

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

1. Description

- 1.1 Name(s) of society, language, and language family: Qiang, Sino-Tibetan
- 1.2 ISO code (3 letter code from ethnologue.com):639 (1, 1)
- 1.3 Location (latitude/longitude):between 31 and 32 degrees latitude, 103 and 104 degrees longitude (2, 1)
- 1.4 Brief history:"In the Shu King, or Book of Historical Documents, it is stated that Shun "drove San-miao into San-wei, and kept them there." In a note James Legge explains that "San-miao was the name of a territory embracing the present departments of Wu-khang in Hu-pei, Yo-kau in Hunan, and Kiu-kiang in Kiang-his. San-wei was a tract of country around a mountain of the same name in the present department of An-his, Kan-su. The Chronological Handbook of the History of China dates this event as 3387 B.C. Chinese histories state that the San-miao were Ch'iang." (2, 4)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: "Far away and long ago there were two nations, Tzu La (China) and Gu La (Ch'iang). In a war between them Gu La was defeated, and the Ch'iang migrated a long distance, traveling a year and several months before they reached the place where they now live." (2, 7) "In an article, "The Conquering of the Ch'iang" in Studia Serica, the author states his conclusion that in earlier times the Ch'iang lived farther east, and that they were pushed westward by the Yin Court and later Chinese governments, and that as they were forced westward one branch migrated in Kansu and another turned southward into Szechwan." (2, 8)
- 1.6 Ecology (natural environment): "The valleys of the rivers and streams are narrow, and the mountains high and steep. Altitudes vary from less than 5,000 to over 18,000 feet above sea level. There are extensive loess deposits, and these and other kinds of soil have been terraced for convenience in farming." (2, 1) "The Ch'iang live in the Temperate Zone" (2, 2)
- 1.7 Population size, mean village size, home range size, density: Ethnic population: 306,000 (1, 1)

2. Economy

- 2.1 Main carbohydrate staple(s): Corn, buckwheat (2, 1) hemp, wheat, barley, beans, peas, squashes, cucumbers, turnips, Chinese cabbage (2, 19)
- 2.2 Main protein-lipid sources: Sheep, goats, pork (2,1) Dog, monkey, leopards (2, 20)
- 2.3 Weapons: Bow and arrow, blowguns?: not found
- 2.4 Food storage: not found
- 2.5 Sexual division of production: "the Ch'iang are an industrious and hard-working people, and men, women, and children join in the work of supporting the family." (2, 11)
- 2.6 Land tenure: "Land, houses, and tools are generally owned b families and not by individuals." (2, 17)
- 2.7 Ceramics: not found
- 2.8 Specified (prescribed or proscribed) sharing patterns: not found
- 2.9 Food taboos: "Among some of the Ch'iang there is a taboo against killing cattle and eating them, probably a Chinese influence, because cattle are used for plowing." (2, 20)
- 2.10 Canoes/watercraft? "The rivers and streams are so swift that ferryboats are not used" (2, 2)

3. Anthropometry

- 3.1 Mean adult height (m and f): 166.6 inches (2, 10)
- 3.2 Mean adult weight (m and f): not found

4. Life History, mating, marriage

- 4.1 Age at menarche (f):not found
- 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): "The writer heard of a 12-year-old boy who was married to a girl of 26. She was an excellent worker." (2, 33) "Sometimes people are married when very young, before they have reached teen-age." (2, 34)
- 4.6 Proportion of marriages ending in divorce: "Divorce is almost nonexistent among the Ch'iang. In rare cases when a man and his wife are not harmonious he sells her to another man, who takes her as his wife." (2, 35)
- 4.7 Percent marriages polygynous, percent males married polygynously:
- 4.8 Bride purchase (price), bride service, dowry?: "Always, when an engagement is made, the family of the groom must agree to give valuable presents to the family of the bride. These vary in different places, and with different families in the same locality." (2, 33)
- 4.9 Inheritance patterns:not found
- 4.10 Parent-offspring interactions and conflict: "If a young man and a young woman fall in love and want to get married, it is necessary to get the consent of their families, who will endeavor to make the engagement through go-betweens. Sometime, but not always, the horoscope is consulted. If it indicates that the marriage will be unlucky, the engagement is not consummated." (2, 33)
- 4.11 Homosexual activities, social attitudes towards homosexuals: not found
- 4.12 Pattern of exogamy (endogamy): "A Ch'iang who has attained to official rank under the Chinese government prefers not to marry a Ch'iang woman of lower rank, and often marries a woman of another ethnic group who is in a family of similar official rank." (2, 35)
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? Not found
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") not found
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Not found
- 4.16 Occurrence of sexual coercion, rape not found

