

Chapter 1 **SECRET**A PAGEANT OF LOLO HISTORY

I. CHAO TUNG

Chao Tung is known to the local people as Wuoho Place. Whether aged or young, men or women, all have an intimate knowledge of the place which no tribes in other areas can match. Here the tall horses are called Wuoho horses, fine cows and fat pigs are called Wuoho cows and Wuoho pigs, and so on. Here too, fine saddles are made. These saddles are very similar to the yellow-flower saddles made in Kweichow Province except that they are smaller and lighter. The Loloes are so proud to own such saddles that they often offer high prices for them. The song which is sung in unison by the people to accompany the dances is called the Wuoho song. This song has beautiful rhythms and pleasing tones; many archaic words are used, making it very difficult to understand. From this one can perceive that the place must have had a glorious past and that the impressions of its past majesty and grandeur are still indelibly imprinted in the minds of the people.

It is recorded in Lolo history that, after having failed to find a suitable location for his capital in the whole area, the first Lolo king finally settled down at Tsechupu and named it his capital. The place was said to have fine grazing land, and broad and fertile plains, and the city was surrounded by rivers and mountains, making it an impregnable fortress. Ever since the Loloes have greatly praised the place as well as the wise choice of their king. Recently, studies have been made and the site of Tsechupu has been proved to be located at Chao Tung. How does this place have such magic power to hold the imaginations of the Loloes? According to the Loloes, the place had been the capital of the Lolo kings and things there were well established. From other historical sources it is found that in the Sung Dynasty when the country was

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tern by dissension, chaos, and persecution, a general by the name of Wuoshan, a person well liked by the people, established himself in the area of northeast Yunnan and western Kweichow, and he named his new kingdom "Wuckuo." For a time he brought all the tribes in the area under his rule, and his kingdom enjoyed a period of prosperity. Later, when this kingdom was conquered by the Mongols, the heirs of Wuoshan were designated by the imperial courts to administer the area. From this it is natural to see that Chao Tung is highly developed in comparison with the surrounding areas and that it has become the mecca of the Loloos.

III. EVOLUTION AND DIVISION

From a study of Lolo history, it is observed that any group of people or society is the product of a process of evolution from a small group into a tribe and hence into a society. It is also observed that the outcome of such evolution of different peoples is not uniform. Some people were progressive and survived, others were backward and either continued to be backward up to the present day, or disappeared entirely from the scene. The evolution of the Loloos in the region of the Ta Liang Mountains has followed the above-mentioned two principles.

By examining the historical records, it is found that before the Yuan Dynasty in the southwest there was the city of Nanqiao -- the forerunner of Tali -- whose civilization was so highly developed that it could almost compete with that of the interior. The region around Ningshu was originally Yuechuan, but it was later incorporated into Nanshu. Searching further back, one would find that before the Ching and Han Dynasties this place had been the seat of the State of Chu and paid tribute to the imperial courts. Then, before the Tang Dynasty, it was established as a dependent state. All these inferences can be checked in historical records. As to the present, according to the Loloos, the

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annual Torchlight Festival on June 24 of the lunar calendar is a proof of the struggle then prevailing between Nanshu and Yueachuan (see appendix I). Further, at Lushan in Sichang there is a Mong shrine. As the story goes, once there was a woman of Yueachuan who was married to the tribal head of Nanshu whose surname was Mong. After Yueachuan was conquered by Nanshu, this woman went into the mountains and erected this shrine as her hermitage and resided there (see appendix II).

Today, in the region of Ningshu, many shrines in memory of a certain Chingchung can be found. Some of these shrines are said to have been erected by Chunchio of the State of Tsu, but the fact is that these shrines were erected after the Tang Dynasty. According to Lolo legend, Chingchung was a Lolo king. Examination of the historical records reveals that Tantsu, the tribal head of Nanchao, was given the title of Chunglia. As he was a rather strange-looking and god-like person, there is no doubt that the people erected these shrines in memory of him after his death. Also, according to Fu Sung-win in his History of Chita, the earthen wall found at the east of the city of Sichang was also erected by Chingchung. All these historical inferences indicate that the civilization of the region of Ningshu and Yunnan had its vicissitudes and that the organization of the territory has arranged and rearranged many times. After the Song Dynasty when the country was torn by dissention and persecution, Wuoshan established Wuokuo and the region of Ningshu was then finally separated from Yunnan and became an independent unit. According to the Loloes, many of the residents in this region have migrated to other areas while new immigrants have moved in. The present conditions in Ningshu reveal the effects of such movement.

After the Yuan Dynasty, the title of Tussu (headman of the Loloes) was conferred upon many persons and the territory was split into many separate units occupied by different groups, each unconcerned with the others. Despite this, the major divisions of the Loloes into many tribes

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and the continued existence of the former ruling classes are still recognizable. Again, according to the Loloes, the two major tribes, namely the Black and White Loloes, are the direct descendants of Kuheu and Ghuni, and the minor tribes are related to these two groups. The evolution of the other tribes cannot be ascertained. However, there is no doubt that they have been assimilated by the major tribes as they also all claim to be the descendants of Kuheu and Ghuni.

According to recorded Lolo history, Kuheu and Ghuni were two brothers and were the leaders of two tribes. As the story goes, Kuheu led his tribe and migrated to the right while Ghuni led his tribe and migrated to the left, and Kuheu had nine seals while Ghuni had only one seal. This is to say that both tribes originally lived around the city of Chao Tung. Later, Kuheu and his tribe migrated eastwards and then westwards, while Ghuni and his tribe migrated northwards and then westwards. The heirs of Kuheu received more honors and titles from the imperial courts than that of Ghuni. However, the heirs of Ghuni controlled a larger area and had a higher reputation. From this it is seen that the territorial distribution between the two tribes not only had its distinct historical origin, but also that such distribution resulted from a series of clashes between the two tribes. It is recorded in another Lolo book that once there was a Tussu by the name of Puho who had three sons, the elder son named Wuotu or Kuheu, the second named Wuotse or Ghuni, and the youngest named Wuotsu. Wuotsu was a stable and well disciplined person who preferred to stay at home while the other two left their adventures. According to this book, Wuotsu took all his personal belongings and moved into the mountains which were covered with snow and grown with tall pine trees, while Wuotse moved into the grassy plains and gathered around him a group of loyal supporters. The two came into conflict with each other and they had five fierce battles. In the first battle, Kuheu transformed himself into rain and, Ghuni into wind and

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they fought against each other, but no victory was gained by either. In the second battle, Chuni turned into a tiger and Kuheu into a domestic animal. The domestic animal ran before the tiger. In the third battle when Kuheu turned into a wolf and Chuni into a pig, the pig proved to be no match for the wolf. In the fourth battle, Chuni turned into a fowl and Kuheu into an eagle, the fowl barely escaping death. In the fifth battle, Chuni turned into a group of people and Kuheu into a monk; the monk played his magic wand but he could not win the battle as the people were many in number. As the battle turned into a stalemate, Angel Lopa came down from heaven to mediate but he had no luck. Angel Lopa was later followed by Angel Wuowu, but all attempts at mediation were of no avail. After long hours of fighting, both Kuheu and Chuni were wounded and exhausted. Reluctantly they reached a truce and later took an oath, with a solemn ceremony of dipping the fingers into blood, pledging that they would never again fight against each other. Later, marriage between the two tribes was arranged as a means of cementing their new friendship.

From the above story, it is seen that both Kuheu and Chuni were strong and able persons and who had achievements to their credit, and they were therefore claimed by the Loloos of later generations as their ancestors. It is also seen that Kuheu established himself on the high mountains while Chuni dwelled on the plateaus. In order to give the reader a general idea of the history and the division of the Loloos into separate tribes, the genealogies and the divisions are given as follows:

(A) The Genealogy and Division of the Loloos after Kuheu

- a. Genealogy: 1. Kuheu (he had three sons) 2. Heutsieh 3. Heuta-
 4. Muwu 5. Wunai 6. Lewuo 7. Anheu 8. Wuotu 9. Yueawuo
 10. Miyi 11. Mian 12. Wuon 13. Koyi 14. Eryi 15. Teahno-
 16. Geiboe 17. Seimi 18. Ssetu 19. Powuo 20. Yishih 21. Yiyi
 22. Yiwu 23. Wuohu 24. Deutse 25. Deulo 26. Wuonui 27. Howuo-
 28. Puiku 29. Wuotse 30. Sealo 31. Poku 32. Geipu 33. Wuowuo

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34. Geapa 35. Yili 36. Fukeu 37. Tseohow 38. Wuoli 39. Liho
40. Suopu (now living, about ten years old)

b. Division (major tribes of the Black Loloos): 1. Wuoho

2. Sugan 3. Tseifu 4. Beesee 5. Fului 6. Ganese 7. Naigan
8. Seetee 9. Halpu 10. Geiwuno 11. Chiti 12. Seeli 13. Wuowua
14. Wuosse 15. Rawuo 16. Geinu 17. Lamo 18. Ma 19. Muesee
20. Shea 21. Chenla 22. Yibee 23. Geiba

c. The Heirs of Kuheu who were conferred the title of Tussu:

1. The Young Family (Luipoo) 2. Wuolin 3. The Lu Family (Hwoili)
4. Tseohi 5. Keukeu 6. The An Family 7. The Tu Family (Yichea)

The above all had seals. The next three did not. 8. Wuoto 9. Lowua
(Chaochao) 10. Wuosse

(B) The Genealogy and Division after Chuni

a. Genealogy (Lohung): 1. Chuni 2. Chupu 3. Chusan 4. Muwu

5. Yueawuo 6. Naiwuo 7. Wuosse 8. Wuotu 9. Erpu 10. Ssetse
11. Howua 12. Geimi 13. Poehoe 14. Bahoe 15. Yiwu 16. Yiti
17. Wuomu 18. Likou 19. Lapu 20. Tiwuo 21. Wuoti 22. Lasse
23. Laohie 24. Wuolieng 25. Wuomi 26. Saou 27. Wuaoahu 28. Cheagle
29. Latse 30. Kuli 31. Latse 32. Erti 33. Suotse 34. Tsuor
35. Setse 36. Latsu 37. Zeta 38. Chike (still living, about
twenty years old.)

b. The Division after Chuni (Major tribes of the Black Loloos):

1. Lohung 2. Seetee 3. Lowu 4. Lomi 5. Baheha 6. Wuer 7. Kochi
8. Puyui 9. Tsakao 10. Tsani 11. Tseyi 12. Wuolo 13. Geitse
14. Tenu 15. Swungeo 16. Mac 17. Wuolo (Erie)

c. The Heirs of Chuni who were conferred the title of Tussu:

1. The An Family 2. Sama 3. Wuolai 4. The Shuan Family 5. The
Ma Family 6. Mahai (The above received seals.) 7. The Peng Family
8. Leli 9. The Song Family (The above received no seal).

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SECRET**(C) The Genealogy and Division of the White Loloos****a. Genealogy (following the family with the surname of Lo):**

1. Mian (formed a separate tribe with Wucho) 2. Ganer 3. Puti
4. Yuiti 5. Yuikes 6. Wuopu 7. Fului 8. Hopu 9. Hotsea
10. Miyi (formed a separate tribe with Fului at Pühsung) 11. Tsuchi
12. Tsutsai 13. Wuoti 14. Wuoung 15. Sente 16. Erti 17. Wuolo
18. Wuoyi 19. Wuosoo 20. Hoyea 21. Tsuti 22. Singasing 23. Lajna
24. Muohi 25. Muneu 26. Putsu 27. Yihc

b. Genealogy (surnamed Chang):

1. Muwua 2. Hoti 4. Hotaa
5. Wuise 6. Pugei 7. Tsuyi 8. Wuotaa 9. Batse 10. Chensoo
11. Teuer 12. Lotsu 13. Chaoha 14. Muogan 15. Tautau 16. Wuawna

c. The Division of the White Loloos:

1. Lo 2. Channni 3. Kekai
4. Chumu 5. Linke 6. Shungkwan 7. Wuotsai 8. Laga 9. Muor
10. Tahku 11. Ma 12. Muoyea 13. Puti 14. Wuotso 15. Wuomu
16. Chense 17. Wuohi 18. Wuohui 19. Naitser 20. Chase 21. Samr
22. Lofu 23. Chaotau 24. Chapan 25. Wuowa

These tribes are further subdivided into several hundred of minor tribes.

d. Many of the White Loloos were conferred with the title of Tussu, but they were not hereditary and hence they were difficult to trace.

The following points must be noted:

1. Although the Black Loloos claim themselves to be the heirs of Kuheu and Chuni, they cannot name the genealogy of their own tribes, and others who are not clear on this matter also claim to be the blood relatives of Kuheu and Chuni (this is similar to the claims of ancient emperors who insisted they were related to Sanhwang and Wu-ti or the Three Emperors and the Five Kings), while they often question the validity of each other's claims. Therefore, it is impossible to say that they all are pure blood relatives of Kuheu and Chuni.

2. According to the Loloos, originally the eldest son in the family was given the title of Tussu and the two younger sons became Black and

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White Loloos respectively. This assertion is incorrect because the title of Tusu was not always given to the elder son but was given to individuals having merit. This point has been overlooked by the Loloos. As between the Black and the White Loloos, although there is a strict class distinction, many of the Blacks have become Whites through marriage, capture in time of war, or other similar processes. Therefore, although the Black and White Loloos have a common origin, the division is not pure.

3. Although both the passage of time and the increase in population have contributed to the division of the Loloos into separate tribes, the primary cause is the deliberate separation among the members of a family to establish their own homes in separate areas, to adopt different names, and to establish distinct units.

III. THE TERRITORIAL DIVISION AND THE CHARACTERISTICS OF THE LOLOES IN SZECHUAN AND SIKIANG

To the people of the outside world, the unassimilated Loloos in the Provinces of Szechuan and Sikiang are all categorically called by the name of "The Loloos of Ta and Shiao-Liang Shan," or "The Large and Small Liang Mountain Loloos." Those Loloos who live near the cities have been brought under the jurisdiction of the magistrates. To the Loloos themselves, the Lololand is divided into five regions. The area southwest of the Tadu River and east of Chaocho and Puhsung is called "Lo-Region," and the residents therein are called "Loos." In this region, the major tribes are Wucho, Segan, Entsa, and Haipu. The area around Szechang, Yuechi, Ningtung, Mianning, and Taowu is called "Shintse Region," and the major tribes are Kegi, Loku, Lohung, Wuotao, and Lomi. The area south of Szechang, and Chaocho and around Fuke, Tientai, Butao, and Puwei is called "Suti Region"; the major tribes are Erei, Wuotao, Ma, Chiti, Pusu. The area around Hweili in southern Ninghsia Province is called "Sulo Region," and the major tribes are Seeli, Gello, Lapu, and Tsechi.

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The area south of Hweili is called "Hai Region," and the major tribes are those with the surnames of Hai, Sa and Lung. The area around Yuenpian and Yuenyuan was originally the land of the ~~Mongols~~. It was inhabited by the Loloos only after the Ching Dynasty. Today this area is almost entirely inhabited by the Loloos, as the number of the native tribes such as Tufen, Li, and Miao, is decreasing. During the Ching Dynasty, the Loloos migrated there voluntarily, but after the founding of the Republic, they were forced to go there by one means or another. Of the inhabitants in this region, the Shitza Loloos are in the majority and they occupy the largest territory. The Suti Loloos can be found only east of Yuenyuan and Yuenpian, and they are in the minority even though the region is called Suti. The rest of the area is called Shiktsa Region. (See map, appendix III.)

Owing to the difference in environment, there are marked dissimilarities in the characteristics of the inhabitants in the several regions. The characteristics are as follows:

(A) Yilo

In this region, the different tribes are rather tightly knit. If there were a threat from the outside, they would all rise up and resist it; if an economic need arose, they would plan together; if a woman were getting married, the whole tribe would come to take part in the wedding and to give assistance; if there were anyone in poverty or distress, relief would be immediately given. This region is now growing rapidly, and its territory is now many times its original size.

The Loloos in this region like to use the term "Kangho," meaning very good or high class. They think that everything they have made is good. Handicrafts are stressed; the crafts of ironwork, plumbing, copperware, and silverware are all found here, and their products are even sold in the other regions by journeymen or peddlers. People who wish to learn these crafts also think that this region is the only place to learn

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them. Saddles, bows and arrows, armour, horsemanship, and dressmaking are considered by them as "kanghe."

In this region the people are noted for their bravery and gregariousness. In time of fighting, those who lower their heads would be scorned: "If you try to hide from the bullet then who is to stop it?" Hence, lowering one's head in time of fighting is considered to be a shame. When one is hit by a bullet, one is not to groan for pain but must bear it or even face death without showing the slightest fear. In battle, they often march in good formation. In all fighting, the Black Loloos are the real combatants, whereas the White Loloos stay in the rear to supply provisions and ammunition.

The Loloos in this region have a deep respect for their own past, and they are proud to recount the heroic deeds of their ancestors. The old customs are honored and the aged are respected. As a people they are very trustworthy. Matters concerning the public interest of the tribe are decided by meetings. Furthermore, they are a very self-respecting people. Any humiliation by their captors in time of war would be violently resisted. They often look down on people of other tribes.

(B) Shikitsa

In this region, the people are restless and very competitive as well as very imitative. However, they are also known to be a very deceitful and untrustworthy people. Their love of pre-eminence is unmatched by people in the other regions. In whatever they do or wear, they always want to outdo others. Another characteristic is that they are very sensitive and bad-tempered, so that they often fight among themselves and cannot unite to resist encroachment by outsiders. In fact, they are often used by others as tools and pawns.

The people here are very generous. Great emphasis is placed on money and they also spend it rather wastefully. Although brave in battle,

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they lack discipline as well as tactical formations. They have no great respect for the old people. They like new things and easily forget the old. Their relations with their relatives are not too cordial, enmity often prevailing among them.

The people here are scattered and disunited. In the last few decades, due to outside instigations, they have become so suspicious of one another that such extreme cases as a son killing his own father, the Black killing the White, often occur. Such shameful conditions not only cause the breakdown of the society but the germs of such disease threaten to spread to the other regions.

(C) Suti and Sulo

The people in these two regions are very conservative in that they still cling to their old customs. Should anyone in their midst attempt to change the manner of eating or dressing, he would be considered by others as being a lunatic. As an example of this conservatism, although, there is a difference between the dress of the male and female, there is no difference between that of the old and the young. Honesty and modesty are considered to be virtues. They are thrifty and trustworthy. If they lived among the above two groups, they would definitely be dominated by the others.

They have no respect for chastity. They marry at a rather later age and the population is therefore small. In either working or fighting, they lack endurance and stamina and cannot compete with people in the other regions. As a people, they are very diffident and lazy and hence they have let slip their opportunities for advancement. These are the impediments to their progress. In battle, the weapons they use and the tactics they employ are all very poor, and they often suffer great losses. They are very superstitious. They like to talk but fail to act.

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(D) Hai**SECRET**

In this region, the number of inhabitants is small and its strength is slight. Because they are not accessible to the other tribes, many of them have been assimilated by the Chinese. These people have no understanding of other cultures and no contribution of their own to speak of.

IV. GENERAL CHARACTERISTICS

The characteristics stated above are the characteristics of the people in the separate regions. However, there are some general characteristics common to all.

(A) High Mountain Loloes are superior to Low Mountain Loloes

The Loloes who dwell on the high mountains are physically, mentally and morally superior to those who dwell on the low mountains. Also, as time goes on, the low mountain Loloes will definitely move to the high mountains. The reasons for this are: First, although the weather is fine on the low mountains, the Loloes there have no conception of sanitation and hence they often suffer from such diseases as malaria, dysentery, cholera, stranguary, and small pox. Second, the Loloes are a pastoral people. The plateaus are good for farming but not for herding. In contrast, on the high mountains the weather is much cooler and there is less contagious disease; farming and herding are both easier.

(B) Tusau Loloes Are Weaker Than the Black Loloes

In all these regions, there is the distinction between Black and White Loloes. The Black Loloes live far from the cities, have practically no contact with the Chinese, and have no knowledge of the Chinese language and way of life. On the other hand, the White Loloes live in areas where the government has exercised effective control and many of them are ruled by Tusaus. In matters of organization, the Whites are more accomplished, but they are outnumbered by the Blacks. In the last few decades, the Whites have been in a disadvantageous position. For example many of

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the former Tussus have disappeared, such as the Young Family at Ruipoo, the Tu and An families of Sichang, the Lu Family at Hweili, the An Family at Chaocho, and the Wuolin Family at Mahsiung. Besides these, there are others who have been compelled to migrate to other areas, such as the migration of Sama to Kinssa River, of the Pu Family from Yueachi to Puhsung, and of Lofu back to Chaocho. All these incidents are appalling. Why are the White Loloes, with their higher reputation, their control of such area, and the backing of the government, the victims of the backward Black Loloes? There are several reasons for this. First, a Tussu is apt to rely on his belief that the title is hereditary and that so long as he is the elder son in the family, his future is assured. With such illusions in mind, he often leads a degenerate life and ignores all his duties and responsibilities. With respect to the affairs of the people, he has no interest. In fact, he does not like to see other people getting ahead of him, except that he encourages the others to be obedient and courteous. He does not like to see people brave for that may cause him much trouble in settling the disputes which may arise. The result is that he becomes so feeble that he is incapable of resisting the encroachment of the Black Loloes.

Second, the strangest thing is that within the family of a Tussu, the brothers are, as a rule, incompatible with one another, so that they often clash fiercely. As the saying goes: "To have a single child is the wisest policy." Therefore, a Tussu does not like to have many children. The result is that the number of White Loloes is gradually decreasing.

Third, a Tussu is held responsible for the affairs in the area under his control. Any accomplishment he has made he receives no credit for. On the other hand, should anything go wrong he will be held responsible. In areas where the Black Loloes reside, all things can happen: murder, robbery, adultery, and what not. If the Tussu wants to have such crimes punished, he will arouse the enmity of the Black Loloes;

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if he does not do so, he will be held to account, even to the extent of losing his own head. Facing such a dilemma, many of the Tussus consider giving up the title and becoming Black Loloes, but the title has been conferred by the government and they are afraid to approach the government for fear of punishment. Therefore, reluctantly, they keep the title and swallow their tears. Furthermore, men are all selfish and self-seeking, and it is natural that the wise confounds the foolish, the strong enforces upon the weak. In the area of Ningshu, where the Chinese and the Loloes live together, in matters of trade or legal disputes the Loloes are always the victims of the Chinese. When such disputes occur, the Chinese have the backing of the government while the Loloes have none except the Tussu (who is unable to do anything about it). But the Tussu is under the government, and if he does not give concessions, he will face the danger of losing his properties or even of being expelled from the area. In short, the Tussu becomes the target of both the Chinese and the Loloes.

