgiz* are outwardly Muslim but also believe in and practice forms of shamanism and black magic. They use various rituals to seek power, signs, and wonders. They have great feat of the snake god.

In the 1933 period, some missionary work was done among the *Uighers* and *Kirgiz* and over 160 were baptized. The missionaries were arrested and Abdullah Khan personally kicked and beat them and forced them to leave. The *Kirgiz* believers either murdered or imprisoned. Only around 10 Christians are known to live among the *Kirgiz* in China. They do have the Scriptures, the Jesus Film, gospel recordings, and Christian broadcasting. Still, as many as 88% have not actually heard the gospel. The *Kirgiz* in China represent a people of almost 180,000 who must be considered Unreached.

### ***Akto Turkmen***

Some 2460 *Akto Turkmen*, pronounced **Ahk-toe-Turk –men**, live in two large villages, *Kosarap* and *Oytak*, south of Kashgar in the *Xinjiang Uygur Autonomouis Region* of *Xinjiang Province*. The government classifies them in the *Kirgiz Nationality* but they more closely resemble the Uygur. They claim to have come from Samarkand (in present Uzbekistan). In language and customs they are distinct from other groups in *Xinjiang Province*.

The region in which the *Akto Turkmen* live has seen much violence in recent years. In the 1990s a series of clashes led to many deaths and the closing of as many as fifty mosques. The *Akto Turkmen* are Sunni Muslims who follow some rituals from both *Uygur* and *Kirgiz* religious festivals and also some practices from their pre-Islamic religion.

No records of any mission work among the *Akto Turkmen* exist. They have no Christian resources and hold to Sunni Islam which helps them maintain their ethnic identity. As many as 96% have not heard the gospel. They can understand some radio messages through the *Uygur* gospel radio broadcasts. The *Akto Turkmen* are an Unreached People Group.

### ***Khakas***

Around 1550 *Khakas*, pronounced **Khar-kuss**, live in *Heilongjiang Province, Fuyu County*, north of the town of *Qiqihar*. The majority of the *Khakas* people (65,000) live in Russia. The government considers the *Khakas* as in the *Kirgiz Nationality* they are actually considerably different from the other *Kirgiz* people. The *Khakas* language in China is almost extinct and the younger people use Mandarin. The language is still in use in Russia however.

The *Khakas* were moved in to their present region in China during the *Qing* period (1750 and 1761). Most *Khakas* no longer follow their own customs but have adopted the Chinese cultural ways. They follow Tibetan Buddhism. Until the 1950s one could still find shamans, called *Gam*, in *Khakas* villages. They are now becoming increasingly secularized and show little if any interest in religion. The *Khakas* have no Christian resources and no record exists of any *Khakas* conversion to Christianity. They are an Unreached People.

<http://www.travelchinaguide.com/intro/nationality/kirgiz/> <http://www.china.org.cn/e-groups/shaoshu/shao-2-kirgiz.htm>

### **Daur Nationality**

Over 16,000 *Daur Nationality* people live in China mostly on both sides of the *Nenjiang River* in the *Morindawa Banner of Inner Mongolia* and also in several counties of western *Heilongjiang Province*. Several thousand of them are found in the *Tacheng* area in the *Xinjiang Uygur Autonomous Region* in northwest China. A significant number also live in Russia—the descendants of a *Daur* chief, *Gantimur*, who led 300 of his people to Russia in 1666. By 1882, the descendants of *Gantimur* in Russia numbered over 10,500.

They are descendants of *Daurs* who moved to China's western region in the early *Qing Dynasty* (1644-1911). The *Daurs* speak a language related to *Mongolian* and used *Manchu* during the *Qing Dynasty* as their written language. Since the 1911 Revolution, *Mandarin Chinese* has replaced *Manchu*. The *Daur* language is divided into four dialects.

*Daur* society, in spite of pressure from the Chinese Government to change continues to be along lines of patrilineages, which the *Daur* call *mokan*. All members of the *mokan* share the same surname and live in the same village. Above the *mokan*, the fundamental social unit is the *hala*, which consists of all who have the same surname but live in different villages. *Daur* youth may not

marry people from their same hala. The Daur prefer marriage between matilateral cross-cousins. Men feel strong responsibilities for the welfare of his sister's children.

Religiously, some Daur have converted to Lamaist Buddhism but most remain faithful to their syncretistic indigenous, animistic religion, elements of Hinayana Buddhism, and some features of Han ancestor worship. They conceive the world as a cosmic whole. Animals, plants, minerals, the sun, the moon all are thought to possess knowledge, consciousness, and awareness. They name every tree, animal, river, mountain, hill, valley, and days of the week. They have particular feelings for the sky gods whom they call tenger and to whom they make animal sacrifices.

The Daur also believe in a variety of spirits (water spirits, house ghosts, cloud-beings) and accept that these beings can enter life and bring trouble. They have various rituals, ceremonies, and magical rites that appease the spirits. Usually female shamans preside over the efforts to appease the spirits with rituals handed down from shamans before them.

Every *mokan* and *hala* has a designated ancestral deity, usually a female, who is worshipped by all the people in the village. The Daur accepted ancestor worship from the Han Chinese. From the Buddhist traditions, the Daur accepted the belief in reincarnation—believing that good people come back as gods and evil people are assigned permanently to hell.

The largest *Daur* community is in the *Morin Dawa Daur Autonomous Banner*, which was set up on August 15, 1958 on the left bank of the *Nenjiang River* in *Heilongjiang Province*. This 11,943 sq. km.-area has lush pasture and farmland. The main crops are maize, sorghum, wheat, soybeans and rice. In the mountains which border the Daur community on the north are stands of valuable timber -- such as oak, birch and elm -- and medicinal herbs. Wildlife, including bears, deer, lynx and otters are found in the forests. Mineral deposits in the area include gold, mica, iron and coal.

<http://www.fmprc.gov.cn/eng/ljzg/3584/t17879.htm>; Olsen, Hadaway

## ***Daur***

Almost 150,000 of the *Daur*, pronounced **Dao-urh**, live in *Heilongjiang Province* and in the *Inner Mongolian* region. This group makes up the majority of the *Daur Nationality*. Their numbers have become much lower in recent years due to war, disease, and assimilation to Mongolian or Chinese culture and language.

Most *Daur* can still speak their language that is an archaic branch of northern Mongolian. Some, however, have switched to Chinese language. Like most *Daur Nationality* people, the *Daur* follow a religion that depends on shamans, usually women, who predict the future to determine if weddings, funerals, journeys, or other important events should be undertaken. These shamans also help with the appeasement of the spirits. Some *Daur* have embraced Tibetan Buddhism.

Until recent years, the *Daur* in China were totally unreached. In 1990, around 1000 *Daur* were converted after seeing the Jesus Film in Mandarin. They now have the Jesus Film in the *Daur* language as well as gospel recordings. They have no Christian broadcasts. Most of the *Daur* have not heard the gospel (74%) but the response to the Jesus Film gives hope of responsiveness.

This group who may reach a population of 193000 by 2010 should be seen as an Unreached People Group.

### ***Western Daur***

Around 5630 *Western Daur* live in the *Gurbansher Daur Commune* near the town of *Tacheng*, in the *Ili Prefecture* of northwest Xinjiang Province in a region that has long been a cross roads for many peoples. The *Western Daur* are the descendants of a group of *Daur* troops sent to *Xinjiang* in 1763. These soldiers decided to remain in the northwest rather than undertake the two year journey back to their homeland.

The *Western Daur* follow the religion of polytheism, worshipping five sky gods and other spirits. No Christian work is known to have been attempted among the *Western Daur*. Over 97% have not heard the gospel and they have no Christian resources. The Jesus Film is, however, under preparation in their language. The new *Daur* Church in northeast China has a burden to reach their western brothers. Evangelical Christians through prayer and every other means should aid the *Daur* Christians in evangelizing their people.

### ***Bogol***

The 1080 *Bogol*, pronounced **Bo-gawl**, live in just one village in the *Morindawa Daur Autonomous Banner* in the eastern part of *Inner Mongolia* in northeast China. The region is centered near the town of *Nirji* (Prosperous). The region has only four frost free months in the year. The *Bogol* descended from slaves of the *Daur* who were freed in 1908. Social barriers still exist between the *Bogol* and the *Daur* with intermarriage extremely rare even today.

The *Bogol* worship a complex collection of gods and spirits who must be appeased in order to live peaceful and prosperous lives. The *Bogol* actually have 24 spirits they represent with paintings and wooden images. Although liberated from slavery 90 years ago, the *Bogol* have not embrace Christianity—probably because they have not heard the message (85% have not heard the gospel). No Christians are known among the *Bogol*. They have no Christian resources. The *Bogol* are a people who may reach a population of over 1400 by 2010 who are completely Unreached.

### **Jingpo Nationality**

According to the latest census data, the *Jingpo ethnic* group has a population of about 145,600 people. Most of them are Zaiwa but large groups of Jingpo and Maru, as well as smaller groups of Bela, Lashi, and Hkauri also live in China. Over 630,000 Kachin in northern Myanmar are of the same people as the Jingpo Nationality in China. The Kachin of Myanmar refers to a collection of ethnic groups. One village of some 7000 Jingpo people live in Thailang near Chiang Mai.

The Jingpo Nationality people, who share land with the Deang, Lisu, Achang, and Han people, are concentrated in the Dehong Dai-Jingpo Autonomous Prefecture in Yunnan Province in

southeastern China. Some of the Jingpo people also live in the Nujiang Lisu Autonomous Prefecture.

Historical records indicate that the ancestors of the Jingpo Nationality peoples has a close relationship with the Qiang and Dai people. They used to live in the southern mountain area of the Xikang-Tibetan Plateau. They gradually migrated to the northwestern Yunnan Province, west of the Nujiang River. The local people, together with the newly-arrived Jingpos, were called "*Xunchuanman*" (Xunchuan Barbarian). In the 15th – 16th century, aiming to avoid the warfare, they continue to move west and finally settled down in the *Dehong area*, living together with the *Deang, Achang, Lisu, Han*, and other nationalities.

They have been variously known as the "*Echang*", "*Zhexie*", and "*Yeren*" since the *Yuan Dynasty*. With the founding of the PRC in 1949 and following consultation with the ethnic groups it was decided to agree upon the official name of *Jingpo Nationality*.

Their spoken language belongs to the Chinese-Tibetan language system of the Tibetan-Burmese family. Their written language is an alphabetic system of writing based on Latin letters. Agriculture is the main occupation of the *Jingpo* people. They grow corn, rice, and coffee. The *Jingpo* region is rich in forest resources.

<http://www.princeofsharon.com/index.asp>

## ***Zaiwa***

Over 90,000 *Zaiwa*, pronounced **Zay-wah**, comprise the largest of the *Jingpo Nationality* peoples. They are located in the *Yunnan Province*, the *Dehong Prefecture*, in *Luxi, Fulli, Longchuan*, and *Yingjiang Counties*. Some 14000 are thought also to live in Myanmar. The group has been called *Xiaoshan* (small mountain), *Aftsi, Tsaiwa, Atzi, Szi, Atshi, Sci, Azi, Atsi-Maru, Xiaoshanhua*, and *Aji*. They have the reputation of being the most fearsome and wild of all people in *Dehong Prefecture*. The *Zaiwa* have earned the name of Mafia due to their gumsa system that encourages a belligerent, competitive society. Some *Zaiwa* villages have even forced nearby villages (or other peoples) to pay protection money.

The *Zaiwa* practice almost every vice imaginable. Sexual promiscuity is widespread among them. They are enslaved by their belief in evil spirits. They have shown no interest in Christianity even persecuting the *Zaiwa* among them who converted to Christianity. While there are reports of as many as 4000 Christians among the *Zaiwa* in Myanmar, the highest estimate in China is around 200. The *Zaiwa* have the advantages of some Scriptures in their language, some gospel recordings, Christian broadcasts, and the nearby Christian groups among the *Jingpo* and *Maru* peoples, they remain hard as flint against the gospel. The *Zaiwa* remain an object of prayer to the worldwide Christian Community. This group who remain outside the Kingdom of Christ may reach a population of as many as 116,500 by 2010. Over 116,200 would most likely be lost.

## ***Jingpo***



The *Jingpo* people, pronounced **Jing-poh**, number some 25,800 in China. They are part of the large Kechin population of Myanmar (626,000). Some 7000 *Jingpo* live in Thailand near Chiang Mai. The *Jingpo* group is also known as *Dashan* (Big Mountain) people. Other names for this group include *Kachin*, *Keqin*, *Jingpaw*, *Chingpaw*, *Chingpo*, *Singop Marip*, *Singfo*, *Dashan*, *Dashanhjua*, and *Nhkum*. In China the *Jingpo* are located in western *Yunnan Province*, in the *Dehong Prefecture*.

The *Jingpo* and the *Zaiwa* are almost identical in their historical and socioeconomic backgrounds. A vast difference exists in their religious practices with many *Jingpo* being Christians and almost no *Zaiwa* having converted. Both the *Jingpo* and the *Zaiwa* practice *Lashi* or *naji* that means “snatching cows by military operations.” From 1980 to 1982, *Jingpo* villages reported 443 cases of *Lashi* that led to 7 deaths, 153 persons injured, and 338 cattle stolen.

Many *Jingpo* are Christians. Missionary Josiah Cushing began work among the *Jingpo* in Burma (Myanmar) and baptized some 47,000. At that time some 415 Christians were numbered among the *Jingpo* in China. Today, estimates of from 7000 to 55,000 Christians among the *Jingpo* in China are heard. The higher number is probably not correct but the figure of 7000 to 8000 is reliable. *The Jingpo* have been active in evangelizing other groups in *Yunnan Province*.

### ***Maru***

Some 23,900 *Maru*, pronounced **Mah-roo**, live in *Luxi county* of *Dehong Prefecture* of *Yunnan Province*. As many as 150,000 other *Maru* may live in Myanmar. Under British rule, all the *Maru* people lived in Burma but when the British left Burma in the 1940s around 10% of the *Maru* found themselves in the newly redrawn borders of China. The *Maru* call themselves *Lhao Vo*. The *Maru* oppose the classification of *Jingpo Nationality* in China and Kachin in Myanmar insisting they are a separate people.

The *Maru* language is a Sino-Tibetan, Tibeto-Burman, Burmish language. It contains many loan words from other languages. Some estimates count as many as 18,800 Christians among the *Maru* of China but many of these are reported to be nominal. Many may have become Christians to free themselves from the sacrifices demanded in the traditional religions. They have the New Testament and other Scripture portions in their language and still other sections of the Bible are in preparation. They do not have the Jesus Film but do have gospel recordings and Christian broadcasting. The *Maru* Christians need discipleship.

### ***Bela***

Around 3700 *Bela*, pronounced **Bay-la**, live in *Luxi*, *Yingjiang*, and *Lianghe* counties of *Dehong Prefecture* in *Yunnan Province* in China—especially in *Santaishan Township* in *Luxi County*. Some *Bela* may live in northern Myanmar. The Chinese government considers the *Bela* a part of the *Jingpo Nationality*. They live among *Jingpo* people, wear the same clothing, but speak a different language and consider themselves a separate people. The people now call themselves *Laku*.

The *Bela* language is unintelligible with other *Jingpo* tongues. It contains many loan words from Chinese, Burmese, Jingpo, and Tai Mao languages. The *Bela* may have descended from slaves who escaped and formed their own villages in the late 1800s.

Although many churches exist among the *Maru*, *Lashi*, and *Jingpo* peoples in their area, the majority of the *Bela* remain as followers of traditional religion. Some 500 are considered to be Christians. It appears, however, that these believers must attend churches that are made up primarily of other peoples (*Maru*, *Lashi*, *Jingpo*). Perhaps some efforts to start church targeted directly for *Bela* would increase the harvest. They have no Christian resources in their own language but do have the advantage of Christians in the region.

### ***Lashi***

Slightly less than 2000 *Lashi*, pronounced Lah-shee, live in *Lushui County* in *Yunnan Province* along the border with Myanmar. Over 55000 *Lashi* live in Myanmar. Many of these *Lashi* in China found themselves as residents of China because of the redrawing of the Burma China border in the 1950s and 1960s.

The Chinese call the *Lashi Chashan Ren* (tea mountain people) that relates to a main occupation among them of tea cultivation. While considered part of the *Jingpo Nationality* in China, they are members of the Kachin group in Myanmar. They may have arisen through the intermarriage of the *Atsi* and *Maran* clans of the *Jingpo*.

In the past, *Lashi* religion centered around shaman who directed rituals to appease the spirits. These shamans often called for sacrifices that impoverished the people. As many as 640 *Lashi* are thought to be Christians and churches exist in their areas. Many are nominal Christians and their faith somewhat superficial. Work on Scriptures in the *Lashi* language is under way in Myanmar and they have some gospel recordings. They do not have the Jesus Film or Christian broadcasting. Over one-third of the *Lashi* are Christians at least in name. All have heard the gospel. The *Lashi* are not an Unreached People by the usual definitions but a needy people. The evangelization needs to be completed and Christian growth fostered.

### ***Hkauri***

Only around 30 *Hkauri*, pronounced **Cow-ree**, live in China but others reside in Myanmar. They live in just one village that is right on the border between Myanmar and China. Their language though related to *Jingpo* but communication between them and the *Jingpo* is most difficult. The majority of the *Hkauri* in China are Christians (65%). They first came to Christ in the 1870s under the ministry of Josiah Cushing and may have heard the gospel in 1830 from Eugenio Kincaid. They use the *Jingpo* Bible but do not have the scriptures, the Jesus Film, gospel recordings, or Broadcasting in their own language. The exact status of the *Hkauri* in Myanmar is unavailable at this time.

### **Bulang Nationality**

The Bulang Nationality is a grouping of several smaller ethnolinguistic people groups that the Chinese have grouped to become this Nationality. The Bulang Nationality numbers over 104,000 and is made up of the Bulang, Puman, Angku, Kong Ge., and Samtao groups. The languages of these groups is extremely mixed and their organization into this Officially Recognized Minority Group is more for administration than due to any actual relationship between the groups.

### ***Bulang***

More than 80,000 *Bulong*, pronounced **Boo-lang**, live in the *Mt. Bulong, Xiding* and *Bada* areas of *Menghai County* in the *Xishuangbanna Dai Autonomous Prefecture* in southwestern *Yunnan Province*. Some live in the *Lingcang* and *Simao prefectures*. Some 1200 *Bulang* live in Thailand and around 2000 in Myanmar. They usually reside in mountainous areas 1,500-2,000 meters about sea level with fertile soil and natural resources. *Bulong* and *Dai* peoples are neighbors and share similarities in housing, clothing and religious beliefs. The *Dai* live in the basin and the *Bulong* in the mountains.

*Bulong* trace their ancestry to the "Pu," who lived in the *Lanchang* and *Nujiang river* valleys where they were gatherers and hunters. In 1950 the People's Liberation Army entered *Bulong* area and drove out bandits and local tyrants. Between 1952 and 1953 the government carried out land reform in the area.

The *Bulang* language shows tremendous variety. One survey showed ten different dialects in one refugee village in Thailand. Only about 30% of the *Bulang* in China actually speak the *Bulang* language. They have traditionally lived in small clans. For centuries they have followed the Theravada Buddhist faith. They live near many Tai peoples who have influenced them toward Buddhism. Many *Bulang* men enter the Buddhist priesthood and this practice brings great honor to their families. They seek to observe the Buddhist *Tripitka* (three baskets) teachings. They long to reach the Buddhist *nirvana*.

Few efforts to reach the *Bulang* are known. In the period before 1949, some evangelistic work eventuated in 30 families coming to Christ but most of them gave up the faith during the oppressions of the Cultural Revolution. The estimate is that only 50 *Bulang* Christians remain in China. They have no Christian resources and around 80% have yet to hear the gospel. They are actually an Unreached People and a group very hard to reach because of their dedication to Buddhism.

### ***Puman***

Over 16,500 *Puman*, pronounced **Poo-mun**, live in southern *Yunnan Province* in the *Shuangjiang* and *Mengla Counties* and in other scattered communities in southern *Yunnan Province*. They have been called *U, P'uman, Wa-la,* and *Phuman*. The *Puman* are classified in the *Bulang Nationality* but are considerably different from the *Bulang* and other groups in the Nationality. Their language is from the *Plaaugic* branch of the *Mon-Khmer* linguistic family. The *Mon Khmer* peoples are scattered over Asia from *Indias Nicobar Islands* to *Indonesia*.

The *Puman* are devout Theravada Buddhists. They share with other Buddhists in southwest China stories of a coming Savior who in many ways fits a description of Jesus. According to these stories, the coming of the Savior would be preceded by a falling away from true religion, righteousness, and morality. His forerunner would level every mountain, exalt every valley, make crooked places straight, and rough places smooth. Only the pure in heart would see him. He would be recognized by his pierced hand and his religion would come from the south delivered by a man with a long white face and beard. He would deliver those who recognized him from the struggle of rebirth. The description of the man with the beard resembled Donald McGilvary and Dr. Wilson, the first missionaries to the region of *Xishuangbanna*. Christianity came from the south—from Thailand to Yunnan.

