

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

### **1. Description**

- 1.1 Name(s) of society, language, and language family: Yi, Lolo, Nuosu, black Yi, Hei Yi; Sino-Tibetan (1, 1)
- 1.2 ISO code (3 letter code from ethnologue.com): ywq (1, 1)
- 1.3 Location (latitude/longitude): Yunan Province, Luquan, Wuding, Yongren (1, 1)
- 1.4 Brief history: "Research on a large number of Yi poems about the creation of the world shows that the majority of the original Yi were probably descendants of ancient humans of the Sichuan-Yunnan border area who gradually developed and expanded their numbers over the course of about a million years; about ten thousand years ago they entered the period of formation of the Yi as a group. During this period, there arose the simplest of primitive human cultures. The early ancestors of the Yi had an animistic outlook, and thought that all life originated in water." (3, 28)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: "Liang Shan has been occupied by the Lolo since ancient times. The Han-Chinese seldom travel in these areas. The headquarters of the Lolo are located in Ta-liang Shan, where they have never come under Han-Chinese influence." (2, 1)
- 1.6 Ecology (natural environment): "In Lolo region, it is called the Wan-shih P'ing mountain range, which also forms the watershed between the Ta-tu Ho and Ma-pien Ho. The second branch is the main Ta-liang Shan mountain range..." (2, 1)
- 1.7 Population size, mean village size, home range size, density: 250,000 (1, 1)

### **2. Economy**

- 2.1 Main carbohydrate staple(s): "a typical Lolo family owns some arable land, on which are cultivated corn, buckwheat, and other grains, which the family uses to make cakes and dried food for its own consumption." (2, 84)
- 2.2 Main protein-lipid sources: "Lolo material culture, which has passed the hunting and fishing stage, is no longer in the simplest and most primitive form; nevertheless, their agricultural and cattle-breeding economy does not lend itself easily to categorical analysis." (2, 84) "Oxen, horses, pigs, and sheep, which are the most important domestic animals of the Lolo, constitute a part of their property with considerable value. Except for the horse, the meat of oxen, sheep, and pigs can all be used for food." (2, 91)
- 2.3 Weapons: Bow and arrow, blowguns?: not found
- 2.4 Food storage: "Potatoes are produced in large quantities to be used as auxiliary food." (2, 90)
- 2.5 Sexual division of production: "In agricultural affairs Lolo men and women cooperate in every way and work shoulder to shoulder in the field. But in some work there is still a division of labor. For example, magic and praying for rain are performed by men, with the pi-mu as leader, whereas cooking and carrying water are women's jobs, which the men take over only on special occasions. Other activities indirectly related to economic life, such as fighting, robbing, stealing, and so forth, belong to the men's province." (2, 85)
- 2.6 Land tenure: "In Lolo villages, all arable land is the property of the black Lolo. Due to the many divisions and branches within the clas, to the new economic units formed by the grown-up children at the time of their marriage, and to the inheritance of land by male heirs after the death of their father or grandfather, each black Lolo family has its own plot of land." "Actually only the house and the field constitute the land owned by each family, while the outlying pasture and forest are the common property of the entire village." (2, 86)
- 2.7 Ceramics: not found
- 2.8 Specified (prescribed or proscribed) sharing patterns: "except for the entertainment of guests on special occasions, the festival to send off the Buddha provides one of the rare opportunities for the Lolo to distribute meat to their family members. But this occasion for meat distribution is closely related to religion and magic, and no borderline can be drawn to define the respective activities. Therefore from the sociological point of view, there is only one overall economic process, whose two aspects are the seizure of material products and their utilization." (2, 84)
- 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): "Adolescence is the beginning of the sexual period, during which, no matter whether male or female, all are eager to act." (2, 77)
- 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 woman's marriageable age is usually odd numbered, the favored age being nine, eleven, thirteen, fifteen, seventeen, and nineteen." (2, 77)
- 4.6 Proportion of marriages ending in divorce: not found
- 4.7 Percent marriages polygynous, percent males married polygynously: "monogamy is the general marriage patter on the Lolo. Occasionally, but fvery seldom, they practice polygyny, which moreover is limited to Lolo chiefs and wealthy families." (2, 76)
- 4.8 Bride purchase (price), bride service, dowry?: "At the time of marriage, the groom's parents provide house and land while the bride's parents provide the dowery and other property to give the newlyweds a material basis on which to build their own family." (2, 84)
- 4.9 Inheritance patterns: "House, farm, and other immobile property are handed down as a family inheritance from father to son." (2, 91)