The above are only some outstanding examples. There are numerous other examples which would defy description. In any case, from the above examples, the reader can get a general idea of the strength of the Black Loloes and the weakness of the White Loloes.

(C) Reasons for the Strength of the Black Loloes

There is a common saying that a Tussu has to bank on the people. That is to say that the Black Loloes far outnumber the White Loloes and that the Black Loloes have become such a powerful force that a Tussu dares not ignore them. One of the reasons for the strength of the Black Loloes is that when a Black Lolo comes of age he wants to establish his own home. Each parent can have many relatives through the marriage of his children. These relatives will unite with him in developing and advancing their common interest. Furthermore the Black Loloes are noted

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for their bravery; in battle they all are determined to win or die. Such bravery and determination are unmatched by any other tribes. In addition, the Black Loloes live in areas outside the jurisdiction of the government. Under such conditions, by smuggling, murder, and robbery, they have increased their wealth and strength. Such being the case, how can the White Loloes compete with them? Finally, the Black Loloes live in the rugged mountains with treacherous mountain passes which are impregnable to attack by the outside world. Besides, their villages are spread throughout the area and these villages face each other so that the inhabitants can easily communicate with each other. In the event of any attack from the outside, they can quickly assemble to ambush and vanquish the invaders. Therefore, with their bravery, their advantageous positions, and their relatives, the Black Loloes leave no room for the Whites to compete with them.

(D) The Loloes Like to Make Enemies of Others.

This not only decimates the population but it also causes tremendous loss of property and disturbs the peace of the society. Such unfortunate incidents are surely lamentable. As to the causes of such enmity, they have been often overlooked. In order to give the reader a better understanding of such problems, I now give the following reasons:

1. The Loloes are too prone to have the love of pre-eminence, so that in any dispute over territory, marriage, language or reputation, both sides in the dispute would refuse to give ground in order to preserve their honor and dignity. As a result, enmity is created which not only causes ill feeling among the present generation, but it will last for several generations, everyone constantly waiting for an opportunity for revenge.

2. They are too prone to help their relatives. Whenever their relatives are entangled by a dispute, they would make the dispute their own. As a result, the enemies of their relatives become their enemies. This enmity will also last for several generations.

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3. Minor disputes within the tribe can be settled through the mediation of the elders, but major disputes or disputes between different tribes often have no hope of settlement or, even if a compromise is reluctantly reached, each side still believes that it has been forced to give more concessions than the other side. Hence, they constantly look forward to the future for revenge.

The above are only some of the major causes of enmity between the Loloes. Other causes, such as drunkenness, misunderstanding of the language, or other similar factors also produce many unnecessary conflicts. Recently the garrison in the Lololand has made attempts to utilize the Loloes to rule the Loloes. By bribery and instigation, it makes the Loloes fight among themselves. This is a very shameful thing and it must be brought to a stop.

In the above, the underlying reasons for the superiority of the Black Loloes over the White Loloes have been stated and analyzed. It has also been pointed out that the rise in strength of the Black Loloes not only cannot be checked by the Whites, but that even the government finds it a matter very difficult to cope with.

(E) The Characteristics of the Loloes in the Regions of Yuanyuan and Yuenpien

As was pointed out earlier in this chapter, the Loloes in the regions of Yuanyuan and Yuenpien are new immigrants. Once settled in a new environment, these Loloes have marked differences in their characteristics from those in the other regions. These characteristics are very important and hence are specially stated here.

In these two regions, the original natives belong to many different races such as the Miaos, the ^{Fang} Fongs, the ^{Pos} Lies, the ^{Lise} Lisues, the ^{Mosuo} Mossues, the ^{Mingohas} Kuqhungs, the Mingohas, and others. Among these races, some of them still retain their Buddhist language and customs. When the Loloes migrated into these regions, they imitated many of the ways

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of life of the natives. Today, whether Black or White, men or women, the Loloes in these regions can speak more than one language, and some can speak as many as seven or eight. They know how to dance and sing, and they even know quite well some Buddhist teachings. Therefore, the Loloes in these regions are more progressive than those elsewhere.

In these two regions the territory is rather large in terms of the population. After the Loloes moved there, they instituted many reclamation projects and have turned the barren mountains into arable lands; the soil has been fertilized with grass ashes. Today, here and there, one can see the Loloes happily harvesting the fruits of their labor. Besides, by animal husbandry, they have improved the livestock such as horses, cattle, sheep, and pigs, and by hunting in their spare time they have immensely increased their wealth. Some of the Loloes own as many as five thousand sheep and one thousand head of cattle.

In these two regions, the Loloes are brave but not gregarious. Realizing that they are in a new environment, they are trying to do everything they can to win the respect and admiration of others. Besides they are all physically strong and able, and have learned the horsemanship and military tactics of the people of Sikiang. With their own genius they have developed these tactics into a technique of their own. This emphasizes the use of surprise attack instead of frontal attack, a search for a strategic location for penetration instead of the use of flanking movements. Sufficient reserves are always made ready for encirclement when opportunity arises. Therefore, in battle they can always defeat an enemy of numerical superiority. In time of war, the women also engage in actual combat, at which they are no less efficient than the men. In time of peace, most of the work and toil are shouldered by the women in order to enable the men to take charge of defense. Their houses are all built with wartime needs in mind and their utensils can be easily converted into weapons of war. As to the methods of rearing children and healing disease, they generally emulate the people of Sikiang.

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For the reasons stated above, the Loloes in these two regions are not only physically strong but also mentally sound. The population there is increasing rapidly. One of the most encouraging things is that many of them often travel to the other parts of the country and hence have wider contacts with the outside world. Many of them are now studying or serving in the interior. When I was passing through these two regions a number of years ago, I was amazed to meet many Loloes who had studied or served in Szechuan and Yunnan Provinces. I was also told that there were a number of Black Loloes holding such high positions as regimental or battalion commanders and magistrates. Among the young generation there is a strong desire to learn and they earnestly urge that schools be established for them. This, in contrast with the Loloes in the region of Liangshan who are afraid to have any contact with the Chinese for fear of being assimilated or of facing personal danger, is like a comparison between the heaven and the earth.

The above are some of my impressions of the regions of Yuanyuan and Yuenpien. Each time I visit these regions, I cannot help but have expectations for the Loloes there. It is my fervent hope that the government and the forward-looking people of the country, by words and deeds, will give more encouragement to these people in order that they may have the opportunity of making their worthy contributions to the country.

V. CONCLUSIONS

The above descriptions and analyses of the territorial division and the characteristics of the Loloes are not mere inventions of mine but are all facts obtained through long years of study and observation. Many Lolo books and records have been consulted and investigations have been made by talking to many elders of the Loloes. Although, I cannot say that what I have written are all eternal truths, I would like to advise the reader to accept the general observations. Now, in order to give the

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reader some understanding of the Loloes, I wish to conclude my observations with the following remarks.

1. As to the merits and defects of the Loloes, in general, the Loloes are prone to think that they are so strong physically that they can resist all diseases. Therefore, they shun any talk of sanitation. The result is that they have become the victims of their own propaganda. Another thing is that they are too proud to assist their relatives, which often results in much unnecessary trouble and bloodshed.

2. It is my observation that where the area of movement is larger the people are more progressive. In the last hundred years, the region occupied by the Loos is the largest with the areas of Shitsa and Suti occupying the second and the third positions. In these areas, the Loloes of Shitsa who migrated to the regions of Yuenyuan and Yuenpian, which are now the largest areas, are now even superior to the Loloes in the area of Lo. As already stated, the Loloes in these two areas have wider contacts with the Chinese and many of them have been educated in the interior. This may be the key to the development and advancement of the Loloes.

3. The White Loloes are in a stage of transformation. As noted before, the White Loloes are in great trouble and face the danger of being exterminated. However, in recent years, many of the Tussus are being gradually awakened and they are beginning to reform themselves. If the government would give some encouragement to them, we might soon see a new and regenerated people coming into being.

4. Encouragement should be given to the Loloes to retain what is good in the old and to accept what is good in the new. Whether with individual or tribe, the cause of defeat is largely due to the inability to distinguish what is bad from what is good. For example the loloes in the region of Yilo-stick to their old customs without the rottenness

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of that custom, while the Loloos in the region of Shihhsa accept blindly all new things and throw away all things which are old. Again, the Loloos in the regions of Ningtung and Chauchu cannot distinguish what is good from what is bad, but simply and blindly follow other people. In contrast, the Loloos in the regions of Yuanyuan and Yuennien retain the old virtues while constantly absorbing new ideas, so that they progress rapidly. Therefore, in order to help the Loloos to elevate themselves from their primitive and backward status, it is necessary to encourage them to accept and absorb what is good in all things, whether it be old or new. And of course, in order to do this, education must first be given them.

1 September 1942 at Sichang

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APPENDIX I. **SECRET**The Story of The Holy Mother

The King of the Kingdom of Yueachao was named Tuan, and the King of the Kingdom of Nanchao, which was also called Mong-She Chao, was named Mong. The two families were related by marriage -- the daughter of Tuan was married to Mong as wife.

When Nanchao conquered Yueachao, the daughter of Tuan, being much grieved at the humiliation received by her maternal family, established a hermitage at Silu Mountain and resided there. Her food and other expenses all came from her own toil, and her grains were ground in a water-mill in Yueachi. Each day at dawn she arose and carried on her trade on muleback. At dusk she returned, having earned enough only to feed herself and her maid. ~~There was no recreation whatsoever to amuse herself. It was a simple and lonesome life.~~

One day, when the mule came back from its trip to the field, she found to her astonishment that the mule was carrying back cooked rice. Amazed at such an incident, she rebuked the maid and the mule for being careless. Being angered, the mule rushed out and climbed the tall pine tree outside of the main gate. The maid followed the mule and held the tail of the mule with her hand. All of a sudden, the mule and the maid flew heavenward from the top of the pine tree and disappeared.

In her longing for her companions, the daughter brought herself a chair and sat beneath the pine tree, and unexpectedly she was transformed and ascended into heaven. Later, people erected a shrine behind the pine tree in memory of her and called it "Mong-Tuan Shrine" and named her "Heavenward Holy Mother." The pine tree was many spans in circumference and was so old and strange looking that all the people who paid their pilgrimages praised it. It was also said that when the Holy Mother saw that the farmers often tricked one another, she often made the threat

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that the entire area would be transformed into a swamp so that rice could not be planted by anyone. At the watermill where the Holy Mother used to have her grain ground there were two ponds with the length of about one kilometer each. In the season of the swallows' return, two swallows would come to rest in the area so that the place could not be used for planting.

APPENDIX II**The Torchlight Festival**

The king of the Kingdom of Yueachao was a wise and just ruler and his sound administration won for him the support and affection of his people. When the neighboring Chao were conquered by the Kingdom of Nanchao, Yueachao was under constant attack by Nanchao but all attacks were repulsed. After having failed to conquer Yueachao by force, the King of the Nanchao plotted to annex it by vicious schemes. The king of Yueachao was invited to meet the king of Nanchao at the border and a treaty of friendship was signed with a solemn ceremony of dipping the fingers in blood. And when the king of Nanchao invited the king of Yueachao to visit Nanchao as a sign of good will, the latter accepted the invitation without hesitation or suspicion.

When the day came for the king of Yueachao to take his trip, the queen, being suspicious of the intentions of the king of Nanchao, advised the king not to take the trip. Wishing to keep his promise, the king was determined to go. Therefore, the queen led the whole army of the kingdom and marched to the border, ready for any eventuality.

When the king of Yueachao arrived in the capital of Nanchao, he was received with a big welcome, and a tower constructed of pine trees had been erected to entertain him. During the course of the banquet and after much wine had been given to the king of Yueachao, the king of Nanchao asked to be excused and descended the tower. All of a sudden, the

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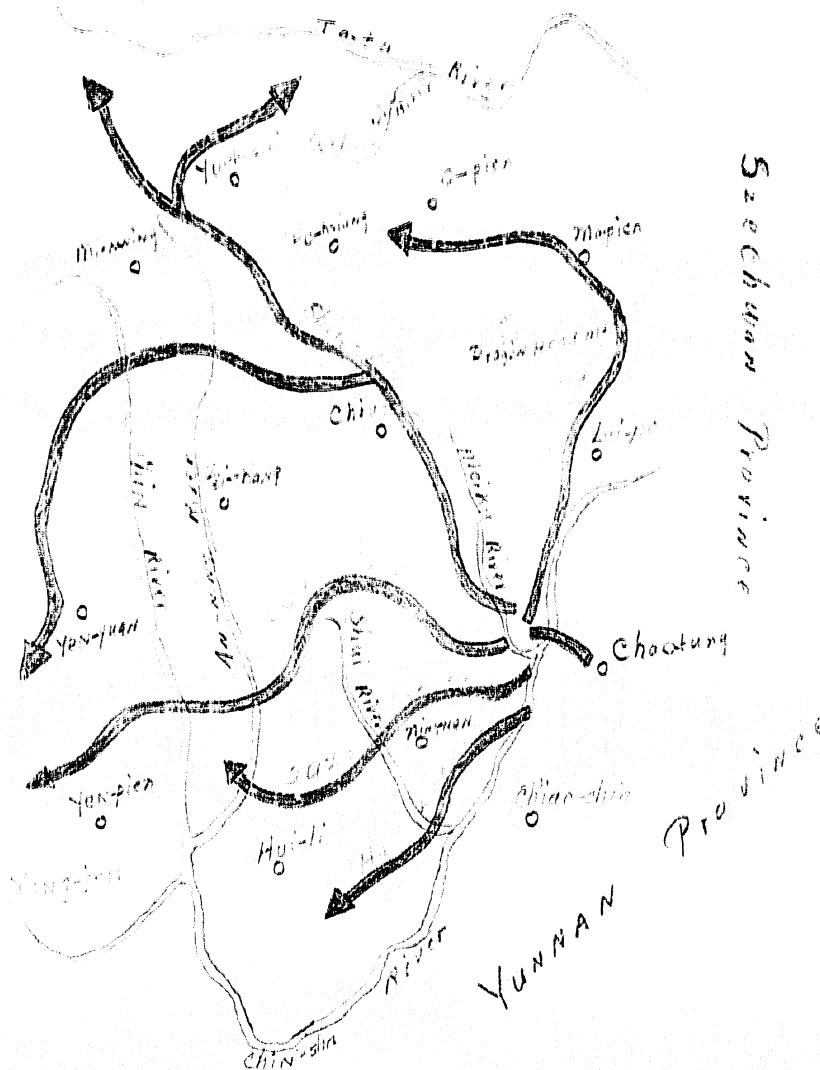
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tower was afire and the king of Nanchao was burnt to death.

When the bad news reached the queen who was at the border with her troops, she immediately ordered a surprise attack on Nanchao. Unprepared for battle, the king of Nanchao and all his officers and officials were killed. Having revenged the death of the king, the queen led her army homeward, bringing with her the body of the king. When they reached the boundary at dusk, the whole populace were there welcoming them with torchlights. Thereafter, on the 24th of June each year, the people held a Torchlight Festival in memory of their king. Up to the present day, this festival is still held annually by the people in the border region of Ningshu. At this time, the mountains are all lighted by these torchlights and the whole populace is there singing and drinking, a scene so impressive that it is really out of this world.

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Appendix II **SECRET**



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Chapter 2**SECRET**REVIEW OF THE LOLO YOUTH TRAINING PROGRAM IN SZACHUAN AND SIKIANG

1. INTRODUCTION

In the past thousand years, military conquest and political intimidation have been the chief methods used in administering the border region in the hope of keeping the border people in peace. Although such methods at times solved the problems of those who were responsible for the affairs of the region, the interests of the border people were not served. The result is that after thousands of years there are still vast numbers of the border people who seem on the surface to be obedient idiots but in reality do not even know their own country and are unconcerned with its affairs and unqualified to be its citizens. From this, it is not difficult to perceive the military and political failures of the past. Today, if we are to achieve the objectives in the border region, it is imperative that we study the causes of such failures and adopt new measures to prevent their recurrence.

During the imperial dynasties of the past, all measures undertaken in administering the affairs of the border region were designed to benefit oneself at the cost of others. After the founding of the Republic, such measures were considered as unsuitable, yet what new measures had been undertaken during this period? Let us examine the facts. Before 1925, the country was torn by chaos, confusion, and civil wars; it was a transitional period. In administering the affairs of the border region, except that crueler and harsher measures were employed, nothing new has been added. It was really the most unfortunate period for the people of the border region, and it makes one tremble to recall it today. It was due only to the Northern Expedition that such machinations were finally brought to a halt. Otherwise the conditions would have degenerated to a degree which no one could foretell. After 1925, the Northern Expedition was triumphant, and China was unified. It was only after then that

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a change was brought about in the methods of administering the border region. The principle of equality of all races was enunciated and measures were taken to promote the interests of the border people. Such measures bring new light to our thus-far forgotten people and they truly reflect the wisdom and enlightenment of the government. In the short space of a little over a decade considerable progress has already been made. In my personal opinion, the most heartening thing is that the people of the country have shown increasing concern for the border people. The second accomplishment is the educational and training program which has been received by the border people with great enthusiasm and for which they owe their deepest gratitude.

As the writer has been living and working in only a small area of the vast border region, his knowledge of the progress of the whole region is rather limited. During these past years, he has devoted himself to the work of educating and training the border people, and he is most familiar with that aspect of the work, particularly that of adult education. Child education will take some time to bear fruit. At the present time there is not yet any great accomplishment worthy of description. On the whole, the program has been enlarged, although everything is not yet to the complete satisfaction of the writer himself. The program, it must be mentioned, has only begun. Because this aspect of the work has received much attention from the people of the country, the writer wishes to avail himself of the opportunity to describe some of his observations.

II. THE OBJECTIVES OF TRAINING

Adult training in the border region is based on the principles of the Revolution and the "three Principles of the People." The ultimate objective is to educate these people so that they know they are citizens of China and know how to carry out their duties and responsibilities as good citizens. From this, it is seen that the training program is not an in-

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cidental or temporary matter, and its importance is above all the other aspects of border affairs. Therefore, in 1934 the Central Government in cooperation with the local governments instituted the program of training. The aims as well as the hopes of the government, in my opinion, are as follows:

To propagate the Virtue and the Authority of the Government

The border people, being uneducated and having experienced the previous military conquests and subjugations, often have a rather hostile attitude toward the government. In their minds, the government not only cannot be depended upon, but is to be suspected and hated, because the government often forces them to abolish their systems and habits and to accept new ones which are contrary to their customs and traditions. Furthermore, due to the difficulty in language, the decrees issued to them are not understood. Worst of all, strange people often show up who, in the name of the government demand money from the border people. These people change from time to time so that the border people are left in great confusion, and are unable to determine whom they should obey. As a result, they not only have bad impressions of the government but they have come to reject its authority or even to oppose it. Such unfortunate situations often create insurmountable difficulties in the administering of the border region, and if these obstacles are not eliminated they will have profound effect on the national progress. Therefore, the educational program is instituted to tell the border people of the good intentions of the government, what the government wishes and plans to do for them. In the classrooms, in conversations, and in the treatment of the students, every effort is made to impress the students with a new understanding of the government so that on their return to their homes they can call upon their friends and relatives to trust and support the government and to carry out its orders.

To Help the Border People to Understand the Current Conditions.

The border people live in their own environment and follow their own

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traditions and habits which give them a different outlook on life. Take the ^{Yile} Loloes for example. They believe that the world is inhabited by only five races, namely the Han (Chinese), the Fan (the tribesmen of western China other than the Loloes), the Loloes, the ~~Wuopar~~ ^{Wuopar}, and the ~~Wuo-lai~~ ^{Wuo-lai} tribes, and that the former three races live on the mainland, while the latter two tribes live outside the mainland. To them, the Loloes constitute one third of the total population of the world and the area of Chao-one and Kung-lai is the center of the continent. They believe that God rides on a dragon and can make wind or rain, and when he sleeps he uses one ear for his pillow and the other for cover. The Loloes belong to the chosen race and all other races and tribes are inferior. Life and death and all incidents of life are controlled by heaven and hell, and those who obey God's will can have long life; otherwise they will meet death. They have never even dreamed of the outside world and its scientific progress. Even if people attempt to teach them, they will not believe. All these fallacious beliefs are not only held by the indigenous population, but are also followed blindly by the more advanced people who came into this region. Therefore, great attention is given in our training program to teaching them some general knowledge of the country and the world. By this we hope to awake them to the realization of their own backwardness in comparison with the advancement and progress which have been made in the outside world, to change their outlook, and to encourage them to adopt new ways of life.

3. To Educate a Group of Loloes as a nucleus for self government.

A group of well trained people is definitely needed to prepare the foundation for better administration of the border region. All this group need not necessarily be intelligent and able, but they must be familiar with the language, the customs, and the conditions of the border region. They should also be well acquainted with the people of the region. Therefore knowledge is a better criterion for the selection of this group than is

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intelligence. In the process of training, a broad general knowledge should be given them so that they know a little bit of everything. When the government is attempting to administer the area, this group can be used to work directly or indirectly for the government. If the government does not act, these persons can work in their own villages and localities, directing their people to implement reform.

Besides the above mentioned aims, there are two more points which have often been overlooked. First in the process of training the aptitude, habits, psychology and characteristics of the trainees can be studied. From these studies general conclusions about the border people can be drawn, valuable guidance obtained in devising suitable teaching methods for the future as well as administering the people of the border region. Second, the languages and customs of the border region are entirely different from those of the interior. This is a tremendous obstacle to the improvement of relations in the country. The training program teaches Lolo students Chinese, and they in turn can teach their friends and relatives. Therefore the training program can serve a double purpose.

III. TRAINING CONDITIONS

The Lolo Youth Training Program was formally begun in 1936. In that year, the Military Academy in Chengtu enlisted some 30-40 persons from Szechuan and Sikiang provinces to receive training on reclamation. In 1937 40 students were enrolled and trained to be teachers. In the following year a training school was established in Sikiang and many Lolo youths were enrolled to be trained as militia. Two groups with a total number of 400 Lolo youths received their training there. At that time, in Szechuan, the Bureau on Temporary Residence for High Officials on Tour was to build a Hosi Highway, and a special training school was established and Lolo youth were trained. In 1929, a class for reserve training was established by the Military Academy; also in that same year, the Sikiang Committee on Reclamation of ^{Sikang} ^{Lokan} ^{Sho} ^{Wanhu}

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established a school especially for training Lolo youth. A description of these schools follows:

(A) Officers' Training Schools**(1) Military Academy, Chengtu Branch, Reclamation Class,****Second Term**

Time: January 1936 - June 1937

Description: The purpose of the class was to train the students to reclaim the border region. The emphasis was on the techniques of farming and herding, and in the modernization of ideas. The first four months, individual lessons were given, then the group method was applied.