In spite of this belief in a Savior, the *Puman* have yet to respond to Jesus. Their location in the remote mountains have allow little contact with Christians. No Christians are known among the *Puman*. They have no Christian resources. Over 93% have yet to hear the gospel. The *Puman* are an Unreached People Group who may reach a population of over 21000 by 2010.

### ***Angku***

Over 7000 *Angku*, pronounced **Ung-ku**, live in southwest *Yunnan Province* on the western banks of the *Lancang (Mekong) River* in the *Xishuangbanna Dai Prefecture*. Other *Angku* peoples live in Myanmar, Thailand, and Laos (some 2500 Kiorr who speak a dialect of *Angku*). They are also called *Con*. language that is distinct from and unintelligible with other

The *Angku* speak a Mon Khmer Mon-Khmer languages such as *Wa*, *Bulang*, and *De'ang*. It may be closer to *Punman*. The *Angku* tongue is spoken in four dialects.

The *Angku*, like other minorities in the region, were driven into the mountains by the *Dai* and *Yi* peoples. Like the *Bulang* and *Puman*, the *Angku* are devout followers of Theravada Buddhism. Their lives revolve around the temples that are found in most villages. Traditionally, all *Angku* boys become novice monks and live in the temple until they are 12 years old.

Few *Angku* have been exposed to the gospel. No Christians are known to live among them. They have no Christian resources and the nearest Christian groups are a long and difficult journey away. Over 87% have yet to hear the gospel. The *Angku* are an Unreached People Group who may reach a population total of over 9000 by 2010.

### ***Kong Ge***

Around 1500 *Kong Ge*, pronounced **Kong-Ger**, live in five remote villages north of *Jinghong City* in southwestern *Yunnan Province*. The largest of these villages, *Na Hui Pak* had around 400 residents. They may have relatives in Myanmar. The *Kong Ge* do not like being placed in the *Bulang Nationality*. They despise the *Bulang* and will not intermarry with them. They consider themselves as separate. They have dark skin and thick lips that distinguish them from other peoples in the region.

The *Kong Ge* language is from the Northern Mon-Khmer linguistic branch and is related to but distinct from *Bulang*. Only children under about 15 can speak Mandarin. The *Kong Ge* evidently came to *Xishuangbanna* some 300-400 years ago and settled in their present locations.

Many of the *Kong Ge* are now non religious. Before the Communists they believed in *Zao Zi*, a protective spirit. They often sacrificed a cow before planting their fields to insure a good harvest. Ancestor worship is also important to the *Kong Ge*. The isolation of the *Kong Ge* has blocked them from hearing the gospel. About 100% have yet to hear the gospel. They have no Christian resources and must be considered an Unreached People Group.

### ***Samtao***

Only around 120 *Samtao*, pronounced Sahn-taow, live in the Xishuangbanna Prefecture in southwest Yunnan Province. Other *Samtao* live in the Shan State in Myanmar and over 2000 in Laos. While classified in the *Bulang Nationality*, the *Samtao* speak their own distinctive language and see themselves as a separate people. The *Samtao* may have come out of the Wa People when they converted to Buddhism over nine centuries ago.

The *Samtao*'s primary occupation is tea cultivation as their homes in the *Bulang Mountains* are famous for the Pu'er tea. The *Samtao* are zealous followers of Theravada Buddhism. Their entire ethnic identity is tied up in Buddhism. No trace of Christianity is found among the *Samtao*. They have never been targeted with the gospel by any Evangelical group. They have no Christian resources. 100% are thought never to have heard the gospel. This Unreached People Group may reach a population in China of 155 by 2010.

### **Maonan Nationality**

The *Maonan Nationality* is one of the 55 officially recognized minority groups in China and has a total population of just over 100,000. This total increased from around 38,000 in 1982 to 72,000 in 1990 due to the government's placing the *Yanghuang* people group in the *Maonan Nationality*. The *Maonan* peoples are in northern *Guangxi Province* and the *Yanghuang* people (who are sometimes thought to be in the *Zhuang Nationality*, see Olsen), are found in southern *Guizhou Province*.

### ***Maonan***

Over 50,000 *Maonan*, pronounced **Maow-nun**, live in northern *Guangxi Province* in the *Huanjiang Maoan Autonomous County* and in *Hechi County*. They are sometimes called the *Anan* or *Ai Nan* but they call themselves the *Anan*, *Kungung* or *Aik Nan* people. Their language is from the Dong-Shui branch of the Tai linguistic family and is similar to the *Shui* tongue that is spoken in *Guizhou Province*. About one-half the *Maonan* speak their own language while the remainder speak Mandarin or Northern *Zhuang* (or both).

The *Maonan* have been recorded as a separate people since the *Ming Dynasty* (1368-1644). They were controlled by cruel landlords in times past. As many as 80% of the *Maonan* people are surnamed *Tan*. Others have the names of *Lu*, *Meng*, *Wei*, and *Yan*.

Most *Maonan* people are Daoists. They celebrate the temple festival to commemorate the *Maonan* patriarch, *San Jie*. This ancestor is thought to have taught the *Maonan* to breed oxen for plowing. They build temples to honor him and sacrifice a cow in his honor each year.

The *Maonan* have been exposed to the gospel more than most groups in China. Around 3000 *Maonans* are known as Christians. Mission work was begun in *Huanjiang* in 1897 but the *Maonan* church suffered cruel persecution during the Cultural Revolution. In 1922 a new church building replaced the destroyed one. The *Maonan* have few Christian resources in their language—no Scriptures, Jesus Film, gospel recordings, or Christian broadcasting. The *Maonans* are not an Unreached People Group but do need resources to continue Christian growth. They can use Chinese language resources for the most part.

### ***Yanghuang***

Around 48000 *Yanghuang*, pronounced **Yahng-hooug**, live in the *Pingtang*, *Huishui*, and *Dushan Counties* of southern *Guizhou Province*. The government classified them as an Undetermined Minority until the 1990 census when they were placed in the *Maonan Nationality*. The *Yanghuang* came about through the combination of two distinct ethnic groups who speak the same language. For this reason, they have two names for themselves, *Ten* and *Rao*.

The *Yanghuang* are closely related to the *Shui*. They may use the same or a closely related language as the *Mo* who also live in *Guizhou Province*. The region in which they live was basically cut off from other peoples until the Japanese came in the 1930s and constructed roads and railroads.

Most of the *Yanghuang* are polytheists and animists. They believe their lives are controlled by a complex network of demons and gods whom they must constantly placate to ensure success and peace. They majority (97%) are without any knowledge of Christ. They have no Christian resources but the *Mo* people in *Libo County* have a Christian Church and hopefully influence from these believers will reach the *Yanghuang*. The *Yanghuang* are an Unreached People Group who may reach a population total of over 62000 by 2010.

### **Monba Nationality**

Around 41000 people make up the *Monba* (sometimes spelled *Moinba*) *Nationality* in China. These peoples are also called *Menas*, *Monpas*, *Moinpas*, *Menpas*, and *Dakpas*. This is one of the smaller nationally recognized Minority Groups in China. As many as 138000 *Monba* people live in Bhutan and over 43000 in India.

The *Monba* people migrated across the Himalayas from the *Moinyu* region to southeastern Tibet, the *Mainling* region, then to the *Yarlung Zangbo River* and finally settled in the *Medog*, *Nyingchi*, and *Cuona (Cona) Counties* over three centuries ago. The *Monba* in China divide into two groups on the basis of language. The *Cuona (Cona)* language that has four tones is unintelligible with the *Motuo (Medog)* language that has no tones at all. Users of the *Cuona* language are found in the *Lebu Prefecture* in *Cuona County* and *Linzi County* in the *Tibetan Autonomous*

*Region.* Users of the *Motuo* language live in *Mutuo* and *Linzhi Counties* of the *Dongjui Prefecture* of the *Tibetan Autonomous Region*.

Most *Monba* people follow Tibetan Buddhism and Lamaism but many continue in the traditional animistic religion. They continue to seek enlightenment and accept the idea of reincarnation. Both groups of the *Monba* are Unreached by the gospel.

### ***Cona Monba***

The *Cona Monba*, pronounced **Co-nah-Mon-bah**, live in *Cona (Cuona) County* in the southern part of Tibet but some are scattered to the northeast in *Medog County*. In Bhutan and India this people group is called *Tsangla*. Only 7400 *Cuna Monba* were listed in the 1990 Census but estimates place over 34,800 in China. Their language is from the Tibeto-Burman family and is unintelligible with the *Medog (Motuo)* tongue.

The *Cona Monba* practice river burial by which a corpse is cut into 108 pieces and thrown into the river. Some *Monba* practice Tibetan Bird Burials. They use the number 20 as basic—therefore, in their thinking, 67 becomes three twenties plus seven. Their silversmiths are renowned for their intricate jewelry and ornaments.

Outwardly the *Monba* are Tibetan Buddhists but the majority continues to practice traditional religion—including animistic rituals and the use of shaman. They believe all disease is caused by demons and think they must sacrifice valuable cattle and horses to pacify the demons. They also believe humans can become demons and that some demon families exist.

The *Monba* are among the least reached and inaccessible people in all of China. Few Christians have even prayed for them and foreigners are not permitted to enter the region from either the Tibet or the southern side of the territory. They have no Christian resources but do have some gospel recordings and can receive broadcasts in the *Tsangla* language from Bhutan. No Christians are known among them. Over 98% have yet to hear the gospel. This Unreached People Group may reach a total population of over 43000 by 2010.

### ***Medog Monba***

Around 5000 *Medog Monba*, pronounced **Meh-dog-Mon-bah**, live primarily in *Medog County* in Tibet. The majority of the *Medog Monba* live in India. For some time in China the *Medog Monba* were classified as Tibetan but now are in the *Monba Nationality*.

The feudal system kept the *Medog Monba* in poverty for centuries. The region in which they live is inaccessible for most of the year. *Medog* was the last county in China to become accessible to land vehicles as the road was completed in 1994. The *Medog County* has many Bengali tigers and at least 40 rare and protected animals.

Many of the *Medog Monba* follow Tibetan Buddhism. Some maintain their belief in traditional religion, accepting the existence of gods, demons, and ancestors. They use shaman to lead rituals designed to cure illness and provide guidance.

The *Medog Monba* are totally unaware of the gospel. No churches exist and no missionaries are allowed in the region. They have no Christian resources. 100% have yet to hear the gospel. This Unreached People Group could reach a total population of over 8200 by 2010.

## **Pumi Nationality**

Over 37000 *Pumi*, pronounced **Poo-mee**, Nationality people live in northern *Lanping County*, *Ninglang Yi Autonomous County* and *Weixi County* of northwestern *Yunnan Province*. They live in some 500 villages some of which are located as high as 10,500 feet above sea level. Often they live side-by-side with the *Naxi*, *Tibetan*, *Yi*, and *Lisu* peoples. Ancient *Pumi* were nomadic, living as herdsman on the Qinghai-Tibetan plateau. They moved to warmer areas along valleys within the *Hengduan* Mountain Range in the fourth century BC. By the seventh century AD, they were found in *Sichuan Province* and by the fourteenth century, in northwestern *Yunnan*. Their population has remained rather stable over the past 2000 years because of disease, famine, and assimilation to other peoples. The population is not expected to rise above 48,500 in the next ten years.

The Chinese government combined several tribal groups into the *Pumi Nationality*. Each group has called itself by a different name. The 30,000 *Chrame* people in *Sichuan Province* speak a language related to *Pumi* but they are counted in the Tibetan Nationality.

Before liberation, landlords dominated the *Pumi* economy. Except for a limited number of "public hills," the landlords owned the land and exploited the peasants renting the land. *Pumi* landlords owned domestic slaves. Since 1950, *Pumis* have become their own masters. Democratic reforms were completed between 1952 and 1956. These reforms were accompanied by a large-scale construction program, which included irrigation projects, factories, schools and hospitals. Their once arid land was transformed into terraced fields.

The *Pumi* extended family is strong and lives together, even up to four generations. Clan members are committed to helping one another through difficult times. Within the family, hierarchy is based on age or seniority. Most *Pumi* clans have a monogamous, patriarchal history; however, some *Pumi* in *Yongsing County* continue to follow a matriarchal system linked to the *Azhu* marriage system. *Azhu* means "friends." A man and a woman may become *Azhu* at their own discretion. The man stays at the woman's home at night and returns to his family's home during the day to work his family's land. This relationship does not require a ceremony and may end at any time based upon the man or woman's decision.

The *Pumi* language is a Tibeto-Burman languages in the Sino-Tibetan linguistic family. It is divided into three dialects (Hadaway says five dialects) and membership in a people depends more on the dialect used than any other factor. Three *Pumi* dialects are *Phzomi*, *Phzone*, and *Tshomi*. The *Pumi* declare they were forced into their present locations by the Mongolians in the 1300s.



The *Pumi* hold a large holiday gathering on the 15<sup>th</sup> day of the *Pumi* calendar when they sacrifice to the “kitchen god.” Upon death of a person, the *Pumi* use a conch shell to call the villagers. A shaman holds a *Gei Yangzi Yishi* (Sheep Guide ritual) as the *Pumi* believe a sheep will guide the deceased to the land of their ancestors. The *Pumi* live in constant fear of deities and demons who can cause great damage to them. Much of their fear is of predatory animals attacking their livestock. They worship *Suogonaba*, the god of the mountains. The mountain deities are the most sacred of all spirits. The *Pumi* believe that they bless the people with bumper harvests and thriving herds and, if offended, the deities would release a deluge of wild beasts against them and their stock. Ancestor worship finds a place among the *Pumi* religious practices. They believe spirits dwell in the wooden center poles of their homes.

Each village worships their minor mountain god on the 15th day of every month. All *Pumi* hold a grand ceremony on the 15th day of the 7th lunar month for their common god, the Great Mountain God. Every *Pumi* must participate in this ceremony, including very old people and children. Those who cannot climb the mountain must be represented. They believe a special ritual involving barley flour cakes tricks evil spirits into following the pilgrims up the mountain instead of staying behind and hurting those who cannot go.

The people climb the mountain to an altar where they decorate nearby trees. They blow conches to start the ceremony and an aged man chants prayers and pleads for blessings. They pile collected pine branches on the altar and light them, then, they encircle the altar, kneel and venerate the tree altar. Some put old clothes on the altar to rid them of evil influences. On this special day, hunting is prohibited. Usually alcohol is prohibited for those under 25, but on this day, all must drink.

During their Grand Spring Festival, gates and rooftops are decorated with pine shoots or branches as a symbol of prosperity. At the beginning of the morning, all the shotguns of the village go off and conches are blown to meet the New Year. All the youth, at this signal, run to the river to fetch water. They believe that the first one to get water into his or her cask will have good luck throughout the year.

Cow and sheep bones are hung on gates to ward off evil. At the center of their house is a wooden post, "the sky prop," where the house spirit abides. The family fireplace squarely faces the sky prop. Between the fireplace and the wooden wall of the log chamber is the family altar for making offerings to the family ancestors. They will not eat anything until it has first been placed on the altar or the tripod over the fireplace signaling that the ancestors should take it first. Before they have a drink, they sprinkle a few drops of wine on the altar or tripod by way of oblation.

Few Christians have attempted to reach the diverse and inaccessible peoples. Some however believe the *Pumi* to be ripe for harvest. In early 1990, several *Pumi* were baptized by a *Mosuo* believer near *Ligu Lake*. 30 *Pumi* in 1997 accepted Christ after seeing the Jesus Film in Mandarin.

The *Pumi* have no Christian resources. 88% have yet to hear the gospel. Only around 30 are thought to be Christians. This Unreached People Group should be a high priority for Evangelical Christians.

## Nu Nationality

The *Nu Nationality* consists of five groups loosely combined to form the official minority Group. The *Nu* peoples have also been known as *A Longs*, *A Nus*, *A Yias*, *Amus*, *Lutzus*, *Noutzus*, *Nutsus*, *Nutzus*, *Nusus*, and *Rourong*. Most live in the northwestern *Yunnan Province* in the *Bijiand*, *Fugong*, and *Gongshan Counties* of the *Nujiang Lisu Autonomous Prefecture* but others are found in the *Deqen Tibetan Autonomous Prefecture*. They reside in the *Salween Valley* formed by the *Nu River* that drains their land from southeastern Tibet through *Yunnan Province* and into northern *Myanmar*. Other *Nu* people live in southeastern Tibet where they speak only *Derung* language. Still other *Nu* reside in *Myanmar* where they are known as *Kwinpang*.

The ancient *Nu* tribe originally lived on the banks of the *Nu* and *Lancang Rivers* but historical records show that they are the descendants of both the *Luluman* people who inhabited the area during the *Yuan Dynasty* and people who resided in the *Gongshan* area during ancient times. These two tribes intermingled and intermarried, finally giving birth to a new group – *Nu* even though some distinctive characteristics of each group were preserved.

In the eighth century, the *Nu* people came under the jurisdiction of the *Nanzhao* and *Dali Kingdoms*, which paid tribute to the *Tang* (618-907) Dynasty court. During the *Yuan* and *Ming dynasties* the *Nu* people fell under the control of a *Naxi* headman in *Lijiang*. From the 17th century on, *Bai*, *Naxi*, and *Tibetan* rulers governed the *Nu* area simultaneously. In addition, the newly-immigrated *Lisu* headmen also oppress the *Nu* People, usurping the *Nu* people's land, taking extreme taxes or tribute, and sometimes carrying many of them off as slaves. Later *Han* peoples enslaved the *Nu*. Thousands of *Han* settlers moved into the *Nu* regions and *Han* officials oppressed the *Nu*. The *Nu* often rebelled against the *Han* administrations. The last rebellion, in 1935, opposed the *Guomindang Frontier Administration*. Chinese government created the *Nujiang Autonomous Prefecture* in 1954 and the *Gongshan Autonomous County* in 1956.

The *Nu* have a profound sense of ethnic identity and consider themselves as distinct from surrounding peoples. They believe they were the original inhabitants of the region and other peoples are newcomers.

The *Nu* language is part of the *Tibeto-Burman* cluster in the *Sino-Tibetan* linguistic family. Three mutually intelligible dialects of *Nu* are discernable in three different locations—*Bijiand Nu*, *Fugong Nu*, and *Deqen Nu*. Another language group are sometimes considered *Nu* but actually their language, *Gongshan Nu* is not intelligible with the other dialects and is more like *Drung*.

The *Nu* practice several festivals during the year. The *Fairy Festival*, also called the *Flower Festival*, is a traditional festival celebrated by the *Nu* people in the *Gongshan* area of *Yunnan Province*. The festival comes on *March 15th* and lasts for three days. They remember a legend that says that the *Nu River* often flooded in ancient times. A *Nu* girl named *A-Rong*, inspired by the web of a spider, created a rope-bridge, by which the people could conveniently cross the river. The chief of the *Hou* tribe obsessed by the beauty of *A-Rong*, tried to force her to marry but *A-*

*Rong* rejected and escaped into the mountains. She eventually turned into a stone statue in a cave. To honor her, the *Nu* people celebrate Fairy Festival on March 15th every year.

When the festival comes, people will pick bunches of azaleas and sacrifice the fairy maiden at a cave called Fairy People Cave. After the ceremony, they drink together at home. The *Nu* people, young and old alike, dress up in their best traditional costumes, hold fresh flowers, and gather together in the open air, singing, dancing, and telling stories. There are also ball matches (a kind of football match), bow and arrow competitions, etc.

The *Jijiamu Festival* is the Spring Festival of the *Nu* people. It lasts about 15 days from the end of December to the beginning of January. It is often celebrated by the *Nu* living in *Bijiang*, *Fugong*, *Gongshan*, *Lanping*, and *Weixi* counties of *Yunnan Province*.

Before the festival, households in every village are busy butchering pigs, making soft-rice dumplings, brewing wine and cleaning their courtyards. On New Year's Eve, before eating, they put corn and dishes of food on a three-legged barbecue. On top of the three legs, they place three cups and three pieces of meat. Family members, young or old, pray for a good harvest and strong livestock for the upcoming New Year.

*Nu* religion is traditional with some Christians and Lamaist Buddhists among them. Many *Nu* people believe in a primitive religion and worship nature. They believe that everything in the world has its own spirit. Objects such as the sun, moon, stars, mountains, rivers, trees and rocks are all worshipped. *Nu* animism is complex with each patrician practicing different rituals. Shaman serve to keep maintain the balance between the people and the spirit world. Both Catholic and Protestant mission groups have worked among the *Nu* but the Christian movement has not seen the mass movements experienced among the neighboring *Derung* and *Lisu* groups.

The *Nu Nationality* is composed by the *Nu* who make up the majority of the population (over 26000), and four smaller peoples—the *Zauzou* (less than 3000), the *Ayi* (around 2200), the *Lama* (just over 1000), and the *Tuwo* (also around 1000).