- 4.17 Preferential category for spouse (e.g., cross cousin) “The main consideration is the value of the girl or woman as a worker to the family of the groom.” (2, 33)
- 4.18 Do females enjoy sexual freedoms? “There is considerable flirting and lovemaking among the young people. Many of the “mountain songs” are songs in which lovemaking is encouraged.” (2, 33)
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring “A man and woman may secretly give each other presents such as cookies, cloth, shoes, or embroidery. When two lovers cannot marry in this life, one may give the other a lock of hair as an expression of the hope that they may be married during a future incarnation.” (2, 34)
- 4.20 If mother dies, whose raises children? Not found
- 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) not found
- 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 “A family that has daughters but no sons to continue the family often adopts a son who marries a daughter, taking the family name.” (2, 34)
- 4.26 Incest avoidance rules: “People who have the same family name are regarded as members of the same clan, and do not marry each other.” (2, 36)
- 4.27 Is there a formal marriage ceremony? “Sometimes a priest is invited to perform a religious ceremony as part of the wedding. He burns cedar twigs and possibly incense sticks as incense, chants his liturgies, and worships the gods at the shrines on the housetops. He informs the gods about the marriage, and invokes their blessings on the young couple.” (2, 35/36)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? “When the new-born is 40 days old, a ceremony of initiation is performed by the priest in front of the altar on the housetop or at the altar in the sacred grove. A goat is offered for a boy baby, and a chicken for a girl..... In some districts the child is given its name at this time” (2, 39)
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) not found
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? “The family of the man chooses the girl or the woman whom he is to marry, and the engagements are made through middlemen or go-betweens.” (2, 33)
- 4.31 Evidence for conflict of interest over who marries who: not found

Warfare/homicide

- 4.31 Percent adult (male) deaths due to warfare: “The history of Yueh-sui tells of a bloody battle in which thousands of Ch’iang were killed and captured.” (2, 6)
- 4.32 Outgroup vs ingroup cause of violent death: not found
- 4.33 Reported causes of in-group and out-group killing: “The Chinese made military expeditions against them (Qiang), captured them, used them as slaves, and even sacrificed them to the ancestors and the gods of the Shang people.” (2, 4)
- 4.34 Number, diversity and relationship with neighboring societies (external relations): “At the end of the Shang dynasty the Ch’iang united with the Chou people in a war under Wu Wang, or King Wu, against the Shang people, which resulted in the overthrow of the Shang and the establishment of the Chou dynasty.” (2, 5)
- 4.35 Cannibalism? Not found

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: not found
- 5.2 Mobility pattern: (seasonality): not found
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): “All Ch’iang are farmers. Even the priests and rulers or headmen, generally the most highly honored people in their communities, have fields which they farm or rent to others.” (2, 17) “When people quarrel and fight, friends exhort them and try to make peace. If they are not successful, they may go to the local Ch’iang leader or headman, who is appointed by the Chinese government.” (2, 33)
- 5.4 Post marital residence: “Now that she is leaving, it is hoped that after her arrival at her husband’s home, she will be respectful and live peacefully with the brothers and sisters of the groom and will not bring shame to her family.” (2, 36)
- 5.5 Territoriality? (defined boundaries, active defense): “Many Ch’iang villages are on cliffs or promontories that make defense easier, and nearly all are called Chai Tzu or fortified places. They are always located near creeks or springs and near fertile fields that are good for farming.” (2, 16)
- 5.6 Social interaction divisions ? (age and sex): “More honor is shown to great-grandparents than to grandparents, and to grandparents than to parents, according to rank and age. Husbands are more highly honored than their wives, brothers than sisters, older children than younger children.” (2, 39)
- 5.7 Special friendships/joking relationships: not found
- 5.8 Village and house organization: “The houses generally have two stories, sometimes three, besides the shed on the roof. The first story consists of an open court inside the front door, a latrine, and inner rooms or pens for the domestic animals... People live on the second floor, where there are usually one or two bedrooms, a kitchen, and a large room used for entertaining guests as a dining room, and for other purposes.” (2, 15) “In the villages the houses are close together, often wall-to-wall, and the streets are narrow, generally about three feet wide and seldom over ten feet in width. This gives a village the appearance of a fortification with high stone walls.” (2, 16)
- 5.9 Specialized village structures (mens’ houses): “The Ch’iang towers are always near villages, their location depending on the position of the villages, the lay of the land, and the need for defense.” (2, 16)

- 5.10 Sleep in hammocks or on ground or elsewhere? “The beds of the Ch’iang are made of wood and resemble those of the Chinese.” (2, 19)
- 5.11 Social organization, clans, moieties, lineages, etc: “All Ch’iang are farmers...” (2, 17)
- 5.12 Trade: “Most of the Ch’iang tools and implements are the same as those of the Chinese. In fact, they are made by Chinese for the Chinese, and are bought by the Ch’iang in the Chinese markets.” (2, 18)
- 5.13 Indications of social hierarchies? “All Ch’iang are farmers. Even the priests and rulers or headmen, generally the most highly honored people in their communities, have fields which they farm or rent to others.” (2, 17)