Composition: Only 12 of the 45 students knew the Chinese language.

Distribution: From Hungehu, Yueachi and other magistrates. Most were from Yueachi.

Remarks: (a) Hu-Tung-Yean and Wang Chi-Ming went through the school. (b) The students were surprised by the fact that the regulations were by no means strict.

(2) Class on Supplementary Education, Military Academy

Time: April 1938 - May 1939

Description: This class was originally the Lolo Training Class. The name was changed after the school moved to Chengtu. In the beginning, the emphasis was on the techniques of farming and herding, and on the modernization of ideas. Later, the emphasis was on military and political knowledge.

Composition: Six of the 41 students had previous education of a primary school level.

Distribution: From Yueachi, Tuowu, Sienhang, Huopien, Ruipoe, etc.

Remarks: The students were enlisted by the writer, but he did not participate in the actual training.

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SECRET**(3) Officers' Training Class, Military Academy**

Time: March 1940 to December 1941.

Description: At first individual lessons were given but later the students were organized into groups according to their knowledge of the Chinese language. After completing this course, they were admitted to the 14th, 15th, and 18th Companies for further training. Those who had high marks were admitted into the first and second platoons, those who knew the Chinese language went to the third platoon, and those who did not into the fourth platoon. The regulations were rather strict.

Composition: Eleven of the 98 students had previous education of a primary school level.

Distribution: From the magistrates of Heis, Ma and Ping in Szechuan Province and Ningshu in Sikiang.

Remarks:

- a. More than 10 students asked for leave because of death at home.
- b. Through the training period was quite long process was slow because of lack of early emphasis on the language.
- c. In addition to the times being in charge of recruiting students for this school, the writer also acted as guarantor for eight students who graduated. Because the training lasted for two years, and because many of the students had previous schooling, progress was on the whole, good.

(B) Officers' Training School, ^{Sikiang} Sikiang Militia

(1) The First Term

Duration: Three months

Description: The students were selected and sent under the sponsorship of the various magistrates and were both Chinese and Loloos

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Those unable to keep up with the classes was given individual lessons.

Composition: 90 of whom 41 knew the Chinese language.

Distribution: From Hingshu and other magistrates.

Remarks: Mr Wang Chi-ming and the writer both spent a month teaching in this school.

(2) The Second Term.

Duration: Three months.

Description: Two-thirds of the students were sponsored by the various magistrates, the rest being enlisted by the writer. The students were organized into two groups. The progress was good.

Composition: There were 34 students.

Distribution: Same as the first term.

Remarks:

(a) The writer and Mr. Wang Chi-ming both participated in the planning and training, although ideas and suggestions from other sources were used. But unfortunately the training was too short and the writer was interrupted by other affairs which prevented him from fully developing the program.

(b) Many of the students were Loloos; both discipline and training were good.

(c) Many of the teaching materials were collected in a hurry, and were not very suitable.

(C) Road-Building Training School, ^{Hsinning} Szechang Bureau of Temporary Residence for the Generalissimo

Road Building Training School

Duration: Three months.

Description: The students were divided into two classes. Those of one class were enlisted by Mr. Chu Mu ^{trans-ya} Tseng-Yean, Mr. Tuen ^{Tung} Shou ^{Hsiu} Ting, and the writer; those of the other class were recruited

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from the military training school. The training originally was planned for one month with emphasis on the techniques of road construction, but because the students had rather low aptitudes, it was extended to three months, and the emphasis was shifted to class work as well as actual road building. Despite the change of plan, the progress was good.

Composition: 90 students of whom 42 knew the Chinese language. 20 were recruited from the military school.

Distribution: From ^{Yunnan} Yunnan, ^{Taiwan} Taiwan, ^{Hankow} Hankow, ^{Shanghai} Shanghai, ^{Nien-ning} Nien-ning, ^{Yuenyuan} Yuenyuan, ^{Chaucho} Chaucho, ^{Ningtung} Ningtung, and ^{Sentien} Sentien.

Remark: The president of the school was Chu-Mu-Yean and Wang Chi-ming, ^{Tien-Shen} Tien-Shen Ting, ^{Sun} Sun ^{Wei} Wei, and the writer were the teachers.

(D) Border People Training School, Commission on Reclamation

Border People Training School

Length of Training: One month each for the first six terms; the seventh term was three months.

Description: The first three terms was devoted to training the border people and the facilities were simple. With the beginning of the fourth term, the program was enlarged and facilities added. The emphasis of the first six terms was on the esprit de corps. The writer was in charge of the seventh term, where the emphasis was on practical knowledge and techniques. The students were sponsored by the various magistrates and the teachers were Loloos selected from the Military Academy.

Composition: There were 654 students. Of these 524 received one month's training, and 125 received three month's training.

Distribution: From all the surrounding localities and magistrates.

Remarks:

a. Material used were designed to suit the psychology of the students.

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- b. We tried to avoid the use of interpreters.
- c. Strict discipline was employed to eliminate the bad characteristics among the students.
- d. We stressed experimentation in order to arouse the interest of the students as well as to increase their understanding.

In addition to these formal training programs, the Sikiang Provincial Training School gave two months training to twelve students, the Twenty-fourth Army of the Frontier Peace Preservation Corps gave three months training to forty Loloos during the officers' training program, and the Central Police Officers' Training School recruited ten students from the border region for a two year training course. The writer is not very familiar with these training programs and can note them only briefly.

IV. POST TRAINING EMPLOYMENT

The various youth training programs have been described above. The problem of employment after training is both important and complex. The reason for this is that after a short period of training, few of the students can find a suitable job and if they find one, they seldom have superiors who can give them proper guidance and encouragement to develop their talents. The writer himself has never participated in the selection of jobs for these students, but his concern for their welfare causes him to worry constantly about this problem. In this chapter many of the failures are described, in the hope that they may serve as a reference for the improvement of such conditions.

1. The Reclamation Team

After graduation, the students are sent home without any work assignment. Until the winter of 1937, Wang Chi-min^g assembled and organized them into a propaganda team for the abolition of opium smoking and sent them to the area around Ning^gshu. In 1938, the team was dissolved and the students

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2. Class for Supplementary Education

5. Reserve Training School

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SECRET**4. Graduates of the 14th and 16th Terms of the Military School**

These graduates were sponsored by the writer and remained to work with him. As they were capable and enthusiastic in the work, they should have great contributions to make to the border people.

5. Militia Training School

The students of the Militia Training School were trained to work in their own localities, and no other assignment was given them except that ten of the best students were assigned to work either on the Committee on Reclamation or other individual assignments. Among this group Wan Chau-hsing deserves the most attention. After graduation he sneaked into Liang Shan and organized his own tribe. Since he received enthusiastic support from the people, the central government recognized the region as part of Fuhsiung Magistrate. He restored order in the area. This is the most outstanding accomplishment by a graduate. Another graduate who deserves mention was Mr. Wan Chen-yuan, who followed the writer for many years and made good progress in his studies. The writer asked the government that he be admitted to study in Kiangting Political School, and this was done. After one year's stay there he transferred to the Militia Training School. However, he was later assassinated, an incident which was deeply regretted by the Loloos. A few of the graduates also served in the Frontier Peace Preservation Corp.

6. School for Road Construction:

All the graduates of this school were assigned to work in the Department of Supervision of the Silo Highway Bureau. The southern sector of the highway began work in December 1939 and ended in April 1940. The work was under the guidance of Chu-Hu ^{Chang-yao} ~~Tsun-Yean~~ and made good progress. After the completion of the work, a few of the graduates served in the Frontier Peace Preservation Corp, but most of them went home. The northern sector of the Highway began work in January 1940 and ended in July 1941

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More than thirty graduates were assigned to work here under the guidance of the writer. The wage was so low that it was not enough even to pay for room and board. The writer himself shared the hardships with the students for two years. No complaint was made during this time because the writer wanted both to win a good reputation for the Loloos and to make his own contribution to the work of national reconstruction. After the completion of the highway, the absence of work forced most of the graduates to return home. After the writer's return home, he assembled ten of the graduates and organized them into a team for building country roads and housing projects, and considerable work was accomplished.

7. Students of the Border Training School

These students came from different localities with varying degrees of background in addition to the short training period. They had no great capacity for work. After the seventh term the regulations were strict and the length of training was longer so that results were better than with those of the earlier terms. Unfortunately however, after their graduation, no suitable work was available to assign them. In the opinion of the writer, these students had better practical knowledge than the other groups, so that if work can be given in the future, they will be very useful.

8. Evident Handicaps in Training

a. Inadequacy of Courses.

In all the courses too much emphasis was placed on theory. If it was explained to the students in Chinese, they understood only a half of it, and if explained in Lolo language, they still could not understand it completely. Besides, much time was wasted on superficialities. As a result when a matter came up the students had preconceived prejudices and could not see things objectively. When the students were cornered by their opponents in an argument, they would be despised. Even if they attempted to give some facts to back up their arguments, they could not make them in an intelligent way so as to attract the attention of the listeners. For example, in the military schools

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the students knew only something of how to put on their uniforms, or the meaning of such things as "attention" and "rest". Their knowledge of military tactics and theory was no better than that of those who had never had any training. Even the teachers were not well prepared for their jobs. Therefore, the results of the training programs were rather disappointing.

b. Lack of Experience

The graduates also lacked experience. Therefore when working, whether in a city or in a Lolo village they had no satisfactory methods of working. They could neither work independently by themselves nor could they work in cooperation with others. As a result, they had no way of reaching the people. In fact, they were often looked upon by others as being strange. Furthermore, the Loloes were very conservative and they had strict class distinctions, and if special efforts were not made to cater to these idios, and the circumstance there were bad results in teaching and working for them.

c. Inner Conflicts

All youth, whether intelligent or foolish, is proud and boastful. Those Lolo youths who had seen some of the outside world were especially infected with this disease. When comparing themselves with the Chinese they had an inferiority complex, while in comparison with their own people, they felt superior. Hence they often were disturbed by inner conflicts. Those who studied in the interior became very extravagant and boastful in every day life. In extreme cases, they were unwilling or unable to work in the fields. This was one of the bad effects that training had on the Lolo youth.

d. Absence of Understanding and Determination

When they faced a difficult task they lost interest in doing it. When they lost interest they had no determination to finish it. Further, they so lacked understanding of their job that they often did poor work

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and this decreased their interest. In addition they were too short sighted and could not see ahead. Above all, they were too egocentric in that they saw only what was good and bad for themselves and did not think of others. This was a common disease among the students. All this was due to lack of understanding and determination.

9. Good Points

a. Change of Outlook

Since 1938, the Lolo youth has begun to have a new outlook and conception of life. If they were asked "Do you wish to go to study in Chegtu?" they would answer, "Yes, if I can manage to get there." If one were to go to a Lolo village and say to the children, "You children should all go to school, it is good for you", the older people would say "yes, it is much better if they all go to school. We are looking for a school to send them to. Also, the Loloes now consider it a glory to have a few Chinese as their friends or to wear uniforms with medals. As to the matter of courtesy, the young bow and take off their hats before the old people. All these are the good results of the training programs. In contrast with the past when the Loloes looked down on other people and all things of the interior, one is heartened to say that these changes are really worthy of pride.

b. Increasing Trust and respect of Others

The Loloes, having no education trust people but not theories. This is very natural. But in the past, they trusted only the Tussu, the Black Loloes, and other tribal heads. They did not know others and did not trust them. In recent years, those who have received training go home and explain to their relatives about the Chinese and explain that they are concerned about their welfare. They especially tell their own people of the greatness of the Generalissimo. As these reports spread, there is no one in the border region who does not know about the Generalissimo. They all think of him as a god. In contrast with the past when the government officials were distrusted and

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hated, there has been a tremendous change in the attitude and beliefs of the border people. In the coming years, if great effort is made to overcome the difficulty of language in order to improve the relations of the border people with those in the interior, then the problems of the Lolo people will be solved.

V. REASONS FOR THE FAILURE OF THE TRAINING PROGRAM

Generally speaking, the reason for the failure of the training program is that the program is only an experiment for which there was no precedent to serve as a guide. To the trainees the training program is more or less a "rite of baptism of the new age." Whether this "baptism" can once for all cleanse all the trainees of misbeliefs and turn them into faithful followers is certainly a questionable point. Therefore, the failure of the training program is unavoidable. However, we should not be discouraged and give up the whole program, but on the contrary, we should carefully examine the reasons for the failure and strive to improve the program in the future. The writer himself is one of the border people and he will do everything in his power to further that end. From the personal observation of this writer, the reasons for the failure of the training program follow.

1. Poor Planning

The training programs of the various institutions are either shortened or extended during the process of training, and the names of the schools and the courses of instruction are often changed from time to time. For example, some of the schools stress the techniques of living and then later change to military training, while others stress class work and then change to practical work outside of the class rooms. As a result of such constant change, confusion is created and it produces profound effects on the minds of the students.

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The staffs of the various schools have a great deal to do with the failures of the program. At the present time, most of the members on the teaching staffs of the various schools come from the interior. These teachers have little or no knowledge of the conditions of the border region. They do not know the local language, and have a marked lack of interest in their work. Therefore, except when they are dryly and automatically reciting their lectures in the class rooms or giving their orders on the drill field, they have no personal contact with the students. If they do happen to meet the students outside of the classrooms, they usually stare at them as if they are strangers. Even if they do try to talk to them for the sake of politeness, they often find themselves embarrassed either by the difficulty of language or by the lack of a subject of conversation.

3. Inadequate length of training

We know that even animals can be trained if given enough time. But the training of uneducated people with a different language and background cannot be done in a short space of time. At the present time, most of the schools limit their training program to from three to five months, or at the most to a little over a year. Under such conditions, it is natural that the work can not hope to produce good results. Take the Military Academy for example. In order to train a student with a high school education and familiarity with the language and customs, it would take three years. Therefore, can a Lolo be trained in a few short months? Such an estimate is surely unrealistic. It will take the average young Lolo at least six months to learn spoken Chinese and at least a year to learn the written language. As to other knowledge, disregarding any physical defects of ear or eye that he might have, how much can a Lolo youth learn in such a short space of time? Therefore, it is unfair to give the Loloes three or five months or even a year's training and then expell them on the ground that they are unfit for any training. This writer wishes the citizens of the country to pay particular attention to this point in order not to

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disappoint the people of the border region.

4. Poor Understanding of the Psychology of the Students

In order "to make friends and influence people", attention should be given not only to outward forms of conduct but also to the moral and spiritual characteristics of the students. The Loloos have their different mental and psychological attributes due to different circumstances and historical background. Therefore, they have a different psychology and aptitude. Particular attention during training should be paid to such differences as their spirit of revengefulness, their love of pre-eminence, mere talk, and conservatism, their lack of endurance, their tendency to take short cuts, their emphasis on outward forms, and last but not least, their short-sighted pragmatism. If these factors are ignored during the process of training, no good results can ever be produced. Furthermore, encouragement should be given them in order that the students have some incentive to learn on their own initiative and not just be driven passively and disinterestedly.

5. Inappropriate Material for Teaching

The knowledge of the Loloos is limited; each has his different experiences as well as capacities, and after training each will be working in a different locality under different circumstances. Therefore, the training materials should be selected on the basis of suitability to their level of understanding as well as its usefulness to their future work. If this is done, the students will not only understand what they are learning but their interests will be increased and the accomplishment will be substantial. Therefore, during training, references should be made as much as possible to familiar local objects and conditions. Further, techniques and knowledge should be taught that will be of use in their future work. At present, the materials chosen are mostly concerned with the political and economic conditions of the interior, or even information such as that

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about methods of making airplanes, artillery, railroad locomotives, and steamships, with the result that the Lolo students not only cannot understand but are often confounded.

6. Loose Discipline

In practically all of the schools the teachers are too easy with the students. This cannot command the respect of the students, but often produces a negative result. The teachers often tell the students that everything will be alright if they just come to the class or that it will be enough if they try to change their attitude just a little bit. In the military schools the discipline is very loose, and it is therefore unnecessary to speak of the schools of non-military character. This laxity creates an impression in the minds of the students that the government is begging them to come to be educated instead of themselves wanting to come to gain useful knowledge and techniques of living and working. Each day high officials come to talk and to comfort them, making them feel that they are very important. The result of such poor discipline is that they have become so badly misbehaved that they are often despised or even hated by people among whom they work after graduation.

7. Poor Interpreting

The best policy is to avoid interpreting as much as possible in order to save both time and energy. Interpreting should be used only when no other means is available. Yet at the present time, in all of the schools bad interpreters are used to do the job. These interpreters themselves ^{do not} know ~~not~~ what they are interpreting. As a result the mistakes of the interpreters are ^{passed on} ~~being given~~ to the students. Even if the mistakes are discovered in time, no special effort is made to correct them. Such mistakes are especially important in the language course given in the supplementary schools

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and in individual lessons. In such cases, not only has much time been wasted but there is a profound effect on the progress of the whole training program. The reasons for the slow progress are as follows:

a. Lack of Educational Background

Very few Loloes have ever had any education. From the information received during the enrollment, there has never been one who has graduated from a high school. Most of them cannot even speak the Chinese language. Therefore, the extent of their receptivity to the knowledge and techniques being taught them is easy to guess. Not only cannot they ^{not} understand everything being taught, but it is even difficult for them to understand ten or twenty percent of the course material. A student once told this writer that after over a year's training, all he could understand were such words of command as "attention", "rest", "at ease" and a few others. In the classroom, he understood only a few common questions, and he could not understand a word of the lectures. Therefore, because of lack of educational background and language difficulty, the result of training is very ^{slight} ~~little~~.

b. Bad Habits

In general the Loloes have a rather low intellectual and mental capacity to learn. Those who happen to have higher ability and capability often become haughty and arrogant. Those who have studied in the interior are especially prone to this disease. Every day they dream of becoming the head of their own tribe after their return home, while during the course of study they pay little attention to the practical knowledge needed. Besides, the Lolo youth love to fight either for vain glory or because of love affairs. This attitude dominates their actions and they often put aside their studies. Above all, the Lolo youth is wont to be very desultory so that in his daily life he has no self-discipline. In school, if too strict regulations are imposed upon them, the Loloes become very unresponsive to them, or become so submissive that they appear to be imbeciles. This attitude not only creates difficulty for the teachers but also impedes the progress of the training.

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These are only some of the important reasons for the slow progress of the training. Besides these, there are many others which all result from the bad habits and characteristics of the students. If great attention is not paid to these factors, they will create obstacles in the way of the entire training program.

c. Economic Backwardness

In any non-competitive society progress is difficult to achieve, and in any group of people, if no selection is made, it is hard to distinguish the wise from the foolish. In the Lolo society the conditions are very primitive; there is neither rich nor poor, nor even beggars, and the cultural level is so low that there is no high standard to serve as a criterion for the small competing units. Therefore, there is no concern in the minds of the Loloes for the future or for their own positions in the group. They are unmindful of the tasks and the needs of the future. Such primitive conditions can only be done away with if the people are awakened to a realization of the conditions and circumstances surrounding them and the critical state in which they live. The result will be a determination to strive for the betterment of their economic and cultural standard of living. As already stated, the primitive techniques of living impede their progress. Therefore, during training, attention should be given to the teaching of better techniques of living in order that they may improve their economic and cultural standard.

All the above reasons may seem to be too numerous, and a few to be unessential. However, as the training program is still in the stage of experimentation, the writer does not hesitate to put them all down as a reference, although he realizes that not all these suggestions can be put into practice at once. Further, all these factors have been discovered by the writer through his experiences and observations of the training program and through long years of observation and conversations with the Loloes. Many of these factors are also realized by the Loloes themselves. Therefore,

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it cannot be said that it is entirely valueless to state them here.

VI SUGGESTED IMPROVEMENTS IN THE TRAINING PROGRAM

In speaking of methods of improvement, it is natural that judgment be made on the basis of conditions in the past. These suggestions are not theorizations, but are some deductions from the mistakes of the past. The suggestions follow:

1. Plans should be adopted for the selection of the teaching staff as well as the teaching materials. The criteria used in the selection must be in accordance with the general as well as the particular conditions of the Loloos. Meticulous care must be taken in the planning so that changes will not be made in the middle of the training process, but the students should be allowed to follow one definite program without interruption. The teachers must be familiar with the border region and know the language of the border people in order to prevent unnecessary difficulties during the course of the teaching. In the selection of the teaching materials, ease of understanding and student needs should be taken into consideration. Secondly, the materials should be easy for the teachers themselves and they should be fully prepared prior to any class. If these things are done, the success of the training program can be assured.

2. The length of the training program should be extended. The different training programs have different objectives and no generalizations can be applicable to all of them. In the program of training the Lolo youth, almost all of the trainees will prove to have no educational background, and they will encounter great difficulties in the language. The time of training should accordingly be extended. In the past, emphasis has been placed on the number of students trained rather than the quality of the trained students. In the future, we shall stress quality rather than quantity.

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3. Higher admission standards should be applied to students and stricter discipline should be maintained during training. Admission is the first step toward training; if this step is not well managed, it will greatly affect the entire program. In order to encourage the students, such standards should be set, and in order to facilitate the training program, strict discipline should be maintained. Measures should be taken to encourage and foster self-discipline. This will help the students to be well-mannered and feel the importance of their responsibility in their future work. This is a very important point.

After discussing methods for improving the program, the writer wishes also to make a few additional remarks.

In the past, the various schools have all preferred to enroll those Lolo students who have considerable position and prestige in the hope that this would tend to better the results of administration of the border area. This opportunistic policy does not always pay off. Those who are able and capable can always make their mark, no matter where they may be, while the incompetent ones cannot do so even if they happen to be Tussus. Therefore the policy of choosing the students by their positions rather than their ability is unsuitable--it is a disease.