## ***Nu***

Around 26,500 *Nu*, pronounced *Noo*, live in *Gongshan*, *Fugong*, and *Lushui* Counties in northwest *Yunnan Province* and others in *Weixi* and *Lanping* Counties. As seen others live in *Tibet* and *Myanmar*. The *Nu* who live in the upper portions of the *Nujiang River* call themselves *Nu* or *Anu* and those on the lower parts call themselves *Nusu*.

Only around 35% (8000) of the *Nu* speak their own language—using instead *Mandarin*, *Lisu*, or *Tibetan*. Over 5000 speak *Derung* as their first language.

The *Nu* are skillful in the use of the cross-bow and are effective hunters. They sometimes poison their arrows with a substance made from the root of *aconite*.

The *Nu* follow traditional religion, Christianity, and Buddhism. Some estimate the number of Christians as high as 4000 but others accept a lower figure of around 1000. A missionary, J.

Russel Morse and his family, ministered in the Upper *Salween* for 25 years prior to 1949 and continue their work from a base in Thailand. The ministry of this family is said to have eventuated in almost 7000 converts and over 70 churches. French Catholics worked among the *Nu* for many years.

The *Nu* have the New Testament in their language and some gospel recordings. They do not have either the Jesus Film or Christian Broadcasting. Hopefully, the Derung and Lisu Christians will continue to share with the *Nu* and experience further harvest. The *Nu* are not an Unreached People Group but even if the figure of 4000 christians is accepted, thousands still await the Message. The estimate of 4000 Christians obviously will include some Catholics.

### ***Zauzou***

Over 2500 *Zauzou*, pronounced **Zaaw-zo**, live in the mountainous *Lamping* and *Lushui Counties* of northwestern *Yunnan Province*—the most southern of the *Nu* peoples in China. The *Nujiang* and *Lancang rivers* cut through the area of their villages. While part of the *Nu Nationality*, the *Zauzou* speak a language different from other *Nu* peoples. The language is a part of the Lolo branch of the Tibeto-Burman but because it has not been extensively studied, its exact description is uncertain.

The *Zauzou* have been traditional religionists for centuries—worshipping the sun, moon, stars, mountains, rivers, trees, and rocks. Communist pressures have reduced the practice of the traditional rituals. Around 100 Christians are believed to live among the *Zauzou*. During the Korean War, the communists showed films designed to create anti-American feelings. The *Zauzou* responded with words of appreciation for the missionaries and what they had done for the people.

The *Zauzou* have no Christian resources other than this good will left by the missionaries. They can be reached by the gospel but now less than 4% are believers.

### ***Ayi***

Around 2200 *Ayi*, pronounced **Ah-ye**, live in northwestern *Yunnan Province* in *Fugong* and *Gongshan counties*. The villages are in remote mountains of the *Nujiang Prefecture* near the border with Myanmar. Most of the *Nu* peoples live north of the *Ayi*. The region is off limits to foreign travelers but is one of the most Christianized of all regions in China.

Although part of the *Nu Nationality*, the *Ayi* have their own distinctive customs and speak a language mutually unintelligible with other *Nu* tongues. Culturally they share many traits with the *Lisu*. The language, which is unclassified, is part of the Tibeto-Burman family.

The *Ayi* are subsistence farmers and monogamous. Almost 50% of the *Ayi* are estimated to be Christians. In fact the region of *Fugong County* in which the *Ayi* and other *Nu* and *Lisu* peoples reside has been called “Christ Country.” In this one area, 90% of the people are thought to be believers. The *Ayi* have received witness from the nearby *Nu* and *Lisu* churches as well as from Protestant and Catholic missionaries who live in the area prior to 1950. Strong churches minister

here. The New Testament is available in *Nu* language but the *Ayi* may not be able to use it. Otherwise they have no Christian resources such as Scriptures, recordings, or Broadcasts. The Jesus Film is not available. As many as 1300 Christians live among the *Ayi* people. Evangelical Christians should seek ways to help and strengthen the Christian movement among the *Ayi*.

### ***Lama***

Around 1000 *Lama*, pronounced **Lah-ma**, live in and around the town of *Bijiang* in *Yunnan Province* just along the border with Myanmar. Some 3000 *Lama* are thought to live in Myanmar. The region is composed of dense forests that are the habitat of tigers, leopards, bears, deer, hawks, and pheasants. The *Lama* have been oppressed by a landlord economy for many years.

The *Lama* are divided into a patriarchal clan system that is still discernable. The ten clans owned the land around the villages and the land farmed in communal style. The *Lama* have the custom of naming a man three times during his life. A male elder gives a name that will be used through out life at birth. At age 14 or 15, the man is given another name that is used only among his friends and his own generation. At marriage, a man is named for a third time with a name connected to his father's name by prefixing his name with the last sound of his father's name.

The clan leaders in previous days served as shaman for the clan. The shaman practiced traditional rituals to ensure harvests and safety. Today, it is believed that around 100 Catholic believers exist among the *Lama*. French Catholics ministered in the region in the 1800s. Paul Hadaway states that in China churches were not plagued by the idolatry that often is seen in Catholic churches in other countries. This view is supported by a Protestant book that claims a high degree of faithfulness and dedication in these churches in China. Still, Evangelical Christians cannot be totally at ease in counting these 100 Catholics as believers—although we would certainly be thrilled if the Holy Spirit has found his way into their hearts. The *Lama* have no other Christian resources.

### ***Tuwo***

Around 1000 *Tuwo*, pronounced **Too-woe**, live along the border of *western Yunnan Province* and Myanmar. The largest concentration is in *Lushui County* near *the Shui Li Village*. The *Tuwo* do not readily accept the government's classification of them into the *Nu Nationality*. The language of the *Tuwo* is no intelligible with other people in the area. They consider their language as distinct and unique.

Religiously, the *Tuwo* have been polytheists—worshipping the spirit of the tiger and the mountain. Some Christians, estimated at 100, also are found among the *Tuwo*. Most *Tuwo* Christians worship in *Lisu* and *Nu* churches. They have no Christian resources in their own language. Pray that the Christians in the region will come to the aid of these people and share Christ and Christian growth with them.. no Christian Broadcasting is available.

## **Ewenki Nationality**

Around 31,500 people comprise the Ewenki Nationality (often spelled

Ewenki) in China. The Nationality divides into four groups with the Solon Ewenki making up 80% of the total. The Yakut (3000), the Tungus Ewenki (2000), and the Ongkor (25) are the other Ewenki peoples in China. The Ewenki ethnic groups sparsely distributed across seven banners (counties) in the Inner Mongolia Autonomous Region and in Nahe County in Heilongjiang Province, mixing together with the Mongolians, Daur, Hans and Oroqen. Other Ewenki (over 30,000) live in Russia and Mongolia (2000). In Russia they are scattered over a huge expanse of territory from the Yenisei River to the Sea of Okhotsk (Three million square kilometers). The name Ewenki means "mountain forest people."

The ancestors of Ewenki people originally lived in the forests northeast of Lake Baikal and along the Shileke River (upper reaches of the Heilong River). They mainly engaged in fishing, hunting and breeding reindeer and have an intimate relationship with the "Shiweis", particularly the "Northern Shiweis" and "Bo Shiweis" and the "Ju" tribes lived in the forests of Taiyuan to the northeast of Lake Baikal in the Tang Dynasty (618 - 907).

The Ewenki probably descended from a mixture of Tungusic People and Yukagir cultures. Their language is a division of the Uralo-Altai languages. The spoken language of the Ewenki people is comprised of three dialects. The Ewenkis' language has no written form and Mongolian is spoken in pasturing area while the Han language is used in farming regions.

The Ewenki were first identified as an ethnic group early in the 14<sup>th</sup> century. Russian Cossacks contacted and oppressed the Ewenki in the 1600s. In the 17<sup>th</sup> century, missionaries from the Russian Orthodox Church brought many Ewenki into the Church but the majority (even among those who outwardly become Orthodox) continued their traditional religion.

The Bolshevik Revolution dramatically changed the Ewenki culture. In 1927 Russian schools and other institutions were planted among the Ewenki people. In 1929 the Russians forced collectivization of the Ewenki economic activities. All fur-bearing animals including the reindeer of the Ewenki were declared property of the government. Many Ewenki destroyed their herds rather than surrendering them to the government. Many fled to China to escape the Russian practices.

Chinese Communism was not better for the Ewenki than the Russian had been. After the 1949 revolution led by Mao Zedong, the Chinese government sought to destroy the pastoralism of the Ewenki. Many Ewenki fled China and resettled in Russian Siberia. Today most Ewenki in China have become settled farmers or livestock raisers. Few truly nomadic families are left. The presence of huge coal deposits in the Ewenki Autonomous Banner has led many of these people to take up work in the mines.

Ewenki" is the self-given name meaning "people living in big mountain forests." They used to be called "Suolun", "Tonggusi", "Yakut", etc in different periods. In 1957, they were officially named Ewenki based on the will of the people.

Most Ewenki people believe in Shamanism while some living in the pastoral areas are followers of Lamaism. There are also a small number of them living in the Chenbaerhu area are believers of the Eastern Orthodox Church.

The Ewenki worship wind god, rain god, and mountain god. They think the master of fire is god. The fire-master of each family is their ancestor. If they lost their fire-master, this family would not have offspring. Taboos regarding the fire include poking into the fire, extinguishing it with water, throwing unclean objects into it, and women's stepping over or stamping on it. They must salute fire before eating meat or drinking wine. Every December 23rd, the Ewenki people in pasturing areas will hold a rite to offer a sacrifice to fire.

The Ewenkis worship bears as well. After killing a bear, the Ewenkis would conduct a series of rituals at which the bear's head, bones, and entrails are bundled in birch bark or dry grass and hung on a tree to give the beast a "wind burial." The hunters weep and bowed while making offerings of tobacco to the dead animal. The Ewenki people also worship their ancestors "Aojiaole", who was said can expel ghost and evil spirit.

The important festivals of the Ewenki people include Spring Festival, Mikol and Aobao festivals. The Mikol, a traditional Ewenki festival, is observed in Chenbaerhu Banner on May 22. It is day that the Ewenki people celebrate their harvest. On that day, people are finely dressed in their ethnic costumes. A sacrifice ceremony will be held to pray for safety and health. Later, men will join the horse-racing to lasso horse. Once the horse is trapped, all the participants dash toward the horse to cut off the mane. When the ceremony of cutting sheep's ears begins, the elder people will give each of their children and grandchildren a lamb as gift and wish them a happy prosperous life blessed with a property of abundant sheep. Afterwards, each family hosts a banquet to entertain their relatives and friends. When one banquet is over, the next begins in another household. When night falls, a bonfire is set up and young men and women gather round it singing and dancing joyfully.

<http://www.travelchinaguide.com/intro/nationality/ewenki/>

### ***Solon Ewenki***

The largest of the *Ewenki* Nationality group, the *Solon Ewenki*, pronounced **Sor-lon-E-wenk-ee**, number over 27, 200 and live in the *northeast Inner Mongolian Province*. They are found in the *Morindawa, Oroqen, and Arong Banners* of the eastern part of Inner Mongolia. Other *Solon Ewenki* live in western *Heilongjiang Province* in *Nehe and Nenjiang Counties*.

The language of the *Solon Ewenki* is labeled the *Haila'er* dialect of *Ewenki* by the Chinese. It is mutually unintelligible with the other three *Ewenki* dialects or languages. They can, however, understand around 70% of the *Oroqen* language.

The *Solon Ewenki* still to some degree practice the nomadic practices of the past although these activities have been greatly restricted. Formerly the *Ewenki* people lived in yurts that were easily assembled and transported. In burial rites, the *Ewenki* placed the corpse in birch bark and raised it into a tree to decompose naturally.

The *Solon Ewenki* follow the same traditional religious practices as other *Ewenki* peoples. Shamanistic rituals and other traditions rites seek peace with and help from the spirit world. Some *Ewenki*, influenced by their Mongolian neighbors, have adopted Tibetan Buddhist religion—but usually with a mixture of *Ewenki* animism.

Some *Ewenki* in China are Eastern Orthodox but these are not among the *Solon Ewenki*. No Christians are known among the *Solon Ewenki* who have no Christian resources except for some Christian recordings. Over 85% have not heard the gospel. The *Solon Ewenki*, who may well number over 35,000 by 2010, are an Unreached People Group.

### ***Yakut***

Slightly over 2000 *Yakut*, pronounced **Yah-kut**, live in China's *Ergun Banner* of northeastern *Inner Mongolia Province*. They form part of the enormous *Yakut* people (400,000) in the *Yakutia* region of Russia near the Arctic Ocean. The *Yakut* are the most northern of the *Ewenki* group in China. The *Yakut* are classified in the *Ewenki Nationality* by the Chinese government but they have their own language, called *Aologuya*, and customs.

The Chinese *Yakut* arrived in *Inner Mongolia* only a little more than 100 years ago. The ancestors of the *Yakut* in China migrated from the far side of *Yakutia* in Siberia in the late 1800s. They finally arrived in China.

The *Yakut* follow a basically shamanistic religion. The Shaman placed themselves in trances and call up the spirits. Some of the *Yakut* in Russia were evangelized by the Orthodox Church but few received the message. No *Yakut* in China are known to be Christian. They have access to some Bible portions and gospel recordings. The Jesus Film but no Christian Broadcasting is available. The Chinese *Yakut* are an Unreached People Group who may reach a population of 2800 by 2010.

### ***Tungus Ewenki***

Around 1600 *Tungus Ewenki*, pronounced **Tuun-giss E-week-ee**, live in the northeast of the *Inner Mongolia Autonomous Region* of China—mostly in the *Onin-Argun* region of the *Chenbaehru Banner*. They are also called *Khamnigan Ewenki*. Their region is immediately south of the *Yakut*. Their language cannot be understood by other *Ewenki* peoples. Around 1000 of the 1600 *Tungus Ewenki* can speak their language but the tongue is endangered in China. It may be extinct in Russia and Mongolia.

The *Tungus Ewenki* live in clans (*nimor*) that consist of three to ten blood families. Some of this people have been influenced by the Mongolians to the extent they have converted to Tibetan Buddhism. The remainder continues to follow the traditional shamanism. The *Tungus Ewenki* are the only *Ewenki* group in China known to have any Christians. Around 100 are thought to be members of the Orthodox Church. Some Orthodox members, however, worship the statue of Jesus and other idols. The Four Gospels were translated into *Ewenki* in Russia in 1995 but the Chinese *Ewenki* cannot read the script. They actually have no Christian resources. The *Tungus Ewenki* are an Unreached People Group.

### ***Ongkor***



The 25 *Ongkor*, pronounced **Ong-kohr**, live in *Xinjiang Province* in *Yining County* in the *Ili Kazak Prefecture*. They are the remnants of a group of *Solon Ewenki* sent to *Xinjiang* from Manchuria in 1763 to pacify the region. These soldiers were accompanied by others from the *Western Xibe* and *Daur Minorities*. After the *Manchu Dynasty* collapsed, many of these soldiers decided to remain in *Xinjiang*. The group is near extinction due to inter marriage with other groups and assimilation into the Chinese culture. No Christians are known among them. They have no Christian resources. The few *Ongkor* who can be identified are Unreached for Christ.

## Jing Nationality

Some 24000 *Jing*, pronounced **Jing**, inhabit three islands—*Shanxin*, *Wanwei*, and *Wutou* that are considered part of *Fangcheng County* in *Guangxi Province* of southern China. The environment provides various tropical fruits and seafood from the *Beibu Gulf* that is reported to have over 700 species of fish. The *Jing*, one of the official Minorities of China are sometimes called the Vietnamese in China. *Jing* comes from the word *Kinh* which is the self-name of the Vietnamese.

The *Jing* migrated from Vietnam, the city of *Tushan* in the 1500s. Their language is similar to varieties in northern Vietnam but has been influenced by Chinese tongues.

The main religions of the *Jing* are Daoism and animism. Some Catholics also live among the *Jing*. The worship of these “Christians” is, however, greatly mixed with Daoist and Buddhist idolatry. The Bible is available in Vietnamese but not in China. They have the Jesus Film in Vietnamese as well as gospel recordings and Christian Broadcasting. The 600 Christians sometimes claimed are mostly Catholic and this religion is strongly mixed with Buddhist and Daoist concepts. They *Jing* should be considered an Unreached People Group.

## Jino Nationality

The *Jino Nationality* of some 23000 people is composed of two groups, the *Jino* and the *Buyuan Jino*, both of whom reside in the *Xishuangbanna Prefecture* in southwest China. Both groups speak languages from the Tibeto-Burman group but these languages are mutually unintelligible. The structure and vocabulary of the languages have much in common with *Yi* and *Myanmese*. Without a written language of their own, the *Jino* people used to keep records by notching on wood or bamboo. Most *Jino* can speak their own language and at least one other—Chinese, Tai Lu, or Akha.

The *Jino* gained recognition as an official minority group only in 1979—the most recent group to gain such status. Previously they were considered a part of the *Dai nationality*. The name *Jino* comes from the words, *ji* (uncle) and *nuo* (descendants) and has the meaning of the descendants from the uncle—showing something of the early matriarchial nature of *Jino* culture.

*Jino* territory, called *Jinoluoke*, is crisscrossed by numerous rivers and streams, the longest being the *Pani* and the *Small Black rivers*. The major crops are upland and wet rice and corn. The famous Pu'er tea grows on Mount *Jino*. *Jinoluoke* also has a long history of cotton-growing and is abundant in such tropical fruits as bananas and papayas. Elephants, wild oxen, leopards,

golden-haired monkeys, hornbills, and other birds live in the forrests. *Jinoluoke* is also rich in mineral resources.

The *Jinos* migrated to *Jinoluoke* from *Pu'er* and *Mojiang* or places even farther north. They probably still lived in a matriarchal society when they first settled around *the Jino Mountain*. Legend tells of the first settler on the mountain ridge being a widow by the name of *Jiezhuo*. She gave birth to seven boys and seven girls who later married each other. As the population grew, the big family was divided into two groups to live in as many villages, or rather two clans that could intermarry. One was called *Citong*, the patriarchal village, and the other was *Manfeng*, the matriarchal village. In time, the *Jino* population multiplied and more *Jino* villages came into existence

The early ancestors of the *Jinos*, united by ties of consanguinity into a big family, dwelled in the *Jizhuo Mountains* in very ancient times. But the social structure of the *Jinos* had changed by 1949. The basic unit of society was no longer the clan by blood-ties following the emergence of the communal village in which people of different clans lived together. The boundaries of the villages were marked with wooden or stone tablets on which swords and spears were carved. The land within the boundary was communal property, and each village was inhabited by at least two clans whose members could intermarry. Two elders were elected to take care of village administration as well as sacrificial rites and production. Each village was a small, self-contained world.

Some *Jino* practice the cultural trait of the *longhouse*. Entire extended families would live in one long house. In the early 1950s one home, reported to be largest longhouse, contained over 127 people.

The *Jino* have a legend of the destruction of the world by flood that they have handed down through the centuries. The ancestors of the *Jino* survived when other groups perished by finding shelter in a huge drum. They were directed by a god who gave them ten calabash seeds that sprouted and produced all the races of the world.

The *Jino* have their own unique religion that is accepted and practiced by both the *Jino* and the *Buyuan Jino*. This religion is based on the life of *Kong Ming* (also known as *Chu-ko-Liang* or *Zhu Geliang*) who help found the *minor Han Dynasty* (AD 200). The *Jino* served in *Kong Ming's* army and many were left behind in southwest China. *Kong Ming* remains a favorite war hero and has become a main god of the *Jino*.

The *Jino* matriarchal society gave way to a patriarchal one some 300 years ago. The *Jinos* were still in the transitional stage from a primitive to a class society at the time the People's Republic was founded in 1949.

Most *Jinos* are farmers. In 1949 they still cultivated land by a slash and burn method, not knowing how to irrigate their crops. Land was communally owned by clans or villages and farmed collectively except in some villages where land was privately owned. The *Jinos* are great hunters. Men hunt with crossbows with poisoned arrows or in more recent times with shot-guns. They are also experts in the use of traps and nooses to catch wild animals. They hunt in groups

and divide the game equally among the participants. But the pelts of animals go to the men who shot them. While the men hunt, the women gather wild fruit in the forests. Edible herbs are also collected for soup.

Primitive egalitarianism still is evident in *Jino* customs. The meat of wild beasts brought back by hunters is divided equally among all adults and children in a village. Because of low crop-yields resulting from primitive farming methods and extortion by the Kuomintang and Dai overlords, there was always a shortage of grain for three or four months every year. But despite that, *the Jinos* stored what little grain they had in unguarded straw sheds outside their houses, and never worried that it would be stolen.

*Zhuoba* (the village father) and *Zhuose* (the village mother) were the leaders in a communal village. Being the oldest people in the village, they were respected by all. They became village leaders by virtue of their seniority, not because they were brave in war or eloquent in speech. No matter how mediocre they might be, even if they were blind or deaf, they had to serve as village elders so long as they were the oldest people in the community. After their death, the next eldest in the same clan would be chosen as successors.

