

They are open-hearted, friendly, and hospitable, and show a fatalistic indolence, matched by a profound religious sentiment. The way of living of the peasants and fishermen is generally simple and severe. Their food consists principally of rice, vegetables, fish, fruit, and coconut milk.

The Cambodians are devout Buddhists and belong, like the Siamese, to the Hinayana or Lesser Vehicle sect.

The monastery, where most of the Cambodians pass a part of their lives either for study or meditation, plays a very important part in the life of the common people and forms the center of their social activities. The Institut Buddhique in Pnom-Penh (the capital of Cambodia), created by the French, has greatly improved the moral standard of the priests and monks and has preserved ancient sacred documents. The Institut has also brought together, with the cooperation of natives, an important collection of cult objects.

In bygone days the Khmer or Cambodian Kingdom covered a greater territory than at present (cf. p. 8), but during the last centuries, when the political strength of the country declined gradually under repeated blows by the Siamese, Thai, and Annamites, they were forced to give up piecemeal rich sections of their territory. Without the French intervention in 1863, Cambodia would probably have disappeared from the map as a political entity and been absorbed by its neighbors.

#### CHAMS<sup>2</sup>

Today there are scattered in southern Annam, Cochin-China, and Cambodia the remnants of the once mighty Cham people, which in the past ruled over southern and central Annam and a part of Cochin-China. Altogether they number a little more than 100,000 people, most of them (approximately 76,000) living in the province of Phan-tiet in southern Annam.

The language of the Chams is of the "Malayo-Polynesian" family, but somewhat altered by the Môn-Khmer. Their civilization was and is still strongly impregnated by Indian elements.

Physically the men are not very strong, though sometimes they are of a rather stout physique. They are brown-skinned, of medium stature, and have a broad nose, eyes that are not slanting, and straight or slightly wavy hair. The women wear the hair flowing in complete disorder, never combed.

<sup>2</sup> Though the Chams at present are not very important from a numerical point of view, they are treated here at some length because of the eminent part they have played in the past.

The men have generally adapted for ordinary use the Annamite dress (except the Muslims, cf. below). The women wear a green tunic with tight-fitting sleeves, a necklace of glass beads and sometimes ear pendants, each ending in a long red tassel. As a headgear they sometimes use a sheer silk scarf. People of both sexes give a lamentable impression of filth and neglect.

The Chams generally earn their livelihood as farmers. The main crops are rice, maize, tobacco, cotton, and vegetable oil, or *arachide*. They keep a few buffaloes, goats, chickens, and ducks. The food consists chiefly of rice, fish, and game. They do not eat beef, pork, or eggs.

The Chams live in villages and hamlets surrounded by wooden fences, and the houses, provided with thatched roofs, are built directly on the soil. The aspect of the community is always barren and desolate in the extreme, because all vegetation has been purposely destroyed (for religious reasons).

The social organization is based on the matriarchate, and the women play an important part especially in the religious ceremonies. They do heavy work, both in the field and in the household, and are often seen carrying heavy loads on their heads.

From the religious point of view, the Chams are now divided into two groups, one professing Brahmanistic beliefs, the other converted to Mohammedanism. In both cases the belief is altered by numerous local superstitions. The Brahmanists, called Kafirs (infidels), worship various deities, one of the most venerated being Po-Yang Inö Nagar, Cham equivalent of the Indian goddess Bhagavati, spouse of Siva. Po-Yang Inö Nagar has her temple at Nha-trang in southern Annam.

The Muslims, called Bani (the sons of the religion), read the Koran, without, however, understanding the text. They do not observe the ritual ablutions. Their religion is considerably altered, and the name of Allah has become Po Oulah.

As previously mentioned (p. 8), the Chams once played a very important part in the history of the peninsula. Impressive temple ruins crowning the hilltops, as well as numerous statues and other monuments found in and around these ruins, are eloquent testimony of the vanished glory of the Chams. In recent years the French School of the Far East (École Française d'Extrême-Orient) has cleared, methodically excavated, and preserved a great many of these ruins, the most important groups of which are located in Quangnam Province, at Tra-kieu, a locality presumably to be identified with Simhapura, the oldest Cham capital; the Sivaite town of My Son and the important Dong Duong group, the latter possibly corresponding to the Buddhistic town of Indra-pura (ninth century A.D.).