In a certain training school some of the teachers through their own carelessness, have been made laughing stocks by the students. Although such incidents cannot be taken too seriously, measures should be taken to correct such mistakes. On one occasion, a teacher said, "you better learn it quickly and well in order to go back to be a Tussu." The students said, "Our forefathers were not Tussus, therefore, we can never be Tussus, and even if we do, we will not be welcomed." The teacher said, "No, that is not true!" The teacher being careless, the students burst into laughter. At another time a teacher said, "What is the name of your living Bhudda?" The students answered, "We don't understand." The teacher asked again, "How

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about the number of Lolo temples?" The students answered, "We don't have any." The teacher said: "Don't pretend!" As the Loloos are not Buddhists how can there be any living Buddha or Lala temples? On another occasion instructions came down from the higher headquarters demanding that the students escort some Tibetan visitors on a tour of the campus. Reluctantly, the students each with a Tibetan in tow, marched in silence through the campus. These are only jokes but they are important.

Upon the beginning of the training program in a certain training school, a Szechuanese was assigned to teach. The students, unable to understand what the teacher was talking about, began to talk among themselves. Another time, a Hunanese was assigned to lecture. This gentleman was very enthusiastic in his work but the students did not understand a word he said. When he tried to tell the students that he had not had his dinner, he said, "Kuo chi huan." And when he wanted to say, "Attention, everybody" he said, "Ta oen chi yi!" In the Lolo language, the former sentence means "Carry the carcass" and the latter means, "Stop and mediate!" Incidents and jokes like these occurred on every occasion, the students and the teacher finally understanding each other after three months of quarreling and explaining. This difficulty of language was made known to the higher headquarters and a Peipinese was assigned to take the job. This new teacher could speak more than ten dialects and was considered by the higher headquarters as suitable for the position; but he had to spend long hours in correcting the Hunanese accent which the students had picked up. The result after a hectic year of studying was that no improvement was made in the learning of the national language.

The writer has rather friendly relations with the Lolo students, and is regarded by them as a helper. If there is anything which they cannot understand he is consulted, and should any quarrel or argument arise, they call for his assistance and mediation. It is often found that in their arguments and quarrels, they are entangled in very childish arguments. If

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some sensible words are spoken to them they realize their own follies and stop the argument. With similar treatment by their teachers, the students would have respected them as wise men, as men capable of settling their problems. This, I must add, will spring not only from the wisdom of the teachers but also from the fact that the students will also behave as rational beings if right reasons are explained to them.

3 March 1943 at ~~Yusufi~~ Fussa Middle School.

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Chapter 3 **SECRET** THE LESSONS OF REFORM

I. THE BEGINNINGS OF REFORM

During the period of the imperial dynasties, there were many small dynasties established in the border region under the Tussu system. This was a system by which the title of Tussu was conferred upon certain individuals to rule an area inhabited by the border people on behalf of, and under the control of, the imperial dynasty. This system was widespread and wielded considerable power, although it was subject to constant change with changes of the imperial dynasties.

After the Yuan Dynasty, all features of the original political and economic systems of the country were either overthrown or reformed by the new administration. The Tussu system was no exception. The cries for its overthrow became louder and louder as time went on, but the Tussus had considerable power to resist such attempts. As a result, the relationship between the imperial courts and the Tussus deteriorated. As the power of the Tussus declined, their overthrow became possible and reforms were everywhere inaugurated. Unfortunately, the area under discussion is so vast and the history and results of the reforms differ so much from area to area that a detailed survey is impossible. However, after each attempt at reform, certain characteristics manifested themselves, and these can be investigated. In this chapter, the writer would like to present the results of his own studies. (Since the last tragic attempt, the officials as well as the people of the areas concerned have been awakened to the realization of failure, and they are striving to improve conditions. Today reform has become the keynote of economic progress.)

II. THE PREPARATIONS FOR REFORM

1. The spheres of Influence and Exercise of Power

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Each small area, whether a political sphere of influence or an area of economic exploitation, has its own defense line. Within this area, all the political and economic powers are in the hands of one man who can do anything he wishes even including the wilful slaughter of his people. Such power, it may be said, surpasses even that of the emperor. Each time reform was entrusted for administration and execution to a battalion commander in charge of the area. These military officers were so disorderly and rude that their deeds would make even the Generalissimo tremble to hear of them.

2. A Temporary Expedient

A certain battalion commander was instructed to administer the border region. He marched his troops into the area, attacking those border people who had not been assimilated by the Chinese. After his troops were defeated, he retreated and sent several intelligence agents into the Lolo regions to investigate the situation, with special emphasis on the wealth of the people and the relations between the various groups. At the same time, he hired a group of opium merchants to serve as his tools and pawns and to work among the Loloes. Even his subordinate officers were left completely in the dark as to what these opium merchants were doing, except that they saw their commanding officer treating these merchants very cordially.

3. Establishment of Authority by Means of Force

Under the instructions of the battalion commander, the soldiers launched a surprise attack on the Lolo villages, arresting four able-bodied men and twenty women and children. One of the prisoners was too talkative and angered the soldiers. He was immediately bound with ropes and dragged to the countryside where his head was chopped off in the presence of the local people. During the killing, all the men broke into tears and said that the man was innocent, while all the women fainted when they saw the twinkling of the shining sword. On hearing

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the sound of the beheading, one of the women fainted and died on the spot. After the beheading, the dripping head of the dead man was hung on a tree in front of the battalion headquarters. In the space of a few days, the number of heads on the tree was increased to more than a dozen. Thereafter, no one dared pass by this place at night.

At another time, an enemy of a certain local leader was arrested. After being confined in the prison in the headquarters for ten days, as no one had enough money to bail him out, he was bound with cotton, saturated with gasoline and dragged to the countryside where he was burned. After an hour's jumping, tumbling, and groaning, his stomach came out and he could no longer live. After this, many more people were killed. It was reported that these brutalities were so horrible that the Lolo children dared not cry for fear of the power and authority of the battalion commander.

4. The Taking of Prisoners

The Loloes were prone to fight among themselves. These fights were often instigated by the battalion commander. After a fight, the prisoners were turned over to headquarters and jailed. After they spent two months in prison, the battalion commander, to make known his love of mercy and compassion, sent an agent through the country spreading the propaganda that the commander cherished human lives and that the prisoners could be bought by their relatives and friends. But, if these prisoners were not bought in time, they would be turned over to higher headquarters. When the relatives and friends of the prisoners had collected enough money to buy them back, they had also to thank the commander for his kindness and mercy. In the case of those with insufficient funds, the money which had been paid as bail was confiscated and the prisoners were turned over to their enemies. This was one of the methods by which this commander acquired wealth as well as his author-

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ity and prestige. Later on, if people were involved in a minor argument, the commander would insist that they were fighting and that prisoners had to be taken. Such cases, it seemed, were somewhat too severe.

5. Exorbitant Fines

Once, after a certain Tuszu was arrested, a few Chinese were chosen by the commander to present false accusations charging that the crime which this Tuszu had committed deserved the punishment of death. At the same time, another person was sent secretly to urge the Tuszu to pay a large sum of money in order to bail himself out. Being frightened, the Tuszu consented and asked others to mediate. After a tremendous sum of money was paid, the commander was still unsatisfied, saying that the crime which the Tuszu had committed was too grave to be excused by such a small sum of money. After several attempts at mediation, the commander finally consented to set the sum at fifteen thousand ounces of gold. Unable to pay it in cash, the Tuszu was finally compelled to auction all of his property. When the commander heard of this, he gave money to one of his servants and forced the purchase of all of the property at a low price. It was estimated that the total value of the property was in excess of one hundred thousand yuan, but it was sold for only forty or fifty thousand yuan. Such schemes of the commander were indeed very tricky.

6. Grain "Loans"

Even after having exacted tremendous sums of money from the people by these methods, the battalion commander was still not content.

Reductions were made in the monthly pay and provisions of the soldiers. Once, after consulting his staff, the commander announced: "From an investigation of old records, it is found that the granary was managed by the commander, while the truth is that it was entrusted to the care of the Tuszu. At the present, it is found that the granary is empty.

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In order to render assistance to the people in their hour of need before the coming harvest, this commander wishes to lend four hundred piculs of grain to the people. This grain is to be repaid in kind after the next harvest. When the grain is loaned, it will be transported by soldiers of this battalion. This announcement is made in order to prevent any confusion or misunderstanding and it is the hope of this commander that the people, both Chinese and Lolo, take notice of this and be not disturbed." After this announcement was made in the morning, a group of soldiers was seen that evening marching out of the compound. Not long after that a group of civilians was seen carrying many bags of rice and trunks of money into the headquarters. It was later learned that a certain family had been plundered and its property confiscated. According to the report, the confiscated property included several storehouses of grain, more than 10,000 coins, dozens of chests of silver, and innumerable suits of clothing. It was also reported that the grain was of such great quantity that it took 3 days to move under the guard of a platoon of soldiers. The commander was said to be in a very happy mood, saying that if he could come across more homes like this one he would become rich and prosperous very soon. It was also said that the commander had such a love of money that on one occasion a civilian was accused of having some coins in his possession, and, for this, he was beaten and fined 10 coins for each coin he had in his possession.

The soldiers followed closely the good example of their commander. Once, when wanting to borrow something from a civilian, the soldiers took it despite his protest. With this beginning, the soldiers proceeded to plunder the area at will so that the onlookers were struck speechless.

7. "Borrowing" Property as a Pretext:

Under the pretext of borrowing, the soldiers would demand property

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der Orders That Those Who Surrender Will Not Be Punished By Death."

(The title of the commander was battalion commander whereas on the order it was regimental commander. It is still not known if the commander had been promoted after he defeated the rebels, or if, because of his unsurpassable abilities, he was given another job with the title of regimental commander.) The orders were sold for an ounce of silver each and it was said that over 3,000 copies were sold. But it was also said that many of those who paid for their copies never got them. The mind of this commander was "on the mountains and not on the wine."

9. A Tribal Leader Is Given a Blank Check

A certain tribal head, being a wealthy man and having considerable power, desired to have a position with a Chinese title to show his power and prestige. Whenever officials came to his area, he would cordially welcome them, despite the fact that he would subsequently be deceived by them. When the battalion commander heard of this tribal leader, an agent was sent to see him. The tribal head was extremely happy and after some negotiations it was agreed that the tribal head would give the commander 5,000 yuan in return for a big seal. On the day when the money was paid, the battalion commander ordered the seal sent to the tribal head by a special messenger. On the seal were carved these words: "Officer in charge of the defense of the river and territory of one thousand families." Except for this seal, there was no other official document to designate what river or territory was to be defended. A few months later, this tribal head was suddenly killed by a company commander subordinate to the battalion commander. It was later learned that the words carved on the seal are not without meaning: To be in defense of a river and territory means to be on guard against a coming catastrophe.

III. THE IMPLEMENTATION OF REFORM

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1. The Conditions and Circumstances of the Loloos **SECRET**

Before we go into the meanings of reform and the methods by which it was implemented in the Lololand, certain things must be pointed out in order to give the reader a better understanding of the conditions and the circumstances in which the Loloos live.

(a) The Loloos may be divided into two groups; namely, the primitive Loloos and the subject Loloos. The primitive Loloos still maintain organizations of clans based on family names. In their social structure, these people are further divided into the three classes of superior, common people, and Wuotse (Wuotse literally means baby-faced persons). Between the classes, there is a relationship of relatives and friends, but no relationship of subordination of one group to another. Because there is no one who has the power and position to be the leader of the group, they believe that they are controlled only by heaven and not by men.

The subject Loloos live near the cities where the government has exercised effective control. These people have a limited form of political organization known as the Tussu system. The Tussu is a head Lolo whose title and local command were conferred by past governments. The organization of the Tussu system is as follows: Under the Tussu are the tribal heads of 1,000 families, and under these tribal heads are the heads of 100 families. The Tussu and these tribal heads have assimilated much of the Chinese culture and they are the more progressive elements of the Loloos.

(b) The Loloos have their own system of hieroglyphics, although it is very incomplete. These hieroglyphics are used largely by the witches and wizards in reciting incantations and prayers, though they are also used in communications and in recording events.

The religion of the Loloos is polytheistic. Many strange objects

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such as the sun, the moon, fire and water, are worshipped. Only animals are sacrificed in rites in which the positions of the gods are designated by the placement of trees and bamboo branches in a place stained with animal blood. This is very different from the Chinese way of worshipping, i.e. writing Chinese characters to designate the positions of the gods and by burning incense and offering sausages and animals as sacrifices.

(c) When the Loloes are afflicted by disease, they believe that the devils are tormenting them. Witches and wizards are immediately called to recite incantations to exorcise the devils. The system of buying and selling girls is practiced by the rich, and free love is practiced by those who are covetous and indulgent. The young Lolo men and women who belong to the same class and are fond of each other may become friends or even man and wife if they are determined to do so. In their wedding ceremonies gifts such as sheep, silver, and gold are first exchanged. Next, the young man and the young woman engage in a mock fight in which they sprinkle water on one another. Then the woman is seized by the man and taken to his home where a big feast is given to entertain their relatives and other guests. The next day, or a few days later, the woman will run away and go back to her own home. The time of running away and the length of stay at the home of her mother before returning to the home of the man, are determined by the age of the woman. It is often said that only those of mixed blood run away, but this is not true.

(d) When a person dies, a ceremony will be held for him in which cattle and sheep are killed as offerings. After the ceremony is over, the dead are cremated.

The Lolo way of life is very backward and different from that of the Chinese. For example, the men make a curl out of their hair as

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an ornament which stands high on the head and is called "buddha", ^(The expression) meaning that it is so sacred that even the gods dare not touch it. Their turbans are made either of broadcloth or silk and are called "tactau". Their ears are hung with pearls. Their dress is of colorfully embroidered top coats and big trousers. The waist is bound with red or white bands. Most of the men go barefoot. The women, in addition to turbans and long ear pearls, wear necklaces made of silver or gold pearls. Their dresses are usually long and wide, but the young girls often wear very colorful tight-fitting dresses to show their age. These dresses often reveal their beautiful curves. The skirts are embroidered with beautiful and delicate designs. Almost all the girls go barefoot. Their food consists largely of mixed dry cereals, and water is the common drink. Meat is cut into large pieces and no spice is used for flavoring. In preparing for long journeys, the cereals are ground into flour and made into cakes. It can be said that the way of life of the Loloes is very simple.

Most of their houses, except those near Chinese cities, are thatched or bamboo huts. The width of these houses is not over a few feet, and the animals live together with human beings, making it very unsanitary. Supports made of three stones are used to hold the pans and pots for cooking. In the daytime, members of the family sit on mats around the cooking place. At night, these mats are used as beds. The side of the house facing the door is reserved for guests. The door is usually located in a corner of the house rather than in the middle of the wall.

(e) The Loloes also like to drink liquor. Male or female, young or old, they all drink a few cups of wine. It is said that the drinking capacity of a certain Lolo tribal head is like that of animals for salt. Almost 10 percent of the family income is wasted in drinking.

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(c) Young men and young women of the same class and of proper age may become friends. Either while working or when meeting in the market place, they can all get together and have a good time. The Chinese are more strict in this respect. Within the Lolo tribes, the relations between men and women in general are not strict, but those belonging to different tribes not only cannot marry, but cannot do anything freely. Even today this tradition has not been broken. The Loloese have their own surnames, and even though the middle or first name is occasionally Chinese, they are rarely called by it.

2. The Content of Land Reform

The person placed in charge of land reform was a military officer from Szechuan Province. He not only had not seen conditions beyond his own Province, but it was also very doubtful whether or not he had seen any place other than his own home town. Therefore, he not only inadequately understood the conditions in China, but he also could not understand the conditions in his own home Province. (I fear that to this day he still does not understand these conditions. In my opinion, his ideas are products of his own personal habits and experiences, which he thinks are superior and quite correct. He thinks that he has unlimited power, and in the matter of land reform, his idea is, therefore, to overthrow all things established in the past. Even if he has some ideas of progressive leadership -- he is now over sixty years old and it is very doubtful whether or not he can even read these words -- he would have no means of implementing the reform.)

The contents of reform as being carried out are as follows:

(a) Demanding the Surrender of Seals

It was often thought by the Tussus that the power to govern the Lolo people was vested in the official seals which had been given them by the government. This notion was also held by the battalion commander, who, immediately after his arrival, demanded the surrender of all seals

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which had previously been given to the Tussus. These seals were collected and preserved by the commander for future use in administering the border region. At the same time, by threat, he forced the wife of a Tussu to become his own wife, boasting that he had set a fine example of inter-racial marriage. He then conferred on himself the title of Tussu. Unfortunately, despite the seals he had confiscated, he did not have the confidence of the people.

(b) Abolishing the Cooking Stoves and Changing the Positions of the Doors

In the homes of the Loloes, the cooking stoves and the doors are located in one corner of the house. This was considered uncivilized by the commander. After a census was taken, he adopted a policy by which the Loloes were ordered to remove and smash all their cooking stoves. Many of those smashed were beautifully carved. This act really broke the hearts of the Loloes. After this, the Loloes, having no place to cook, made other three-stone-stoves and put them in the houses. When this was reported to the battalion commander, the violators were severely punished. However, seeing that this could not be stopped, he decided to allow the Loloes to use tripods, and an order was immediately sent out to all the ironsmiths to have tripods made and turned over to his headquarters. These tripods were then sold to the Loloes at a price three times the cost.

As to the position of the doors, orders were given to the effect that they had to be changed to the middle of the walls. Originally the houses were in very poor condition and, after the change was made, much trouble occurred from time to time.

(c) Placing Tablets to Designate the Positions of the Gods and Pasting Red Scrolls on the Doors as Symbols of Prosperity

The battalion commander believed that the backwardness of the

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Loloos was due to their lack of proper customs of worship, and their lack of a desire for learning. Therefore, orders were immediately given to the effect that tablets be installed to designate the position of the gods and red scrolls be pasted on the doors as symbols of prosperity. Frightened by threats, the Loloos bought red and white paint, made finger prints on paper, and pasted this paper on doors to show their obedience. But the commander was not satisfied and special regulations were made to establish the size and length of the tablets, which were to be 2 x 5 feet. On these tablets, the words "heaven, earth, soldiery, relatives, and teachers", were to be written in the center, with a list of the ancestors of the family on one side, and the words "bliss, prosperity, happiness, wealth, and longevity" on the other. These tablets were distributed to each family at the price of 1 ounce of silver each. The gods were thus the invention of the battalion commander. As to the scrolls, most of them were made of red paper and a couplet was written on each of them. The couplet read: "To be reformed is to seek happiness, to be assimilated is to have progress." These scrolls were sold for 5 ounces of silver each. The battalion commander was not only a military genius, but also a clever and witty politician.

(d) Changing the Dress

The dresses of the Loloos were very colorful, but some were too wide and others too tight. The girls wore no underclothes. These things were considered by the battalion commander to be manifestations of barbarism and he wanted them changed. As a result, orders were issued to the effect that all headdresses and turbans should be immediately removed and that the colorful dresses be replaced by Chinese clothes of long gowns and long trousers. The girls were not allowed to wear tight clothes and skirts, but also were required to wear long gowns and trousers. Men were forbidden to go barefoot in the streets. After this order was given,

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all the Loloes became confused. Some obeyed while others did not, for the simple reason that they did not have enough money to buy new clothes. The result was that whenever they came to the market they met with trouble. Their hair would be cut off, their old clothes would be torn, and the girls would even suffer the humiliation of being paraded naked down the streets.

(e) Changing the Customs

The battalion commander considered that the relationship between the men and women in the Lolo region was too disorderly, and soldiers were sent out to spy on the people. Whenever the young men and women appeared to be secretly talking and laughing together, they would be arrested. When this happened, the men could be released after paying a fine; but the girls, even after paying the fine, had to stay with the battalion commander for a night or two before being released.

To the commander, the Lolo wedding ceremony of the mock fight and the tradition of the bride's running away, were manifestations of barbarism and orders were given to proscribe them. When a wedding was to take place, soldiers would be sent out to watch and check on any violations.

In the Lolo ceremony of mourning by killing sheep and cattle for offering, the commander thought it was too cruel and orders were given that thereafter, only sausage and incense could be used. Incense was immediately ordered to be made and was sold at a high price to the Loloes.

The commander felt that inter-racial marriage of the Chinese and the Loloes was a good thing and ought to be encouraged. He sent out orders to the effect that the soldiers and the Lolo youths should go out and look for their prospective wives. As a result, many of the Lolo girls had to escape from their homes, while many others were humiliated in various ways. These incidents cannot be separately described

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here. In fact, they defy the descriptive powers of this writer.

(f) Selling Caskets and Wine

When a person died, the Loloos would cremate the body. This, too, was considered by the commander to be cruel and savage. Accordingly, orders were given for its prohibition. Thereafter, the dead had to be buried and all violators would be punished by death. Caskets were ordered made and sold to the Loloos at high prices. This money was called "dead money" by the Loloos.

The Loloos loved to drink. This was considered a bad thing by the commander's chief of staff on the grounds that drinking often resulted in fighting. But the commander thought otherwise. To him, such drinking was only a substitute for tea. More wine was later ordered made and sold to the Loloos. It was estimated that the annual consumption of wine was over a million catties. Here it certainly can be said that this commander knew all the secrets of making money.

(g) Taxation

Remembering what the tax collector of the magistrate had told him about the causes of the shortage of provisions for the battalion, the commander ordered that more grain be collected from the Loloos. The total amount to be collected in the first year amounted to 48 piculs; the second year it was to be half of that amount, and in the third year, one-third was to be collected. This grain was to be used exclusively by the battalion. In the fourth year, a certain school was short of money to carry on its functions and a teacher was sent to beg the commander to make some appropriation for the school. The commander consented and the Loloos were forced to pay additional fees to the school, while the regular tax was still collected. In short, the people living in the area under the control of this commander were subject to double taxation.

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(h) Conscription**SECRET**

It was not known where the battalion commander got the idea that all the people of the country were soldiers. Plans were made by which one able-bodied man from every five Lolo families was to be conscripted to do hard labor. All together, more than 100 men were conscripted and organized into a company to be trained for the work of transporting military supplies. Their monthly pay and provisions, given by the higher headquarters to the battalion, were squeezed into the private pockets of the commander. After a year's hard labor, being no longer able to bear such hardships, the conscripts took their equipment and ran away. Humiliated by such an unfortunate incident, the commander demanded that the families of the conscripts pay for the equipment at a price many times the actual cost.

(i) Changing the Names of the Loloos

The program of reform having been implemented, the names of the Loloos were finally thought of by the commander. All the surnames of the Loloos were to be changed to the simple sound of "M". The middle and first names were to be determined by the commander's staff and the people were to be informed separately by letter. Some examples of the names were: M Fu Ming, M Fu Teh, M Fu Hua, M Han Yuan, M Han Pien, etc. That the program of reform should be turned into a program of M was certainly a matter unheard of. At that time, a Lolo with the surname of Ma (meaning horse) shouted to the commander that he already had a surname Ma which was much better than ^{Niú} ~~Nau~~ (meaning cow), and he called the commander by the name of commander M. This was the only dirty spot on a white jade. It was certainly regrettable!