The functions of these leaders mixed with time-honored traditions or religion. For instance, the yearly sowing could only begin after the elders had animals slaughtered and offered to the spirits at a ceremony during which the elders put a few seeds in the soil,. Only then could other villagers could start sowing on a big scale. The elders also fixed the dates for holidays. The beating of a big drum and gong in elders' homes ushered in the New Year, and all the villagers, young and old, would rush to the elders' homes to sing and dance.

The *Jinos* live in bamboo houses built on stilts on flat hilltops. The men usually wear collarless white jackets and white or blue trousers made of flax or cotton. Before liberation most men divided their hair into three tufts. Women, as a rule, prefer multi-colored and embroidered collarless short gowns and short black skirts rimmed in red and opened at the front. Many wear long skirts and puttees. They also wear their hair in a coil just above the foreheads, and sling across their shoulders sharp-pointed flax hats. Both men and women go barefooted, and have thick bamboo or wooden sticks plugged into the holes in their earlobes. Those with big holes in their earlobes are considered most beautiful. The *Jinos* carry things in baskets on their backs with straps tied on their foreheads.

*Jino* society practices monogamy. Before marriage the prospective brides and grooms are permitted to have sex. If a woman brings her illegitimate child to live in the home of her husband, both the mother and child are not looked down upon. In some villages, special houses are built for unmarried young men and women to spend the night. But once married, a woman must remain faithful to the husband throughout life. Divorce is rare.

A dead body is put in a coffin carved out of a single log and buried in a communal cemetery. The personal belongings of the dead -- work tools and clothing, and a copper pot of silver for some of the rich -- are buried as sacrificial

Being animists, the *Jinos* believe that all things on earth have souls. Ancestral worship constitutes an important part of their religious activities. When drought or some other difficult circumstances arise, the *Jino* summon a shaman to offer prayers and kill oxen, pigs or dogs to appease the spirits. Shamans also used to cure diseases with herbal medicines. Until some 40 years ago, *Jino* people from far and near still went to offer sacrifices to their ancestors in the matriarchal and patriarchal villages every year.

The *Jinos* learn to sing when still very young. They are good at improvising poems and set them to agreeable melodies extemporaneously. At holiday gatherings, the young dance to songs sung by elders. There are many *Jino* festivals. The biggest one takes place on New Year's Day in March and is celebrated at different dates in different villages. There are worships for "Large Dragon" and "Small Dragon," both of which meant to get rid of disasters and pray for good harvests. A festival is held annually in the wake of a harvest, at which all *Jinos* gather to help themselves to newly harvested rice.

Changes began to take place in *Jino* life in 1954 when teams sent by the government arrived for the first time in the out-of-the-way mountainous areas. They brought relief supplies and helped the local people to step up production. After winning over the powerful village elders, they helped the *Jinos* undertake democratic reforms to put an end to outdated institutions that had kept them backward for centuries.

In 1955, the *Jinos* set up cooperative teams to work the land more effectively. Formerly upland rice was cultivated in small jungle clearings where the trees were felled and burnt before each sowing. Today the crop is grown on well-prepared paddy fields, and the yield has increased enormously. The paddy is irrigated by water lifted by electric pumps. The services of shaman are no longer needed, nor is the slaughtering of animals, to appease evil spirits in times of drought.

Small reservoirs and hydroelectric installations have been built, and electric lamps have replaced the flickering oil-lamps that once lit *Jino* homes. The wooden mortars formerly used for pounding rice have gone, too, with the advent of milling equipment powered by electricity. In 1981 there were 14 primary schools and middle schools with an enrolment of 1,600 in the mountainous areas where most people used to be illiterate. The *Jinos* now boast their own college students and university-trained doctors.

The *Jinos* also have created a network of trading stores that offer farm implements, clothing, food, salt, and other goods at moderate prices. Gone are the travelling merchants who used to oppress the *Jino* people.

### ***Jino***

Around 22,000 *Jino*, pronounced **Jee-nor**, live in 46 villages in the jungles and mountains of Xishuangbanna Prefecture in southwest China. Almost one-half the *Jino* live on *Jino* Mountains of Jihong County, others are scattered in Jinghong and Mengla Counties. They have been called Youle, Chi-no, and *Jinuo*. Most of the *Jino* follow traditional religion and worship many gods and spirits. Superstition reigns among the *Jino*.

Until 1994 no church or Christian had been known among the *Jino*. *Tai Lu* and *Han* Christians from *Jinghong* and *Mengla* witnessed among the *Jino* and the Lord gave 31 house churches with over 3000 believers. These believers have suffered persecution from local authorities.

Otherwise, the *Jino* have few Christian resources. They do have gospel recordings but no Scripture, Jesus Film, or Christian Broadcasting. They constitute a people who need the gospel. Evangelical Christians should pray that the house churches will continue to spread the gospel and form other churches. Their need of gospel proclamation is seen in that 77% have yet to hear the gospel.

### ***Buyuan Jino***

Around 1000 *Buyuan Jino*, pronounced **Boo-yooahn-Jee-nor**, live in the *Buyuanshan* District of *Jinghong County* in southwest *Yunnan Province*. They live in the thickly forested *Buyuan Mountains*. Although the *Buyuan Jino* are in the *Jino Nationality*, they speak a distinct language from the other *Jino*. The *Buyuan Jino* follow traditional religion, worshipping a multitude of demons, spirits, and gods. Like the *Jino*, they venerate *Kong Ming*.

A small number of teen-agers have converted to Christ in recent years. The youth of these believers has hindered the wider acceptance of Christianity in *Buyuan Jino* society. Many still are suspicious of Christianity.

The *Buyuan Jino* are an Unreached People.

<http://chineseculture.about.com/library/china/ethnic/blsethnic023.htm>

## **De'ang Nationality**

The *De'ang* peoples in China totals over 20,500 and divides into four distinct groups—The *Pale*, *Rumai*, and *Shwe De'ang* as well as the *Riang* group. Each of the *De'ang* groups has kinsmen living in other countries—the *Pale* have some 250000 in Myanmar and 5000 in Thailand; the *Rumai* have as many as 135000 in the Shan State of Myanmar; the *Shwe* have over 150000 in northern Myanmar; The *Riang* have from 30000 to 50000 in Myanmar. The *De'ang* ethnic group are widely distributed over *Yunnan Province*. Most of them dwell in *Santai Township* in *Luxi County* of the *Dehong Dai-Jingpo Autonomous Prefecture* and in *Junnong Township* in *Zhenkang County* of the *Lincang Prefecture*. The others live scattered in *Yingjiang*, *Ruili*, *Longchuan*, *Baoshan*, *Lianghe*, and *Gengma counties*. Some *De'angs* live together with the *Jingpo*, *Han*, *Lisu*, and *Va* nationalities in the mountainous areas. And a small number of them have their homes in villages on flatland peopled by the *Dais*.

The *De'ang* were originally part of the great Austro-Asiatic race. The *De'ang* and the *Wa* Nationality peoples once shared a common identity. They divided from each other when the *De'ang* embraced Buddhism while the *Wa* remain traditional.

The *De'ang* language belongs to the South Asian family of languages. The *De'angs* have no written script of their own, and many of them have learned to speak the *Dai*, *Han*, or *Jingpo*

languages, and some can read and write in the *Dai* language. An increasing number of them have picked up the *Han* language in years after the mid-20th century. Basically all the *De'ang* languages are from the Mon-khmer language family but they do not have mutual intelligibility.

The name, *De'ang*, was a name given to this ethnic group in the *Qing Dynasty* (1644-1911). Chinese archaeologists believe the *De'ang* are relatively direct descendents of the early settlers in the *Dehong* region of *Yunnan Province*, the *Pu People*. Other groups in *Yunnan* such as the *Blang* and *Va* ethnic minorities who also spoke a south Asian language in *Yunnan Province* were also thought to come from the "*Pu people*" though not so directly as the *De'ang*. The "*Pu people*" were distributed mainly in the southwestern part of *Yunnan Province*, which was called *Yongchang Prefecture* in the *Han Dynasty* (206 B.C.-A.D. 220). They settled on the banks of the *Nujiang River* (upper reaches of the *Salween* that flows across *Burma*) long before the arrival of the *Achang* and *Jingpo* ethnic minorities.

Differing directions of development are seen in *De'ang* society—explained partly by the fact that the *De'angs* have lived in widely scattered localities together with and been influenced by the *Han*, *Dai*, *Jingpo*, *Va* and other nationalities. *Dai* influence is particularly strong since the *De'angs* had for a long period lived in servitude under *Dai* headmen in feudal times. However, some traces of the ancient clan and village commune of the *De'ang* ethnic minority are still to be found in the *Zhenkang* area.

The most important social unit of the *De'ang* ethnic group is the family, and there is marked division of labor according to sex and age. The farm tools used are bought from *Han* and *Dai* regions. Generally speaking, the *De'angs* practice intensive farming on flatland and on farms near the *Han* and *Dai* regions or in paddy fields. Dry land is not cultivated effectively.

In *De'ang* villages in the *Dehong* area, the cultivated land formerly was used and owned communally. The wasteland around each village was also communally owned, but people could freely open up the land for cultivating crops. If the land was left uncultivated, it automatically reverted to communal ownership again. In later times, the selling or mortgaging of paddy fields and gardens led to the emergence of private ownership. As a result, most of the paddy fields came into the possession of *Han* landlords, rich peasants, and *Dai* headmen.

Without either draught animals or funds, and burdened down with taxes and debts, the *De'angs* could not open up hillside land and gradually became the tenants or farmhands of the landlords, rich peasants and headmen. Many cut firewood, burned charcoal and wove in the off-hours to make ends meet.

In the *Zhenkang Prefecture*, which had plenty of dry land and little paddy land, private ownership of land and usury had been uncommon. Yet feudal ownership and tenancy show such traces of communal ownership of land as strict demarcation lines between the land of different villages and clearly-marked signs between communally owned land, woods and small privately owned plots. Communal land in each village was managed by headmen. And anyone, from other villages who wanted to rent the communal or private plots, had to get the permission of village headmen.

Some *De'ang* people still retain some traces of the communal system. A clan commune was formed by many small families with blood relations. Usually thirty to forty people shared one outsized communal house, but each individual family had its own fireplace and kept its own account. Primitive distribution on an equal basis was practiced in farming. But exploitation had appeared with some families owning more cows and working less.

The *De'ang* people used to live under the sway of the feudal lords of the *Dai* ethnic group. *De'ang* headmen in the *Dehong* region were either appointed by *Dai* chieftains or were hereditary. To control and exploit the *De'ang* people, *Dai* chieftains granted official titles to *De'ang* leaders and let them run the villages, impose levies, and collect tributes. Some *De'ang* people who lived in or near areas under the *Jingpo's* jurisdiction had to pay "head taxes." This constituted another burden for the *De'angs* who were oppressed by heavy taxes and rents collected by *Dai* chiefs or the Kuomintang government.

Landlords and rich peasants of the *De'ang* ethnic group made up only two per cent of the population. Many of them were appointed headmen of *Dai* chiefs. Being tenants or farmhands of either *Han* landlords and rich peasants or *Dai* headmen, most *De'angs* lived in dire poverty.

The *De'ang* people experienced great advance when Yunnan Province was liberated in 1951. The *De'angs* restored social order and developed farm production after helping the government round up remnant KMT troops who had turned bandits. In 1955 agrarian reform distributed land to the *De'ang* people who made up half of the population on the flatland and in the semi-hilly areas of *Zhenkang*, *Gengma*, *Baoshan*, and *Dehong*. In time, the *De'angs* set up agricultural cooperatives. At the same time, the rest of the *De'ang* people living in the mountainous areas of *Dehong*, like the *Jingpos* dwelling there, formed mutual aid groups to till the land, carried out democratic reforms and gradually embarked on the socialist road.

The *De'ang* people, who lived in compact communities in *Santaishan* in *Luxi County* and *Junnong* in *Zhenkang County*, established two ethnic township governments. In July 1953, the *Dehong Dai-Jingpo Autonomous Prefecture* was established, and the *De'angs* had 12 representatives in the government. Many representatives of the *De'ang* people are now serving in government offices at various levels. Some *De'angs* in *Yunnan Province* have been elected deputies to local people's congresses and the National People's Congress.

The economy in the *De'ang* areas has been developing remarkably. In *Santaishan* in *Luxi County* for example, the *De'ang* began farmland large scale construction with their *Han* and *Jingpo* neighbors. Today, the region boasts reservoirs and is crisscrossed by canals, and hill slopes have been transformed into terraced plots. Tea and fruit are grown, and large numbers of goats, cows and hogs are raised. The cropped area has increased enormously, and grain production is four times the 1951 level.

Due largely to poor economic circumstances, no *De'angs* went to school in pre-liberation days. Only a few Buddhist monks could read some *Dai* words in those days. Pestilence and diseases due to poor living conditions were rampant. There were no doctors. People had but to ask "gods" to cure them when falling sick. Today *De'ang* children can attend primary schools established in

*De'ang* villages. Large numbers of previously illiterate adults have learned to read and write, and the *De'ang* people now have even their own college students, teachers, and doctors.

Smallpox which had a very high incidence in localities peopled by the *De'ang* people has been eradicated with the assistance of medical teams dispatched by the government. Malaria, diarrhea and other tropical diseases have been put under control.

Like most people in the sub-tropical regions, the *De'angs* live in houses made of bamboo. While some dwell in large communal houses, those in the *Dehong* area have a two-story house to every family. The upper floor serves as living quarters, kitchen and storeroom, and beneath it is a stable for animals and poultry. There are also outhouses in which are stored firewood and foot-pedaled mortars used in husking rice.

People dress in traditional costumes studded with silver ornaments. Men wear turbans; Boys wear silver necklaces. Nowadays, *De'ang* boys have the same hairstyle as the Hans and do not like to burden their bodies with heavy ornaments. Men have the custom of tattooing their bodies with designs of tiger, deer, bird and flower. Most women wear dark dresses lined with extra large silver buttons at the front, and skirts with red and black flower patterns. Rattan waistbands and silver earrings add grace and charm.

Monogamy is practiced. People of the same clan do not marry with one another. Inter-marriage is rare with people of other ethnic groups. Young people have the freedom to choose their own partners, and the interesting courtship pattern consumes a long period of time. If the courtship goes well, the boy offers gifts to the girl's family and sends people to propose marriage. Even if the girl's parents disagree, the girl can decide for herself and go to live in the boy's house.

The *De'angs* bury their dead in public cemeteries but those who die of long illness or difficult labor are cremated.

In religion, most of the *De'angs* are Theravada Buddhists. Most villages have a temple. The monks live on the offerings of their followers. Their daily needs are provided by the villagers in turn. *De'ang* peoples, however, have maintained many of their traditional practices and rituals—including reliance on shaman. The Shaman are summoned at every important event. They go into trances and determine what should and should not be undertaken.

Due to their Buddhist influence, in earlier times, the *De'angs* did not raise pigs or chickens. A rooster was kept in each village to herald the break of day. Today this old custom has died, and chickens are raised. People do not work during religious holidays or sacrificial days. Being Buddhists, the *De'angs* in some localities do not kill living creatures. This has its minus side -- wild boars that come to devour their crops are left unmolested. This at times results in quite serious crop losses

<http://chineseculture.about.com/library/china/ethnic/blsethnic005>.

### ***Pale De'ang***



Over 8500 *Pale De'ang*, pronounced **Deh-ung-Pah-lay**, live in *Luxi County, Dehong Prefecture*, in western *Yunnan Province* in China. In Myanmar, the *Pale De'ang* are called *Palaung* (a Burmese word transliterated into Chinese as *Benglong*). In 1982, the name of the group was changed to *De'ang*. This people have been called *Ngwe Palaung, Silver Palaung, Benglong, Bonglung, Penglung, Darang, Nam Hsan, and Palaung Pale*.

The *Pale De'ang* language, a Mon-Khmer language, is the one *De'ang* language that is not tonal. In Myanmar, the *Pale* language is quite uniform in spite of its large geographical dispersion. For the most part, the *De'ang* languages are not mutually intelligible.

Like most of the *De'ang* peoples, the *Pale De'ang* accepted Theravada Buddhism but also continued their traditional religious practices including shamanism. Due to their fear of demons and shaman, the *De'ang* have been relatively resistant to Christianity and relatively unevangelized. In 1945 the *De'ang* were considered unreached and virgin territory for evangelism. In 1950 a few *Pale De'ang* were converted. Most of the conversions of *Pale De'ang*, however, have occurred in Myanmar and the converts have suffered persecution.

Some 10 believers are thought to exist among the *Pale De'ang* in China. Due to work among their kinsmen in Myanmar they have access to the Jesus Film, gospel recordings, Christian Broadcasting, and the scriptures are in the process of translation. Peoples such as the *Pale De'ang* should receive priority from Evangelical Christians. They actually are an Unreached People Group in China.

### ***Rumai De'ang***

Almost 5000 *Rumai De'ang*, pronounced **Deh-ung-Roo-mai**, live in *Longchuan* and *Ruili Counties* in far western *Yunnan Province* in China. Many (135000) live in Shan State in northern Myanmar. The *Rumai De'ang* language and dress is different from the other *De'ang* peoples in China.

The *Rumai De'ang* celebrate many of the festival of their *Tai* and *Shan* neighbors. They observe the *Songkran* (water-splashing festival) in April. They use the traditional drum, the *gelengdang* which is made from a tree trunk.

Like other *De'ang*, the *Rumai De'ang* have accepted Theravada Buddhism but retained many traditional practices. Some Buddhist monks also serve as village shaman. The *Rumai De'ang* believe they should do good to gain merit for the next life.

The belief in fate has caused many *Rumai De'ang* to refuse to consider Christianity. They do not have a developed consciousness of sin. No known Christians are among the *Rumai De'ang*. They have no Christian resources. Over 85% have not heard the gospel. This is an Unreached People Group.

### ***Shwe De'ang***

Around 6000 *Shwe De'ang*, pronounced **Deh-ung-Shway**, live in *Zhenkang* and *Baoshan* Counties of western *Yunnan Province* near the border with Myanmar. The *Shwe* language in China is called *Liang* dialect. It is a distinct language that is not close to *Pale De'ang* and *Riang* but not close to *Rumai De'ang*.

No known Christians live among the *Shwe De'ang*. Only a small number of *Shwe De'ang* in Myanmar are Christians. On the rare occasions a *Shwe De'ang* becomes a Christian he/she often faces extreme persecution from others in the group. They have no Christian resources. 85% have yet to hear the gospel. The *Shwe De'ang* are an Unreached People Group.

### ***Riang***

Less than 2000 *Riang*, pronounced **Ree-ung**, live in *Zhenkang* and *Boashan* Counties in the *Dehong Prefecture* in western *Yunnan Province*. Officially counted in the *De'ang Nationality*, the *Riang* have been known by other names (*Riang Liang*, *Yang Sek*, *Yang Wan Kun*, *Yanglan*, *Black Yang*, and *Black Karen*). Their language is the most divergent of the four *De'ang* tongues. Most *Riang* are bilingual in *Shan* or *Tai Mao*.

The *Riang* in *Zhenkang County* are the only *De'ang* group that retains direct features of the ancient clan and village commune system. One still can see the stone markers that indicated the lines between the land of various clans.

To a greater extent than other *De'ang* peoples, the *Riang* are convinced that their first ancestor, *Phu Sawti*, hatched from an serpent's egg. The egg resulted from the union of a *Naga* (female snake) and a spirit. The women among the *Riang* show their belief in this legend by wearing cane hoops around their waists in such a way that movement resembles a snake's motion.

The *Riang* have never accepted Theravada Buddhism. The majority are traditional religionists who seek to appease the many spirits they believe to exist. Shamanism is important in their religious practices. While some missionary work was attempted among the *Riang* in Myanmar before the missionaries were expelled in 1962, few converts resulted. No known Christians live among the *Riang*. They do have the gospel of Mark that was translated in Myanmar. They have no other Christian resources. 78% have yet to hear the gospel and there are no known churches of the *Riang* in either Myanmar or China. The *Riang* are an Unreached People Group.

### **Oroqen Nationality**

Around 9000 *Oroqen*, pronounced **Oro-chen**, live in the *Hulunbuir Oroqen Prefecture* and the *Butha Morindawa Daur Prefecture* of eastern *Inner Mongolia Province* and in *Huma*, *Aihui Sunko*, *Qike*, and *Jiayin* Counties in western *Heilongjiang Province*. The area is slightly smaller than West Virginia or Belgium and Holland combined. The name *Oroqen* means "people of the mountain range." They were granted official status as a Minority Nationality in 1950.

The language of the *Oroqen* comes from the Northern Tungus Language family. The *Oroqen* and some *Ewenki* are said to be able to understand up to 70% of each other's language.

The *Oroqen* were originally part of the *Bei Shiwei* people. They broke from this group and became a distinct people around 420. Russian and Japanese invasions in the 1600s and the 1940s drove the *Oroqen* into the mountains and forests. In past times the *Oroqen* live in traditions tents, *Xianrenzhu*, which they covered with birch bark in the summer and deer skins in the winter. In the winter, the temperature can fall to -58 degrees (F). For burial, the *Oroqen* wrap the corpse in birch bark and hang it in the top of a tree.