- 4.10 Parent-offspring interactions and conflict: “Within the Lolo family, brothers and sisters both grow up under parental protection. Their relationship is affectionate but formal, and licentious behavior between them is absolutely forbidden.” (2, 71)
- 4.11 Homosexual activities, social attitudes towards homosexuals: not found
- 4.12 Pattern of exogamy (endogamy): “The whole society, then, followed the principle of strict endogamy of caste and exogamy of clan.” (3, 68) “First, since the class system is strictly observed in the Lolo community, there is absolutely no intermarriage between the black and white lolo. In other words, they practice class endogamy.” (2, 70)
- 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”) “When giving birth to a child, a Lolo mother stays at home and is helped by all the women in the neighborhood. If a difficult delivery is expected, an experienced midwife is hired and a pi-mu invited to ward off the evil spirits.” (2, 67)
- 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): “bilateral-cross-cousin marriage was, and is, practiced and parallel-cousin marriage was, and is, forbidden.” (3, 68) “According to Lolo tradition, the ideal marriage partner is ego’s cross-cousin” (2, 71)
- 4.18 Do females enjoy sexual freedoms?: “Cross cousins of the opposite sex who have preferential marriage privileges can make love freely among themselves; they can play and flirt with each other and eventually have sexual relationships.” (2, 73)
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children?: “a man can take a young girl outside the clan or a widow of his own clan for a second wife after the death of the first.” (2, 76)
- 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 members of a family include husband, wife, and all unmarried children.” (2, 57)
- 4.24 Kin avoidance and respect? “Not only are black Lolo and white Lolo separated in eating and drinking, but relatives of different sexes who have to observe the custom of avoidance do not eat together.” (2, 63)
- 4.24 Joking relationships? Not found
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: “Nuosu society is a patrilineal society; consanguineal relatives are reckoned patrilineally.” (3, 68)
- 4.26 Incest avoidance rules: “The ancestors of the Yi, in the process of continually improving their means of livelihood, also developed the idea that relatives could marry each other after a certain number of generations and thus improved their reproductive capacity.” (3, 29)
- 4.27 Is there a formal marriage ceremony?: “As a whole, these marriage practices not only regulate the Lolo’s sexual life and their kinship and clan structure, but also their daily behavior and even their political and economic activities. The marriage relationship has the same importance in Lolo society as in other societies. Marriage is the biggest event and the most important transitional stage in life as a young man and woman go from love to marriage and from marriage to the establishment of the family.” (2, 77)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) “Marriage between castes was, and still is considered a grave violation of social rules and punished severely, by death before 1956 and by exclusion from the clan or even caste today.” (3, 68)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? “According to Ego, his parents started to think about arranging his marriage when he was twelve years old, in 1954.” (3, 75)
- 4.31 Evidence for conflict of interest over who marries who: “In patrilineal societies such as that of the Nuosu, the most common rule is to forbid parallel cousin marriage.” (3, 69) “when a black Lolo female has unlawful relations with a white Lolo male, both are put to death. The man is forced to commit suicide by leaping into a river or from a cliff; the woman takes poison or hangs herself.” (2, 70)

### **Warfare/homicide**

- 4.31 Percent adult (male) deaths due to warfare: not found
- 4.32 Outgroup vs ingroup cause of violent death: “Members of enemy clans take revenge and kill each other in feuds that may last for generations” (2, 95)
- 4.33 Reported causes of in-group and out-group killing: “Clan enemies are prohibited from entering the village. Whenever they cross the border and are discovered, they are usually killed or captured.” (2, 87)
- 4.34 Number, diversity and relationship with neighboring societies (external relations): “The Lolo not only seize people and goods in the Han-Chinese territory, but also from their clan enemies.” (2, 95)
- 4.35 Cannibalism? Not found

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

- 5.1 Mean local residential (village) group size: “In a clan village, the number of families varies from about 10 to 50, each occupying a dwelling.” (2, 57)
- 5.2 Mobility pattern: (seasonality): “The economic life of the Lolo is basically agricultural and pastoral.” (2, 91)
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): “Besides the division of labor by sex, there is also in the Lolo community a division of labor by class. Originally it had no direct bearing on economic life, that is, Lolo society was not divided into classes because of the differences in economic life or in occupation. The fact that the black Lolo nobles possess large tracts of land and ruling power while the white Lolo slaves are confined to menial work is actually the result of class distinction.” (2, 85)