IV. THE LESSONS OF REFORM

The program of reform was originated in the Ching Dynasty in the hope of eliminating the chaos resulting from territorial annexations by

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a small group of warlords. (In fact, commander M was one of those who participated in this crime and it was, therefore, natural that he became so severe in his administration.) It was originally intended for the betterment of the conditions of the people; but, unfortunately, the program was always entrusted to military men and no good result was ever achieved. This was also true in the provinces of Kweichow, Yunnan, and Szechuan. The reasons for this are:

(1) It was entrusted to individuals who had no instructions whatsoever. Therefore, it was entirely at the mercy of these individuals.

(2) The program was used as a pretext for making money.

(3) All persons in charge were ambitious to take their predecessors places as feudal lords. Therefore, each attempt produced bad results. These abortive attempts at reform, especially the one described in detail in this chapter, are mentioned in order to give the reader a vivid impression of the true conditions. Now, let us see some of the lessons learned.

1. The Method of Carrying out the Reform was Chaotic.

After the Tussu system was abolished, a new system was established, reorganizing the area into the systems of Pao and Chia by appointing officials of equal rank to rule the area. Since these officials are of equal rank, none has any real power. Hence, people will obey them only when it is to their own interest, and will ignore orders which are to their detriment or with which they are not concerned. Strong measures are employed in carrying out the reform, the people will reply that these officials are not Tussus or Black Loloes, or they will even rebel against any attempt to change them. It is not uncommon for the people to resort to all sorts of crimes, and to abandon all restraint and obedience, rendering conditions extremely chaotic.

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2. National Feeling Was Aroused**SECRET**

In the first attempt at reform, nothing was done except to increase the tax burden of the people. Next came the attempt to change the customs and traditions of the Loloes, coupled with the evil oppression of the Loloes by the Chinese. This attempt produced a negative result. Relations between the Chinese and the Loloes became intolerable, and the national sentiment of the Loloes was aroused.

3. The Living Conditions Became Worse.

Because living conditions in the Lolo areas originally were very poor, after the exploitation and oppression described above, the wealth of the area was reduced to such a low level that the people could hardly make ends meet. Land, cattle, and sheep, were sold to meet emergencies, and in the space of a few years, conditions became much worse than before. According to statistics, 75 percent of the arable land, 30 percent of the unarable land, 10 percent of mountain areas, and 50 percent of the sheep changed ownership. The rich became poor, and the poor became destitute and migrated to other areas. As a result, the population decreased by a fourth.

4. The Irony of Peace Preservation

Those Loloes who were compelled to leave their homes for one reason or another, hid in the mountains and awaited an opportunity for revenge. In the areas where the reform has been carried out more severely, greater numbers of Loloes have migrated and the preservation of peace and order in the area has become more difficult. Those Loloes who were the foes of the Chinese, constantly face the danger of having their homes plundered, while those who were not their foes fall under constant threats or exploitation. Therefore, the Chinese and Loloes have become very hostile toward each other. Recent attempts by local garrisons to prevent the intensification of hostilities have not produced the desired

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results.

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In view of these failures, it is obvious that in order to carry out the reform, a complete understanding of the local conditions and better methods are necessary. In the opinion of this writer, the following should be taken into account:

(1) The problem of the Loloes must be treated as a national problem. Plans must be complete and thorough. The Loloes must be treated as equals; otherwise, there can be no hope for the solution of this problem.

(2) The Loloes have a history of thousands of years, and in several periods of their history, they have manifested a high degree of civilization. Therefore, they should be encouraged to foster and develop their talents, introducing at the same time new methods for the improvement of their material and cultural standards.

(3) The relationship between the various tribes has been established for centuries and cannot be changed overnight. Similarly, new ideas cannot be accepted by them in a short space of time. Therefore, it seems to me that the old forms of customs and traditions should be temporarily maintained while new ideas and attitudes are slowly and gradually being introduced. In this way, I believe, better results can be achieved.

(4) With regard to the establishment of local governments under present conditions, it is to be noted that in the past, as soon as new officials arrived, nothing was done except to increase the tax burden of the Loloes. This was followed by attempts to force them to obey orders which they could not understand. The people have reacted violently to this. These reactions are considered by the officials as being inherent in the nature of the Loloes, while the Loloes, for their part, suspect every measure of the officials as being designed to exploit them.

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(5) Throughout the administration of the Lololand, there is a crying need for a suitable and efficient staff to carry out the program. In the upper strata of officialdom, the majority are from provinces outside of the Lololand and very few could be said to have dedicated themselves to the service of the people. Whether there is a single official who is not corrupt is a very questionable matter. This writer has come across a number of these officials. In their conversations with him, they were always on the defensive and were obviously attempting to hide something. A capable, honest, and efficient staff is the most important and most necessary thing in the achievement of reform as well as in the discharge of the regular administrative functions of the Lololand.

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CHAPTER 4 **SECRET**UNDERSTANDING NEEDED OF AND BY OUR LOLO COMPATRIOTS
IN THIS TIME OF NATIONAL CRISIS

I. INTRODUCTION

In the border region between Szechuan and Sikiang Provinces, there are over 2 million Loloes; in the provinces of Kweichow, Yunnan, and Hunan, the number is more than 100,000. Their large number and the vastness of the area in which they live means that the importance of the Loloes as an element of national defense certainly cannot be overlooked. The ability of the Loloes to survive under extremely difficult conditions is a fact well known to all. Therefore, in this time of national crisis, it is our fondest hope that all our Lolo compatriots will devote themselves to the great tasks of defending and reconstructing our beloved country. In this chapter I shall present some of my thoughts relating to this subject.

II. PAST AND PRESENT

In this time of national crisis, it is imperative that we should have a better understanding of the past as well as the present of our Lolo compatriot. We must also know their abilities and the conditions and circumstances in which they live, so that we may best determine the tasks which we wish to entrust to them and may estimate the degree of success.

The history of the Loloes, as far as can be ascertained by historical records, began only after the period of Liuchao. This history is rarely recorded in Chinese books, and even in the incomplete and piece-meal Lolo books it is largely told in stories which often are of a mythological nature. Therefore, those who wish make a systematic study of Lolo history find it a very difficult task. Nevertheless, from these mythological stories the following points

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may be gathered:

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(a) In the past the Loloos had a highly developed civilization. Before the Ching and Han Dynasties and after the migration of the three Miao peoples, the Loloos had already established many small kingdoms which spread throughout the South. Prior to the Han Dynasty, Llychao was incorporated into Nanchao which then ruled the South and whose civilization was so highly developed that it even competed with that of the Tang Dynasty. With its superior military power, Nanchao defeated the Tufans in the west and penetrated eastward into Szechuan and Hunan Provinces. Later, its name changed to the Tali Kingdom. In the Song Dynasty civil war broke out and its power began to decline, finally disintegrating. The kingdom was split into many small areas ruled by Tussus. From that time on its advanced civilization was never re-established.

(b) The Loloos sprang from the same origin as the Chinese. The fact that the Chinese and the Loloos are of a common origin is well known to all. However, the relationship of the Loloos with the ancient imperial dynasties is very little understood. The Loloos created their own hieroglyphics, adopted a simple but practical calendar, and established their own customs and traditions, in which they departed from those of the Chinese civilization. Yet, we find that the civilization of the Loloos has many similarities with that of the ~~Chin~~ Dynasty. This is another proof of the theory of common origin of the Chinese and the Loloos.

(c) The Loloos are members of the great family of the Chinese nation. Before the Tang Dynasty the Loloos were a part of the Chinese nation, and it was only after the ~~Song~~ Dynasty that changes came about. Despite these changes and the subsequent rebellious action of the Loloos in refusing to pay taxes, the Loloos have always remained a part of the great family of the Chinese nation. It

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may be added that these rebellions are merely minor historial incidents which cannot be regarded as separations from the Chinese nation.

If such is the past of the Loloos, what then is the present? One cannot speak of the present without regret. With the exception of the areas outside of the region between Szechuan and Sikiang Provinces, where the Loloos, due to closer contacts with the Chinese, have made considerable improvement in their way of life, they still remain in a very primitive state and are even in danger of retrogressing. In order to give the reader a better and more complete picture of the true conditions there, this writer wishes to make the following points:

1. A Chaotic Society

At the present time, one group of the Loloos is under the rule of the government, another group is ruled by the Tussus and is indirectly under the control of the government, and the third group remains independent with its clan system. To whatever group they may belong, there is nothing good to be said. They oppress and exploit each other and even allow themselves to be used as the tools and pawns by others for the sake of vain glory at the sacrifice of the interest of the whole tribe.

B. Living conditions are backward. The poor living conditions of the Loloos is one of the most tragic and pitiful things of the human race. Take their mannerisms, clothing, eating habits, and means of transportation, for example. Their clothes are made of torn and ragged blankets, are barely enough to cover their bodies, are worn all year around. Their manner of eating is still like that of the primitive barbarians, and no care whatever is given to sanitation and the result is a very high death rate. Although they are good horsemen, this talent is not employed as a means of transportation, but used only in horse-racing. As to the other skills, though they are rather good in making silver and copper ornaments, their utensils

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are entirely made of earthen or wooden materials, and these utensils can supply only about ten percent of their actual needs. All their tools are very poorly made. Although they do not live in caves, their houses are thatched walls with holes all over the roof-tops. Under such conditions, their meager living standard has to be maintained by constant hard work and they have no opportunity for other endeavors. Worse still, they do not even have the desire to improve such unbearable conditions.

C. There is an absence of cooperation among the racial groups. The border area between Szechuan and Sikiang is an area where the Chinese and the Loloes intermingle with one another. Due to the differences in customs and intellects, they separate themselves into small groups and localities, each unconcerned with the others. As a result, there is a crying lack of mutual understanding and cooperation among the racial groups. Worse, they are even very hostile toward one another. Between one individual and another, between one locality and another, they have built imaginary walls of segregation. Such things not only endanger the peace and order of the regions, but they threaten the national defense of that important area.

D. Their customs are bad. To the Loloes, everything under the sky is controlled by a mythical god. Whether life or death, sickness or daily incidents, all are the manipulations of this mythical being, and in all things they depend on the mercy of this god instead of on themselves. Further, all their life-time savings are spent in worshipping him or are wasted in similar rituals and ceremonies. Therefore they have neither savings nor a single day of leisure. Furthermore, they are too conservative to make any change. A number of them spend days in indulging themselves in drinking and opium smoking, which not only have weakened their bodies, but have

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also exhausted much of their time, energy and money.

The above are the defects of the Loloes. On the other hand, certain merits are manifested by them and these merits deserve mentions.

A. The survival of the Loloes until this day is due largely to some of their merits. For example, when a Lolo is in financial difficulties or is stricken with a disease, the people of the whole tribe do everything in their power to help. When the tribe is threatened by outside danger, the whole tribe unites together to resist the invaders and existing antagonisms among the tribes are temporarily ignored. In the past this merit has been developed in the narrow sense. If it can be developed so as to unite the whole tribe in engaging in constructive pursuits, it will be a great virtue of the Loloes in the future.

Under the intolerable and unbearable conditions which have been described, the Loloes can still continue to live; such endurance cannot be overlooked. For example; one suit of cloth is worn throughout the year regardless of weather, and with their bare feet they can walk in the thorny woods or rocky mountains as if they were walking on soft, grassy plains. In the daytime they have to compete with their enemies; and at night they have to fight against the beasts. This physical vigor and stamina certainly cannot be matched by any other people. This is the basis for their regeneration and if it can be used for the defense of the country, they would certainly make a great contribution to the nation.

B. The Lolo population and the rich natural resources of the Lololana are important. Speaking only of the areas of ^{Ningxia} Ningxia in Sikiang, and ^{Yunnan} Raema and Pingmo in Szechuan, the total population of the Loloes is above two million. Throughout the area of Liang Shan there are rich ore deposits, much arable land and fertile

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plains, and considerable forestry and water power. It is only due to the backwardness of the local people that they have not been fully developed. In the future, if enough capital is available, the local people can be used as the labor force in developing the area. Here, the Loloos can make a great contribution to the country.

III. DANGERS FACING THE LOLOOS IN TIME OF NATIONAL CRISIS

In the past national crises have culminated in the change of dynasties in which the Loloos had only to change some of their beliefs. At the worst, they would perhaps undergo a short period of suffering and plundering. Although, such crises produced no good to anybody, neither did they cause too great harm. But at the present time the national crisis which we face is the struggle against a foreign invader, a crisis of fighting not only against a foreign country, but against a foreign country allied with many other countries. Therefore, it is a life and death struggle against military, political and economic exploitation and enslavement. In terms of time, this is going to be a long war. In terms of degree and gravity, it is a crisis such as this nation has never faced before. At the present time, the aims of the Japanese aggressors are as follows:

The first step of the Japanese aggressors is to conquer China by military means, making China's four hundred million people the slaves of the conquerors. They want to crush any resistance; they aim at destroying the Chinese civilization and China's national spirit.

The second step of the Japanese is aimed at exterminating China's vast population in order to make room for the growth of the Japanese. They also want to monopolize all the rich resources of the country. If such aims were accomplished, half of the world's population would be liquidated. In order to satisfy their savage

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desires, they do not hesitate to bring about such a catastrophe as the world has never seen before. At the present time our country is struggling for its life with a just cause and at all costs. Our war of resistance is not an incident but an historic mission.

In the publications of the Japanese in the last few years, it is stated that the Loloes in southwest China are a group of people having a common origin with that of the Malayans and that Lolo language and Lolo customs are similar to those of some groups of the Japanese people, etc. It is also written that the Siamese not only have no concern for the Chinese but the Siamese Government would also extend its protection to Siamese in other countries as a sign of brotherhood. On the other hand, the Siamese Government in recent years has demonstrated its hostile attitude by excluding Chinese immigrants from that country, and it has incited the inhabitants in the neighboring countries to spread subversive propaganda among our uneducated border people, urging them to attach themselves to Thailand and make trouble with the local officials. After the Japanese penetrated into Southeast Asia, they declared that the border region of China is not only the base of Chinese resistance but is also a rich area. Thus they have camouflaged their vicious ambitions of taking over this area and exploiting it by using the cheap labor of the region. It is conceivable that the Japanese have already begun to threaten and to bribe the border people, saying that the Japanese and the Loloes have much in common, or they may have employed the Siamese to penetrate the area and to carry on all sorts of subversive activities. Whatever they are doing, their ultimate objective could be nothing but to control the rich resources of the area and to enslave our people. At the present time, our Lolo people remain unmoved by these activities. On the other hand, they are still in their primitive condition and nothing else deserves mention except

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that they are eagerly awaiting the guidance and assistance of their more advanced countrymen.

Owing to the Japanese aggression, many of the undertakings for the development of the border area have been either interrupted or completely abandoned. Therefore, the political, economic, and cultural developments of the border people have suffered considerable delay. This is the danger facing the border people in this time of national crisis. With determination, the victory in our war of resistance will be ours. If during the course of this war, a part of the efforts of the government could be spared to develop the border area while utilizing the abilities of the border people in the work of national defense, then after the conclusion of the war the position of the Loloes will be enhanced and they will have more opportunities sharing with the rest of their compatriots the peace and freedom which will be ours. If during the course of this war no opportunity is given them to make their contribution, then in the future they will not only have not elevated their positions but they will face the danger of being despised or even exploited by the people of the country.

The present war is not a limited war of an area or a city, but is a total war. What has been called the rear in the past has now become the front line; what has been thought of as a safe place has now become a danger zone. Which is the front and which is the rear is a matter to be determined by the highest strategic considerations of the Generalissimo. Therefore, there always exists the possibility of using the Loloes to enter the war. The Japanese have been very brutal in their treatment of our more advanced countrymen, how would they treat our uneducated and backward border people would be a matter hard to imagine. Although these are very doubtful speculations, there are always such possibilities and dangers facing

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our border people.

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In the above speculations, the first two possibilities would become matters of course; the others may materialize. Whatever may happen, it is wiser to make preparations in advance. All our Lolo compatriots must pay full attention to this.

IV. THE TASKS BEFORE US

In the above, I have described and discussed the conditions of our Lolo compatriots and the dangers facing them in this time of national crisis. Our Lolo compatriots should consider their own needs and the needs of the country in order to serve the country, fulfill their wishes, and improve their positions. In my opinion, the tasks before us are as follows:

1. We must stop all antagonisms among the tribes and unite together. Due to the nature of the present organization of our society, the antagonisms among the various tribes have exhausted much of the energy of the people, and they have been prevented from using their abilities to advance their own interest or to contribute to the good of the country. This is very regrettable. Therefore, in the future we must unite and cease all antagonisms. Further, we must obey the orders of the government, devoting ourselves to the defense of the country. All unnecessary waste of energy must be prevented and we must begin anew to strive for the country as well as ourselves.

2. We must raise our cultural and material level. The backwardness of our culture and the low standard of living have not only caused much suffering to ourselves but have also impeded our progress. Therefore, in the immediate future we must take steps to improve our material as well as our cultural standards. In the past, the National Government has given considerable attention to this objective, and a

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number of people have been sent to our area to establish schools and industrial establishments. Those among our Lolo compatriots who have the resources have made their contributions in the development of these undertakings. We hope that in the near future, with help from the outside, and with our own resources, we shall be able to further the advancement of our material and cultural standards.

3. We must be obedient to the government and assist in the defense of the country. At the present time many of our Loloes still remain separated from their Chinese compatriots as well as from the government. In the past they have caused much trouble to others and have disobeyed the orders of the government and disturbed the peace of the society. Hereafter we should have better understanding of all the establishments of the government, and should obey its orders in order to improve our positions and further our own interests. Further, we must improve our relations both within and without our people and devote ourselves to the defense of the country. This is the most important task before us.

4. We should shoulder our responsibilities as citizens by enlisting in the armed force. The rear is more important than the front line in that the rear has the task of supplying all the needs of the front. The most important tasks at the rear are the construction of communications lines and the continued supply of reserves. The difference of our language and our lack of education have kept us from being conscripted. The work of building communication lines has already fallen on our shoulders, but we have not made the fullest contributions. This is keenly felt by our own people. Whatever we do, we must always do our best to fulfill our duties. With our physical strength and endurance, we can make great contributions to the country and thereby improve our position.

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V. CONCLUSION

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The conditions of the Loloas have been described above and the dangers facing them during this time of national crisis have been discussed. The purpose of this chapter is to point out the historical background of the Loloas, their defects and merits, in the hope of encouraging them to realize them and to take the opportunity to develop their talents in the service of the country as well as in the improvement of their own condition. It is also my fondest hope that the relations within and without will be improved. At this juncture, I urge my Lolo compatriots to understand their past and the fact that we are the citizens of China and we will continue to be so. Therefore, we must use our own initiative together with the guidance and assistance of our more advanced countrymen to strive for the good of the country as well as the betterment of our own future. If this is done, a bright future awaits us.

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CHAPTER 5 **SECRET**ON INTER-RACIAL MARRIAGE

The question of inter-racial marriage between the Chinese and the Loloos has been given much attention by the Chinese. Many of them have taken positive measures to encourage and to promote it while many others even set the example by marrying Lolo girls to arouse the interest of the people in the country. As to the attitude of the Loloos toward this question, there has not been much expression from them either in writing or in conversations. Therefore, it is difficult to tell whether they oppose it or it has their tacit consent.

Now, when I come to discuss this question, the reader might think that I represent the Loloos and that my opinions^{are} of the Loloos. But this is not so. Most of the Loloos, I think, would oppose inter-racial marriage. So, before I start, I want to make it clear that the opinions expressed in this chapter are entirely my personal opinions.

Let us begin by talking about some of the differences between the Chinese and the Loloos. First, the Loloos are culturally very backward. This is a fact. They have their own distinct language, and although in their conversations many beautiful expressions are used, their language is too simple. It has been estimated that the total number of words used is only a little over a thousand, and very few books have been written in it. If this language is to be improved, it will prove to be a very difficult task. This is the first difference. Second, the way of life of the Loloos is very simple and frugal. In all their ways of eating, dressing, and means of transportation, they are markedly different from the Chinese. Third, the traditions and customs of the Loloos are very different from those of the Chinese. Besides, they have been reared in entirely

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different circumstances and environment. Originally the Loloos lived on the low plains, but later the penetrations of the Chinese forced them to migrate to the high mountains and they have become very unadaptable to warm climate. Furthermore, their techniques of living are very primitive. They work all year around, half farming and half herding, and they still cannot earn enough to feed themselves. Many of their articles of daily use are supplied from the outside and they are therefore not even self-sufficient. Fourth, the Lolo society is primitive. Today their society is still that of the tribal system based on a family or a clan as a unit, and between the families and clans there is no close association. Further, within each tribe the people are divided into many classes such as the Tussu, Black Loloos, White Loloos, and Wuotee. Such class divisions are so sharp and strict that people who belong to different class cannot intermingle with one another. These divisions are not new, but are the products of a thousand years of evolution. On the surface the Loloos seem to have no belief or religion, as they do not have a complete system of religious codes, temples, and idols, but they are very superstitious, and they often sacrifice their lives for the sake of superstition. This is the most heartbreaking thing.

As to the Chinese, all their ways of life are markedly different from those described above. These descriptions are not ~~the~~ mere inventions of mine, but are all facts. If the Chinese had the opportunity to observe the way of life of the Loloos, they would come to the same conclusions.

In view of the above conditions, it is apparent that the Chinese and the Loloos cannot be forced to live together as men and wives. Although the Loloos often say that the Chinese, the Fans, and the Loloos are the descendents of three brothers, today they are separated or

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 segregated from each other. To use a crude example: cows are cows and water buffaloes are water buffaloes, and they cannot be mixed together. If people married persons of different blood, the Loloes would say that the children of such people cannot worship their ancestors. In fact, the Loloes regard inter-racial marriage as wrong from beginning to end. Even among the Chinese, there are still many reactionary people who strongly oppose inter-racial marriage. This is a habit which has existed for centuries and it cannot be changed easily.

Another thing that deserves the utmost attention is the attitude of the Chinese and the Loloes toward each other. The Loloes look on the Chinese as a foreign people and consider themselves to be noble and superior, and they regard the Chinese as if they were slaves. On the other hand, the Chinese regard the Loloes as barbarians, calling them "Montse," and they do not treat the Loloes as equals. It is due to this unfriendly attitude that they have been using the wrong methods in dealing with each other which resulted in the hostile relations between them throughout these years, making the hostility between the Chinese and the Loloes a very difficult problem. Therefore, before we go into the main subject, these things must be mentioned and fully considered.