The *Oroqen* were great hunters in the past but now are being assimilated into the *Han* Chinese culture. Shamanism remains their primary religion. The *Oroqen* word for Shaman means agitated or frenzied person. This name describes the action of the shaman as he seeks a demonic trance in his attempt to contact the spirit world. The *Oroqen* also worship the bear that they call *amaha* (uncle) and the tiger they call *Wutaqi* (old man).

Few efforts have been attempted to evangelize the *Oroqen* who have a reputation for violence and drunkenness. Some 30 *Oroqen* in 1995 received Christ through the witness of *Daur* believers. The *Oroqen* have no Christian resources other than some gospel recordings. They represent an Unreached People Group.

## Hezhen Nationality

Around 5500 *Hezhen*, pronounced **Her-jen**, are one of the smallest ethnic minority groups in China. These nomadic people mainly live in the Tongjiang, Fuyuan and Raohe counties by the rivers of Songhua, Heilongjiang and Wusuli in China's northeastern Heilongjiang Province. The Hezhen's main sources of living are dog-drawn hunting and fishing. Over 12000 Hezhen live in Siberia where they are known as Nanai.

The Hezhen's ancestry can be traced to the Nuzhens, a race of Tartar horsemen who ravaged the northern borders of several Chinese dynasties. Another view of the Hezhen's beginnings points back to the Sushen, a tribe who occupied the region as far back as 700 B. C. The Hezhen of different regions have called themselves by various names, such as *Heijin*, *Heiqi*, *Hezhen*, *Hezhe*, *Fish skin tatars*, and *Qileng*. The Hezhen ethnic group was one of the groups of the *Jurchen* tribe during the *Ming Dynasty*. In 1663 the *Qing Dynasty*, the *Hezhen* were incorporated into the "eight banner" system of the Manchu rulers and given the name *Hezhen*.

The *Hezhen* People lived in their primitive societal stages even at the beginning of the twentieth century. These primitive ways were observed by means of their clothing and way of life. They wore clothing made of fish skins and employed dogs for hunting which earned them the titles *Yupi Tribe* (Fish Skin Tribe) and *Shiquan Tribe* (Dog-using Tribe). During the Japanese occupation, the *Hezhen* ethnic group was almost wiped out. The policy of genocide practiced by the Japanese caused a sharp decrease in the *Hezhen* population, putting them on the edge of extinction. Prior to 1949, there were only about three hundred *Hezhen* living in China. They were formally named the "*Hezhen* Ethnic Minority Group" after the founding of the People's Republic of China.

The *Hezhen* People have their own language which belongs to the Manchu-Tungusi group of the Altaic language family. Their language stamps them as distant relatives of the *Ewenki* and

*Oroqen* groups. Their language has two dialects. As the result of frequent contact with the *Han*, Chinese is widely used. Only those who are above 50 years old can still speak the *Hezhen* language. More of this people speak the *Hezhen* language in Siberia than in China. They do not have a unique system of writing and use Chinese characters for written communication.

The *Hezhens* lived by the three rivers (*Songhua*, *Heilongjiang*, and *Wusuli*) for generations. In the past, their homes were made crude birch-bark sheds. Now, most of them prefer stone houses with tile roofs. Some *Hezhen* people also live in houses with earthen walls and thatched roofs. They often build houses using heated bricks called *kangs* to keep them warm during winter.

Fishing is the main source of livelihood for most *Hezhen*. Old and young, male and female, they are all good at fishing. They have gained superb skills and knowledge in fishing through time-tested experience. They are very familiar with the habits of various fishes and can tell exactly the species of the fish by the ripples it makes. Hunting is another source of income for the *Hezhen*. People living in the *Fujin* county considers hunting as their main business with fishing as a part-time income-earning activity

Religiously the *Hezhen* people follow a basically traditional religion that worships spirits of the sky, earth, moon, stars, mountains, rivers, and trees. They engaged in shamanism until after 1960. Atheism and secularism are assuming larger parts of the *Hezhen* religious life. They celebrate several festivals. One of the more important is *Wurigong*' means joy. On every July or August, the *Hezhen* people will hold '*Wurigong collection*' to celebrate. They perform fishing songs, dance swan dance, besides sports competition is important.

On Chinese traditional New Year, a family grinds wheat flour, prepares fish, makes paper flowers that they paste on windows, and prepares paper Chinese lantern. At night, every family burns sacrifices to the dead. On the first day of New Year, they will make *jiaozi* (celebration) at early morning and worship the three last generations and pray to their gods. On the morning, the younger people greet the seniors, and then go out to pay New Year calls to every other family. Other kinds of entertainment are also held on this joyful time.

Some Scripture portions were translated in Russian in 1884 but these are not available or helpful to the *Hezhen* in China. Until 1996, no Christians had ever been known among the *Hezhen*. At that time, Christians from *Tongjiang* evangelized in *Jiejinkou County* and some 60 *Hezhen* accepted Christ. An estimate suggests as many as 100 believers in three house churches. The need for trained leadership is paramount among the *Hezhen*.

## **Bonan Nationality**

Over 16000 *Bonan* Nationality live in two groups in China—the *Gansu Bonan* and the *Tongren Bonan*. These groups are found in Gansu Province and in Tongren County of Qinghai Province. The *Bonan* ethnic group is one of China's smallest ethnic groups.

The *Bonan* ethnic group is one of China's smallest ethnic groups. The *Bonan* people may have originated from the amalgamated Mongolians, Han, Tu, Hui, and Tibetans. The word *Bonan* means, "I protect you."

Compared with other groups, The Bonan are a new ethnic group formed through constant association and intermarriage between the Islamic Mongols and the *Hui, Han, Tibetan, and Tu* peoples since the *Yuan Dynasty* (1271-1368). The *Bonan* people generally use their own spoken language and the written form of the Han Chinese.

The *Bonan's* language belongs to the Mongolian branch of the Altaic language family. But due to the frequent daily contacts and exchanges with the neighboring Han people over some 700 years, the *Bonan* have evolved to using Chinese as their main communion tool. *Bonan* language today has many loan words from other languages.

*Bonan* people live on wheat, corn, Murphy, highland barley, and peas as well as beef and mutton. Various animal meats such as pork, horse, donkey, and dog as well as birds that naturally die are forbidden in their diets.

Besides of the traditional religious festivals, such as the Al-Fitr, Kuban and the Anniversary of the Prophet's death, the *Bonan* prefer the "Tripping Mountain Festival" from the end of May to the beginning of June. During the festival, people enjoy the outdoor life with tent, pot and abundant food by the riverside, in the mountain or on the grassland.

### ***Bonan***

Over 10,000 *Bonan*, pronounced **Bo-nahn**, live in southwest *Gansu Province* in *Dahejia Township* and *Liuji Township* of *Jishisham County*. They have lived for centuries on the edge of both Tibetan and Chinese civilizations. The *Gansu Bonan*, like their counterparts in *Quinghai Province*, came from the descendants of military troops who the Mongols placed as protection against the Tibetans in the 13th and 14<sup>th</sup> centuries. Some of these soldiers returned to their homelands after 1368 but others remained, intermarried, and gave rise to the Bonan People

The year 1750 is often cited as the time these people became Muslim. In 1862, religious friction between the *Muslim Bonan* and the Buddhists and disputes over water rights eventuated in a split in the Bonans—The *Gansu Bonans* moved east first to *Xunhua* and related to the *Salar* people and then on to *Gansu*.

The majority of the *Bonan* in *Gansu* are Sunni Muslims. A division exists in that some of the Bonan are Sunni Muslims and others Shite Muslims. They have their own mosques and no longer consider the Buddhist *Bonan* to be family members. Both groups of Muslims have suffered oppression at the hands of the Chinese communist—especially the Red Guards. They relate to the Muslim *Dongxiang* and *Salar*.

There has never been a *Bonan* Christian or church. They have no Christian resources. The *Bonan* in *Gansu Province* must be seen as an Unreached People Group. Over 95% have yet to hear the gospel.

### ***Tongren Bonan***

Well over 6000 *Tongren Bonan*, pronounced **Bow-nahn-Tong-ren**, live in *Qinghai Province, Tongren County*. They consider themselves a separate people from the Muslim *Bonan* of *Gansu Province* (The Gansu Bonan share this opinion).

The language of the Tongren Bonan is distinct from the tongue of the Gansu Bonan. The language of the Bonan in Gansu has been influenced greatly by Chinese while the Tongren Bonan language shows more influence from Tibetan and Tu. A language similar to Tongren Bonan is spoken by some Han and Hui who have been referred to as Tongren Turen (natives).

The Bonan in Tongren County converted to Tibetan Buddhists and have greatly assimilated to the Tibetan culture. The Christian & Missionary Alliance began work in *Boa'an Township* in 1910 but concentrated primarily on the Tibetans rather than the *Bonans*. By 1922, the mission had closed. When it reopened the work centered on the *Han* Chinese. Today, no known Christians are among the *Tongren Bonan*. 97% have not heard the gospel. They have no Christian resources. The *Tongren Bonan* are an Unreached People Group.

<http://www.travelchinaguide.com/intro/nationality/baoan/> <http://www.china-fpa.org/english/china/nationality/baoan.htm>  
<http://www.china.org.cn/english/eng-shuzi2003/gq/mz4.htm> <http://www.paulnoll.com/China/Minorities/min-Hezhen.html>

## Yugur Nationality

The small *Yugur Nationality* is composed of two primary groups, the *Enger Yugur* and the *Saragh Yugur*—groups that speak languages of totally different linguistic families. A third group who use primarily the Mandarin language can be considered among the Yugur. The *Yugur* ethnic Minority group has a population of about 15,000, with 90% of them living in the *South Yugur Autonomous County*, and the rest in the *Huangnibao* area of *Jiuquan* in *Gansu province*. In Chinese, "*Yugur*" means "wealth and stability".

The *Yugur* originated from the *Huihe (Huiqu)* people who were nomads around the *Erhui River* during the *Tang Dynasty*. In the middle of 9th century, beset by snowstorms, feuds within the ruling group, and attacks from the Turkic *Kirgiz*, a group of *Huihe* migrated to the areas around *Dunhuang, Zhangye, and Wuwei* in the *Hexi Corridor* - the most fertile area in central-western *Gansu province*. With the passage of time, they gradually developed into a new ethnic group, the *Yugur*.

The *Yugur* region was controlled by the Tibetans until the Tangut state of *Xixia* conquered them in 1028. The Tanguts were destroyed by the Mongols in the 1200s. The Chinese gained control of the region during the *Ming Dynasty* (1368-1644). At that time over 300,000 *Yugurs* lived in the region. Most of the *Yugurs* lived outside the Great Wall at *Jiayuguan* to the west of their present location. A part of these people migrated back inside the wall and are believed to have been the ancestors of the *Yugur* people.

For historical reasons, three different languages are spoken by the *Yugur* people: a Turkic branch of the Altaic language family (*Raohul*), which is used by the *Yugur* people in the western part of the autonomous county; a Mongolian branch of the same language family (*Engle, Enger*), used by those in the eastern part of the county; and, the Chinese language, used by *Yugur* in

*Huangnibao*. The Yugur languages do not have their own characters, and instead, use Chinese characters.

The Yugur practice bird burial in a way similar to the Tibetans. The bodies of the dead are cut into small pieces and taken to a mountain top where birds of prey eat the flesh. The region inhabited by the Yugur is widely separated from other peoples—the Urumqi railway was completed in 1963 first allow extensive travel into and out of the area.

In the 9<sup>th</sup> century, the *Yugur* believed in Manichaeism. Marco Polo declared that some Turks in this region were Nestorian Christians. Most *Yugur* today adhere to the Buddhist religion but strong elements of shamanism persist. In fact, in recent years a revival of the ancient shamanistic belief has arisen in the guise of the cult, *Han Tengri* (Emperor of Heaven).

### ***Enger Yugur***

The *Enger Yugur*, pronounced **Eng-gur-Yoo-gur**, number around 5000 and live in the eastern part of the *Sunan Yugur Autonomous County* in northern *Gansu Province*. The *Enger Yugur* speak a Mongolian language that is closely related to *Bonan*, *Tu*, *Dongxiang*, and *Mongolian*. A significant number of *Yugur* living in *Jiuquan*, *Huangnibao* and parts of *Sunan County* now speak only Chinese.

Most of the *Enger Yugur* follow Tibetan Buddhism with the elements of shamanism. Some 50 Christians are thought to be among the *Enger Yugur* people. 93% have not heard the Message of Christ. Only in 1992 did the first *Enger Yugur* come to salvation. They have gospel recordings but do not have Scriptures, the Jesus Film, or Christian Broadcasting. This people is Unreached.

### ***Saragh Yugur***

As many as 11000 *Saragh Yugur*, pronounced **Sah-rahg-Yoo-gur**, live in the western part of the *Sunan Yugur Autonomous County* in the narrow northern corridor of *Gansu Province*. Others are found in the *Dahe* and *Minghua* districts and in the Huangnibao area near *Jiuquan City* in western *Gansu Province*. The *Saragh Yugur* are also known as *Yaofuer*. Their language is a Turkic tongue, totally different from the Mongolian language of the *Enger Yugur*.

The *Saragh Yugur* primarily adhere to Tibetan Buddhism with elements of shamanism. Each family has a shaman who consults the spirit world for them and seeks to appease angry spirits. Until 1997 no Christians were known among the *Saragh Yugur*. At that time, some 15 *Saragh Yugur* accepted Christ after viewing the Jesus Film in Mandarin. The number grew to around 50 by 2000. The authorities in *Sunan* are strongly opposed to Christianity and have tried to prohibit missionary groups from entering. The *Saragh Yugur* have no Christian resources save for some Christian recordings. They can, however, make some use of Chinese language sources. They remain, however, an Unreached People Group.

<http://www.travelchinaguide.com/intro/nationality/yugur/> Hadaway, Olsen

## **Lhoba Nationality**

Over 13500 from the *Lhoba* Nationality live in China and constitute are one of China's minority groups, recognized in 1965 by the State Council. They have lived in the Lhoyu area in Tibet for generations. "*Lhoba*" means "southerners." Some estimates of the population of the Lhoba peoples is as small as 2,200 but other linguistic sources find up to 13,500. They mainly populate *Mainling*, *Medog*, and *Zaya* along the borders of India and Nepal. Over 11000 of various groups of the Lhoba live in India and possibly also in Bhutan.

The *Lhoba Nationality* consists of three larger groups, *Yidu Lhoba* (9000), *Bogar Lhoba* (4000), and *Adi* (1100). Two other smaller groups have a smaller number of people in Chian—the *Puroik* (400) and the *Miguba* (less than 100). All these groups live in the mountainous region that borders India's Arunachal Pradesh. In some cases the larger portions of these peoples reside in India. The region boasts of Bengali Tigers, leopard, antelope, and ten species of pheasants. It is said that over 40 species of rare and protected animals exist in these regions.

The Lhobas speak a distinctive language belonging to the Tibetan-Myanmese language family, Chinese-Tibetan language system. Few of them know the Tibetan language. Having no written script, Lhoba people used to keep records by notching wood or tying knots.

People of this ethnic group were oppressed, bullied and discriminated against by the Tibetan local government, manorial lords and monasteries under feudal serfdom in Tibet. Being considered inferior and "wild," some were expelled and forced to live in forests and mountains. They were not allowed to leave their areas without permission and were forbidden to do business with other ethnic groups. Inter-marriage with Tibetans was banned. They had to make their living by gathering food, hunting and fishing because of low grain yields in the region.

Essentially two classes -- "*maide*" and "*nieba*" – existed within *Lhoba* society before Tibet's liberation in 1950. The "*maide*" considered themselves as nobles, while regarding the "*nieba*" as inferior people who should be at their disposal. The descendants of this latter class of people could not become "*maide*" even if they became wealthy and owned slaves. They could only become "*wubus*" -- a group of people having a slightly higher position than the "*nieba*." Young men and women of these different groups could not marry due to strict class distinctions. The "*nieba*," who were slaves to "*maide*" owners, had no means of production. They were beaten, jailed or even executed if they were caught running away or stealing. Women's status in their families, as well as in society, was particularly low, and they had no inheritance rights.

Each of the peoples within the *Lhomba Nationality* has elements of religion not found in the others but in the main they practice polytheism, shamanism, and some mixture of Tibetan Buddhism. They have over 30 totems, including the sun, moon, tiger, leopard, bear, pig, ox, ram, dog and eagle. They worship nature, the celestial bodies, mountains, rocks, lands, trees, water and fire, ghosts and their ancestors. Before they set off for a long journey or hunting, they will kill animals and offer them to the god of mountains. The most widely used method to find answers to their questions is killing a rooster and examining its liver. They believe that they can see good or ill luck from the veins on a rooster's liver.



They trust two kinds of wizards: the first, called "*Myigy*," specializes in killing roosters and telling fortunes from the livers; the other kind is "*Nyiubo*," who kills animals to exorcize illnesses and bad luck. For this reason, every household raises many chicks

The daily life of Lhoba people, including marriage and death, are all connected with their animistic beliefs. They believe there are ghosts (souls) for beasts, mountains, trees etc. Lhoba people call all such ghosts "wuyong". They conceive of many kinds of Wuyong and Wuyong who exist everywhere. They particularly worship the god of mountain.

They believe everything is under the control of *Wuyong*. When they come back after hunting or traveling outside, they hold ceremonies to offer sacrifices such as chickens or wines to the god of mountain. Among the things worshipped by *Lhoba* people, they worship the earth and forest most. They have ceremonies for all activities concerning cutting, soiling, planting, weeding, and harvesting. *Lhoba* people employ animals and artifacts such as tigers, panthers, bears, snakes or knives, the Sun and the Moon as the totem for their worship. By combining totem worshipping with myth, they created a vast group of religious activities.

The *Lhoba* seek solutions to any circumstances from shaman, who serve as fortunetellers. They think that floods, snowslides, earthquakes, mud-rock flows and epidemics all are caused by "*Wuyong*". In their view, wuyongs are divided into good wuyongs and bad wuyongs. When they hold ceremonies, they respect good *wuyongs*; but they dare not offend bad wuyongs; otherwise disasters would come to them. When they meet disasters or misfortunes, they would invite witches that they call "*niubu*" to settle the problem for them. *Niubu* is the messenger in-between man and god. *Niubu's* soul can enter the field of gods and he can talk with all kinds of *wuyongs* and beg on behalf of those who offend gods and seek help to rid them of misfortunes.

Lhoba people worship reproduction organs. They hang symbols of a reproduction organ made of wood in the fields or on their doors. Such practice gradually change into sexual and reproduction organ worshipping. They believe reproduction organs can overcome bad *wuyongs* and also help them have a growing family. In February each year, male villagers march to their fields naked under the leadership of witches carrying a model of man's reproduction organ into the fields where seeds would be planted. They would dance to indicate sexual actions and beg for the growth of their family and a good harvest.

*Lhoba* people's understanding for death is idealistic. They believe souls are attached to the body and the body is controlled by the soul. On the other hand, a person's soul is very easily harmed by *Wuyongs* in nature. If a person is ill, his soul cannot attach to his body soundly; therefore, his relatives would ask a witch to tie the person's soul to his body with the hair of an ox, so that other ghosts would not capture his soul. Death is a terrible topic for them. Death to *Lhoba* people means disappear of a person's body. They sometimes bury the dead in a earth grave and sometimes in a tree by putting the dead body in a vine case and hanging it on a tree. They believe, after a person dies, his body will become a worm and his soul would go to the paradise. They wrap the dead body with white cloth using nothing with wools, because they fear the dead person will become an animal in the next life.

Buddhism affects the Lhoba people's religious point of views only that their belief is more vague, more specific and more localized. The traditional religion is more central and important than Buddhism.

Many *Lhoba* suffered from goiter, an endemic disease caused by lack of salt. Some were undernourished and some were born deaf and mute. Epidemic diseases were rampant due to the poor living conditions. The population of this ethnic group kept declining before liberation in 1951.

Conditions improved for the *Lhoba* people after the liberation of Tibet in 1951. Production was boosted and people's living standards and general health improved with loans and relief extended by the government. The *Lhobas*, who previously were serfs, got land, farm implements and draught animals. They began a new life since the democratic reform carried out in Tibet after 1959 when the central government put down an armed rebellion launched by the reactionary elements of the upper stratum of Tibet. For the first time they were treated as equals by society. Now they are well represented in government at regional, county, district and township levels. With the help of their Han and Tibet neighbors, the *Lhoba* adopted advanced, intensive farming methods. They opened up land on hills and began cultivation of new areas. Hunting, handicrafts and other sideline businesses developed at the same time. Farming has been further improved as more capital construction projects have been completed, improved animal and crop strains adopted and scientific farming methods popularized.

Before liberation, most of the *Lhobas* were illiterate. Some elderly people could not count. Now children attend day schools while adults learn at evening classes. A few young people are studying in institutions of higher learning in the cities of Beijing, Nanjing and Lhasa.