6. Ritual/Ceremony/Religion (RCR)

- 6.0 Time allocation to RCR: not found
- 6.1 Specialization (shamans and medicine): “Priests endeavor to call back the souls of persons who have recently died...” (2, 43) “The Ch’iang are a reverent and devout people. They consider their religious ceremonies and rituals to be very important, and these must be conducted with exactness, reverence, and decorum. Since they have no written language, their sacred chants, which are their equivalent of “sacred books”, are taught by word of mouth, memorized, and passed on from generation to generation, from father to son or from teacher to pupil. Since there must be no incorrectness in the performances and repetitions, there is a special priesthood.” (2, 53)
- 6.2 Stimulants: “The implements used by the priest in his ceremonies are holy and are therefore treated with reverence and respect. They are believed to be surcharged with supernatural power, so that they add to the efficiency and power of the priest. Their sacredness and potency are believed to increase with age.” Implements include: The hat, the drum, the sacred cane, a circular brass gong, carved boards, a leather bag, a sacred bundle, a long, naturally-notched antelope horn (2, 57)
- 6.3 Passage rituals (birth, death, puberty, seasonal): “The ordinary Ch’iang midwife cuts the umbilical cord with scissors that have been washed in cow manure and does her work with hands, scissors, cotton, cloth, and other materials and implements that have not been sterilized.... For 40 days after the birth of a child, the mother must not leave her home. She is given presents of food and clothing by her relatives, and the girl’s relatives are invited to a feast, and the child is given a name.” (2, 39) “As soon as it is known that a person is dead, there is weeping. The person’s newest and best clothing is put on him, and he is placed in a coffin. For 2 or 3 days he is left in the home, after which he is carried out in the coffin and cremated or buried. Generally a priest performs a ceremony to open the way of the soul to the other world.” (2, 41)
- 6.4 Other rituals: “The Ch’iang believe that all diseases are caused by demons, and when ill they seek the aid of the priest, who performs elaborate ceremonies of exorcism to remove the demon or demons that are causing the trouble.” (2, 39)
- 6.5 Myths (Creation): not found
- 6.6 Cultural material (art, music, games): “We have mentioned the Ch’iang stoves consisting either of three stones chipped so as to form angels, or of strong iron rims or bands with three iron legs. One of these, the iron leg that has in it a small hole in which an iron ring hangs, or the corresponding stone leg, is the fire god... The other two legs are A-ba-sei, the male ancestor, and a-ta-sei, the female ancestor. This might be called the Ch’iang triad.” (2, 49) “The heads of many of the sacred canes used by the priests to exorcise demons are carved so that they resemble human heads. These represent the god who is king of the demons and assists the priests in controlling the demons.” (2, 51)
- 6.7 Sex differences in RCR: not found
- 6.8 Missionary effect: “Some have heard the Christian doctrine of heaven and hell, and many are acquainted with the Buddhist and Taoist beliefs concerning hell and paradise.... Such memorial ceremonies as the Ch’iang practice correspond to those of the Chinese, from whom they have probably borrowed them.” (2, 43)
- 6.9 RCR revival: not found
- 6.10 Death and afterlife beliefs: “The Ch’iang do not have a very definite idea of life after death, and like the language and the customs, it varies with different people and in different localities.... Some believe in reincarnation, and many believe in fate” (2, 43)
- 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.): “With many the idea of the soul does not seem to be very definite or clear, while other have adopted the belief of the Chinese in three major souls and seven lesser souls... Such memorial ceremonies as the Ch’iang practice correspond to those of the Chinese, from whom they have probably borrowed them. They affirm that they love their ancestors, living and dead.” (2, 43) “Wild animals attack human beings, domestic animals, and the crops. People fall over cliffs, are stuck by rolling stones, are drowned, are bitten by poisonous snakes, and are sometimes struck by lightning. While it is believed that all these and other calamities are often due to the work of demons, they also believe that nature is surcharged with a mysterious force that may do good or harm. The priests, the gods, and the sacred implements are believed to possess this mysterious power.” (2, 44)

7. Adornment

- 7.1 Body paint: not found
- 7.2 Piercings: not found
- 7.3 Haircut: “...and hair coarse, straight, and black” (2, 9)
- 7.4 Scarification: not found
- 7.5 Adornment (beads, feathers, lip plates, etc.): “Women and girls 12 years old and older wear earrings. Finger rings and wristlets may or may not be worn by men or women. Chinese silver hairpins are bought in Chinese silver shops and proudly worn by the Ch’iang women.” (2, 21)
- 7.6 Ceremonial/Ritual adornment: “Interesting patterns are carved on the handles of Ch’iang ceremonial drums and on the sheaths of ceremonial swords. These seem to be distinctly Ch’iang designs.” (2, 21)