When we talk about inter-racial marriage, let us first get it straight what we mean by it. Inter-racial marriage is mutual and everlasting. It is not temporary or merely a trick for some political or economic interest, nor a trick to cheat someone. By inter-racial marriage, we mean that the wives and husbands of different races live together and pursue the normal lives of married couples, rearing their children and striving together toward a common goal. It is only in such a way that inter-racial marriage can obtain its satisfaction. Otherwise, unnecessary tragedies would occur. Well,

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how can such a goal be obtained? In my personal opinion, the prospective wives and husbands must have the following prerequisites:

1. They must have similar intellects, common interests, equal family status, and the determination to live together.
2. They must be able to speak a common language and have rather similar habits.
3. Their families must have had some association in the past and the couple must have the determination to live in the environment in which they find themselves.
4. The wealth and status of the two families must not be too far apart.

If the above requirements are not fulfilled, then even if the couples are spared broken homes, they will not be able to live together happily.

Now, let us compare the conditions of both sides. First, the Chinese and the Loloos do not have common intellect or ability: this is a fact undeniable by anyone.

Next comes the question as to compatibility of temperament. Usually the Chinese and the Loloos do not have the opportunity of associating with each other, even if they happen to come across each other; due to the difficulty of language, they hardly know each other well enough to be married. How about family status? The Chinese and the Loloos have different societies and the status and positions of the families will be entirely different. Therefore, it is very doubtful that they have even the determination of living with each other. Furthermore very few of them can speak the language of the other, and the habits and customs are almost entirely different. These are the obstacles to inter-racial marriage.

In the past, very few cases of inter-racial marriage have occurred, and even among the few cases of inter-racial marriage,

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tragedies often resulted. Therefore, inter-racial marriage has not been popular. Now let us see a few examples. A certain military officer, after having been influenced by much propaganda in favor of inter-racial marriage, determined to try it out himself. He spent a lot of money and finally succeeded in marrying a Lolo girl. This marriage had much support from many people. But not long after their marriage, the Lolo wife found difficulties in the language and became very unadaptable to his way of life. In addition, she was scorned by her relatives and friends, and she often thought of running away but was afraid to do so. After long years of melancholy she died. There was another official who was in high position in the border region and fell in love with a Lolo girl and later married her. After living quite happily with her for some time, he brought her back to his home town where they were both badly treated by members of his family. Though the two continued to love each other, the members of his family did not want any children with Lolo blood, so they plotted to use medicine to ruin the Lolo wife's procreative organ. Therefore, inter-racial marriage in this case turned out to be a tragedy.

In the above examples, Chinese husbands and Lolo wives were involved. As to the other way around, there were also some examples. In the Ching Dynasty, there was a Tussu whose knowledge of the Chinese ways was far superior to that of the average Chinese. After the death of his wife, the thought of inter-racial marriage came into his mind and he later married a Chinese girl. After this news^{was} broadcast, opposition immediately arose from his relatives and friends. As the Tussu and his Chinese wife would not separate from each other, both were murdered, and their families suffered much humiliation. Again, there was a Black Lolo youth who was very prominent among his own people. He went to study in the interior, graduated from the

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Central Military Academy, and served in the headquarters of a high military organization. Later this Black Lolo married a Chinese girl in Chengtu and brought her home with him. As soon as they arrived at his home, they found that relatives and friends opposed their marriage. The girl was chased out and the Black Lolo was killed to serve as a warning to others.

From these stories we can see that there are not only some insurmountable obstacles to inter-racial marriage but that many tragedies have resulted from it. Therefore, when we want to promote inter-racial marriage, we must take these obstacles into full account; otherwise there will not be good results.

Some people may think I tell these stories because I willfully oppose inter-racial marriage. This is not true. Personally, I am in favor of it except that I believe that inter-racial marriage can be undertaken only after the cultural level of the Loloos has been raised and the time is ripe for it. In short, in order for inter-racial marriage to work, the prospective husbands and wives must be fully equipped with the requirements for it, and the society must be psychologically ready.

At the present time, if we want to promote inter-racial marriage, the cultural level of the Loloos must first be elevated and steps must be taken to change the hostile attitude of the people. Only after these things have been done can inter-racial marriage be satisfactory. Here, let me point out two more things³. There are several Lolo youths who received their training in the interior and later married Chinese girls and established their own homes and lived happily. Such examples occurred because the obstacles were removed. However, at the present time the promoters of inter-racial marriage do not take these obstacles into consideration, but simply urge people of different races to get married. Under these conditions,

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no matter what forceful measures are employed, no effective results will be obtained. It is my hope that the Chinese and the Loloos will have more opportunities to associate with each other and to learn each other's way of life in order that successful inter-racial marriages can take place in the future. It is also my hope that the promoters of inter-racial marriage will give more attention to promoting the educational and cultural advancement of the Loloos and to reducing the obstacles to inter-racial marriage.

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CHAPTER 6

METHODS OF IMPROVING THE LIVING CONDITIONS OF THE LOLOES

I. Introduction

After a brief examination of the records and reports of the border administration, it is found that complaints are made to the effect that living conditions in Lololand are too poor, and suggestions are made for improvement. Some suggestions urge the adoption of improved sanitation by separating the living quarters of the animals from those of the people; others place great emphasis on improving the techniques of farming and herding. On the whole, all of these suggestions are good. When the living conditions of a group are very poor, not only are the effects harmful from the standpoint of the immediate situation, but such a state of affairs tends to impede the people's progress. Therefore, in order to elevate the standard of living, the living conditions, themselves, must be improved. When the group in question is composed of several million, a few suggestions are not sufficient to do the job. In order to tackle the problem seriously, we must take into consideration, not only the evil of Lolo habits and the environment in which they live, but must consider the causes of these evils and find suitable and positive means of correction. In this chapter, rather than outlining suggestions, we are concerned with finding the causes of the difficulty and ascertaining where to begin the work of improvement.

II. The Causes of the Bad Living Conditions

The most outstanding causes of the bad living conditions are the following:

1. The people are overly superstitious. In the daily lives of the Loloes, death, sickness, war, incidents, or even bad dreams are all considered as being the machinations of the devil. Therefore, the Loloes are constantly struggling with the devil, whom they believe to be in their midst. When a person is sick, they believe that the devil has come to

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make trouble, so they immediately summon witches and wizards to knock on wood or burn the back of a sheep, and to determine what should be used as a sacrifice to appease the devil. When a person is stricken with a severe disease, the Loloes will offer cows, sheep, and pigs to the devil until there is nothing left to offer, at which time they stop. If a person has only a minor disease, they still will kill chickens, sheep or pigs to feed the devil until the person recovers. When a person is about to die, pigs will be killed to entertain the guests and to free the spirits of the beasts so that the deceased can use those spirits for money. After the person is dead, more animals will be killed as a feast for the living and the dead. After twenty or thirty years of such killing, what can be left? Even when there is not a death or sickness, incidents may take place which will give rise to this devil worship. A snake or a frog might be found in the house, or a chicken, a falcon, or a crow might be found on the roof-top crying and groaning. In all such instances, witches and wizards will be called to chant incantations and animals will be killed as offerings to the devil. This killing, together with payments made to all those engaged in the whole affair, is very expensive. Even when there is no sickness or death in the family, roughly half of the family income is wasted on such goings-on. When there is a death or illness in the family, the total expenditure is phenomenal. It is largely because of these expenditures that the Loloes never have any savings, and it is due to such superstitions that the progress of the people has been impeded. Up to the present, the Loloes have made no progress at all.

2. Techniques of living are poor. All the techniques of living of the Loloes are primitive. Consider the following examples:

(a) In regard to farming, they have no conception at all of fertilization or the use of farm tools. Especially, they know nothing

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about diversified agriculture, and hence, the harvest is limited because the land is not exploited to its full potential.

(b) The Loloes love silver and gold decorations and ornaments, and have a fair talent for making them. However, they have little knowledge of how to make copper utensils.

3. All the clothes which the Loloes weave are very crude, and so much time is consumed in making them that their cost is very high. Mass production is unknown and impossible to them. Most of the clothes are supplied from areas outside of Lololand and, thus, they are not even self-sufficient in cloth-making. There is no cotton weaving because no cotton is grown by the Loloes.

4. In regard to plumbing, the Loloes can make only earthen walls, as there are no bricks, roof-tiles, or pottery. Though the Loloes can make simple bows and arrows, the tools for making them, as well as all their tools for building houses, come from other areas.

With such poor techniques, their desires are primitive, and their will to improve is practically non-existent. Furthermore, because the standard of living in surrounding areas is also low, there is no goal for them to aim at. Therefore, guiding and teaching them to accept new ideas or new methods of doing things is extremely difficult.

III. Effects of the Bad Living Conditions

Some conclusions concerning the above conditions may be reached. First, the Loloes are in bondage to their superstition. Due to this superstition, the Loloes have become very diffident and cannot raise themselves from their bondage. In everything they do, they depend on the mercy of the devil instead of on themselves. As they believe there is nothing which they can do to alter the situation, they have lost all initiative or hope of improving their own lot. Superstition also causes the Loloes to waste tremendous sums of money each year in worshipping the devil, thus depriving them of their savings. After year-round hard work,

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their bodies are exhausted. This has a profound effect on the physical fitness of later generation.

Second, in all sickness, the Loloes depend on the mercy of the devil instead of on medicine, hence, the death rate is very high. Even those who are fortunate enough to survive, have bodies which are not fit to live a creative and happy existence under such unbearable conditions.

Third, the living techniques of the Loloes are very low and they are not self-sufficient. Therefore, except for barely supplying themselves with food, they depend on outside areas for their needs. These imports are not bought by money, or by exchanging manufactured goods, but are purchased with animals and crops through barter. A people based primarily on agriculture will lose out in competition with another people who are based primarily on industry. Therefore, even if the Loloes did not waste their incomes on the devil, they would be exploited by others through trade. Again, because the Loloes are very conservative, they have no desire to improve their living conditions. Further, there is no standard to serve as a criterion for improvement. In a feudal society, except between relatives, there is no association whatever with people who live in separate areas. What is even worse, they are hostile toward one another. Therefore, there is no opportunity for them to learn and to absorb new ideas. In other words, the Loloes are living entirely in a world of their own. Under such conditions, even if they wanted to improve their living conditions, it is very difficult for them to do so.

The above points, though only concerning the bad effects of the poor living conditions, involve the future of several million people who live in darkness. Therefore, if we depend on the initiative of the Loloes to make any improvement, such improvement will never come. Hence, the initiative must come, in the beginning, from the outside.

IV. How and Where to Deal with the Problem

The actual living conditions of the Loloes have been described above. The need for improvement is extremely urgent. In my opinion,

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the following two improvements are most important: First, effective and proper methods must be devised to eliminate superstition, and to change the Loloos' outlook on life. Second, they must be taught new methods and techniques of farming and herding, and other constructive pursuits in life. We must try to make clear to them the benefits of adopting such new methods, and must encourage them to begin a new life. These are our goals. Now comes the question of where to begin. In my opinion, two things must be done: First, we must promote sanitation. Hospitals and sanitary stations should be established in Lolo regions or in nearby cities and towns to take care of eventual sickness among the Loloos. At the same time, Lolo youth should be recruited to receive training as nurses, and be taught new ideas of sanitation in order to persuade the Loloos of the benefits of sanitation and the evils of superstition. Unnecessary waste of life and money will thus be avoided, and a new group of people will be trained. If this is done, the problems of the Loloos will be largely solved.

Second, we must improve the techniques of living. Simply and briefly, the method of improving the techniques of living, is to train a group of people in the work of producing. The procedure is first to produce the articles needed for daily use, and next to produce other articles of secondary importance. At the same time the Loloos should be taught new methods of farming and herding. In such a program, new institutions need not be established if the institutions in the interior would admit Lolo youth to receive training and then send them back with funds to establish workshops to produce goods as well as to train other Lolo youth. In such a way, the techniques of living would be gradually improved.

The above mentioned two points are only the beginning outline of such a program. The details and methods of carrying out the program

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would take considerable time to explain. However, if such explanation is needed, I shall make further studies and draw the plans in the future.

V. Conclusions

No additional conclusions in this chapter seem necessary. However, a few conclusions are called to the attention of the reader, as follows:

1. With the abolition of superstition, unnecessary waste will be eliminated, lives will be saved, the physical strength of the people will be preserved, and the Loloes will be able to make their contributions to the country.

2. After the techniques of living have been improved, the available resources of Lololand will be made into articles of daily use, and the Loloes will be self-sufficient, or might even supply some of the needs of our people in the interior.

3. After the training of Lolo youth has become widespread, the increase in the number of skilled persons in the border region will increase both quantitatively and also qualitatively. (Recently, many of the border people have been recruited to build highways and have made considerable contributions due to training received). These trained people can also be used to exploit the rich natural resources of the area for the use of the country.

4. After these improvements have been made, in the not distant future, other good results will follow. Relations between the Loloes and the Chinese, and the attitudes of the Loloes toward the government, will be improved; both politically and socially speaking, the results will be glorious.

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CHAPTER 7 **SECRET**THE TORCHLIGHT FESTIVAL AND WHY SUCH THINGS MUST BE UNDERSTOOD

Many holidays are celebrated each year by the border people. Of these, the one which has the highest historic significance is the Torchlight Festival. This Festival has not only been solemnly observed every year by the Loloas, but it has also been observed by the Chinese people living in the area of Ningshu. Therefore, the importance as well as the popularity of this festival cannot be overlooked.

When we come to celebrate, we must understand the origin, and the past and present significance of this festival. How did it begin? Well, back in the Tang Dynasty, the border people had a high civilization and they organized themselves into many small kingdoms. In the area of Ningshu in western Yunnan Province, was the kingdom of Yueachao and in the area around Tali was the kingdom of Nanchao. Each was independent of the other. Due to their high civilization, they expanded and came into conflict with each other, and many wars were fought between the two kingdoms.

The kingdom of Nanchao was the stronger. It had annexed the neighboring kingdoms of Liangkung, Mentse, and Tuenyuen, and was attempting to expand northward to annex Yueachao. But the king of Yueachao was a very wise and able man, and he had the strong support of his people. After many attempts to conquer that kingdom had failed, peace was made on the border. After the truce was signed, the king of Nanchao invited the king of Yueachao to visit his country, and the latter gladly agreed and prepared to carry out his promise. Before his departure, the queen advised him not to go, fearing the intrigues of the king of Nanchao. The king answered that words had been given and they ought to be kept. He then told the queen that if she

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was suspicious of the true intentions of the king of Nanchao, she could lead the entire army of the kingdom and station it at the border for any eventuality. This the queen did.

When the king of Yueachao reached Nanchao, he was welcomed into a tower made of pine trees and was entertained there. After they drank to their hearts' content, the king of Nanchao walked down the tower and immediately the tower was set on fire and the king of Yueachao was burned to death.

When the bad news was reported to the queen, she was very grieved and angry. She immediately led her army into Nanchao at night and launched a surprise attack in which the enemy was killed and his capital burned. When the queen was marched back to her own country with the body of the king, the populace welcomed her at the border with torches. Later, in memory of the king and in gratitude to the queen for saving the country from being conquered, on 26 June in the lunar calendar each year, the people observed the Torchlight Festival.

This Festival has been observed for centuries without interruption. In this, we can see how the forefathers of the border people were loyal and faithful to their country and how brave and valiant they were in defending their beloved land. Therefore, when we come to observe this Festival, we cannot but be deeply moved. For my own part, I wish to offer my compatriots in the border area the following words:

1. Our forefathers loved their country; and we must follow their good example by loving our country in words and deeds, devoting ourselves to the defense of our country by enlisting in the armed forces to resist the enemy. This is a standard act of patriotism and it is a thing which we must do. Today, China is fighting shoulder to shoulder with the democratic countries of the world

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against the aggressors. It is a glorious undertaking. In order to show our love and our patriotism to our country, we must rise up and fight against our enemy, the Japanese. We must follow the examples of our forefathers by killing the Japanese devils. It is only in this way that we set an example for our posterity.

2. We must recover our high civilization. We know that our forefathers had a high civilization. Such a civilization had not only its own characteristics, but it also made great contributions to the region of southwest China. Today the people in the border region should take that as a thing worthy to be proud of. Furthermore, we must rise up and strive to recover and recreate our civilization in order to make worthy contributions to our country and be good citizens of China!

3. We must seek to live a better life and have a brighter future. Despite all dangers, the king of Yueachao was determined to go to Nanchao by himself and met his misfortune there. After his death, the people of the country were like a group of lost sheep without a shepherd. How difficult were the conditions then. If the people at that time only had been slightly careless, they would have become the slaves of others. But thanks to the valor and bravery of the queen and her men, they not only revenged the death of the king but also preserved the independence of the country. Such determination in such trying days certainly could be a good example and a source of inspiration to our people. At the present time, the Japanese are threatening the life of our country, scheming to trap us and to make us their slaves. If we do not rise up and fight against the enemy at this time, when shall we fight? It is my hope that all our border compatriots will follow the example of our forefathers, determining to fight against our enemy and to save our country.

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4. We must fulfill the meanings of the Festival. Time moves on every day but the truth never changes. The Torchlight Festival originally had its profound meanings. Today, we must give content to its meanings by doing the following things:

All the border people should unite to celebrate this significant festival.

We should celebrate the Festival not only by lighting the torches and by drinking and singing, but we must also follow the good examples of our forefathers by implementing all sorts of competitions.

We must support the programs implemented by the government aiming at improving the cultural, economic, political, and industrial development of our area.

All the people in the border region should celebrate this Festival as a token and a symbol of unity and of improving the relations of all our people.

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CHAPTER 8

THE QUESTION OF JUDICIAL APPEAL BY BORDER PEOPLE

In the early part of this year, this writer saw a statement made by a certain judge in a newspaper which gives the reader pause. This statement said: "In the past three years, the courts in the border region have never handled a case appealed by the border people." After having read this statement, I could not help having the following impressions:

The border people do not abide by the law and have not appealed their cases. They do not know the law and hence have not appealed their cases. Owing to the lack of transportation they have not bothered to appeal. These are only some of the major reasons why the border people have not used the facilities of the court, and the nature of the problem is much more complicated than this. I daresay that all the border people would like to live in peace under the law. They do not want to have quarrels all the time without a peaceful settlement by the court, or to lead lawless lives. They would like to have a law equally applied to the poor and rich alike and not designed to favor one group and discriminate against another. In speaking of this, we may ask why the border people have not made use of the court and have thereby disappointed the judges. In answering this question, I wish to state some facts about the psychology and customs of the border people which are related to this problem.

The circumstances are difficult. This point may be stated as follows:

First, today the border people still retain their strict class system. Under this system the tribal head acts as if he were an emperor and all disputes are settled by him without the necessity of

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appealing to the courts. Second, in areas near the cities where the Chinese and the Loloes mingle there are local Chinese landowners who are better educated and have the opportunity of knowing the officials of the local governments. Disputes between the Chinese and the Loloes are often mediated by these people despite the fact that the Loloes have their own class system. These people are very selfish and self-seeking people, and they often demand a ridiculous sum to mediate the dispute and they are therefore the chief obstacles to the settling of disputes by the courts. Even if these people do not stop the cases from going to the court, they conspire together to distort the facts. Third, in the handling of cases in the courts in the border area, favoritism is often given by the courts to the Chinese. The Loloes, being able to speak no Chinese, or at least a little broken Chinese, cannot truly present their grievances. The Chinese, besides being in an advantageous position to present their cases, can bribe the officials to judge a case in their favor. As a result, whenever the Loloes would go to the courts, they would lose their case. Under such conditions, they have learned that to go to court is a useless nuisance and to them the best policy is therefore, not to go to court. Finally, the Loloes live in areas far away from the courts, and even if they want to go to the courts, they are unable to do so because of the high cost of transportation. Sometimes, they are even stopped on the way by their enemies and prevented from reaching the courts. In brief, going to court just causes them more trouble.

Their customs conflict with the law. The Loloes place great emphasis on their customs and traditions. Their backwardness has prevented them from changing their outlook with the passage of time. Their customs often conflict with the law. For example, people with the same surnames of different classes or tribes are forbidden to

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marry. The law permits all except immediate relatives to marry. In all disputes, if no witness is available, the Loloes swear and deny the charges, which are all accepted as truth. Such is not the case in the court. Again, the Loloes distribute an estate equally to all heirs regardless of the wishes of the dead. In marriage, dowry must be provided which is different from one area to another, but usually is based on the wealth of the families concerned. Divorce is common but the return of the dowry is not easy. In all business, lending and borrowing, no written words are needed, but oral promises or swearing are enough. These customs are not in harmony with the requirements of the law. Furthermore, the class system of the Loloes is strictly observed, and therefore disputes cannot be settled in accordance with the law.

The above are only a few examples; there are many other examples which can be cited. Although these practices are unreasonable, they have been followed for centuries and have become deeply ingrained in the minds of the border people, who accept them as matters of fact. If we wanted to change all these customs and traditions, it would result in much trouble. If new laws are forced upon them, nothing good will result, but there would be many hardships. To the Loloes the law is wrong because it often contradicts their customs and traditions. This is a chief reason why the Loloes do not go to court.

There is also a difficulty of language. The law is made in accordance with the accepted practices of the Chinese and is written down. The Loloes do not know the Chinese language, and therefore have no way of knowing the law. They have no idea whatsoever as to which article in the law book is concerned with what cases, or how to apply the law. Therefore, when a dispute arises, they find it extremely difficult to bring their case to court. If they want to do so, the first thing they have to do is to find an interpreter to interpret

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their case to the lawyers and have the complaint written down on paper. Next, during the trial they again have to employ interpreters to interpret word by word. All questions and answers have to be interpreted. After much money has been spent, it is still very doubtful if the answers are to the right questions. From this, it can be perceived how tedious an affair it is; but this fact is not often understood by other people. The writer knows of a case, in the Spring of 1942, in which a Lolo had a dispute with another person over a piece of land, and after much trouble in court, with no conclusion reached, he came to ask for my assistance. I introduced him to an attorney, which I thought was all he needed. But unexpectedly the attorney was a person from outside of the border area and he could not understand his client. An interpreter was hired to help, but no satisfactory result was obtained. Finally this writer had to serve as interpreter to state the case to the attorney. But in the trial, the attorney and the judges could not understand each other, and the trial had to be called off, and assistance was again sought. Unfortunately, due to heavy duties, I was not able to help and instead, I introduced an interpreter. The judges still said that the answers given were not responsive, and the court had to adjourn. At that time, this writer was away for an important duty and could not lend help. After much disappointment, the Lolo asked people to mediate by giving half of the land as a settlement. This is a true story. From this it can be seen how difficult the problem is.