After having reached its peak around A.D. 1000, the Cham civilization started its gradual decline a few centuries later. Finally, during the seventeenth century, under the repeated onslaughts of their dynamic neighbors, the Annamites, the Chams became enslaved, slaughtered, or scattered.

#### LAOTIANS

The Laotians, who are of Thai stock, like the Siamese, are scattered in the Mekong valley, from the border region of Yunnan in the north to the frontier of Cambodia in the south. The country is geographically divided into definite regions, a natural factor which has favored a political particularism and given rise to independent native states, the most important of which is the kingdom of Luang Prabang.

The Laotians number today around 600,000 people. As mentioned, their country became a French protectorate in 1893.

The Laotians are generally of small stature (average height, 5 ft. 2½ in.). They are subbrachycephalic (index 83.6), and are brown-skinned, with broad noses, straight hair, and eyes not slanting. They are of pleasant appearance and are known to be friendly, open-hearted, and very hospitable.

The men's dress consists of wide trousers, a long jacket, and a scarf of blue cotton. The women wear a striated colorful skirt called a *sin*. The chest is covered by a scarf wrapped around the shoulders. The hair is arranged in a bun.

The life of the Laotians is rather easy. The climate and soil produce, with little exertion on their part, enough rice and game, and plenty of fruit such as bananas, mangos, litchis, and coconuts. The houses, made of bamboo and provided with thatched roofs, are built on high piles. Brick construction is reserved for divinities and the saints, and for the king and some of the higher officials.

The Laotians are Buddhist, but their Buddhism is altered by various local superstitions. They have numerous taboos, and dreaded spirits called *phi* are believed to be present almost everywhere.

#### CHINESE

The Chinese form an economically very influential minority in spite of the fact that they have never been very numerous in the confederacy. They number at present between 400,000 and 500,000, most of them coming from the region of Canton and Fukien Province and politically tied to the southern faction of the Kuo-min-tang. They are scattered all over Indochina, but the most important centers are Cholon (a suburb of Saigon), and the Hanoi and Pnom-Penh areas (cf. p. 18).

The Chinese influence goes back almost to the beginning of the Christian Era. They began to settle in Tonkin and northern Annam as early as the third century B.C. Until the year 1000 Tonkin and the major part of Annam were considered to be a part of a "colonial" China. Even after the Annamites gained a relative independence at that time, the country still remained economically and culturally closely tied to the Celestial Empire.

The present Chinese population is composed mainly of immigrants or descendants of immigrants who arrived during the last few centuries. In 1680 Chinese officers and several thousand men, supporters of the Ming dynasty which had just been overthrown by the Manchu dynasty, arrived in Indochina and settled in the Mytho region in Cochin-China. Later, in the eighteenth century, other important groups arrived and settled in the Ha-tien region of Cochin-China. Since that time there has been a steady flow of Chinese newcomers, mainly men, many of whom have married native women. At the outbreak of the Japanese war against China, a great many Celestials, especially of the wealthier classes, took refuge in Tonkin and elsewhere in Indochina. It is possible that most of these by now have returned to unoccupied China.

Favored by the peace and order the French have achieved, the Chinese within the confederacy have been able to develop their well-known qualities as merchants. Thus, for example, until the Japanese invasion a considerable proportion of the rice mills and the rice trade was controlled by the Chinese. They also dominated to a certain extent river navigation in Cochin-China, the fish trade, and the hide business. Numerous grocery stores were and are probably still owned and operated by the Chinese.

All Chinese in Indochina are supposed to belong to a guild or congregation (Annamite: *bang*), having as head a *bang truong* directly responsible for the behavior of his countrymen to the communal authorities.

It has been a matter of dispute among the French whether the Chinese immigration should be curtailed or encouraged. In spite of the fact that the less astute Annamites resent the Chinese competition, and notwithstanding the criticism of various activities considered to be prejudicial to French and native interests, it should be admitted that the Chinese as a whole have exercised a beneficial influence upon the economic development of Indochina and have proved on many occasions to be valuable as intermediaries between the French and the natives.

