

## **Questionnaire (put reference #:page # after each entry)**

### **1. Description**

- 1.1 Name(s) of society, language, and language family: Naxi, Nakhi, Lomi, Mosso, Mo-Su, Mu, Nasi, (Na); Sino-Tibetan language family (5)
- 1.2 ISO code (3 letter code from ethnologue.com): 639 (5)
- 1.3 Location (latitude/longitude): between 100 degrees 67'-100 degrees 69' longitude east and 27 degrees 75'-27 degrees 77' (4 pg 39)
- 1.4 Brief history:"Originally, the Mo-So came from branches of the Qiang, an ancient population from the Tibeto-qin plateau in northwestern China. Since the end of the second century A.D., the Mo-so have lived in the Yanyuan region. During the fifth century, they also appeared in the Lijiang region, and in the early eighth century, they could be found farther south, in the Bingchuan region, East of Er Lake (Erhai), where they established Yuexi Zhao (also called Mo-so Zhao), one of the six famous principalities. In 738, the Nan Zhao principality conquered the five others and thereby formed a kingdom. Following this event, the Mo-so disappeared from the region of Erhai, leaving no traces in the Chinese texts or in reality; they can only be found in the regions where they live today" (4 pg 35-36)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors:"In 1958, the central government organized investigations to identify the various ethnic groups. The provincial authorities were in charge of identifying their local inhabitants. In Yunnan, since the Naxi constituted the largest group, the central government authorized their name as that of the three groups in Yunnan. All of the Na, Naxi, and Naping living in Yunnan Province are, consequently, listed as Naxi." (4 pg 36)
- 1.6 Ecology (natural environment): Mountains reaching 3,800 to 4,500 meters, Yongning basin, terraces of the Jingsha River valley; Mostly pine, firs, and chestnut trees; Mountains rich in animal life; average annual temperature between 10 and 11 degrees Celsius; rainy season between June and September. (4 pg 39)
- 1.7 Population size, mean village size, home range size, density: Population size: 309,000 (5) (Na: approx. 30,000 (4 pg 35))

### **2. Economy**

- 2.1 Main carbohydrate staple(s): rice, Dekkan wheat, corn, wheat, potatoes, sunflowers, soybeans (4 pg 40)
- 2.2 Main protein-lipid sources: Pork is very important, two people consume approximately 60 kilos per year; able to preserve pork for up to ten years; also raise cows, buffalo, chicken (4 pg 42)
- 2.3 Weapons: Bow and arrow, blowguns?:
- 2.4 Food storage: "Once the entrails and hooves are removed, the pig is boned, and the meat is abundantly salted, then sewn up with linen thread. Pork treated in this way can be preserved for a long time."(4 pg 42)
- 2.5 Sexual division of production: "The villagers work, on average, seven hours a day and seven months a year. One adult is responsible for a half hectare of land and receives about 500 kilos of grain in return. With the surplus, he can feed on other person." (4 pg 41)  
"Spinning and weaving flax are tasks that every woman is capable of doing. Each household plants flax in its garden and sometimes in the fields as well. During the winter months, women spend much of their time spinning and weaving." (4 pg 43)
- 2.6 Land tenure"By 1956, in the Yongning region, the field, moors, fallow lands, and prairies had been completely partitioned among the inhabitants. The land was divided into two types: that belonging to the administration of the zhifu and that belonging to each lignee. As a deed to the property, each owner received a paper hongzhao, issued by the Guomindang government, and an engraved wooden plaque, issued by the zhifu." (4 pg 81)
- 2.7 Ceramics:"All of the cooking utensils used by the Na originated with other ethnic groups. For example, their wooden bowls and iron or bronze pots are Han, while their vases and teapots are Tibetan." (4 pg 43)
- 2.8 Specified (prescribed or proscribed) sharing patterns: "Some households produce a modest surplus [of clothes] that they trade for grain, tea, salt, brown sugar, and such. Generally they make their own clothing." (4 pg 43)
- 2.9 Food taboos: not found
- 2.10 Canoes/watercraft? Not found

### **3. Anthropometry**

- 3.1 Mean adult height (m and f):not found
- 3.2 Mean adult weight (m and f): not found