- 5.4 Post marital residence: “Therefore, marriage is also a part of the economic structure, by which society helps the young couple to establish the basic economic conditions and encourages cooperative efforts by the husband and wife in managing the family’s economic life.” (2, 84)
- 5.5 Territoriality? (defined boundaries, active defense): “the right of land ownership is geared to the family unit. This, however, applies only to the arable land for agricultural production and is quite different from the outlying village land, which has no clear-cut boundaries.” (2, 86) “Clan enemies are prohibited from entering the village. Whenever they cross the border and are discovered, they are usually killed or captured. Therefore, although the boundary of each village is not distinctly drawn, there is always a neutral fringe area where the people of both villages, if they happen to be enemies, dare not trespass.” (2, 87)
- 5.6 Social interaction divisions ? (age and sex): “the divisions between the white Lolo and Han-Chinese slaves is only temporary, and social mobility tends to blur the boundary between them.” (2, 97)
- 5.7 Special friendships/joking relationships: not found
- 5.8 Village and house organization: “The village district includes the dwellings, the land or field encircling each house, the outer grazing land, and even the forests, mountain streams, and rivers.” (2, 86)
- 5.9 Specialized village structures (mens’ houses): not found
- 5.10 Sleep in hammocks or on ground or elsewhere? Not found
- 5.11 Social organization, clans, moieties, lineages, etc: “Until 1956, the Nuosu (Yi) society that we know of in Liangshan was almost completely free from control by the central government. Yet it did not form a separate state but was a slave society divided and ruled by various nuoho clans. At the same time, it was also a castelike social system. The hierarchical order of castes and even of clans was demarcated by the degree of “hardness of bones.” Such a social system had divided the Nuosu society into two sides: the aristocratic “hard bones,” including nzyomo and nuoho (Black Yi or Black bones) categories on one side, and on the other their subordinate castes, the three categories quho or qunuo (White Yi or White Bones, commoners)” (3, 68)
- 5.12 Trade: “Pigs are also raised in flocks of ten or more and tended by female household slaves, but pig breeding is not as popular as sheep breeding. After the pigs are killed, the bristles are shaven off from head and body for export to the Han-Chinese territory.” (2, 90)
- 5.13 Indications of social hierarchies? “The fact that the Lolo look down upon farming gives the author the impression that animal husbandry was originally the main economic activity of the black Lolo and that the Lolo were formerly a pastoral people.” (2, 86) “The black Lolo master employs household slaves to cultivate the land. In case the number of slaves has increased considerably and the house is too small for them, the master sends those who have served him faithfully for a long time to build houses of their own... the “subjects” are still slaves, although they have a higher social position than the household slaves.” (2, 87) “The very strict distinction between the black and white Lolo precludes any chance of mobility between them although the white Lolo, originally Han-Chinese slaves who have lived among the Lolo for a number of years, have been accepted by the black Lolo as their own kind. The newly captured slaves from the Han-Chinese territory have the lowest social standing and are looked down upon by both the black and white Lolo.” (2, 97)

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

- 6.0 Time allocation to RCR: not found
- 6.1 Specialization (shamans and medicine): “The pi-mu is a unique figure in Lolo society and quite different from ordinary people in his responsibility. He specializes in religious and magic activities. There is at least one pi mu in each village, either a black or a white Lolo, but at present most pi mu are white... Besides the pi mu there is another kind of magician called su nieh. The su nieh has no tutor. He is just an ordinary person possessed by a su nieh ghost that causes sickness or loss of mind, but later, after having sacrificed to it a white sheep and a white chicken in the woods and having recovered from sickness, he becomes a su nieh.” (2, 127)
- 6.2 Stimulants: “Both magic and religion deal with the supernatural world and are so closely linked as to be almost inseparable.” (2, 124)
- 6.3 Passage rituals (birth, death, puberty, seasonal): “The Lolo practice cremation. The entire corpse is burned after a person has been dead a day or two, or longer, the period to be determined by the pi mu who selects the lucky date. They make a coarse wooden chair with two long boards on either side and a wooden plank across the middle altogether nine pieces of wood for a man and seven pieces for a woman.” (2, 133)
- 6.4 Other rituals: “Praying for rain is an event of great importance. Rain is scarce on the mountains where the Lolo live and cultivate their dry land.” (2, 66)
- 6.5 Myths (Creation): “Water was created by snowmelt; as it flowed downward, there gradually emerged a creature called Ni, who in the movement of water gradually evolved into all forms of life... So all creatures have the spiritual energy of Ni, and Ni became the highest object of worship of the ancestors of the Yi and is still today one name for the ethnic group.” (3, 29)
- 6.6 Cultural material (art, music, games): “the use of protective charms, such as lamb’s wool, tiger’s whiskers, fingernails, and hair, to safeguard the fighters on the battle field during clan feuds points to a belief in animatism.” (2, 125)
- 6.7 Sex differences in RCR: “magic and praying for rain are performed by men, with the pi mu as leader..” (2, 61)
- 6.8 Missionary effect: not found
- 6.9 RCR revival: not found
- 6.10 Death and afterlife beliefs: “Death and burial have many complicated forms of ceremony, most of them related to religion and magic. The burial ceremony is the occasion for the largest clan gathering and has a great influence on Lolo social life. As death and burial are painful to those who survive, the blood kin of the deceased seem to forget how to act and behave themselves after much crying and wailing.” (2, 69)
- 6.11 Taboo of naming dead people? Not found
- 6.12 Is there tekonymy? Not found