Lhoba people have benefited from films shown by film projection teams sent by government or army units. Trained doctors and other medical personnel have replaced the witch doctors who in the past were invited to cast spells to chase ghosts and demons from the sick, a practice that cost many lives. There are clinics and health centers in Lhoba villages. Transportation and communication have been improved in the rocky areas inhabited by the *Lhobas*, with newly built roads and bridges opening up more of the region.

<http://www.china.org.cn/e-groups/shaoshu/shao-2-lhoba.htm>; <http://www.kepu.com.cn/english/canyon/customs/cus203.html>  
[http://www.tibetinfo.com/tibetzt/linzhi/3\\_people%20in%20nyingchi/menu/3.htm](http://www.tibetinfo.com/tibetzt/linzhi/3_people%20in%20nyingchi/menu/3.htm)

### ***Lhoba, Yidu***

Over 8500 *Yidu Lhoba*, pronounced **Low-bah-E-doo**, live in a sparkly and isolated in the Danba River Valley of Lhunze and Mainling Counties of southeast Tibet. The group is also called *Lhoba, Yidu, Yidu*, and *Idu*. Over 8500 live in Arunachal Pradesh, India. The language probably is in the Tibeto-Burman family but some Chinese scholars think it is related to *Jingpo*.

The *Lhoba* consider rat meat the most desirable of all food. Their creation story, handed down by oral tradition, relates to the sky god (*Maidone*) and the earth god (*Shjhin*) who produce a first child who died and then a second child who became the ancestor of the *Lhoba*.

To please their neighbors, many *Yidu Lhoba* have outwardly accepted Tibetan Buddhism but inwardly they practice their traditional shamanism and spirit appeasement. They have no awareness of Christianity. Some churches exist in Assam, northern India, but no record of Christianity among the *Yidu Lhoba* in China can be found. They have no Christian resources and 100% have yet to hear the gospel.

### ***Lhoba, Bogar***

Around 3600 *Bogar Lhoba*, pronounced **Low-bar-Bo-gah**, live in southeast Tibet, in the Counties of *Lhunze* and *Mainling*, in *Medog Prefecture*. The *Medong Prefecture* is the size of the European country of Holland but has only 9000 population. They are also called *Boga'er*, *Bokar*, and *Bengi-Boga'er*.

The language of the *Bogar Lhoba* is distinct from *Yidu Lhoba* and *Adi*. Speakers of these languages must communicate in Chinese. *Bogar Lhoba* is a member of the Mirish branch of Tibeto-Burman.

The *Lhoba Bogar* are among the most isolated people in the world. Religiously, this people worship spirits. Illness is attributed to evil spirits. Shaman seek to heal the sick by enticing the soul back into the body. Every village has an altar where sacrifices and divination takes place.

The *Bogar Lhoba* are a totally unevangelized people. They have no access to the gospel. 100% have not heard the gospel and they have no Christian resources. The area in which they live is sealed off from the rest of the world. The *Bogar Lhoba* are an Unreached People Group.

### ***Adi***

Around 1000 *Adi*, pronounced **Ah-dee**, live in China in Southwestern Tibet along the border with Arunachal Pradesh, India. Over 482000 *Adi* live in north India, in the hills of Assam Valley between Bhutan and the Burli River. Around 300,000 live on Majuli Island, the large island in the Brahmaputra River.

The Chinese government classifies the *Adi* as a part of the *Lhoba Nationality*. Their language is part of the Baric branch of the Tibeto-Burman family. The *Adi* who live in China did not migrate to the region but were trapped by the new border lines drawn after the 1950s. The area of the *Adi* in China is extremely remote with no roads in the region.

The *Adi* of Tibet follow the traditional religion of shamanism. The shaman act as mediums between the *Adi* and the spirit world. The *Adi* shaman usually fall into trances while communicating with the spirits. Reports of *Adi* in India becoming Christians can be heard but no Christians are known among the *Adi* in China. The Scriptures and gospel recordings are available in India but it is not known of how much value they are to the *Adi* in China. Conversion of this people could open a path to many smaller, related peoples in the area.

### ***Puroik***

Around 400 *Puroik*, pronounced **Pooh-royk**, live on the Tibetan side of the border between China and Arunachal Pradesh India. They are found in the *Longzi County* in some of the territory taken by the Chinese after the border wars of 1959 and 1962.

In India the *Puroik* are known as *Sulujng*, a term that means slave. Their language is very different from other peoples in the area, including the other groups in the *Lhoba Nationality*. The *Puroik* have for centuries been slaves of the *Nishi* people. Their primary religion is called *Donyi-Polo* (the Sun and the Moon). They also worship a great variety of spirits, gods, and ghosts.

A few *Puroik* in India are known to be believers. No *Puroik* on the China side of the border are thought to be Christian. Most of Arunachal Pradesh in India remains animistic and unreached by the gospel. The *Puroik* in China have no Christian resources and 97% have yet to hear the gospel. The *Puroik* in China are an Unreached People.

### ***Miguba***

Less than 100 *Miguba*, pronounced **Mih-goo-bah**, live in *Damu Village* in *Motuo County* in southeast Tibet. They are sometimes called *Damu*. They may be the same people as the *Ashing Adi* people in Arunachal Pradesh in India. The group has only been recently discovered. They speak a language that comes from the *Mish* branch of the Tibeto-Burman family. Their creation account speaks of a man *Abo Tani*, who was the first human. They claim to have migrated across the Himalayas to their present location from a place called *Padong-Among* (Lots of rain).

The *Miguba* live in constant fear of the demons and spirits they believe live in everything. They practice various rituals to ward off bad circumstances. They practice some shamanism. No person among the *Miguba* is a believer. They have no Christian resources and remain a totally Unreached People.

New Year Festival is celebrated for three to five days during the month of the new year that falls between the 11th and 12th lunar month. (December/January) A time of great celebration and jubilation, the people take turns dancing in one another's homes to wish prosperity for men and animals and for an abundant harvest. During this festival's grand ceremony, young women place a *Derung* blanket over an ox with strings of coloured beads on its horns. The ox is led around the house of its owner six times by a village elder and then tied to a pole or a tree. The crowd sings the song of offering the ox to the gods in a low key. Then, two men chosen to slaughter the ox emerge. They are either elders with prestige or young men whose parents are still living. Before slaughtering the ox, the butchers are offered wine that is drunk from bamboo tubes as they stand cheek-to-cheek, shoulder-to-shoulder. They empty the bamboo tubes in one draught, then the ox is pierced in the chest with bamboo spikes. After it dies, the ears are cut off and secured to two tree branches that are swung above the body while incantations are recited. The ox is then divided among the villagers. Throughout the ceremony, people dance continuously in simple steps to the beat of gongs.

Over 7500 *Derung Nationality* people in China are classified in two groups, the *Derung* and the *Rawang*. They live within the deep, long, narrow *Derung River Valley* in Northwest *Yunnan Province* along the western border. The *Gaollgong Mountains* flank this region on the East and the *Dandangilka Mountains* on the West. The area enjoys an annual rainfall of 2,500 mm and is covered with virgin forest abounding in medicinal herbs, abundant wild and rare animals and birds, and mineral deposits. Snowfall isolates it much of the year. The *Derung River* that flows through the region is subject to torrential floods and is navigable only by bridge and ferry.

The people of the *Derung Nationality* are among the most isolated peoples in the world. The extreme isolation is true for both the *Derung* and the *Rawang*. In most cases, no roads exist in the area and travel is only by difficult foot paths.

The *Derung* language is actually a dialect of the *Rawang* language used by the *Rawang* peoples of Myanmar. Both groups have kinsmen in Myanmar. The *Rawang* language has as many as 100 dialects. Christianity has some influence among the peoples of the *Derung Nationality* peoples.

The *Derung* are known for their hunting skills, tattooed women's faces and multicoloured woven blankets. The men hunt with the crossbow, poison tipped arrows, bamboo spikes and nooses. In addition, the gathering of wild plants, fishing and limited farming has been their way of life until recent decades. *Derung* women are known for spinning hemp into yarn. They dye their yarn red, yellow, blue, green and purple and hand-weave blankets of narrow width.

### ***Derung***

Some 6000 *Derung*, pronounced **Deh-rohng**, live in the remote and isolated mountainous area in the *Gongshan Derung-Nu County* of the *Derung River valley* in northwest *Yunnan Province* and in southeastern Tibet—*Zayu County*. Other *Derung* reside in northern Myanmar. They call themselves *Turung*, which the Chinese have translated into *Derung*. They claim kin to the *Nu* peoples. Actually, some 5000 *Nu* people use the *Derung* language.

The *Derung* celebrate New Year Festival for three to five days during the month of the new year that falls between the 11th and 12th lunar month. (December/January) The people take turns dancing in one another's homes to wish prosperity for men and animals and for an abundant harvest. During this festival's grand ceremony, young women place a *Derung* blanket over an ox with strings of coloured beads on its horns. The ox is led around the house of its owner six times by a village elder and then tied to a pole or a tree. The crowd sings the song of offering the ox to the gods in a low key. Then, two men chosen to slaughter the ox emerge. They are either elders with prestige or young men whose parents are still living. Before slaughtering the ox, the butchers are offered wine that is drunk from bamboo tubes as they stand cheek-to-cheek, shoulder-to-shoulder. They empty the bamboo tubes in one draught, then the ox is pierced in the chest with bamboo spikes. After it dies, the ears are cut off and secured to two tree branches that are swung above the body while incantations are recited. The ox is then divided among the villagers. Throughout the ceremony, people dance continuously in simple steps to the beat of gongs.

Before 1949 the *Derung* were divided into 15 patriarchial clans (*nile*) with each clan made up of several family communes and possessing its own marked territory. Each clan was divided into villages (*ke-eng*) where people lived in long houses. In the past times, each village had its own shaman who directed warfare and healed the sick. Modern health clinics have replaced the shamans and their work.

The *Derung* have been the recipients of missionary work. French Catholics worked among them as early as 1907. In 1935 the Morse family and witnessed the conversion of people from four villages and the building of six churches. Through the ministry of the Morse family, almost the entire population of the *Rawang* in Myanmar became Christians. Some estimate as many as 5000 Christians among the *Derung* in China but a more reasonable estimate is around 1500 (25%).

### ***Rawang***

Around 600 *Rawang*, pronounced **Ra-wong**, live in China, a small portion of the total *Rawang* population of over 1, 300,000 who live in India (58000) and Myamar (80,000). A small number are found in Thailand. They reside in northwestern *Yunnan Province* along the border with Myanmar. The language is actually a collection of languages with as many as 100 dialects. Like the *Derung*, the *Rawang* claim kinship with the Nu. The *Rawang* in China refer to themselves as *Zerwang*.

The *Rawang* in Myanmar experienced a people movement to Christ that eventuated from the ministry of the Morse family who began in 1935 when no *Rawang* were believers. By 1960, when these missionaries were forced to leave, few *Rawang* were not believers. Today, 98% of the *Rawang* in Myanmar are Christians and at least 50% in China. The estimate is that 300 believers are found among the *Rawang* of China. They have the Bible in their tongue, gospel recordings, and Christian broadcasts. These Christians have been faithful in living and witnessing to others.

<http://www.chinatown-online.co.uk/pages/culture/ethnic/derung.html>

### **Gaoshan Nationality**

The Gaoshan Nationality in China has around 3700 people in three groups, the Ami, The Bunun, and the Paiwan. As many as 400,000 people make up the the ethnic minorities of Taiwan. The Gaoshan in China occupy areas in Fujian and Zhejiang Provinces on China's mainland. The Gaoshan people have their own spoken languages.

Because the three groups of Taiwan peoples in China are small, the government grouped them together into the Gaoshan Nationality. The word, Gaoshan, is a Chinese term for high mountain. The languages of all three groups of Gaoshan in China are from the Austronesian language family, they cannot understand each other and generally use Chinese in inter people communication.

<http://www.china.org.cn/english/eng-shuzi2003/gq/mz3.htm>

## *Ami*

The *Ami*, pronounced **Ah-mee**, number around 1500 in China but in Taiwan have a population of 123,000--the largest of all of Taiwan's aborigine tribes. They are mainly plains dwellers, living in the valleys and coastal plains of eastern Taiwan. The *Ami* are divided into five groups based on geography, custom, and language. The Chinese *Ami* live primarily in south *Fujian Province* near *Zhangzhou City* and others in *Beijing* and *Shanghai*.

The *Ami* contend that their ancestors came to Taiwan from an overseas island called *Sanasai* or *Vasai*. Some have speculated that these are the Caroline Islands of the Pacific Ocean. Small groups of *Ami* migrated across the Taiwan Strait to China at least a century ago. From 1946-1949, about 100 *Ami* men were conscripted into the Kuomintang forces. After the defeat of the KMT in China and the ascendance of the Communists, many of the *Ami* soldiers remain in China *Fujian Province* and formed *Ami* communities.

*Ami* society is matrilineal, with the oldest woman in the extended family being the head of the household. Men only exercise their authority during village council meetings, which are held among the leading men from each village ward. A rigid system of authority based on age is enforced. The *Ami* have elaborate cosmogonic myths, which may be recited only by trained male "lineage priests" and are subject to strict recitation-related taboos.

The *Ami* began to use oxen in cultivating paddies relatively early. Fishing is an important part of their economy, but hunting is now solely recreational. In *Ami* society, kinship is matrilineal, but men's clubs are well organized. *Ami* villages are relatively large, each with a population of between 200 and more than 1,000. The *Ami* are the only aboriginal tribe on the island of Taiwan to practice the art of pottery making.

The *Ami* harvest festivals have evolved from warrior training. Nowadays sports, symbolic fishing in the open seas, and singing and dancing are observed throughout the villages in a series of celebrations in July and August.

The *Ami* have preserved the art of pottery making in the form of food vessels, water ewers, rice pots, and earthenware steamers. All pottery was traditionally made by women. Sacrificial vessels in varying sizes were also made, and these were buried with their owners at death.

The *Ami* of Taiwan have been reached with the gospel on the Island but no Christians are known among the *Ami* of China. As many as 50% (65000) of the Taiwanese *Ami* are believers. The Presbyterians claim over 20000 believers and 138 churches. The *Ami* churches of Taiwan have sent missionaries to Malaysia, the Philippines, Indonesia, and Papua New Guinea. They have even ministered in China but not yet to their own *Ami* people. The *Ami* in China are an Unreached People who have some Scriptures in their language and gospel recordings but not the Jesus Film or Christian Broadcasting. Evangelical Christians should encourage *Ami* believers in Taiwan to evangelize their kinsmen in China.

## *Bunun*

Around 1300 *Bunun*, pronounced **Boo-non**, live in southern *Fujian Province* and in several Chinese cities. As many as 35000 *Bunun* live in the mountains of central Taiwan. Like the other *Gaoshan* peoples of China, they speak an Austronesian language that is one of some 22 languages spoken on Taiwan. They practice the removal of certain front teeth as a sign of social identity and as an indication of adulthood. The dead are buried beneath the house.

Traditional religion among the *Bunun* consisted of polytheism and animistic rituals. Today on Taiwan, however, many have become Christians. In 1946 no Christians were known among the *Bunun* but by 1959 over 8900 had believed and by a decade later over 12500. The Presbyterians today claim over 15000 members in more than 76 churches. The Christians among the *Bunun* on Taiwan have sent missionaries to Japan and Malaysia.

The *Bunun* in China, however, are Unreached. No Christians are known among them. They have some Scriptures in their language and some gospel recordings. They do not have the Jesus Film or Christian Broadcasting. As many as 73% of the *Bunun* in China have not heard the gospel.

### ***Paiwan***

Just over 500 *Paiwan*, pronounced **Pie-wohn**, live in and around the city of *Zhangzhou* in southern *Fujian Province*. They are part of the large *Paiwan* People of over 81000 located in southern Taiwan. The *Paiwan* were earlier regarded as fearsome warriors and head hunters. Like the other Taiwanese peoples, the *Paiwan* came to China as a result of soldiers conscripted in the Kuomintang army and remaining in China to form their own communities.

Traditionally the *Paiwan* worshipped many gods and spirits and made many wooden images of human heads, snakes, deer, and various designs they used in worship. One *Paiwan* tribe in Taiwan holds a major sacrifice every five years to seek blessing from the spirits.

Christianity first reached the *Paiwan* in the 17<sup>th</sup> century as Dutch missionaries saw over 700 persons come to Christ. These believers were killed when *Cheng Gong Zheng* “liberated” Taiwan in 1661. The missionaries were killed or forced to leave. The churches were destroyed.

Between 1940 and 1950 thousands came to Christ as entire villages embraced Christ and his Message. The Presbyterian Church claims almost 15000 members and 96 congregations in Taiwan among the *Paiwan*. The *Paiwan* in China have not participated in the Christian movement. No Christians are among them. The Bible and gospel recordings are available but the *Paiwan* in China are not able to read the Scriptures. The *Paiwan* in China are Unreached.

[http://www.sinica.edu.tw/tit/culture/0795\\_TribesOfTaiwan.html](http://www.sinica.edu.tw/tit/culture/0795_TribesOfTaiwan.html) <http://www.gio.gov.tw/taiwan-website/5-gp/yearbook/chpt02.htm>

## **Ex-Patriot Peoples**

The Ex-Patriot Peoples of China are counted among the 56 Official Nationalities of China but since they have such close contact with nearby nations, they are listed in this separate category.



Readers should, however, remember that in the Chinese Government statistics these groups are classified as Official Nationalities.

## **Manchu**

Over 12,600,000 *Manchu* people (**pronounced Mahn-choo**) live in northeastern China in the *Liaoning, Jilin, and Heilongian Provinces* (all formerly part of *Manchuria*) but the group has representatives in 2092 of the 2369 counties and municipalities of China. They call themselves *Mandzhu*. Descendents of the ancient *Tungus* People, the *Manchu* represent consolidation of local tribes such as the *Sushen (Suzhen)* tribe. Considered China's second largest minority, the *Manchu* People today have so totally assimilated with the *Han* Chinese that some argue they should simply be called Chinese of Manchu ancestry. In lifestyle they are virtually indistinguishable from the Han peoples. Most of the people have ceased to actually be *Manchu* ethnically, linguistically, and culturally and there is no region in the PRC that can be called *Manchu*. The *Manchu* ruled China in the *Qing* Dynasty for over two centuries and ended up being absorbed by the Chinese.

In 1644 the *Manchus* broke through the great wall and after some decades established the *Qing* Dynasty that lasted 267 years (1644-1911). During the *Qing* Dynasty, the imperial government sent out *Manchu* administrators to the empire to manage the affairs. This spread accounts for the wide distribution of Manchus in China today.

The *Manchu* language is classified as the *Manchu-Tungus* branch of the Altaic group in the Uralo-Altaic linguistic family. This language today is, however, practically extinct in China as it is used only in a few villages. Even the few who still speak the *Manchu* languages do so with a distinct Chinese accent.

The ancient *Manchu* practiced a religion that had strong elements of shamanism and ancestor worship. Some aspects of these religious practices remain but the great majority is today non religious. Only around 10,000 Christians are counted among the 12 million *Manchu*. Some evangelistic work proved effective in the 1900s and again in 1990 but persecution and neglect has eventuated in the few *Manchu* Christians who worship in Chinese churches. The group has few Christian resources and Christian mission should consider them along with *Han* Chinese.

## **Mongol**

The *Mongols*, who consist of as many as 60 separate Mongolian tribes, are one of China's official nationalities. While the *Mongols* (**pronounced Mong-goll**) make up 90% of the population in Mongolia they are only 14% of the population in the *Inner Mongolian Autonomous Region* (IMAR) in China. In spite of the differences in percentages, the Mongols in China number 5,811,400 (and expect to rise to 7,496,000 by 2010) and only around 1,614,000 in Mongolia. Three times as many *Mongol* people live in China as live in Mongolia. The *Mongols* have one of the highest birthrates of all minority groups in China.

The *Mongols* in China are scattered across wide areas of northern China. In addition to groups of *Mongols* in the *Inner Mongolian Autonomous Region*, the people are also located in *Jilin, Jilin,*

*Liaoning, Hebei, Henan, Beijing, Jiangsu, Shaanxi, Shanxi, Tianjin, Shandong, and Shanghai.* Mongolian culture extends from northeastern Manchuria into eastern *Xinjiang Province*. North to south, *Mongol* culture runs from the Ordos Desert in the south to Lake Baikal in Siberian Russia. *Mongols* also live in Russia, Kazakstan, Kirgizstan, Taiwan, and the United States.

Until the early 13<sup>th</sup> century, the *Mongols* were a little-known, insignificant tribal people in north central Asia. Beginning in the 1200s, however, the *Mongol* armies swept out of their homeland and became a much feared military force. The area from which the *Mongols* came had been inhabited by the *Xiongnu* people who may have been the same, or at least closely related to, the Huns who laid waste to much of Europe in the 4<sup>th</sup> and 5<sup>th</sup> centuries.