### **4. Life History, mating, marriage**

- 4.1 Age at menarche (f):"The age of thirteen marks the threshold between childhood and puberty." (4 pg 179)
- 4.2 Age at first birth (m and f):not found
- 4.3 Completed family size (m and f):not found
- 4.4 Inter-birth-interval (f): not found
- 4.5 Age first marriage (m and f): not found
- 4.6 Proportion of marriages ending in divorce: probably none, considering there is no "marriage"
- 4.7 Percent marriages polygynous, percent males married polygynously: not found
- 4.8 Bride purchase (price), bride service, dowry?: not found
- 4.9 Inheritance patterns:"According to Na tradition, all lignee members must be treated fairly, and everything in the household must be shared." (4 pg 159)
- 4.10 Parent-offspring interactions and conflict:"a person's flesh and bones both come from the mother" (4 pg 120) "At birth, a child is automatically a part of his or her mother's group. Traditionally, those who have the same true female ancestor living under the same roof are considered ong hing in relation to one another... In each generation, the brothers and sisters work, eat, and raise the children born to the sisters together. They live together their entire lives. Normally, this kind of household can stay together for several

- generations, sometimes more than ten, without separating. The Na residential kinship group is therefore made up of consanguineal relatives and is exclusively matrilineal.” (4 pg 121)
- 4.11 Homosexual activities, social attitudes towards homosexuals: not found
- 4.12 Pattern of exogamy (endogamy): no “marriage”
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? “The identification of the offspring with grass is revealing, for it implies the initial presence of a seed in the earth (the belly of the woman ) whose development is set in motion by a contribution from outside: the rain (sperm). Therefore, to a certain degree, the man is merely a waterer. This corresponds to Aboodgu’s decision and is reinforced by the saying “having a good time (making love) is a charity to the woman’s household. They explained that “in mating, the aim of the woman is to have children, and the aim of the man is to have a good time and to do an act of charity””. (4 pg 119)
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”) “Some sources claimed that woman could become pregnant without intercourse, but if she did so, she would give birth to snakes, toads, or farts, because she would have met up with the evil spirits. The Na understand, of course, that mating between a man and a woman is necessary for procreation.” (4 pg 119) “If a woman does not get pregnant, it is her problem alone.” (4 pg 120)
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?... development is set in motion by a contribution from outside: the rain (sperm) (4 pg 119)
- 4.16 Occurrence of sexual coercion, rape not found
- 4.17 Preferential category for spouse (e.g., cross cousin): Not found
- 4.18 Do females enjoy sexual freedoms?: “Male or female, everyone has the right to accept or to refuse.” (4 pg 187)
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: “One makes one’s desire known through a gesture by taking advantage of a moment in which the chosen person is not paying attention and abruptly asnatching away an object he or she is carrying. A woman’s smile in reaction to such a gesture signifies tacit agreement. The man can then visit her that very night or the next night, bringing back the object he has taken.” (4 pg 187) “On the eve of the event, while the other villagers prepare the gifts to be exchanged between the consanguineal matriligees, all of the children who turned thirteen during the year get together in a separate spot... In the early morning of New Year’s day, with gifts, butter and brown sugar presented to the divinity of the hearth, and an abundance of wood thrown onto the fire, creating flames that light up the otherwise dark main room, the ritual takes place the moent the sun rises above the summit of the mountain.” (4 pg 180)
- 4.20 If mother dies, whose raises children?: Not stated directly, but it would seem that the entire household takes on the role of helping in child rearing.
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females not found
- 4.22 Evidence for couvades not found
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) “The concept that the fetus comes only from the mother is supported by two other metaphors: if the sow has a turned-up mouth, the piglets will have a turned-up mouth, too and if the sow has a colored head, the piglets will have colored heads, which means “like mother, like child””. (4 pg 120)
- 4.24 Kin avoidance and respect? Not found
- 4.24 Joking relationships? Not found
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations “In cases of marriage among the sipi, which always involved virilocal residence, the rule of transmission of social status was male-lineal.” (4 pg 50) “In cases of the visit, the children always inherited their mother’s status, no matter what the stratum of her visitors.” (4 pg 51)
- 4.26 Incest avoidance rules: “As is true everywhere, in the Na society it is forbidden for consanguineal relatives to mate.” (4 pg 125)
- 4.27 Is there a formal marriage ceremony? “The traditional mode of sexual life practiced by the Na is called nana sese. Nana means furtively, and sese literally means to walk and figuratively means to visit. This expression indicates a secret romantic encounter or a furtive visit that occurs without any consanguineal relatives knowing about it, especially the male adults.” (4 pg 185) (No traditional formal marriage ceremony)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?: “Before the 1960s, a daba was invited to the house on the day of the birth, or the following day, to name the baby. The naming ritual began with a service of offerings to the ancestors: a chicken killed by a male member of the matriligee, several slices of boned and salted pork, and a bowl of rice. Using the head of the chicken, the daba foretold the future, predicting the fate of the child. While seated in the most important place in the house, to the right of the central hearth, the daba held two shells in his hand in front of a wodden tray. He then tossed the shells on the tray and came up with a name for the child according to where they landed, the hour of the child’s birth, his or her astrological sign, and the position the baby was in when entering the world. The Na have adopted the Han astrological system, but they have no recollection of when they did so.” (4 pg 176)
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? No marriages, but in the case of the Na visits: “Usually, the romantic rendezvous is carried out with the man visiting the bedroom of the woman around midnight. He comes and goes in such a way that the female members of his lignee, and the male members of the woman’s lignee perceive nothing. He leaves the woman’s house at the first crow of the rooster and returns home. Traditionally, men and women enjoy complete equality. In daily contact, in town, in the workplace, and elsewhere, a woman or a man can make the first advance, expressing interest in, or feelings about, another person. Words or gestures are used to make one’s desires known.” (4 pg 186)
- 4.31 Evidence for conflict of interest over who marries who: No marriage, but in the case of the Na: “The criteria that women use when selecting a man are, first and foremost, physical beauty, then a sense of humor, vivacity, roguishness, courage, and work capability, and, last of all, kindness and generosity. The more of these qualities a man possesses, the more likely he is to succeed with women.” (4 pg 196)