In addition to the pure Chinese, there are, especially in Cochin-China, a great many Sino-Annamites, called Minh-huong, numbering about 80,000 individuals.



PLATE 14

Upper: Annamite women weaving straw mats. Region of Chau-Rê, near Phan-rang, southern Annam.

Lower: Annamite women on their way to the market, Dong-son village, Thanh-hoa Province, northern Annam. The woman in the center is carrying a load of paper imitations of gold ingots, used for sacrifices to the spirits.

Photographs by the author.



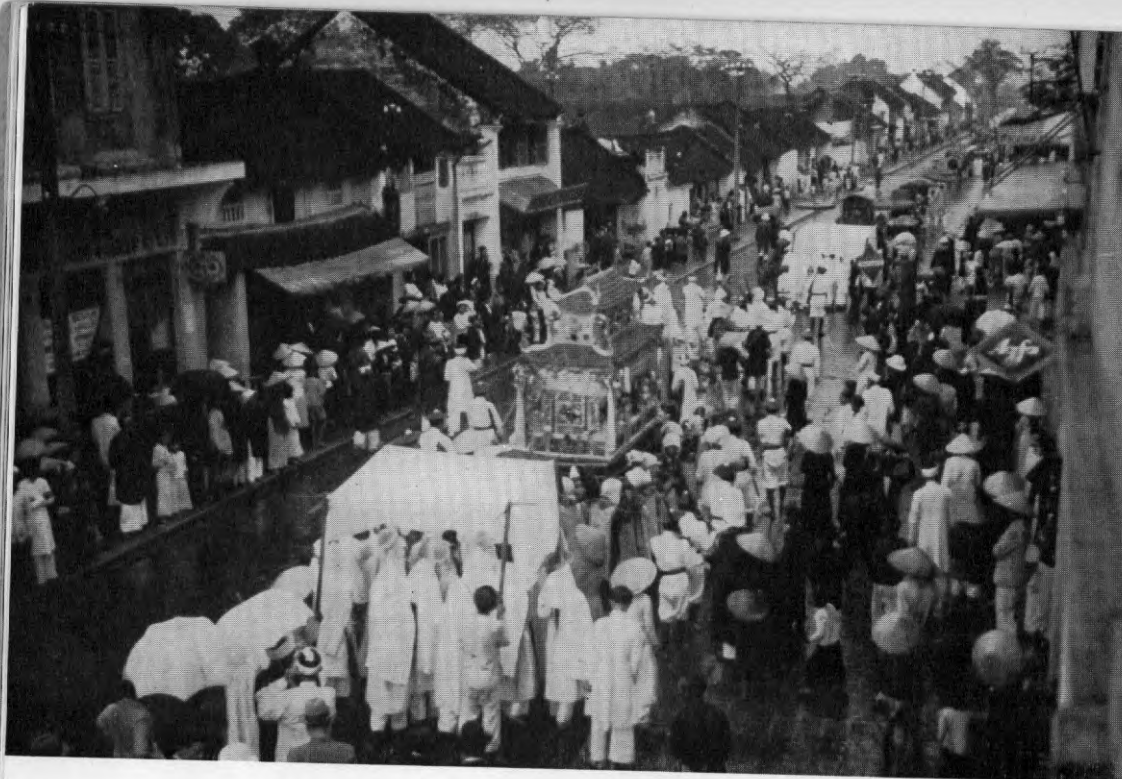


PLATE 15

Upper: Annamite burial procession, town of Thanh-hoa, northern Annam.

Lower: Cambodian Buddhist monks with lemon-yellow togalike cloaks and shaved heads. Somrong-sen Monastery near Tonlé Sap, or Great Lake, in central Cambodia.

Photographs by the author.





PLATE 16

Upper: Cambodian girls of the Royal Ballet, performing in the ruins of Angkor. Courtesy National Geographic Society.

Lower: Ruins of the Cham temple of Po Nagar, at Nha-trang, southern Annam. The monuments have in recent years been restored under the auspices of the École Française d'Extrême-Orient. Photograph by the author.

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PLATE 17

Left: The headman of the Cham village near "Tour Cham," southern Annam. Photograph by the author.

Right: Cham women from southern Annam. Courtesy Mr. Huong Ky, Hanoi.