The *Mongols* established the largest empire the world had ever seen in the 13<sup>th</sup> and 14<sup>th</sup> centuries. Under Genghis Khan (“strong leader”) the *Mongols* forged this empire that stretched from Southeast Asia to Europe. They instituted the *Yuan* Dynasty and ruled China from 1271-1368. Europeans began calling the *Mongols*, Tatars, meaning the people from Hell (Tartarus). The Mongol Empire began to disintegrate into a series of independent, warlike, *khanates*.

The primary *Mongol* language is similar to that used in Mongolia (*Hahl Mongol*). The language is classified as the Mongolian branch of the Altaic language family. It is divided into dozens of dialects.

Tibetan Buddhism and Mongol Traditional Religion is strong among these peoples. The *Mongols* seemed on the verge of adopting Christianity during the time of *Kublai Khan* who challenged Marco Polo to ask the Pope to send Christian teachers to stand against the sorcerers of China. The number of *Mongols* in the Christian communities of China is a matter of dispute. The most accepted number stands between 5000 and 12000. A claim of up to 200,000 *Mongol* Christians by a German-based ministry is questioned. A *Mongol* New Testament exists and other translation work is in progress. The Jesus Film is not available but some Christian recordings exist. 77% of the *Mongols* in China have yet to hear the gospel.

China, like Russia and the Japanese before, have continuing concerns with and questions about the Mongols. Suspicion and hostility still rise from time to time between Mongols and Han Chinese. The sub groups of *Mongols* form around linguistic, geographical, and historical concerns.

### ***Alxa Mongol***

Around 21000 of Alxa Mongols (pronounced **Al-sha-Mon-gols**) reside in the western part of Inner Mongolia in what is known as the Alxa League. The Alxa League comprises an area of 270,00 square kilometers, of which 60% is desert. The League is surrounded by the *Badain, Jarfan, Twengger, and Ulan Buh* desserts.

This distinct people group are the only group among the Mogols in China who follow Islam. They are fervent Moslems and no Christians are known among their population. 98% have never heard the gospel.

The Alxa Mongols rely on camels for survival. Over one-sixth of the world's two humped camels are in the area of these Muslim Mongols. They wait three years after birth to celebrate the child's first birthday because of the high death rate among very young children.

### ***Khalka Mongol***

Over 51000 *Khalka Mongols* (pronounced **Hah-ka Mong-goll**) live along the China-Mongolian border. The name "Khalka" means shield and the people in this area have been considered a protection from outsiders. The people in this group keep carefully preserved genealogies to prove they are descendants of Genghis Khan.

The language of the Khalka is mostly intelligible with the standard language of most Mongols in China. In religion, most persons of this group follow Tibetan Buddhism or Lamaism. Few Khalka follow Christianity although before 1949 the Catholics had some work among the Khalka. This ministry, however, used extreme subsidy and even grants to converts.

Estimates number some 100 Christians among the Khalka Mongols. The Scripture they have are in an outdated language form. The Jesus Film is available as are gospel recordings and broadcasts. Over 75% of the Khalka Mongols have yet to hear the gospel.

### ***Khamnigan Mongol***

Around 2000 *Khamnigan Mongols* (pronounced **Khahmn-nee-gahn**) live in the northeast Inner Mongolia and are officially numbered among the Mongolian nationality. Although classified among the Mongol people, the *Khamnigan Mongols* speak their own distinct language and follow other distinct cultural elements.

The *Khamnigan Mongols* have never embraced Tibetan Buddhism but rather follow Traditional Religion including Shamanism and nature worship. Religiously, the *Khamnigan Mongols* follow a religious practice not too different from the Mongols of the time of Kenghis Khan. No known Christians are part of the *Khamnigan Mongols* although some may have at least heard of the gospel through a nearby people the Ewenki who have around 100 Orthodox Christians. They have no Scriptures, Jesus Film, or Christian recordings in their language. They should be considered an unreached people.

### ***Sichuan Mongol***

Over 27000 *Sichuan Mongols* (pronounced **Mong-gawls**) live in the southern part of *Sichuan* Province with a few villages spilling over into *Yunnan* Province. Counted as among the Mongol nationality, the *Sichuan Mongols* are actually a distinct ethnolinguistic group. The group is sometimes referred to as *Lugu Lake Mongols*. Their language is a combination of Mongolian, Mandarin, Yi, Mosuo, and Tibetan.

The *Sichuan Mongols* may have descended from from one of the relatives of Kublai Khan when he conquered the area in 1253AD. This warlord ruled over the people until disposed by the

Communists. Although no longer in power, some of the older people still hold this leader in respect.

Most *Sichuan Mongols* are farmers or fishermen. They observe Buddhist festivals but also follow Tibetan Buddhism or Lamaism. Few of the *Sichuan Mongols* have heard the gospel (95% have not). One estimate is that five of the *Sichuan Mongols* have become Christians. They are surrounded by unreached groups and have no Scriptures or other Christian media. Here is another unreached people group in China.

### ***Yunnan Mongols***

Just over 6800 Yunnan Mongols live in a large village near Jihulu Lake in Tonghai County, Yunnan Province. Some 5000 people in northern Laos speak the same language, Kaduo, but these people in Laos do not consider themselves Mongols. The Yunnan Mongols consider themselves a distinct ethnic group and will not intermarry with peoples. Their language, Kaduo or Gazhao, is not intelligible with other Mongolian languages.

The Yunnan Mongols descended from Mongol soldiers who served in the area when the Mongolian Yuan Dynasty ruled the land. When the Ming Dynasty troops defeated the Yuan soldiers in 1381, the Mongolian soldiers remained, intermarried, and have grown to the present population. They have copied many Mongolian customs from peoples to the north.

Religiously, the Yunnan Mongols follow a mixture of Buddhism and Daoism. A few have converted to Islam as a result of the witness of Hui community members. No Christian church exists among this people and no Christians are known. The group has resisted the witness of Christians who attempt to reach them around 1980. Their rejection was based on their commitment to maintain Mongol traditions.

### **Tibetan**

As many as 5,659,520 people who are classified as Tibetan reside in China. Tibetan peoples divide into more than 46 separate groups. The Tibetan peoples do not consider themselves Chinese but actually believe the Chinese have become oppressive invaders. The PRC claims to have “liberated” Tibet and at this time, Tibet, the “land of snow” is firmly controlled by the Chinese. The Chinese have constituted the land of Tibet as the *Xizang Autonomous Region*.

During the 13<sup>th</sup> century, Tibet was governed by a Buddhist theocracy. This government gave way to secular dynasties between 1354 and 1642. The country was threatened from both British and Chinese forces. After World War II, the Chinese Government under *Mao Zedong* moved to strengthen its borders. The Chinese undermined the Lamaist hierarchy in Tibet. In 1959, the *Dalai Lama*, the Buddhist leader of Tibet, fled Tibet and enter exile in Kharamsala, India. Multitudes of Tibetan people also left the country. China established the *Xizang Autonomous Region* and several other autonomous prefectures in neighboring areas of *Qinghai, Gansu, Sichuan, and Yunnan Provinces* where many Tibetans lived.

Tibetan peoples are among the most devoutly religious group in the world. Most of the people in Tibet are Tibetan Buddhists although a very small group of Muslims also are found in the region. Tibetan Buddhism is a mixture of Indian Buddhism, Tantrism, and local animism that has always had extensive elements of polytheistic beliefs and shamanistic practices. The Tibetan peoples, although under strong influence of the Chinese to reduce their support, continue to support vast numbers of monks. These people, especially the Khampas (see below) have strongly supported Tibetan Independence.

### ***Eastern Khampa***

The largest group of Tibetan people, the *Eastern Khampa*, (**pronounced Kum-ba**) number around 1.2 million and reside in western *Sichuan Province*, eastern Tibet (*Xiang Autonomous Region*), and southern *Zinghai Province*. Others of this people group live in India and Nepal. The suffix “*pa*” in Tibetan means people so *Kham pa* means the people of *Kham* that was a province of Tibet until annexed by the Chinese and incorporated into the *Qinghai* and *Sichuan Provinces*. Some of the towns of the *Eastern Khampa* are as high as 4700 meters (15,400 feet). The *Chamdo Monastery* that was built in 1473 now houses as many as 2500 monks. Several towns in the Khampa area boast textile and carpet factories that employ thousands of workers.

The *Eastern Khampa* language is the most used of all the Khampa varieties. It has as many as eight dialects and similarity with many other Khampa tongues. The Khampa have long resisted the Chinese. While the Chinese annexed the province of Kham into the Sichuan Province in 1720, strife between the *Khampa* and the Chinese resulted in military clashes in 1918, 1928, and 1932. In the 1950s the Chinese and the *Khampa* waged several heated battles—one over the *Litang Monastery*. The *Khampa* are known as fearsome and hostile warriors.

Sexual immorality among the *Khampa* is considered as normal and the group suffers around 50% incidence of venereal diseases.

The *Khampa*, like most Tibetan groups are devout followers of Tibetan Buddhism. The Catholics commenced work among the *Khampa* in the mid-1800s but persecution has limited the growth of any form of Christianity. Today around 200 Khampa Christians live near the towns of *Kangding*, *Batang*, and *Yajiang*. Protestant work which featured hospitals, schools, and orphanages began as early as 18978 but has produced little fruit. Today, only around 400 among the *Eastern Khampa* follow any form of Christianity—and over half of these are Catholic. The Eastern Khampa do not have the Jesus Film but do have the some Bible portions in the Tibetan Language. Researchers estimate that 85% of these people have not heard the gospel.

### ***Northern Khampa***

Ove 118,000 *Northern Khampa* live in a sparsely populated region region on a mountain in the *Yushu Tibetan Autonomous Prefecture* in southern *Qinghai Province*. A few members of this people spill over the border into northeastern Tibet. The *Northern Khampa* live in a nomadic existence and herd sheep, goats, and yaks.

Part of the Tibetan nationality, the *Northern Khampa* speaks one of the three primary *Khampa* languages. They have long lived as invaders who take what they desire from the peoples in the regions. The men wear red and black tassels braided into their hair saying that these ornaments protect their scalps during knife fights. A *Khampa* superstition indicates that a man who dies without an earring will be reincarnated as a donkey.

The *Northern Khampa* profess Buddhism but in practice they follow a simple form of Buddhism. In the two thousand years since the birth of Christ, no Christian witness has reached the *Northern Khampa*. They are totally unreached by the gospel. Their separation has eventuated in the situation that no Christian witness or church has entered the *Yushu Prefecture*. The *Northern Khampa* represent a group that is unreached and on the last frontier of missionary efforts.

### ***Western Khampa***

The 205,200 *Western Khampa* may increase to 252,000 by 2010. They live in high mountainous areas in the *Nnhari Prefecture* in central and northern Tibet. The *Western Khampa* language is unintelligible with the other Tibetan languages and although used over a region as large as England still has only two dialects.

The *Western Khampa* live in some of the harshest conditions in the world. The bitter cold and other conditions restrict the average age of these people to 45 years. Some of the *Western Khampa* still practice Polyandry, the practice of brothers sharing the same wife.

The religion of the *Western Khampa*, while Buddhist, involves belief in and worship of demons, ghosts, and spirits of the dead. Some monks among the *Western Khampa* have what appears to the people to be magical powers.

The *Western Khampa* are among the Tibetans that are listed as totally unevangelized. Over 99% are estimated as having never heard the gospel. No Christians are known among the *Western Khampa*. They are the epitome of an unreached people group.

### **Korean**

Officially, the population of Korean people in China (known as *Chaoxian*, pronounced **Chao-shee-ahn**, in China) live in northeastern China, in the provinces of *Jilin*, *Hellongiang*, and *Liaoning*. The unofficial count of Koreans in China is closer to three million. An official minority in China, the Koreans maintain their own culture, speak their own language, and maintain their own schools. The first wave of Koreans entered China in the late 1600s. Other sizable numbers entered around 1869 due to a famine in North Korea. They still report the highest education rate of any group in China.

Today most Koreans in China are atheists but some follow Buddhism and others Christianity. In 1927, archeologists excavated a tomb near the present Korean-Chinese border and found the remains of seven bodies at the head of each was a clay cross. The tomb was dated at 9989-1006 by coins that were buried with the people.

Some 600,000 Korean Christians are estimated to live in China. The Bible in Korean is available and many have been brought into the country and others printed in the government sanctioned Amity Press. The Christian Koreans in China have carried many Bibles across the border into North Korea and have witnessed effectively to people in Korea. As high as 29% of the Koreans in China are members of some type of Christian group.

## **Tadjik**

The *Tajik* Peoples, sometimes called *Sarts* or *Sarkolis*, are a central Asian, Farsi-speaking group, whose country, the Republic of Tajikistan, is surrounded by Uzbekistan, Afghanistan, Kirgizstan, and the *Xinjiang Ulgur* Autonomous Region in the PRC. Over 13 million *Tajiks* in the world live in the Republic of Tajikistan, Afghanistan, Uzbekistan, Kirgizstan, Iran, Pakistan, and the PRC. Most of the Tajiks in PRC live in the *Pamir* Mountains southwestern *Xinjiang Province* in and around the city of *Taxkorgan*.

The Tajik language is part of the Iranian cluster of Indo-European languages. The language is closely related to Persian. The differences in the two dialects of the Tajik language in China, the Sarikol and the Wakhan, are primarily phonetic.

Until the 8<sup>th</sup> century, Tajiks were devoted to Buddhism, Nestorianism, Zoroastrianism, and Manichaeism. The Arab conquests in the 8<sup>th</sup> century introduced Sunni Islam. Most of the Tajiks living in the Pamir Mountains became Ismaili Muslims. While the Chinese government has expressed concern about the Tajiks, the reality is that this group of people poses little threat to Chinese autonomy.

### ***Sarikoli Tajik***

Over 33000 Sarikoli speaking Tajik (pronounced **Sar-ree-kor-lee Tah-jick**) live in the far northwest corner of China, near the border with Afghanistan, Kyrgyzstan, and Pakistan. Most live near the town of *Taxkorgan* (that means stone fortress). They represent a separate ethnolinguistic group from the Central Asian Tajik. This group is probably more unlike the Han Chinese than any other group in China. The group is a Caucasian people with light skin, fair hair, and some have blue or green eyes. They live in tribal and clan social structures and build their houses with stones to give protection against the extreme cold.

The *Sarikoli Tajiks* adhere to the Shi'a sect of Islam. They meet in homes once a week for prayer and worship rather than mosques. Many of the Tajiks, including the *Sarikoli* were Nestorian Christians and part of the Apostolic Church of the East before the coming of the Moslems. The Apostolic Church was destroyed and all traces of Christianity disappeared. Some Christians exist among the *Tajiks* in Tajikistan but the *Sarikoli Tajiks* in China cannot understand the Scriptures or the Jesus Film in Asian Tajik. They remain one of the most unreached of all people groups in China with over 99% yet to hear the gospel. No known Christians are among the *Sarikoli Tajiks* in China.

### ***Wakhi Tajik***

Just fewer than 10,000 *Wakhi Tajik* (pronounced **Wa-kee-Tah-jick**) live in China but their number is expected to rise to 12,800 by 2010. They concentrate around the town of *Daftar* and in the mountains south of *Pishan* and some live in Pakistan. Others live in the *Khunjerab* Valley of Pakistan (*Khunjerab* means valley of blood, a reference to the gangs of local bandits who raided caravans for centuries). The *Wakhi* region was once the center of State of *Hepant* which reached its peak around 420-589AD. The *Wakhi* were devout Buddhists until converted to Islam in the 8<sup>th</sup> century.

The *Wakhi* are now Shi'a Muslims but they retain many animistic rituals such as amulets to protect them from evil spirits. Missionaries worked in southern *Xinjiang* region in the 1020s and 1930s but no known *Wakhi* peoples were converted. No known *Wakhi* people are Christians; they have no Scriptures, and no Jesus Film. Some work has begun on the Gospel of Luke in the *Wakhi* language and they have some Christian recordings. 99% have yet to hear the gospel. This people represents an unreached people on the last frontier.

## **Kazak**

Around 1.4 million *Kazaks* (pronounced **Kar-zark**) out of the over 10 million worldwide live in the northern *Xinjiang Province* although some are found in *Gansu* and *Qinghai* Provinces. The *Kazaks* form one of the official minority groups in China. The name "Kazak" actually means "the breakaways or the secessionists" but the Chinese, attempting to lower the Kazak desire for independence claim that the name means "white swan."

The *Kazaks* have attempted over the years to found their own homeland. Repeated clashes have led to a deep hatred on the *Kazak* part for the *Han* Chinese. Over 100,000 *Kazaks* migrated to China from Russia between 1916 and 1920 due to persecution from the Tsarist government. When China attempted to force the *Kazaks* into communal society and prohibited their nomadic lifestyle, as many as 60,000 *Kazaks* crossed back into Russia. Kazakhstan became an independent country in 1991 upon the failure of the Soviet Union.

The *Kazaks* embraced Islam in the 16<sup>th</sup> century. Their religion today is, however, closely combined with traditional religious practices that involve spiritism, sorcery, animism, and shamanism. Few *Kazaks* are Christians. The early missionary work (1930s) came to a close under persecution. Only around 30 Christians are known to live among the *Kazaks*. Some movement of the gospel has been seen in recent years in Kazakhstan but in China, these people remain separated from Christ and his church.

## **Uzbek**

The *Uzbek* people, 18 million strong, represent one of the great peoples of Central Asia (pronounced **Wooz-beck**). The majority, over 14 million live in their own country of Uzbekistan but some 17,470 make up one of the smaller minority groups in China. Most of the *Uzbeks* in China live in the *Xinjiang Uygur Autonomous Region*, scattered in about four locations. The *Uzbeks* are a Turkic People and their language belongs to the Altaic linguistic family. In China the language is changing rapidly as the people assimilate with the *Tajiks* and *Uygur* peoples.



The *Uzbek* people trace their history back to the Mongol hordes who dominated Central Asia and China in the 13<sup>th</sup> century. Their name may have come from *Ozbeg Khan*, a leader of the golden horde who spread Islam over much of the Empire in the 14<sup>th</sup> century. In 1512, *Uzbek* tribes captured Samarkand and from there much of what is now Uzbekistan. The *Uzbeks* opposed Russian expansion and in 1898 rebelled under the leadership of *Muhammed Ali Khalfa*, a Sufi who launched a jihad against the Russians. The rebellion failed but did give to the *Uzbeks* a reputation of fierce fighters. The *Uzbeks* raised another rebellion in 1916 and then later also resisted the PRC in the 20<sup>th</sup> century. The Communists oppressed the *Uzbeks* during their reign—closing Mosques, forbidding the Quran, shutting down religious schools, and even imprisoning *Uzbek* leaders. Uzbekistan became independent in 1990.

The result of the persecution was the development of a strong “folk Islam” that adapted many aspects of traditional religion. For years, education had been in the hands of *Uzbek* Moslems and the people resisted the Communist oppression of religious practices. Today, the *Uzbeks* are among the most committed Moslems in China and their religion permeates their lives. Some 50 Christians are known among the *Uzbeks* in China. Around 86% are thought never to have heard the gospel. *Uzbek* Peoples, both in China and Uzbekistan, stand in tremendous need of the gospel and some hints of turning are being seen in Uzbekistan.

## **Russian**

Of the 150 million Russians in the world, some 17,500 live in China, mostly in northern Xinjiang Province in the three provinces along the China-Russian border. Smaller numbers are found in Inner Mongolia and Heilongjiang Provinces. The Russian group is an official Minority in China. Most Russians in China descended from troops who fled Russia after the 1917 civil war. In fact the city of Harbin in Heilongjiang Province housed over 200,000 Russians after this war and the region was called “Moscow of Manchuria.” Most of these Russians returned to Russia or migrated to other countries. Today they form a mixture of Chinese-Russian people. A few “White Russians” remain separate due to their religion that forbids marrying with other races. Their language is considerably different from Russian in the Russian areas.

The Russians in China are mostly members of the Russian Orthodox, other Christian groups, or atheists. In addition to Orthodox Churches, some Russians in China belong to Baptist and Mennonite churches. Estimates of from as high as 7000 Christians to a low as 300 can be heard. Apart from the Orthodox Church members, the 300 Christians figure is mostly likely correct. The Russian Bible is not allowed in China. Little confidence could be given the report of 41% of the Russians in China as being Christian.

## **Tatar**

While over seven million *Tatars* (pronounced **Tah-tar**) live scattered across Russia, Central Asia, Turkey, Afghanistan, Romania, Finland, and some 10,000 in the United States, a small group continues in China—around 6000. The majority are in the Xinjiang Uygur Autonomous Region. The *Tatar* is the fourth smallest minority recognized by the Chinese government. They originated from the Mongol Empire of the 13<sup>th</sup> century. The name came from the designation

from Europeans who called the Mongol invaders, “The People from Hell.” Few of the *Tatar* in China uses the Tatar language (that is a member of the Turkic family) and most now use Uygur.

The *Tatar* people in China are mostly Sunni Moslems. They worship in mosques along with the Uygur and Kazak people. The Tatar in other countries has the New Testament in Tatar language but the *Tatar* in China cannot use these materials. They are unevangelized and unreached. No Christians are known among them.