7.7 Sex differences in adornment: “Both men and women wear trousers. Instead of stockings, which are seldom worn, woolen puttees are wrapped first around the feet, then around the legs up to the knees.” (2, 20) “Both men and women wear cotton turbans wrapped around their heads.” (2, 20) “The typical upper garment is a gown made of undyed white hemp cloth, which reaches a little below the knees. Those worn by the women are a little longer than those worn by the men, and are longer behind than in front, reaching in the back almost to the ankles. Those worn by the men are the same length in front and behind.” (2, 20/21) “Both men and women wear cloth belts.” (2, 21)

7.8 Missionary effect: not found

7.9 Types of clothing: “The clothing generally worn by the Ch’iang is made of undyed hemp cloth, white or nearly white because that is the natural color. They raise their own hemp, and the cloth is woven by the women. Warmer clothing made of dark wool is often worn in cold weather. A third kind of clothing, generally without sleeves, is made of animal skins with the hair left on.” (2, 20)

8. Kinship systems

8.1 Sibling classification system: not found

8.2 Sororate, levirate: “If an older brother dies, leaving a widow, a younger brother marries the widow, and the children that are born to them belong to the deceased brother. An older brother cannot marry the widow of a younger brother, at least in some villages. If there is no younger brother to marry the widow, she may be married to a cousin of her husband, and the children born belong to her first deceased husband.” (2, 35)

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): “A family that has daughters but no sons to continue the family often adopts a son who marries a daughter, taking the family name. Of course the children have the same family name and belong to the same family.” (2, 34/35)

9. Other interesting cultural features (list them):

9.1 Early engagement: “Sometimes parents make engagements for children while their mothers are pregnant and the children still unborn.” (2, 34)

9.2 Social life: “The social life of the Ch’iang is very simple. There are no theaters or movies, excepting those of the Chinese in the Chinese cities and towns. There are practically no games. The children’s playthings are often broken pieces of tile or pebbles, and they are seldom seen playing. Play is regarded as a means of idling away time that should be used in the serious business of earning a livelihood. Even children have important tasks to perform and burdens to bear.” (2, 31)

9.3 Mountain Songs: “The Ch’iang seem to be a cheerful people. As they carry heavy loads over the mountain paths or the main-traveled roads, or tend their flocks on the mountains, or work in their homes or in the fields, they often sing songs which they call ‘mountain songs’.” (2, 24)

9.4 Bridal Chopsticks: “The parents sit near the altar while the bride kneels and kowtows, saying goodbye to the ancestors and to the gods. After this the older brothers and sisters of the bride give her some chopsticks, and the older brother carries her on his back through the door. Before she enters her bridal chair, she throws the chopsticks over her shoulder behind her, and they are picked up by an older brother and his wife. This signifies that after the bride has left the family, they will always think of her while they are eating with the chopsticks.” (2, 37)

9.5 Disgrace without offspring: “The Ch’iang consider it to be shameful to be without offspring. To them it is therefore a disgrace not to be married, and there are no bachelors or old maids among the Ch’iang.” (2, 38)

9.6 Unsanitary Midwife: The ordinary Ch’iang midwife cuts the umbilical cord with scissors that have been washed in cow manure and does her work with hands, scissors, cotton, cloth, and other materials and implements that have not been sterilized.” (2, 38)

9.7 Sickness: “While the Ch’iang are physically strong, diseases are very common among them, for they have little knowledge of the laws of health and sanitation.” (2, 39)

9.8 Death rate: “In spite of their apparent good health and physical strength, the death rate among the Ch’iang is very high. In 1941 the writer endeavored to conduct a survey of the Ch’iang families to learn the approximate death rate. It was evident that of 1,000 births, less than 250 reached maturity.” (2, 40)

9.9 Life struggles: “The sides of the mountains are generally steep, with plenty of rocks and cliffs. The rivers and streams are so swift that ferryboats are not used. Even in the smaller streams men or women are sometimes drowned when trying to wade across. There are droughts and floods. In the forests are wild animals that sometimes attack human beings, the domestic animals, and the crops. People fall over the steep cliffs. Thunder reverberates through the mountains and valleys, and lightning strikes and kills man or beast. Earthquakes shake down houses and cliffs... Rolling rocks are an almost constant danger... Pestilences decimate the domestic animals and cause sickness and death among the people. Life is a hard struggle against an adverse natural environment.” (2, 2)

Numbered references

1. Ethnologue.com
2. Graham, David Crockett. *The Customs and Religion of the Ch'iang*. Washington: Smithsonian Institution, 1958. Print.