## **Warfare/homicide**

4.31 Percent adult (male) deaths due to warfare: not found

4.32 Outgroup vs ingroup cause of violent death: not found

4.33 Reported causes of in-group and out-group killing: not found

4.34 Number, diversity and relationship with neighboring societies (external relations): “Today, in the Yongning region, the neighbors of the Na include ten ethnic groups: the Pumi, the Han, the Zhuang, the Yi, the Li-su, the Miao, the Tibetans, the Naxi, the Bai, and the Hui (Muslim). In relation to the Na, these groups are minorities and are less powerful, both economically and politically.” (4 pg 109)  
“From the time they first arrived in the Yunnan Province until 1956, the Pumi were ruled by the Na and the Naxi of Lijian. Therefore, there were two types of social organization in this ethnic group: those living in the Langping and its surrounding areas were under the Han regime, without social stratification, while those in the Yongning region were stratified during the era of Yamaa. Among the latter, the majority were dzeka, a few were we, and none were sipi. They were required to respect the customary rights of the zhifu of Yongning. The Pumi were the Na’s only neighboring ethnic group implicated in their social-stratification system. They are the second-oldest ethnic group in the Yongning region. Most of the other ethnic groups immigrated to Yongning much more recently.” (4 pg 110)

4.35 Cannibalism? Nothing about cannibalism mentioned

## **5. Socio-Political organization and interaction**

5.1 Mean local residential (village) group size: not found

5.2 Mobility pattern: (seasonality): “The Na used to go barefoot. Only after the arrival of the Naxi leather currier at the beginning of the twentieth century did they begin to wear leather shoes” (4 pg 45) “The Na began raising horses and mules in the 1920s and organized caravans inspired by the Tibetan caravanners... The caravans’ itinerary in the western part of Yunnan included Xiaguan, Dali, and Lijiang.” (4 pg 44)

5.3 Political system: (chiefs, clans etc, wealth or status classes): “From the Yuan dynasty until the 1956, the Mo-so and neighboring ethnic groups in the Yongning region were ruled by Mo-so chiefs. During the Ming dynasty, when they were most divided, they lived under ten chiefs.” –Na chiefs were referred to as “tusi” (4 pg 45)

5.4 Post marital residence: no marriage

5.5 Territoriality? (defined boundaries, active defense): “In 1956, the headquarters of the Na tusi was in the Yongning basin. His territory extended from the middle of Lake Lugu to the Jingsha River and spanned a distance of approximately 70 kilometers from west to east. The Wujue monastery and the village of Kaxipo marked the northern and southern borders of his territory, respectively, a distance of approximately 130 kilometers.” (4 pg 46)