## Undetermined Minorities

### *Chuanqing*

Over 761,000 *Chuanqing* people (pronounced **Chooan-ching**) live in central *Guizhou Province* and are classified by the Chinese government as an “Undertermined Minority.” Although the *Chuanqing* speak a Chinese language and have some relationship to the *Han* Chinese, they consider themselves a separate and distinct people. In 1950 their application for full status as an official minority group was rejected as was the case later in 1970. The government sees the *Chuanqing* as a *Han* Chinese group who manifest special features due to their geographical location.

The *Chuanqing* speak a Chinese language that is known as *Guizhou hua*—a language that has borrowed many words from *Miao* and *Bouyei*, peoples in the same region. Like the *Chuanlan*, who are classified as *Han* Chinese, the *Chuanqing* first entered *Guizhou Province* as soldiers sent to quell *Miao* uprisings in the 8<sup>th</sup> and 9<sup>th</sup> centuries. The *Chuanqing* came from *Jiangxi Province* and have often clashed with the *Chuanlan* people. The *Chuanqing* have clung to their customs. They are often called the Black-Dressed People and their women arrange their hair in distinctive ways.

The *Chuanqing* have suffered oppression during their long history. They have been known as *Pu Ren* (Garrison people), *Sher-tu* or *Sherfeizu* (white skinned *Han* or snake eating *Han*), *Da Jiao Ban* (Big foot), and *Da Xiuzi* (Big sleeves). Religiously, the *Chuanqing* follow ancestor worship, no religion, Daoism, Mahayana Buddhism, and Christianity. Some 20,000 *Chuanqing* are members of Churches—mostly Catholic Churches. They can use the Chinese Bible and gospel recordings but as yet do not have the Jesus Film in their own language.

While the estimate is that 3% of the *Chuanqing* are Christians, the likelihood that a high percentage of these are in Catholic Churches makes this group an unreached people. A high percentage (31%) has been evangelized but did not become Christian. Evangelicals should consider this people group as a priority.

### *Mulao Jia*

Around 30,000 people of the *Mulao Jia* (pronounced **moo-laow-jeeah**) group who live in eastern central *Guizhou Province* constitute a different ethnic group from the *Mulao* Nationality of *Guangxi Province*. They do not speak the same language nor follow the same customs as the *Mulao* Nationality People. They consider themselves a distinct and different people. While

some 2800 of the *Mulao Jia* were classified as *Mulao* Nationality that is found some 200 miles away in *Guangzi Province*, the major part of the group continues in the classification of Undetermined Minority.

The *Mulao Jia* follow traditional religion worshipping and striving to appease a variety of spirits, ghosts, deities that include the spirits of rice, trees, and the forrest. Many of these people claim to be non-religious. The group continues to use the Bride Price as part of marriage customs. The *Mulao Jia* are known for their abilities to make knives.

No Christians are known among the *Mulao Jia* people. Some missionary work at the beginning of the 20<sup>th</sup> century targeted mainly the *Hmu* and *Ge* peoples and even this work ceased with the expulsion of the missionaries. The *Mulao Jia* who live in remote mountain communities are not even known to most Christians in the world. They are an unreached group who should be given priority by Evangelicals. They have no Christian resources and 96% have yet to hear the gospel.

### *Cai*

The 25,800 *Cai* (pronounced **Tsai**) in 2003 may well reach a population figure of 33,300 by 2010. They locate in western *Guizhou Province* in proximity to several *Yi* and *Miao* groups. The *Cai* are also called *Caijia* but may call themselves *Man Ni*. The *Miao* call them *Seni*, the *Yi* call them *Ah-oh-ma*, and the *Han* know them as *Cai Jia Miao*. The *Cia* are classified as an Undermined Minority although some authorities think they are related to the *Miao*.

Their language is thought to be of the Tai linguistic ward. They may actually be closer to the *Lu* people than any other. The *Cai* are reknown for their beautiful lacquerware. Most *Cai* follow traditional religion involving spirits and rituals involving natural phenomena. A small Christian presence has emerged among the *Cai* in recent decades and some 400 believers are thought to live in this people group. These Christians received a witness from Christians from the *Yi* and *Miao* Nationality peoples. While several Christian communities serve in the region of *Guizhou Province* where the *Cai* live, these congregations are small and serve in dire poverty having few Bibles.

### *Palyu*

The exact number of the *Palyu* (pronounced **pal-yoo**) is debated due to extensive assimilation of these people into other groups. Probably the group numbers around 12,000 and may increase to over 15,500 by 2010. The group is included among the Undetermined Minorities and have not been joined to any Nationality. The *Palyu* locate in the far western part of *Guangxi Zhung Autonomous Region*—the section of *Guangxi Province* that extends into the *Yunnan Province* and lies just to the south of *Guizhou Province*. The people call themselves *Palyu* but neighboring peoples usually refer to them as *Lai*.

Most of the *Palyu* have ceased to use their language rather using Mandarin or *Yi* languages. The original language seems to have been from the Mon-Kymer family. They are rapidly assimilating into *Han* Chinese culture and the *Yi* cultures.

Religiously, the *Palyu* follow traditional religion practicing ancestor veneration, traditional rituals to appease evil spirits, and various rituals to avoid spirit problems. The *Palyu*, along with many other groups in the region have been overlooked and neglected by those who proclaim the gospel. Western *Guangxi* is among the most gospel-neglected regions of the world. No Christians are known among the *Palyu* and over 93% of them are estimated to have never heard the Message of Christ. They have no Christian resources. The *Palyu* constitute an unreached people group.

### ***Darang Deng***

Around 8,000 *Darang Deng* (pronounced **Da-rahng-Dung**) live in southeastern Tibet in the valley of the *Dulai River*. Other people of this group may live in India (Assam) and Myanmar. Although the group has repeatedly applied for status as a separate nationality the application has been designed and they remain an Undermined Minority. Their language is different from that of the *Gman Deng* who live nearby. Due to similarities in their language with that of the *Jingpo* of western *Yunnan*, who claim to originate from Tibet, some speculate that the *Deng* and the *Jingpo* share a historic link.

The *Darang Deng* always go barefooted. They continue the custom of swapping a few cows and chickens for a wife. The *Deng* cremate their dead and burn the house in which the dead person lived. They practice polytheism and venerate many ghosts, spirits, and deities. The *Deng* have resisted conversion to Buddhism although they do follow some Buddhist customs. Until recently no Christians existed among the *Darang Deng*. Tourists were able to lead their guide to Christ and later an entire household. The nearest church to this people is the Rawang Church in Myanmar who have sent missionaries to Tibet but have not yet reached the *Darang Deng*. This is an unreached people.

### ***Geman Deng***

The *Geman Deng* (pronounced **Ah-mun-Dung**) live in southeastern Tibet on both sides of the *Zayu River*. This region is extremely productive. The *Geman Deng* is called *Ah-man* by other groups. The 11,000 population may increase to as many as 14,200 by 2010. The *Geman Deng* claim to have lived in Tibet forever. The group was soundly influenced and totally controlled by Tibetan peoples.

The inaccessible *Genman Deng* have worshipped spirits and demons whom they seek to appease with sacrifices. Shamanism is also a strong feature of their religion. Christianity has yet to touch the *Genman Deng* who represent a totally unreached people group.

### ***Za***

The *Za* people (pronounced **Za**) of over 2500 people, constitute an ethnic group that came as a result of a group of *Geman Deng* people being influenced by Tibetan peoples some 200 years ago. The group lives in a remote region on southeastern Tibet. The *Za* speak a language different from the *Geman Deng*. This group is classified as an Undetermined Minority Group. The language is an unclassified part of the Tibeto-Burman language group but is seldom used outside of the family groups today.

The *Za* have become almost totally assimilated into the Tibetan culture. The ancestors of the *Za* followed traditional religion as they worshipped nature spirits and other spirits. They have now converted to Tibetan Buddhism. Christianity has not reached this people. The *Za* are an unreached people group who have no Christian resources. Over 99% of the *Za* have never heard the Message of Jesus.

### ***Hu***

The 1450 *Hu* (pronounced **Hoo**) live in the semi-tropical region in the extreme southwestern China, *Yunnan Province*. They live in five villages in the *Xiaomengyang* District of *Jinghong County* in *Xishuangbanna Prefecture* near the *Manmet*, the *Tai Lu*, and the *Bulang* peoples. This distinct ethnic group is classified as an Undetermined Minority. The people group has suffered oppression over the years.

Although they claim to be Buddhists, the *Hu* follow traditional religion patterns that include fear of spirits and demons that they believe cause all sickness and bad luck. They believe that upsetting the balance between the natural and the spirit world brings all evil. The group has been totally untouched by Christianity. Here again is an untouched and unreached people group.

### ***Manmet***

Around 1300 *Manmet*, pronounced **Mahn-met**, live only in China, in several villages in the mountains northeast of *Jinghong City* (City of Dawn) that is the capital of *Xishuangbanna Prefecture* in southwest *Yunnan Province*. The *Manmet* were counted as a separate people in the 1982 Chinese census and were placed in the group called Undetermined Minorities. Although the *Manmet* applied for recognition as a recognized minority, the request was denied. The *Manmet* suffer from prejudice on the part of *Hani Chinese* and the *Tai Lu* peoples.

The *Manmet* language is a distinct tonal language from the *Mon-Khmer* linguistic family. The group evidently sprang from the combination of tribes in the 12<sup>th</sup> Century who established the *Jiglong Golden Hall Kingdom*. When this kingdom was overthrown by the Mongol armies of *Kublai Khan* in AD 1253, thousands fled from the Mongols. At this time the *Mon-Khmer* group began to splinter. The *Manmet* appear to be one group who came out of this splintering.

The *Manmet* till the sides of the mountains in patches growing rice, corn, sugarcane, and vegetables. They raise water buffaloes, chickens, and pigs. Some sell produce in the *Jinghong* market. Many *Manmet* youth are leaving the home territory in search of work.

The *Manmet* follow a mixture of traditional religion and *Theravada Buddhism*. Some Christian work has been in the region since the 1930s but mostly the ministries did not reach the *Manmet*. Few *Manmet* have any awareness of the gospel. No Christians are known to live among the *Manmet* who have no Christian resources. 91% have yet to hear the gospel. The *Manmet* are an unreached people.

## **Peoples of Unknown Classification**

## ***Bugan***

Around 3500 people of the *Bugan* people group (pronounced **Boo-gan**) live in seven villages in the southern part of *Guangnan* and northern part of *Xichou* counties in southeastern *Yunnan* Province. They reside close to the border with *Guangxi* Province and the Vietnam border. Four of their seven villages are inhabited solely by *Bugan*.

The existence of the *Bugan* people was only reported in 1996 and the government has yet to assign them to a definite classification. They are the one group in southeastern *Yunnan* Province that speaks a Mon-Khmer language. While the Mon-Khmer languages are widespread, no other peoples in *Yunnan* speak such a tongue.

The *Bugan* people practice an agricultural-based economy—most engaging in rice cultivation along the rivers and streams. They construct fields on the mountains to give them more access to farmable land. The women spend much time in embroidering their clothing.

Religiously, the *Bugan* do not consider themselves religious but traces of animism and ancestor worship can be seen in their everyday activities. They celebrate the *Han* Chinese festivals, especially the Chinese New Year.

No known Christians are among the *Bugan*. 75% have never heard the Gospel and they have none of the resources for receiving the Christian message. Hopefully, Evangelicals will implement ways to reach this people who may reach a population of 4300 by 2010.

## ***Bunan***

The *Bunan* (pronounced **Boo-nun**) live in a remote area of western Tibet along the China-Indian border in territory claimed by both China and India. They are so isolated that they may not have been included in the Chinese census. The best estimate is that some 1600 *Bunan* live in China out of a total of some 2200 in the entire world. The *Bunan* are not mentioned in Chinese literature so their classification is uncertain.

The *Bunan* live mostly on meat, fat, and yak yogurt because the harsh winter seasons allow the cultivation of little fruit or vegetables. Their language is a part of the Kanauri section of the *Himalayish* branch.

The *Bunan* are heavily involved in Tibetan Buddhism and many make annual pilgrimages to Lake Manasarovar and Mt. Kailas—two holy Buddhist shrines. They spend their lives in an endless cycle of good works to seek a better reincarnation in future lives. No Christians are known among the *Bunan* and they have no Christian resources. The only Bible for the *Bunan* was a translation in 1911 that is now out of print (since 1923). Around 99% of the *Bunan* are estimated to have never heard the Gospel.

## ***Kemei***

Some uncertainty exists as to the number of *Kemei* (pronounced Keh-may) in *Yunnan* Province. One researcher found only 450 *Kemei* in 1996 but other authorities suggest as many as 1250. The *Kemei* say they have relatives living in Laos. The *Kemei* are called *Ka Mi* by the Chinese who classify them as an unknown minority.

The *Kemei* speak a language that belongs to the Northern Mon-Khmer linguistic branch of the Austro-Asiatic language family. The *Kemei* are a different group from the *Khmu* group from Laos—some of whom live in the same region as the *Kemei* and also speak a Khmer language. The *Kemei* may have divided over a disagreement over eating Elephant meat.

The *Kemei* marry outside their group. The custom of wearing red and yellow flowers at an annual festival stems from an event long ago of a prince's death was commemorated by the use of these flowers. The *Kemei* practice a strongly animistic type of religion that includes beliefs in and appeasement of demons. At the death of a *Kemei*, the people bury the body with a pig, vegetables, and a knife. A practice of using an egg and mediums helps determine the place of burial. The *Kemei* continue to leave food for the spirits of the dead that they think return from the grave as ghosts.

Religiously, the *Kemei* have no members who are believers and the greatest percentage have not so much as heard of Jesus. There is no church among this people group. The *Kemei* are a most needy people group. They have no Christian resources—Scripture, recordings, Jesus Film, or broadcasts.

### ***Khmu***

Some 1400 *Khmu* (pronounced **Keh-Mu**) live in southwestern *Yunnan* Province, *Mengla* County and *Jinghong* County. The *Khmu* of China are part of a large people of over 560,000 in Laos and in other regions of Southeast Asia. The government has considered making the *Khmu* a separate nationality but so far they consider this people an undetermined minority.

The *Khmu* have suffered discrimination and oppression by the Lao people and the *Hmong* people. The *Khmu* speak a Mon-Khmer language but the difference of the *Khmu* in *Jinghong* County having a written script called *Duota* while those in *Mengla* have none. This fact suggests a linguistic difference between the two groups. The *Khmu* have been enslaved for many years. The *Khmu* are still known by the term, “*Kha*” that means “slaves.”

The *Khmu* believe their lives are controlled by a large variety of spirits and demons. They hold festivals to worship and placate the spirits and ancestors. They also pray to the spirits for plentiful harvest and good fortune.

Only around 10 of the *Khmu* in China are thought to be Christians. In Laos, however, the *Khmu* are among the most responsive of all groups. Some 50,000 *Khmu* are believers in Laos—many coming to Christ through gospel broadcasts. New Bible translations are being made and the Jesus Film is in progress. While the *Khmu* in China are unreached, the presence of fellow people in Laos should provide an opening for the gospel.

## ***Kuan***

Over 1250 *Kuan* (pronounced **Khoo-ahn**) live in *Jinghong* County in the *Xishuangbanna* Prefecture of southwestern *Yunnan Province*. Over 8000 *Kuan* also live in Laos and still others on the western coast of the United States. This people group has been labeled as *Khuen*, *Kuanhua*, *Kween*, or *Khouen*. They use a Mon-Khmer language that is similar to *Khmu*.

The *Kuan* wear their own distinctive type of clothing and take their names from sacred animals and plants. They show elements of Totemism in that a group is not allowed to touch the particular animal or plant that bears their name. Some *Kuan* have been converted to Theravada Buddhism by the *Tai Lu* people who live in the same area as the *Kuan*. Mostly, the *Kuan* follow traditional religion that acknowledges the existence of a hierarchy of demons and ghosts who must be appeased as well as ancestor worship.

There are no known Christians among the *Kuan* who remain largely ignored by the peoples around them. The Scriptures are not available to the *Kuan* in any language familiar to them. No other Christian resources are available to this unreached group. This isolated and spiritually needy people comprise one of the people groups that should become a priority for the Evangelical Christian movement.

## ***Nubra***

Slightly over 500 *Nubra* (pronounced **Noo-bra**) reside in southwestern *Xinjiang Province* near the town of *Tieiongtan* and comprise another of the groups that are unidentified as to nationality or family. A larger number of *Nubra* live in the *Nubra Valley* in India. The *Nubra* in India and China are thought to use a language that is a dialect of *Ladakhi*.

The *Nubra* converted from Tibetan Buddhism to Sunni Islam and in consequence thereof ceased the worship of idols. Their customs today reflect their Islamic religion. No known Christians live among the *Nubra*. Some Christian missionary work was done in the region in the 1920s but today the *Nubra* constitute an unreached and unevangelized group.

## ***Thami***

Only around 400 *Thami* (pronounced **Tah-mee**) live in China, in Southern Tibet near the town of *Zhangmu* but over 20,000 live in Nepal and others in India. They are an unidentified group in China. Their language is related to languages found in Nepal.

Most *Thami* follow traditional religion with significant additions from Hinduism. Three days after the birth of a child the house is cleansed with cow dung and water and the people sprinkled with cow urine to purify them. A few (120-30) *Thami* in Nepal became believers in 1993 through a gospel recording. In 1997, a *Thami* Buddhist monk in Nepal was visited by a missionary. The monk explained that in a vision he had been told that a foreigner would come and give him a small golden book that would tell him of the truth. The *Thami* in Nepal seem open to the gospel but the group in China knows no Christians. Over 96% of the *Thami* in China have yet to hear the gospel of Jesus. Here is another unreached and unevangelized people.



## *Tuerke*

Less than 200 Tuerke people (pronounced Too-er-ke) live the Lli Valley in northwestern Xinjiang Province. This people are different from peoples around them but are assimilating with the nearby Kazak and Uzbek peoples. The Tuerke peopld are Sunni Islam in religion. Their name is a generic term for Turkic peoples. They are often known as Lli Turki from their location. The group has no Christians and no Christian resources although most can understand the Christian broadcasts in Kazak and Uzbek languages. The Tuerke people in China remain unreached and unevangelized.

## *Chin, Asho*

Around 160 of the *Chin Asho* (pronounced **Chin-Ah-sho**) people live in western *Yunnan Province*. This little known group belongs to a larger people of over 10,000 in Myanmar and some 1500 in Bangladesh. They are also related to the large *Chin* People who number as many 1.4 million people speaking more than 19 languages and 40 dialects. Some groups of the *Chin* have converted to Chrisianity in Myanmar but the *Chin* living in China still follow traditional religion rituals of appeasing demons, spirits and ancestors. Some Christian broadcasting in Myanmar is probably not available to the *Chin Asho* in China.

## **Missiological Implications**

1. **Evangelical Christianity must focus lovingly and strategically on the multiplied millions of people in China.** No place on earth holds greater promise for Christianity than China. The vast numbers of those who are not saved along with the terrifying prospect of so many never so much as hearing the gospel should drive Christians to efforts to evangelize and gather into churches these people who exist in such multitudes.
2. **Evangelical Christians must saturate China and its millions of people in earnest, heart-felt prayer.** Pray that the Holy Spirit continue to find waiting hearts for the Message of Jesus. Pray for the light to enter the dark reaches of China. Love these people with the love of Christ and the desire of God.
3. **Evangelical Christians must avoid any actions, statements, or efforts that might hinder the freedom of the Spirit or the safety of the believers in China.** Reports of Christian movements in China should be shared with caution. Christians traveling in China should be aware of the dangers believers in this land face. Christian groups should refrain from efforts to introduce too many western gimmicks and ideas into China.
4. **Evangelical Christians must seek more ways to contact and evangelize the millions of Han Chinese in China and in other countries.** The Minorities of China hold vast significance to those who spread the gospel. Realizing that 92 or every 100 persons in China are from one of the divisions of the Han Chinese drives Christians to find ways to

evangelized. One striking way to evangelize the Han Chinese in China is through winning Han Chinese in other countries and helping them return to win their own people.

5. **Evangelical Christians, in spite of the cautions above, should seek out ways to actively participate in the evangelism of the Chinese people.** Where openings exist, Christians should be eager to walk through them—even when the journey brings dangers and hardships.
6. Evangelical Christians must seek ways to help spread the Message to the isolated minorities of China. These people who have never heard the message should have the opportunity to hear. Christians should find ways to aid some of the people groups who are Christian to evangelize their neighbors.
7. **Evangelical Christians should seek ways to minister to the physical needs of the peoples of China.** When disaster strikes this broad land and expanding people, Christians should seek ways to contribute to the people and their needs.
8. **Evangelical Christians should be alert to the possibilities of winning visiting Chinese to Christ while they are in the West.** These Chinese believers could then return to their people as evangelists.
9. **Evangelical Christians should provide witnesses who can actually enter China and share the Message with the lost.** This evangelical work should center on empowering the people themselves to reach their own rather than attempting to build any western type church activity.