## ASIATIC MINORITIES OTHER THAN CHINESE

## THE MALAYS

There is a small minority designated as Malays, said to number about 60,000 people, who have immigrated to southern Indochina in recent times. Most of them are scattered in Cambodia (Kompongcham, Lovëk, Kompong-Luong) and in Cochinchina (Saigon-Cholon area, Chaudoc, and Tay-ninh). Physically they resemble their kinsmen in the Malay Peninsula and in the East Indies, and dress in the same manner, wearing the sarong and fez. They live in stilt dwellings, which can be distinguished from those of the other inhabitants by the fact that the screens of the women's rooms are attached by the lower edge, not by the upper. This arrangement is intended to protect the women from indiscreet observation from the outside.

They gain their livelihood chiefly as fishermen and small merchants. In some villages the making of batik shawls is a specialty.

Like the Cham of the Bani sect, the Malays are Muslims, but are more devout than the former. The Malays observe Ramadhan, practice circumcision, and avoid eating pork and drinking fermented beverages.

## THE INDIANS

There are about 6,000 or 7,000 Indians in Indochina, most of them living probably in the Saigon region. They have arrived in recent years and are often referred to as Malabars. A great many from the French possessions in India, especially Pondichéry, were in earlier days encouraged to immigrate for political reasons. They are French citizens. Others, being British subjects, are chiefly from Bombay or the Coromandel Coast.

The Indians are known to be intelligent and industrious. Most of them earn their livelihood as employees or as small merchants, especially in the textile business. Others called Chetty or Chettyar, mainly Brahmanists from Madras or the Coromandel, are moneylenders. A great many of the Indians are either Catholics or Muslims.

## THE JAPANESE

Before the outbreak of the war there were only a few hundred Japanese scattered throughout the confederacy, mostly small shopkeepers and employees of Japanese firms, probably also engaged in various espionage activities. Since Tokyo forced Indochina into their "co-prosperity sphere," Japanese immigrants are being rushed into the country, especially shopkeepers and employees. This settlement is, of course, of a temporary character.

The number of Asiatics of nationalities other than those mentioned here is insignificant.

#### MOUNTAIN TRIBES

There is in Indochina a congeries of primitive mountain tribes, partly nomadic, partly settled. Their social and religious structure is based chiefly on rice culture. It is possible to distinguish two main groups, the northern and the southern.

The *northern group*, numbering possibly about a million and a half individuals, comprises a great many peoples, such as the Thai, Muong, Man, Meo, etc., who in historic times arrived in Tonkin and upper Laos from their original homeland, southwestern China. During the last few centuries there has been a constant, mainly pacific, infiltration tending to reach farther southward.

The social organization of these tribes is of feudal character, and the various groups are ruled by hereditary lords chosen generally from within a particular family. The family system is based on the paternal hierarchy. Their language belongs to the so-called variatonic group. Most of these tribes live in Tonkin and northern Annam, but some of them have pushed southward into Laos and Siam.

The *southern group*, numbering a little more than a million individuals, comprising the real aborigines of the country, the Indonesians, also referred to as proto-Malays, Moï, Phnong, Kha, etc., belong linguistically to the monotonic group. Their social organization is of an anarchic type, except in cases where they have been subjected to strong influences by more civilized neighbors. Religion is the affair of the individual or of the family, not of the group.

Two subdivisions of the southern group can be distinguished: (a) tribes related to the Chams (cf. p. 15), such as the Jarai and the Radhé, whose social structure is based on the matriarchate (name and property transmitted by the mother); (b) tribes partly related to the Cambodians (Bih or Pi, Stieng, etc.), and the Bahnar, Sedang, Rungao, etc., whose social structure is based on the patriarchate (name and property transmitted by the father).

#### NORTHERN MOUNTAIN TRIBES

##### THE THAI GROUP

The most important numerically and the most influential from a political point of view of these northern groups are the Thai, comprising possibly three-quarters of all the mountain tribes in northern Indochina.

The term "Thai" is applied to a great many peoples living also outside the confederacy,<sup>3</sup> scattered over a large area in southwestern China. They generally occupy the fertile valley bottoms in the interior.