5.6 Social interaction divisions ? (age and sex): “In 1956, the Na were divided into three strata: sipi, dzeka, and we... Only the sipi were entitled to wear wool and silk fabric, the colors yellow, red, blue, and black, clothing with edges embroidered in gold thread, and gold jewelry. Only sipi lineages had the right to use round pillars as the central supports of their main houses and tile shingles on their roofs. The dzeka and we had to live in traditional houses with two square central pillars and wear linen clothing and white or linen colored skirts.” (4 pg 49)

5.7 Special friendships/joking relationships: not found

5.8 Village and house organization: “In 1956, the commoners were distributed throughout 646 households. Certain commoner households originally belonged to the sipi stratum, but because of a conflict or an estrangement with the zhifu’s family, they had been demoted to the rank of dzeka.” (4 pg 51)

5.9 Specialized village structures (mens’ houses): “... The only trace of their former status as sipi can be found in the round central pillars in their main house. No one knows the exact date of this shift in status.” (4 pg 52)

5.10 Sleep in hammocks or on ground or elsewhere? Not found

5.11 Social organization, clans, moieties, lineages, etc: Matrilineal

5.12 Trade: “Given the high cost of transportation during the 1930s and 1940s, one day of transport by horse was worth 3 bankai, the equivalent of 15 kilos of rice. Because of this, more and more households wanted horses, and some went so far as to pawn their land to get them... Because other regions were occupied by the Japanese, the Na caravan business rapidly expanded.” (4 pg 44)

5.13 Indications of social hierarchies? Sipi refers to the highest social stratum, the majority of the Na households were dzeka, the we were servants and belonged to their masters.

## **6. Ritual/Ceremony/Religion (RCR)**

6.0 Time allocation to RCR: not found

6.1 Specialization (shamans and medicine): “The Na use the word daba to refer to their religious specialists.” (4 pg 99)

6.2 Stimulants: “During their rituals, the daba use a hat and hold a small square staff, approximately 30 centimeters long and 2.5 centimeters wide. On the four surfaces of the staff are engraved drawings of a man, a woman, a steer, a horse, a goat, a pig, a dog, a tiger, a leopard, a lion, a deer, a fish, a flower, some grass, and a tree.” (4 pg 100)

6.3 Passage rituals (birth, death, puberty, seasonal): birth/puberty ritual stated in part 9

6.4 Other rituals: “Every New Year’s Day, when the shaRen brought gifts to the zhifu to wish him happy new year, he would throw the gifts on the ground in front of them, a ritual gesture that expressed the bad memory of an event long ago.” (4 pg 51)

6.5 Myths (Creation): not found

6.6 Cultural material (art, music, games): “One of the daba’s instruments, called a dga, represents the male sex on the one side and the female sex on the other. This wooden sculpture symbolizes the supreme power of the daba... Only the daba who possesses this statuette can take on three disciples.” (4 pg 101)

6.7 Sex differences in RCR: not found

- 6.8 Missionary effect: not found
- 6.9 RCR revival: not found
- 6.10 Death and afterlife beliefs: not found
- 6.11 Taboo of naming dead people? Not found
- 6.12 Is there teknonymy? Not found
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)”The majority of the daba are men; however, before the 1940s, several women were daba. When they are not engaged in religious activities, they spend most of their time working the land. They have no organization and conduct their rituals individually. Without scripture, the daba practice their rites using oral accounts only.” (4 pg 99)