Furthermore, the law cannot be fully carried out. At the present time, the Lolo areas are divided among tame Loloes and wild Loloes. In the wild Lolo areas, the Loloes not only do not know the outside world, but not even the government has effective jurisdiction over them. Therefore the law is not carried out in those areas.

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When a dispute arises between tame and wild Loloes, the law loses all effectiveness. Furthermore, in these areas, control is exercised by certain pressure groups who pay lip service to the law, but actually manage the areas in their own selfish interest in disregard of the law. If it is to their advantage, they will circumvent the law. Once, when a piece of land belonging to a Lolo was taken by a local landowner, the Lolo, with the help of an interpreter, appealed to a certain official. After learning of the grievance, the official declared that the land should be given back to the Lolo. But later the landowner bribed the neighbors to force a new trial. The official became suspicious of the truth of the case and delayed his decision. Later, the Lolo was chased out and his land was taken from him. This Lolo still tells me frequently about this grievance, which makes me feel extremely sorry. Cases like this cause loss of confidence of the border people in the law.

The reasons having been stated in the above, I hope the reader has a general knowledge of the problem. I now wish to give some suggestions for the solution of the problem of appeal by the border people.

1. Whether or not the language is different, if the educational standard of the Loloes is raised, they will be able to present their case either directly or indirectly to the court, and will know how to use the law. They will not be restrained by others or by the obstacles of class division from using their own initiative to seek for protection under the law. Therefore, if the border people are to know how to use the law, their educational standards must first be raised.

2. The obstacle of the difference in language cannot be erased easily. In a culturally backward society, the law is not well known to the border people. In order to make it known to them, steps should be taken to unify the spoken language and let the law be transmitted

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through speech.

3. It has been advocated that the improper and outdated habits and customs of the Loloos should be changed. Since, in the opinion of the writer, the administration and application of the law, should be executed in accordance with the habits and customs of the people and the locality, the question of improper or obsolete habits and customs is relatively unimportant. This is advisable, but whether or not it can be easily carried out is a big question. The psychology of a child, which is usually naughty and rebellious, cannot be eliminated immediately by punishment, but proper methods should be adopted to change him gradually. Though the border people should not be too conservative, such conservatism cannot be eliminated overnight. It must be decreased gradually through education and daily living. Therefore, with respect to law, attention should be paid to the customs and traditions of the people and much unnecessary trouble will thereby be avoided.

4. In the past, the law has not been thoroughly carried out. This has a profound effect on the confidence of the people in the law. Hereafter, if the law is to be fully carried out, methods must be fully considered and those who are responsible must take the problem seriously and have considerable backing. The best way is to have a close coordination between the political and military branches of the government in order to see that the law is enforced. (But the military must not be allowed to dominate the political branches of the government).

These are some opinions. On the surface, each of these suggestions has its importance, but the most important is the elevation of the educational standard of the border people with the aim of acquainting them with the government and their rights and duties as citizens. How can this be achieved? The short training programs of

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the past are not sufficient to do the job. In order to do it, we must begin with primary education though this is a slow process, the net return for the country will be very great. Education will not only help to facilitate the carrying out of the law in the border area but it will also help to achieve the other objectives of the border administration. It is my hope that the people of the country will give their attentions to this.

20 March 1943 at Yu-Shih Pu Primary School

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CHAPTER 9 **SECRET**OPINIONS CONCERNING THE IMPROVEMENT OF EDUCATION AT
LINJIAO IN SIKIANG PROVINCE

In the border region of Ninghsu, along Taliang Mountain and Yalung River, live more than 1,600,000 Loloes. These people have a very low intellectual level and are still living in very primitive conditions. The area is outside the effective jurisdiction of the government. In the past, those who were charged with the responsibility of administering the border region thought that these people were unruly and rebellious, and respected only force. Therefore, military subjugation was the chief method employed to control these people, and the area was divided into small regions. But since Kuhsen's seven attempts to conquer the area, the people have been more pacified. We know that Pan-Yuang went to the Lololand and single-handedly converted the Loloes. From this, who can say that these tribesmen can not be pacified? In studying them, one finds that the rebellious attitude of these people is due largely to their low standard of education, which the government has failed to improve in order to pacify and transform them.

In this time of national crisis when we are engaged in a total war against a foreign invader, the Chinese and the Loloes are all in one and one in all. In order to strengthen the national defense, raise the cultural standard of the Loloes, nurture their strength, improve their conditions, and unite the ideas of the people, the government has adopted an educational program to teach the border people. This writer has been associated with this program and he wishes to give the public a general idea of it. A brief account is given as follows:

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SECRET**1. THE PRESENT STATUS OF EDUCATION OF THE BORDER PEOPLE IN KINSHU.**

In 1937, in accordance with the instructions of the Central Government, the ~~Szechuan~~ ^{Szechwan} Provincial Government established a primary school at each of the magistracies of Mienning, Yuenpien, and Yuanyuan. The schools at Yuenpien and Mienning are relatively the better equipped and have made better progress. The school at Yuanyuan does not have enough students, and is very poorly equipped. In recent years, this school has been given additional financial aid and it is reported that considerable improvement has been made.

In the last few years, many Lolo youths have returned from studying in the interior and have seen the low educational standard of their own people, which is far behind that of the other regions. These youths have made sizable donations to establish new schools. Among these new schools, the Border Region Primary School at ~~Yuechi~~ ^{Yuechi}, established by the Tussu, has made good progress. The other schools have had difficulty, and many of them have even had to be closed. A brief account of these schools is stated in the following chart:

A. Yuenpien Provincial Primary School

Location: At the southwestern sector of the city of Yuenpien.

Building: A remodeled temple capable of holding 80 people.

Staff: President, Chao Ting-fang; Teachers, Yuan-Yuin

Sui, Chao Kuang Ghea.

Students: 35 students ~~and two Miao students, Miao Su-Li,~~ ^{and two Miao students, Miao Su-Li,} ~~Su-Chu-Sen.~~ Most of the students are sponsored by Tussu Pi Ghea Lu.

Salary: Monthly salary for the president is 40 yuans; for teachers, 35 yuans. Books and stationery of the students are furnished by the school, board is one yuan a month and is given free by the school. In addition, one uniform per semester is given to each student.

Financial sources: Appropriated by the Provincial Government. In 1937 and the first half of 1938, the total appropriation made was a little over 1,800 yuans.

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Financial sources: Appropriated by the Provincial Government. In 1937 and the first half of 1938, the total appropriation made was a little over 1,800 yuans.

Equipment and facilities: The school is equipped with athletic equipment, regular maps and charts, sample posters, 25 study desks, 30 benches, ten wooden beds, two office desks, and four blackboards.

Text books: The regular text books published by Hsiang Wu Publishing Co.

Class composition: Divided into four classes according to the grades made by the students. (This school has a few Chinese students.)

B. Meinping Provincial Primary School

Location: In the city of Meinping.

Building: A building capable of holding 60 people.

Staff: President, Tsao Kuang ^{Ch}, teacher, Chu Kuang ^{Ch}.

Students: 21 Lolo and Han students.

Salary: Monthly salary for the president is 40 yuans, that of the teachers is 35 yuans. Students are given books, stationery, uniforms, and board.

Financial sources: Appropriated by the Provincial Government. In 1937 and the first half year of 1938, the total amount appropriated was 1,300 yuans with 300 more to be given soon.

Equipment and facilities: All sorts of athletic equipment, more than ten hanging maps, 20 desks, 20 benches, ten beds, and one office desk.

Text books: Published by the Hsiang Wu Publishing Company.

Class composition: Divided into three classes according to the grades of the students.

C. Yuenyuan Provincial Primary School

Location: At Ta Shui Tang, in the western sector of ^{Yen-Yuan} Yuenyuan.

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Building: Temporarily using Wu Shen Temple, capable of holding more than ten persons.

Staff: President, Chen Shien; teacher, Lo Ling-Lang.

Students: Thirteen Chinese, Pan, and Lolo students.

Salary: Monthly salary for the president, 40; teacher, 35.

Books, stationery and uniforms are furnished by the school to the students.

Financial sources: Appropriated by the Provincial Government. In 1937 and the first half of 1938, the total appropriation was 300 yuans.

Equipment and facilities: One blackboard, four study desks, seven benches, five tables.

Text books: Hsiang Wu Publishing Co.

Class composition: No class division.

D. Pu Shih Private Border People Primary School

Location: Tientsin, Yueshi.

Students: 106 Chinese, Pan and Lolo students.

Building: Renting the private residence of Chin-Kwan-Tien, capable of holding 200 people.

Staff: President, Chin-Kwan-Tien; teachers, Fei Chia Tsung, Li Hien-Hien, Lan Ping, Liu Yi-Tsang, Lung Su-Chien.

Salary: The president receives no salary; the monthly salary for teachers is 20 yuans each. All books, stationery, uniforms, and board are furnished by the school to the students.

Financial sources: Donated and endowed by the President and the trustees. The total expenditure in 1937 and the first half of 1938 was more than 3,000 yuans.

Equipment and facilities: Four sets of instruments (more than 200 pieces), more than 1,000 maps and charts, one organ, one record

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player, one mimeograph machine, over 60 kinds of medicine, one set of Kumber 4 meteorological instruments, all sorts of athletic equipment, 60 study desks, 70 benches, two office desks, and four tables. Besides these, there are also dishes, plates, chopsticks, and equipment to work in the fields.

Class composition: Divided into four classes and one preparatory class according to the grades of the students.

Text books: Text books published by Kai Ming Book Store.

2. THE REASONS FOR THE DIFFICULTIES IN BORDER REGION EDUCATION

To administer the border region is a very difficult task and to educate the border people is a more difficult one. This is largely due to the conservatism of the border people, to their lack of desire for progress, and their separate regionalism and localism, which have resulted in very primitive and static conditions, making the program of educating them a very difficult one. Now the causes may be divided into basic and circumstantial causes:

A. Basic causes

- (1) Lack of understanding of the meaning and the importance of education. (They have no need for it.)
- (2) The difficulty of language.
- (3) Lack of funds to go to school.
- (4) Need to work, and lack of time for schooling.
- (5) Suspicion or even hatred toward government officials.
- (6) Lack of adaptability to group living, especially in matters of eating and sanitation.

B. Immediate causes

- (1) Lack of schools with good facilities.
- (2) Lack of good teachers.

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- (3) Government inattention to the promotion of border region education.
- (4) Incompatible relations between the Chinese and the Loloos.
- (5) Political conditions and circumstances that prevent the Loloos from sending their children to school in the interior.

3. METHODS OF IMPROVING BORDER REGION EDUCATION

The difficulties in implementing education in the border region having been discussed, the methods of improving it are briefly stated as follows:

First, there should be active governmental promotion and encouragement by using and equipping the already established schools to educate the border youth. At the same time, new schools be established (see appendix for number of schools needed in the various regions) and financed by the government or by appropriations of the local governments in their respective areas. The responsibility for budgetary planning should be placed on the local government as one of its permanent functions. At the same time, action should be taken to eliminate the hatred between the Chinese and the Loloos, and to help and encourage the Loloos to learn Chinese culture so that they have the desire to learn.

Second, a border region education inspector and several directors should be appointed and charged with the responsibility of planning and directing the education of the border region. Periodic reports should be made and studied as references for constant improvement. In such a case, I believe, the education of the border region will be greatly improved.

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APPENDICES

SECRETI. AN OUTLINE OF SCHOOLS NEEDED TO BE ESTABLISHED IN THE BORDER REGIONA. Schools to be Established by the Provincial Government

<u>Locality</u>	<u>Prospective enrollment</u>	<u>Prospective president</u>
Lower Tienpa Tusu, Yuechi	200	Ling Pang-cheng Ian Bong-Tsen
Tuowu, Hienning	100	Ko Chi Pi Chih
Lu Ia, Yuenyuan	400	Hong Sung-Tien
Twu-dia	100	Yi Tsen Chiang
Anning, Sichang	200	Sen-tee Win
Pichu Chow	200	Chi Sou Yui
Michihpa, Mingtung	100	Local official
Tai Pin Chang, Kweili	100	
Tung An	100	Sa Tung Teen
Shaohe Magistrate	100	Wang Su Hsien
Sung Mang, Mingnan	100	Li Tse Yui

B. Localities Which Can Establish Schools of Their Own

<u>Locality</u>	<u>Prospective enrollment</u>	<u>Prospective president</u>
Tuopa Tien, Yuenyuan	200	Li Chiang Pi (Secretary to Tusu)
Tsao-So	100	Ia Hung Tse (Tusu)
Hu-So	100	Pa Chuan Tsung (Tusu)
Zesui, Sichang	100	Yui-Sou Hwa (Officer in charge of the area)
Chih-Hua Lu, Yuenpien	100	Kuo-Shih Hwen (Tusu)
Pu-lung, Hweili	100	
Kwan-Liu-Ke, Yuechi	100	

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II. EXPLANATION OF APPENDIX IA**SECRET**

1. In order to facilitate enrollment and administration, the position of president should be given to a person of leadership and reputation in the border region, or to those who are respected highly by the border people.

2. Instructions should be given by the provincial governments to the local political and military authorities to protect the students and members of their families.

3. The students should be selected and sponsored by the Tassu or the Black Ioloes.

4. The teacher should not take other jobs.

III. EXPLANATION OF APPENDIX IB

1. For the privately established schools, the provincial governments should:

- a. Lend financial assistance if needed.
- b. Send teachers to help in the work.
- c. Help by giving text books, stationary and instruments.

2. The privately established schools should do the following things either with or without the help of the provincial governments:

- a. Make prior plans in order to give active promotion and encouragement to the local people to help the schools and to send their children to school.

- b. Train teachers for border region education. It is an old saying that in order to do a good job, good tools must first be made. In border region education, this saying is especially true. Therefore, in order to promote education in the border region, teachers must first be trained. This may be done by a coordinated plan of the provincial government in establishing a special class for training teachers. The

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students in such schools should be selected from the promising, intelligent and capable youths among the border people. Next, willing and enthusiastic persons in other areas may be enlisted to receive the training. These teachers-to-be should be thoroughly trained not only in the general knowledge which is required for a school teacher, but they must also think properly, have fit bodies and minds, understanding of the language of the border area, and faith in the principles of the task to which they have been entrusted. Above all, they must have the will and the determination to endure all hardships, striving to achieve the glorious goal of spreading the benefits of education to the border people, and helping them to lead a new and constructive life. In this way the mission of border region education will be accomplished.

Note: This article was originally written in the Fall of 1936. Although it is somewhat outdated, the conditions described have not yet changed to a great extent.

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CHAPTER 10

SECRETTHE HISTORY OF THE FAILURE OF THE RULE OF SHEK TA-KAI IN NINGSHUI. Introduction

Today, the name of Shek Ta-kai, the Yi-wang of Tai Ping Tien Kuo, is still famous. Even among the people of the border region, there is none who does not know him. Those who are concerned with the nationalist revolution and those who have read the energetic and chivalrous poems and songs of Shek Ta-kai cannot but have a deep respect for him. Even those of us who have only a vague impression of his heroic, if not lamentable deeds, cannot help being moved to sigh.

Shek Ta-kai was the pillar of Tai Ping Tien Kuo; he was the genius of his time; he was the hero who commanded the respect and admiration of the people. Today, his misfortune is still regarded by the people as the most lamentable thing that has ever happened. Of him it can really be said that he marched in front of his soldiers during fighting, his deeds would make even other heroes admiring, and his misfortunes would make all people break into tears. The following is a brief account of his deeds in Ningshu and the reactions of the people to his rule.

II. THE ENTRY OF SHEK TA-KAI INTO NINGSHU

Owing to the civil war fought among the generals, Tai Ping Tien Kuo was in a very chaotic condition, and the confidence of the people began to wane. In the north the expeditionary army was crushed, in the west large quantities of territory were lost. Within and without everything became very chaotic and unstable, and the mind of Shek Ta-kai was confused. It was at this time that he planned to and did march west, breaking through the encirclements, and advancing westward along the ^{Yunnan} Kin-Sa river. After crossing the river in Yunnan

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Province, he finally arrived at Mingshu. At that time the defenders at Mingshu were old and weak soldiers, incapable of giving any resistance, and ~~Shen~~ Ta-kai won an overwhelming victory. With such a crushing victory, he thought that he could stay in the area without any worry. During his hour of triumph, his soldiers plundered the whole area, seeking to enjoy themselves to their hearts' content and causing much suffering to the people. In short, everywhere he went, his soldiers did nothing but enjoy themselves. Later, he divided his troops into two groups, and the main force marched north from ~~Huili~~ along the Anning River. The other moved from Mangnan and advanced along the Hailu River toward ~~Sichang~~, and, upon approaching Ta ~~Shen~~ Pan and finding that ~~Sichang~~ was well defended, this group turned toward Ta Liu-Sai and united with the main force to march north. No attempt was made to attack ~~Sichang~~. After camping and reorganizing at ~~Hest~~, the whole army was again divided into two groups at ~~Liku~~. The eastern group bypassed ~~Yuechih~~, reached the Ta Tu River, and was attacked by the Loloes near Shao Shan and prevented from reaching its objective. The western group was the main force, and it marched from ~~Mienning~~ along ~~Tien~~ and the dry riverbed of the Chu ~~river~~. Due to the narrowness of the riverbed, it was also attacked by the Loloes, and the advance guards and the rear lost all connection, so that when the advance guards reached the Ta Tu River, the rear was still at Mienning. Such a situation certainly violated military tactics.

The entry of ~~Shen~~ Ta-kai into Mingshu was along the Anning river. During the course of its march, the army was attacked by the local tribesmen. Not knowing the strength of the Loloes and thinking that the area along the Anning River was representative the whole magistracy and capable of supplying him with his needs, he ignored the abilities of the local people. Ironically, he adopted very

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oppressive methods in treating the uneducated, weak and incapable people. As he also thought that there was no other force to resist him, he demanded great quantities of food from the people, making no prior investigation as to whether or not such quantities were within the ability of the people to supply. It is also very regrettable that Shek Ta-kai thought only of expanding the territory under his control without considering the interest of the people and the conditions and circumstance in which they lived.

The rumor which had been spread throughout quite a large part of the country that Shek Ta-kai once had been executed and imprisoned had no foundation. Today, many people still make all sorts of speculations, but the fact is that the misfortune of Shek Ta-kai cannot be determined by the conditions and circumstances now prevailing.

III. THE OPPOSITION OF THE LOLOES

The area of NingShan was originally an area inhabited entirely by the Loloes, but after the area was conquered by the Mongols during the Yuan Dynasty, Chinese immigrants began to move in during the middle of the Ching Dynasty, the number of immigrants was still small and the power was still in the hands of the native Loloes, who, though at the time they still had no systematic organizations, could often unite to resist an outside invader. The armies of the Tai Ping Tien Kuo overlooked the strength and abilities of the Loloes and mistreated them with all sorts of humiliation, plundering, and even slaughter. This naturally aroused the strong reactions of the people, and they constantly looked for an opportunity to rise against the overlords. In addition a crack army was sent by the Ching imperial government, which crossed the Tai Ping Tien Kuo. During the attack, the advance guard of the enemy was defeated at the river, while the rear echelon was encircled by the

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militia led by Tassu An of Mienning. At the same time, the Loloos at Yueachi formed themselves into two groups. One group bypassed Si Shan and occupied Teh-ioulou to block the retreat avenue of the enemy, while the other group advanced along the riverbed of the Chi River and occupied Cha Lo, She Ma Ku, Lou-Yia Shan, and An Lung Chang, forming a big encirclement to trap the enemy. Although the armies of Tai Ping Tien Kuo broke through the encirclement several times and united with another group of its forces at Ta Shu Pi, they were again encircled. After ten days of encirclement, the armies of Tai Ping Tien Kuo were finally defeated.

IV. CUTTING OFF SUPPLY ROUTES

Mingshu is a rich area, but at that time, except for the area along the Anning River, which was more thickly populated and produced more food, the other areas were thinly populated and most of the land was laid waste, especially in the areas around Mienning, Pei Hsueh Lu, and Shao Chi Lo, the weather was too cold and the area was almost unpopulated. The armies of Tai Ping Tien Kuo, after several thousand miles of exile, had become very exhausted and poorly equipped. Furthermore, they had no prior plans for continuing the supply of food, therefore, they adopted the policy of living off of the land. The result was that when they reached an area, the first thing they would do was to collect food from the people, and when they were leaving they burned the whole place. Such a policy could be practised in the areas along the Youngtse River, but in the areas around Mingshu, the people already were short of food and the policy of living off of the land was impractical. This was not fully realized by the armies of Tai Ping Tien Kuo before they came into this area, and during their stay there they had the most difficulty in getting food. According to elder Loloos,

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who had participated in the war against them, in the first few skirmishes the armies of the Tai Ping Tien Kuo were so powerful that the Loloos could do nothing in the day time except hide in the mountains watching the smoke coming out of enemy camps which covered an area of ten miles. But after ten days' encirclement, the enemy lost all its power to attack, the smoke was rarely seen, and even the noise of soldiers and horses could not be heard. Also, according to these elders, they also often saw the soldiers of the Tai Ping Tien Kuo digging up grass roots to feed themselves, or buying food from the local people by exchanging silver and silk clothes. From this it can be seen that the defect of the armies of Tai Ping Tien Kuo was largely due to the shortage of food.

V. THE FAILURE OF SECRETLY

The topography of the area around Kinschu is like this: In the north it is high and in the south it is low. The Anning River bisects the area and only the middle section of the area can be passed. The communication lines from the Kiu-Su River to Szechang are two. The first route is from Hweili bypassing Teh-Chang. This is the chief route. Along this route the area is relatively thickly populated and produces more food. The other route is from Kien-tan, bypassing Pei-Su, and hence to Szechang. Though this route is more easily accessible, the area is thinly populated and little food is produced. Furthermore, from Szechang to Li-Yu and thence to the Ta Tu River, the road is very treacherous and narrow. From Mienjing, passing Tso Yu, and Cha Lo to An Sen Chang, the route is entirely covered with forests, and near Tso Yu, before the coming of winter the place is already covered with snow. Teh-Louou is situated among the mountains, and ten miles from there is the Lu-fing River, which can easily be defended with a small force. From the Lu-fing River bypassing through the forests and mountains,

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VI. CONCLUSION

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Again, the Armies of Tai Ping Tien Kuo wasted so much time on the way in collecting provisions that they lost their opportunity to crush the enemies before they were fully prepared. The result was that the whole army was vanquished. This is one thing which makes the people of later times feel regretful.