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) “Magic also occupies a very important position in Lolo social life... In Lolo society, there are two different concepts of the physical world. The first involves the supernatural power of inanimate objects, such as stones, silver, clothes, ornaments, and others, all possessed by spirits... The other concept involves supernatural beings that belong to animate, personified objects, such as mountain spirits and ghosts of the deceased. These two types of concepts entail different results in the process of religious development.” (2, 125)

## 7. Adornment

7.1 Body paint: not found

7.2 Piercings: “Often a hole is pierced on the lower lobe of a man’s left ear. Sometimes he wears in it three red beads, from each of which hang down silk strings of various colors” (2, 60) “The woman has two holes in each ear, one on the lower lobe and the other inside the rim.” (2, 61)

7.3 Haircut: “During her childhood the girl usually keeps her hair in a single braid behind the head. At the time of marriage, she changes her hair style to two braids doubled up on the head.” (2, 77)

7.4 Scarification: not found

7.5 Adornment (beads, feathers, lip plates, etc.): “The ear ornaments consist of red beads and silver, coral, or other pendants.” (2, 61)

7.6 Ceremonial/Ritual adornment: “On the morning of the wedding day, the bride begins to bedeck herself. She wears a fresh flower-like turban on her head.” (2, 80)

7.7 Sex differences in adornment: “The Lolo male has only one upper garment to cover his body, in winter or summer... the trousers have enormously wide legs. They look like a long skirt when the wearer stands up, but the legs are often tucked in the belt at the waist when he walks... The women’s upper garments are the same as the men’s, except that the sleeves are always trimmed with lace... The women do not wear trousers but cover the lower part of the body with a long skirt made of many pleats in variegated colors.” (2, 61)

7.8 Missionary effect: not found

7.9 Types of clothing: “Lolo wear capes for protection against inclement weather. There are two kinds of capes: one made of hand matted felt, thick and warm; the other made of woven wool for wear in the rain.” (2, 61)

## 8. Kinship systems

8.1 Sibling classification system: not found

8.2 Sororate, levirate: “the Lolo practice the levirate, which means that a man marries the widow of his deceased brother, whether an elder or younger brother.” (2, 74)

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): “Cross cousin marriage is not unilateral, but multiple. The boy also sometimes marries the daughter of the paternal aunt; so he calls his mother in law paternal aunt and his father in law paternal aunt’s usband. In this case, the son in law is also the wife’s brother’s son. The girl is sometimes married to the son of the maternal uncle; therefore she calls her husband’s parents maternal uncle and maternal uncle’s wife. In that case the daughter in law is the husband’s sister’s daughter.” (2, 72)

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

9.1 “It seems that the groom does not play an important role in the wedding ceremony. Nor does the bride sleep with him on the night of the wedding.” (2, 80)

9.2 “The outward relationship between husband and wife is formal. They do not speak to each other carelessly or laugh without cause.” (2, 82)

9.3 “The Lolo have no regular dates for their festivals. They follow the Chinese calendar but have their own system of the Heavenly Stems and Earthly Branches for computing days and years to divine good or bad fortune.” (2, 65)

9.4 “People who specialize in burning corpses are usually old and poor white Lolo, as most people are unwilling to take up this job.” (2, 133)

9.5 “The Lolo have many kinds of interdiction which is called “taboo” in the English language. According to Frazer’s interpretation, it is a negative magic. For instance, people are forbidden to step over the kitchen stove because it will offend the god of fire, the basic reason being that fire can harm human life; it is forbidden to saddle a horse inside the house because this is connected with the ritual for sending off the dead; a person going on a trip is not allowed to sweep the ground before leaving the house lest the evil spirits follow him and cause him trouble on the road.” (2, 136)

9.6 “According to Lolo custom, the food should not be enjoyed alone, but by all who belong to the household, even the slaves.” (2, 64)

9.7 “When there is sickness in the family, the Lolo do not depend upon medicine for a cure, but ask the pi mu to perform magic to drive off the evil spirits. They believe that sickness is caused by ghosts and goblins, and can be cured through exorcism.” (2, 66)

9.8 “The birthday of a Lolo man is not taken very seriously until he reaches the age of forty. After forty, every birthday is celebrated with a feast for which animals are killed and prepared for food.” (2, 69)

## Numbered references

1. Ethnologue.com
2. Lin, Yueh-hua. *The Lolo of Liang Shan*. New Haven: Hraf, 1961. Print.
3. Harrell, Stevan. *Perspectives on the Yi of Southwest China*. Berkeley: University of California, 2001. Print.