## 7. Adornment

- 7.1 Body paint: none found
- 7.2 Piercings: none found
- 7.4 Scarification: presumably not
- 7.3 Haircut 7.5 Adornment (beads, feathers, lip plates, etc.):
- 7.6 Ceremonial/Ritual adornment 7.7 Sex differences in adornment 7.9 Types of clothing:  
:”when it is a girl, the mother presides. The girl stands upright, next to the right pillar, which symbolizes the feminine, with one foot on a salted and boned pig and the other on a sackful of grain. The mother or the grandmother begins by tying a large braid made from the hair of a yak tail to the girl. A bundle of silk threads is then tied to the end of the braid. This long braid, trimmed with little yellow and red beads, is coiled around her head. The mother then helps her daughter out of her old dress and into her new skirt, jacket, and belt embroidered with geometric shapes... After the changing of clothes, the daughter holds several jewels in her right hand and a thread and a piece of linen in her left hand... He places a woolen cord around the girl’s neck, which is a symbol of luck..... The ritual for the boy, who stands next to the left pillar, which symbolizes the masculine, is presided over by his maternal uncle or his maternal great-uncle. The uncle dresses the adolescent in a hat, a pair of pants, a jacket, a belt, and a pair of boots. During the ritual, he holds silver coins and a dagger, symbols of prosperity and bravery..... After the puberty ritual, the boy braids the handful of hair left on his head into a single plait about twenty centimeters long that hangs down in back or is kept under his hat for the rest of his life.” (4 pg 182)
- 7.8 Missionary effect:  
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## 8. Kinship systems

- 8.1 Sibling classification system:”The Na residential kinship group is therefore made up of consanguineal relatives and is exclusively matrilineal.” (4 pg 121)
- 8.2 Sororate, levirate: Sororate
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):”The Na call this group of blood relatives *lhe* and explained it as follows: every *lhe* comes from the same bone. This term is used only to designate, for example, my *lhe*, your *lhe*, or a specific *lhe*, in which case *lhe* would be followed by a proper noun”. (4 pg 121)

## 9. Other interesting cultural features (list them):

- 9.1 Legends of procreation: “In olden days, *Abaodgu* (a good spirit) decided that man would carry the child in his calf. But when the man went to fetch wood in the mountains, the weight was too heavy for him. So *Abaodgu* decided that the child should be carried by the woman in her belly... *Abaodgu* puts the fetus in the bellies of women five months after they are born and nourishes the fetus during pregnancy... A long, long time ago, to become pregnant, a woman simply had to position herself on a mountain pass and open her vagina so that the wind could enter.” (4 pg 119)
- 9.2 Dwellings: “The dwellings in a village are not uniform. They are connected to the road that passes through the village by paths that lead up to the front door of each home. Traditionally, the houses are built of wood: the walls are made from tree trunks, which fit together perpendicularly, through notches at each end. The roof has two gentle slopes so that it can be used to dry grain, such as corn and soybeans. The roof shingles are held down by stones.” (4 pg 129)
- 9.3 Kinship Nomenclature: “Na kinship terminology for the matrilinee is strictly classificatory. The entire nomenclature includes only fifteen terms”
- 9.4 Birth: “To ensure a successful birth and a healthy life for the baby, a ritual must be conducted by a daba. First of all, a brother or sister of the pregnant woman must pick a branch from a healthy fruit tree in the mountains. The daba then makes a circle from a stalk of flax in the courtyard, and plants this branch in the center of it, reciting: This tree is strong and very fertile. Snow cannot make it bow, storms cannot beat it. May it now be the guardian of the child, so that he lives a long life after his birth. Once this prayer is said, a sister or a brother of the pregnant woman hangs the circle in a tree near the house. Birth generally takes place in the back room, the storehouse. If this room is not in good condition, the child is born in the room to the right. The mother of the woman giving birth usually functions as the midwife. No man can be present. Even today, the Na do not give birth in a hospital, unless there are difficulties.” (4 pg 175)
- 9.5 Puberty: “The Na call the ceremony accompanying the puberty ritual *chai dZie* for girls, which means putting on a skirt, and *hli dZie* for boys, which means putting on ants. It is the object of much attention. Celebrated during the festivities that surround the New Year, it constitutes the main event in a Na’s life, anticipated by all involved long before the actual date” (4 pg 180)
- 9.6 Living arrangement: “...brothers and sisters from every generation live together for life under the same room...” (4 pg 185)

9.7 Process of the visit: “With first time visits, the time and place for the secret meeting are usually set in advance. The place can be either outside the house, in a field, in the woods, or in a shed, or in the woman’s bedroom. If it is to take place in the woman’s bedroom, the man and woman agree on a signal that the visitor will give: he will knock on the front door a specified number of times, or throw pebbles on the roof, or climb the wall and crouch in front of her bedroom window to announce his arrival.” (4 pg 191)

**Numbered references**

4. A Society without Fathers or Husbands, Cai Hua, 2001
5. Ethnologue.com