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Chapter 11

A STUDY OF THE ORIGINS OF LOLO CUSTOMS

I. Rules of conduct between a Lolo bride and her father-in-law and brothers-in-law:

In Lolo customs there are some very strange rules of conduct between individuals. One of the strangest is the rule forbidding a bride to approach too near her father-in-law. The required distance between these two persons is in direct relation to the class to which the family belongs. For example, among the White Loloos, this distance is six paces. If one of them comes closer than this, the other must shout "Excuse me!" In order to avoid any gossip which might bring shame to the family, one may step forward only after the other has retreated. If they happen to be too close to one another so suddenly and unexpectedly that it is too late to retreat, the one who is at fault must buy wine to cleanse the shame, or kill animals as sacrifice. Otherwise, such an incident would be considered bad luck to the family.

According to Lolo customs, young men and women belonging to the same class and not having the same surnames can talk and laugh freely with one another. But between a bride and her brothers-in-law, not only can there be no physical contact, but talking and laughing are also forbidden. Even if they were lovers in the past, as soon as they become bride and brothers-in-law, they must appear to be strangers and stop all talking and laughing.

Again, the rule between a Tussu and a Black Lolo is especially strict. According to the customs, they should never meet each other. Even if a Black Lolo has high admiration for a Tussu, he cannot even peep through the windows to see her; and talking to each other is ex-

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pressly forbidden. If, due to family relations and other similar circumstances it may become impossible for them to keep the rule, they must first buy wine to feast all their relatives, in order to cleanse the shame in advance before they can talk to each other.

The above mentioned customs are very distasteful to young Loloes and to those who have few members in their families. These customs are especially disliked by me. I have always tried to do away with such customs, either by actions or by theoretical explanations to the Loloes. However, in practice such methods are inappropriate and they have produced no results. Such customs have been handed down to the Loloes for centuries, and have been accepted by them as so sacred that even the gods cannot do anything about them. After much observation of the ceremonies and rituals, and much thinking and exploration, I have discovered some of the origins of Lolo customs which I wish to state as reference for future generations.

In ancient times, the system of abducting women as wives was practiced by practically all people; this is a fact which no one can deny. The evolution of the Loloes has been very slow, but the historic clues of such evolution can be traced everywhere. For example, among the Loloes, young men like to marry beautiful girls to show off. The method of getting such a beautiful girl is either by money or by force, or by using sentiment to make the girl one's friend and then one's lover. When the time is ripe they meet and elope, establishing their own homes. Or, if the lovers cannot get married due to the opposition of the girl's family, the man asks the assistance of his brothers to take the girl by force. This is a direct source of the origin of marriage by kidnapping.

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Another source of this system may be stated as follows: When a wedding was to take place, the family of the girl would assemble a group of girls and equip them with sticks, while the family of the man would select a group of strong and able men to welcome the girls. When these two groups met each other, the men would pour water on the girls and the girls would fight the men with their sticks until the girls were exhausted and lost all their power of resistance. The men would then grab the bride and take her home with them. The bride's hair would be combed, and new clothes would be put upon her; the other girls cried to lament the loss of the bride. This is an indirect source of the origin of the system. From the above descriptions, it can be understood that the Lolo system of marriage has not yet departed from the ancient system of abduction.

Although the Lolo marriage still has a strong flavor of abduction, there is one thing which deserves attention. The Lolo system is practiced with the prior agreement of the two families. This has become a tradition and hence it is more or less a matter of formality, and not something to be regretted. As to the ancient system of abducting girls, there was no prior agreement, and when the abduction was taking place, it was so fierce that somebody would always get hurt. Besides, the girls had no opportunity to know either the type or the appearance of their new husbands. I often thought that those who were seized would always hate their husbands. This was so because, I thought, the girls were weaker and more temperamental than the men, and after having been seized, they would belong to others and hence lose their freedom. Besides, suddenly entering a new life as the slaves of others, they would suffer many hardships which we could not even imagine. At that time, I had a rather low estimate of other people, and a strong hatred for the kidnappers. But who take the girls? It was not the

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husbands, but their fathers and brothers; therefore, my former hatred for the husbands was not justified.

Again, in ancient times, the brothers and fathers of the husbands seized the girls because they wanted to preserve the prestige of the family or to build new homes for their sons and brothers, while the real husbands were often left in the dark about the whole affair, because of their youth or for similar reasons. Therefore, to whatever tribe they might have belonged, the kidnapping was always done by the fathers and brothers of the husbands. Since this is the case, any complaints of the girls should be directed to the latter, not to their husbands. Thus after their marriage, the relation of those couples who have no love for each other would not become much worse, while the relation of those who have love for each other would be improved as time goes on. As to the relation between the bride and her father-in-law, it would be worsened, because the father-in-law, to prevent the girl from running away, will always keep her under strict surveillance, and make her do hard work. Thus it is conceivable that after marriage, the bride would not like to see her father-in-law; and so later on it became a custom to keep a distance between a bride and her father-in-law. In my opinion, this is the chief origin of the present rule of conduct between the bride and her father-in-law; it has now been extended to include the brothers-in-law of the bride.

II. The origin of wearing clothes

At the present age, all Loloos wear clothes, which custom has been accepted as a matter of course by them. But in ancient times, why did the primitive people wear clothes? What was the function of clothes? Even after much thinking, these questions are rather difficult to answer. Can we say that primitive people wanted to wear clothes

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for protection from the cold when we know that they were as hairy as animals, whose hide adequately serves that purpose? But then, why did primitive people wear clothes? We might say that human beings are more sensitive to the cold than animals, and therefore had to wear cloth; but today we still see many people who have nothing except a piece of cloth around their waist, and they survive. We might say that people dressed in order to have a more pleasing appearance; but the hair of primitive people looked nicer than the leaves they hung on their bodies. We might say that primitive people wanted to dress in order to hide the shameful parts of their bodies; but today people must disrobe many times a day; for example, in rest rooms, or when feeding babies at the breast. Therefore, why do they think the exposure of such parts of the body is shameful? The words "shame" and "courtesy" were perhaps not even known to primitive ancient people. Therefore I seriously doubt that these are the correct reasons that primitive people wanted to wear clothes.

In my opinion, the reasons are due to the physiological differences between human beings and animals and birds. Animals and birds menstruate only once a year, and they can have intercourse only once a year. Adult girls menstruate every month. Except for two months before and after a woman gives birth to a child, intercourse can be practiced as often as desired. Furthermore, the sex desire of human beings is much stronger than that of animals and birds, and our time for sexual intercourse is much longer. Thus in ancient times, when people went about in the nude, the men often chased the women -- a situation which is no different from that of the animals and birds today. The result was that the females suffered many pains and dangers which we of today can hardly imagine. For example, the female might be raped by many men at one time, and suffer much pain and danger; or,

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when pregnant females went about to seek food, they might be grabbed from their lovers and raped or even killed. The men could not pursue the kidnappers without perhaps endangering their lives, so such things caused much danger and tragedy to both men and women.

After much of this suffering, people began to think of ways and means to prevent it. As they gradually progressed, they began to realize certain human weaknesses, such as the inability to distinguish individuals, and the fact that indirect sensuality is weaker than direct sensuality. Therefore, they first used something to conceal the reproductive organs and the breasts, in order to lessen the sex urge of the opposite sex, although this still did not produce completely satisfactory results. Those who were in love could not cover up their bodies completely, and were therefore still faced with the danger of being seized and raped. Later therefore, both men and women agreed to cover up all their bodies, so that it became difficult to distinguish the difference between the sexes. This prevented would-be rapists from carrying out their crime, for they would often mistake the sex, and cases like this gradually decreased. When this custom of wearing clothes had become established, and when the people had got used to wearing them, they could not take them off without becoming cold. Therefore, as time goes on, clothes have become an essential element in protecting human beings from cold. Today, clothes are fashioned into many forms, varieties and colors to make them look attractive.

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1. From experimentation, it has been discovered that the parts of the body which are weakest in resisting cold are not the reproductive organs and the breasts, but the chest. Since the parts which need to be covered are not often covered, while those which need not be covered are covered, there must be some reason for this.

2. The inability to distinguish still exists today. It is often found that people from the country often confuse me with some one else. It is also discovered that when country people enter a city, all the city people look exactly alike to them, and they cannot even distinguish people with makeup as being men or women. Since this is the case, the inability of primitive people to distinguish can be assumed to be very low.

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Chapter 12

SECRETREPORT ON THE WORK OF CONSTRUCTING A NEW SOCIETYAT TIEN PA IN YUEACHI MAGISTRACY

Today I have the first opportunity to meet you gentlemen of the five universities at Hua Si Pa, who are interested in the affairs of the border region. I feel very happy and fortunate. In the past years, because of my duties, I have been much occupied in working among the people of my home region. Because my abilities are limited, I have not yet achieved great success; however, I shall be very glad and willing to report to you briefly some of my actual experiences during these years. I earnestly hope that you will give me your guidance and help in the future.

I am the Tussu of Tienpa in Yueachi Magistracy, and owing to my hereditary title and position, I have been able to plan, execute and supervise the work in my own area rather easily. The title of Tussu was conferred upon my ancestors in the Yuan Dynasty and was continued through the Ming and Ching dynasties. During the Tai Ping Revolution my family, having had the honor of capturing Shek Ta-kai alive, had conferred upon them an additional title of vice-marshal, and their position was not below any of the other Tussus in the surrounding areas. After the founding of the Republic, these titles and honors were left untouched. However, in 1925, due to a misunderstanding with the garrisons in the area, a battle was fought in which my Yamen [official residence] was destroyed, and my mother and two brothers unfortunately lost their lives. At the time I was only twenty. I was wounded and had to escape to Sichang where, with the help of Mr. Meng Yuang-Ren, I was able to go to school. After being graduated from junior high school there, I came to study in the Associated Shek Wu Senior High School in Chengtu. During my second year in that school I passed an

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examination and was admitted to Nanking Central Military Academy and finally graduated in 1936. After my graduation, I was assigned to serve in the Headquarters of the Generalissimo in Chungking. In 1937, I returned home and resumed the position of Tussu. Although I am a Tussu, I have spent most of my time studying in the interior, and the length of my service in educating the people and in reforming the affairs of my home region is only a few years.

The area under my control is the northwest region of Yueschi. The territory is about one hundred square li, and the population is several hundred thousand inhabitants, or over a thousand families. Most of the territory in this area is very mountainous, and there are very few rivers. The mountains run largely from south to north. Tien-pa Ho, which is the only river within this area, runs from north to south. Along this river on both sides are water paddies; this is the area where rice is planted. The annual rice production is sufficient to feed the people of the region, although most of the people are rather poor. In this area silver coins are used as money; the rate of exchange is one hundred yuans to one ounce of silver. The language, religion, way of life and system of marriage are all quite different from those of other areas. However, the people of the area have always obeyed government orders, in fulfilling their duties and responsibilities as citizens.

In 1925, after the death of my mother and my brothers, I left home to study in other parts of the country, and the duties of Tussu were left undone. This fact, together with the oppressive measures implemented by the government of the magistracy, caused the affairs of the area to become very confused and chaotic. Complete anarchy set in. For a period of twelve years, the people underwent much suffering. Until 1936 this continued; in 1936 I returned and, at the request of the people, I resumed the duties of Tussu and determined to put things back in order.

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In our barren and undeveloped border region, famine, chaos, plundering and fighting have prevailed, and it was very difficult to start a reform, especially after over ten years of chaos and anarchy. I remember when I first went home, I had the greatest difficulty with the following problems:

1. After more than ten years of anarchy and economic difficulties, most of the people had given their land to Chinese residents as mortgages. Therefore, those who had been self-sufficient farmers had become tenants. Most of them could not earn even enough to feed themselves.

2. As every one had been accustomed to chaotic conditions, the area was completely out of order. Robbery and murder were common, and no one paid much attention to them. Even the tribal heads shut their eyes or even participated in such crimes.

3. Many people had taken up the bad habit of opium smoking. The opium was imported from other areas, and not only had it exhausted much of the wealth of the region, but it had weakened the bodies of the people.

4. Most of the people drank wine as if it had been tea. Even a little boy could drink a bowl of wine without stopping to breathe, and this was not considered a strange phenomenon. Originally the area was short of food, and after much food was wasted in making wines, many food crises occurred. Besides, the drunkards often caused much trouble and disturbed the peace and order of the area.

5. Between the Chinese and the Loloos there was segregation. If they had any dealings with one another, deceit and oppression were the order of the day. Furthermore, due to language difficulties, quarrels and fighting often occurred, and many cases remained unsettled.

6. Most of the forests were depleted, and this, together with

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bad weather, often caused floods.

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7. Culturally speaking, the people were very backward; most of them had neither need nor desire for learning. At that time, in the whole area there were only two persons who had had primary school education. Therefore, the problem of education was particularly important and urgent.

The above are only the general outlines of the problems of the day. The details were much more complicated, and they almost defy description. At that time I had much sympathy with the sufferings of the people. I was determined to put all my learning and experience into the service of the people. Fortunately, being a Tussu and having the authority to issue orders which the people had to obey, together with the assistance of over thirty faithful and obedient tribal heads, my work was facilitated. But still, in a society under the Tussu system, every word and every action of the Tussu had immediate repercussions on the people. After the issuance of a decree, the theories had to be proved by the actual results, whereas in the administering of the affairs of a province or of a nation, the administrators have the advantage of five or ten years of planning. In a society with a group of people of low educational and living standards, everything was so urgent that it had to be done in a short time. On the other hand, in the area under the control of the Tussu, the tribal heads can quickly be assembled to receive instructions; within twenty-four hours they can transmit these instruction to the people. The next day the orders can be carried out, and the failure or success of each undertaking can be known quickly and the mistakes can be corrected in time. In short, the area under my control is small and the affairs are easier to manage than those of a province or nation. Following this principle, I have managed to solve many difficult problems. The reforms which I have carried out are the following:

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1. My attention was first directed to the solution of the problem of supply. As mentioned before, most of the land in the area had been transferred to the ownership of the rich Chinese landowners and there was therefore a shortage of food. The first method of solving the problem was to reclaim the undeveloped land. Although the plateaus by the mountain side were not good for farming, potatoes and buckwheat could be grown. Therefore, orders were given to the people in village units, and all the people engaged in reclaiming the land. Second, regulations were made to Lolo landlords restricting the rent to fifty percent of the crops produced on the land. Third, encouragement was given to Lolo tenants to buy back their land. By these methods, food production was gradually increased.

2. The second problem was the maintenance of peace and order. This problem was easier than the first one. During the period of anarchy the sources of the trouble were not easy to detect. After my return, based on the authority and prestige of my ancestors, I instituted a system of "joint guarantee" by which each tribal head kept constant watch on the others, reporting any misdemeanors and encouraging all good actions. Not long after that, peace and order were gradually restored. If this problem had been solved by sending soldiers into the area, much bloodshed would perhaps have resulted.

3. The third problem was the prohibition of opium smoking. With my personal savings, I bought large quantities of drugs from Chengtu to be given free to opium smokers. Those who were not habitual smokers gave up the practice on their own initiative; those who refused to give it up were given three warnings. The first warning asked them to give it up. The second warned them that no protection would be given them in any dispute or trouble; and at the same time, a group of youths was trained to humiliate these smokers or to con-

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fiscate their properties. As a result, many of them came to the Yamen swearing that they would give it up and asking for protection. The third warning was of punishment by death. After this warning was given, if they still refused to give it up, they would be arrested and whipped one hundred times. After this, if they continued to violate the law, they would be executed by a firing squad. As a result, four persons were shot. At the present time, opium smoking has been almost completely done away with, and in the whole area there are only a few suspects.

4. The fourth problem was the prohibition of drinking. Drinking had become a habit of the border people which is very difficult to be done away with. If strict orders were given for its prohibition, it could not be done. Therefore, a moderate course of action was adopted by which drinking was prohibited during the wedding feasts and other similar occasions, while on other days a mild wine was allowed. This mild wine could satisfy the habitual drinkers and it did not waste too much food, although it could supply a large number of people. Therefore, at the present time, the people in my region are drinking only this kind of very mild wine.

5. The fifth problem was the problem of settling disputes between the Chinese and the Loloos. On the surface, quarrels often occurred between the Chinese and the Loloos. The causes of these quarrels were all due to the borrowing of funds by the Loloos from the Chinese. Usually, the Chinese lent money to the Loloos and required them to be repaid at a certain date or to use certain things as guarantee. The Loloos, due to urgent needs, agreed. The Loloos were often unable to repay the funds when the time came, and quarrels resulted. In addition language difficulties often contributed much trouble. Very often, a small matter would become a big quarrel due to misunderstanding of lan-

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guage. Therefore, after knowing the causes of the troubles, orders were given to forbid the Loloos to borrow from the Chinese. If they were in an emergency and money had to be borrowed, they had to see the tribal heads or the Tussu, and no disputes could be settled among themselves, but all had to be submitted to the Tussu. After this, many of the quarrels were done away with. The old cases were also all settled by me.

6. The sixth question was that of forestry and irrigation.

Orders were given that each family had to plant at least ten trees each year under the supervision of the tribal heads. Those trees which did not grow could not be counted and new ones had to be planted to take their place. The trees planted were willow trees. In the last six years, much has been done in this phase of the project. At the present time, most of the mountains are full of young trees. As to irrigation, I conducted the opening of two irrigation dikes, and much of the dry land has been turned into arable land. A part of the present money for the Fuchi Primary School came from the income received from these dikes.

7. The seventh problem was that of education. The Loloos were

culturally very backward and today this is still a very serious problem of the border region. We might say that this is due to the educational failure, but it would be much better to say that we have no education. Really, in the past, the government completely ignored the education of the border region. The schools originally established in the border region were only window dressings. Partly because of the language difficulty, the Loloos have much difficulty in learning. Furthermore it makes no difference to them whether or not they go to school. The Chinese could get better positions if they were educated, but that was not the case with the Loloos. Therefore, it was very rare that the

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Loloes donated money for building schools. **SECRET**

In 1937 I established the Paohi Primary School in my official residence. From 1937 to 1942 the school was enlarged. At the present time, the enrollment is over one hundred and most of the students are Loloes. There are six teachers, whose pay, in addition to room and board, is 5.0 yuans a month. The estimated budget for the year is above 140,000 yuans. In the first and second years, the language used in teaching is the Lolo language. After the second year, spoken Chinese is used, except that two hours of Lolo language is given each week. The text books are the regular texts published by the Kai Ming Book Store. After their graduation from this school, the students are sent to study in the National Yuechi Experimental High School. In the last few years more than 40 students have been sent there.

8. The eighth problem is the problem of military and officer training. The Loloes are a strong and brave people and they have great interest in military training. I invited many graduates of the military academy to be instructors and enlisted males between fifteen and thirty to be trained one month each year.

The number of persons I have personally enlisted to be trained is above three hundred. Of this number, 80 were trained in the Military Academy, over one hundred in the Sikaing Province Training School, over forty in the Road Building Training Class of the Sichang Bureau on Temporary Residence for the Generalissimo, and more than one hundred in the Sikiang Provincial Border Region Training School. All these persons are simple country folks and if no special efforts are made to explain and persuade them, they never come to be trained.

9. The ninth problem is reform of customs. At the present time, matters to be reformed are the systems of marriage, clothing and sanitation. The Lolo system of marriage needs to be reformed greatly. How-

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ever, radical methods can not be used as they will produce very unfavorable reactions among the people. For instance, persons belonging to the different classes of Tusu, Black Loloos, White Loloos, and Whotse cannot get married. This rule has been accepted for generations and it cannot be done away with overnight. In the past, the betrothal present went as high as more than three ounces of silver. Yet, even with such an amount, the family of the girl still might not consent. Today, the new law forbids persons below ten years of age to get engaged, and the betrothal present is limited to sixty ounces of silver as the maximum. The system of early marriage cannot be changed easily. This is because most of the people are farmers who need more hands to help in the fields. Young men of thirteen, therefore, often get married in order to get a bride to work in the fields. Therefore, a law is passed to the effect that married couples below the age of eighteen cannot live together. Cases of divorce very often occur. The new law requires that all prospective divorces must consult the tribal heads or the Tusu, and women who have been divorced three times cannot marry again; men over 24 and women over 22 who are not married will be forced by the tribal heads to get married. All cases of criminal intercourse will be punished equally with robbery.

The system of concubines also cannot be done away with easily. The only thing I have done is to restrict the age of the husband to not more than 15 years older than his wife. This means that old men cannot marry young girls. These are only the preliminaries of reform of the system of marriage.

The clothes of the Loloos are very bizarre and are out of line with economic principles. For example, the men wear colorful top coats and long broad trousers. The trousers are so big that the cloth used making one of them can actually be used to make two. The women wear

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colorful blouses and shirts. Although they are very beautiful to look at, they waste too much cloth and they are not convenient for working. Recently I had a conference with my tribal heads and we have set 15 July of the lunar calendar as the date for change. After that date, all men shall change their clothes to short top coats and regular trousers, while their old clothes are to be worn only on special occasions. At the present time, the people are in the process of making new clothes and in the not too distant future, all the clothes will be changed. This, I believe, will not be too difficult a matter and will cause no great hardship to the people.

The Loloes have no conception at all of sanitation. Most of their houses have no windows. Recently I bought large quantities of transparent roof tiles from Chengtu and resold them to Lolo families to be installed in their houses in order to get more sunshine and light.

In conclusion, my abilities are limited and things which need to be reformed are too many. Therefore, it is my hope that you gentlemen will give me and my people your guidance and help in order that we may elevate ourselves from our primitive way of life.

This address is recorded by Mr. Fu Chi Hsiao and is commented on by Professor Wei Hwei Lin as follows:

"This is an address given by Mr. Lin-Kuan-tien at the welcoming tea party given by the Department of Sociology of this University. It is a factual report of the reform being carried out in the border region. Mr. Lin is not only the most progressive person among the Tussus of Southwest China, but he is also a person of outstanding ability with firm beliefs in the revolutionary principles. He is a practitioner of social reform. His address not only has given us a better knowledge of the true conditions in the border region, but it has also given us unlimited inspiration and hope for the new Lololand in the making."

This address has been recorded and kindly commented upon. I wish here to give my thanks.

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