Though there are considerable variations among the Thai from a physical point of view, possibly due to intermarriage with neighboring people, they are of relatively large stature (average height, 5 ft. 6 in.). The Thai have a light brown skin, are subbrachycephalic (index 82.5), and do not have slanting eyes. They have vigorous constitutions and are excellent mountain climbers.

The men have now generally adopted the Annamite costume, but in some tribes they use a blue cotton jacket. The women have preserved their peculiar dress, distinctive for each subgroup. Thus, for example, the "White Thai" and the "Black Thai" wear a long skirt and a tight-fitting jacket buttoned in front, white among the former, black among the latter.

The houses are often built on piles, sometimes oriented in the same direction as nearby streams or rivers. There are communities of up to about 50 houses, but seldom more.

The Thai grow rice, maize, sesame, batata, sugarcane, cotton, mulberries, and other lesser crops. Their industry, entirely domestic, is little developed and, generally speaking, is limited to the preparation of indigo for dyeing of textiles, processing of vegetable oil and sugar, weaving, and basketwork.

The Thai are known to be indolent, taking great pleasure in music, chants, and games. They are very superstitious and have preserved a great many picturesque and romantic customs of religious character which are particularly interesting from an anthropological point of view because of their elaborate and archaic character. Studies of their customs have shed new light on the pre-Confucian civilization in China.

As previously mentioned, the Thai are divided into a great many subgroups, the most important of which will be enumerated below.

*The Thô.*—This term in Annamite, meaning "men of the soil," refers to their agricultural activities. This tribe is one of the most numerous among the Thai in upper Tonkin. Owing to long and close contact with their more advanced neighbors, Chinese and Annamites, they have been strongly subjected to the influence of these peoples.

*The Nhang or Giai,* called Cha jen by the Chinese and Yang by the Laotians, closely related to the Thô and the Nung, are also numerous in upper Tonkin (about 10,000 people) especially in the valleys of the Claire River, Song-Chay, and on the right bank of the Red River.

<sup>3</sup> Since 1939 the Siamese, partly of Thai ancestry, refer to themselves as Thai and to Siam as Thailand.

The Nhang have their houses built on the mountain slopes, either on piles or directly on the soil. They have adopted several Chinese customs, are known to be rather intelligent, and have furnished valuable units to the French armed forces.

*The "White Thai,"* or Thai khao, also kindred to the Thô, are settled especially in the following regions in upper Tonkin: The valley of the Red River, the upper part of the Black River valley and around its tributaries, and between Lai Chau and Phong To. Their language is similar to the Laotian.

*The "Black Thai,"* or Thai dam, less influenced by their neighbors than other Thai tribes, have preserved a great many archaic customs, as for example the love courts also characteristic of the Laotians. Their communities, comprising stilt houses, are often situated at a relatively high altitude.

The "Black Thai" are encountered chiefly in the following regions of upper Tonkin: Ha-giang, Pak-ha, Hoang-su-phi, Binh Lu, and Phong To. They are particularly numerous on the so-called Sip Song Chau Tai territory between the Black River and the right bank of the Red River.

*The Tai Nua.*—This group, numbering about 22,000 individuals, is encountered in the Sam Nua region, province of Hua Panh, in northeastern Laos. They are closely related to the Laotians. The women wear an attractive skirt similar to the Laotian *sin*, and a short jacket in various colors provided with heavy silver buttons. The headgear consists of a cap worn inclined to the left.

*The Lu.*—The Lu, also kindred to the Laotians and, like the latter, Buddhists, are settled especially in upper Laos in the Muong Son region as well as in the vicinity of Lai Chau and Phong To in upper Tonkin.

In addition to the above tribes there is a small minority of about 1,500 Thai in Battambang Province in western Cambodia in the Phai-lin district. They immigrated around 1875 from the Burmese Shan states. They are called Pégouans, Phuméa, or Kaûla. Their main occupation is the extraction of precious stones found in the region. They are Buddhists.

#### THE MUONG

The term "Muong," of Thai origin, means soil or territory, and is used by extension to designate the inhabitants of various feudal communities in upper Tonkin and northern Annam, bordering the delta (inhabited by the Annamites). They number about 220,000 individuals.

From a social point of view the Muong are to be classified in the Thai group, but their language presents striking similarities to the Annamite

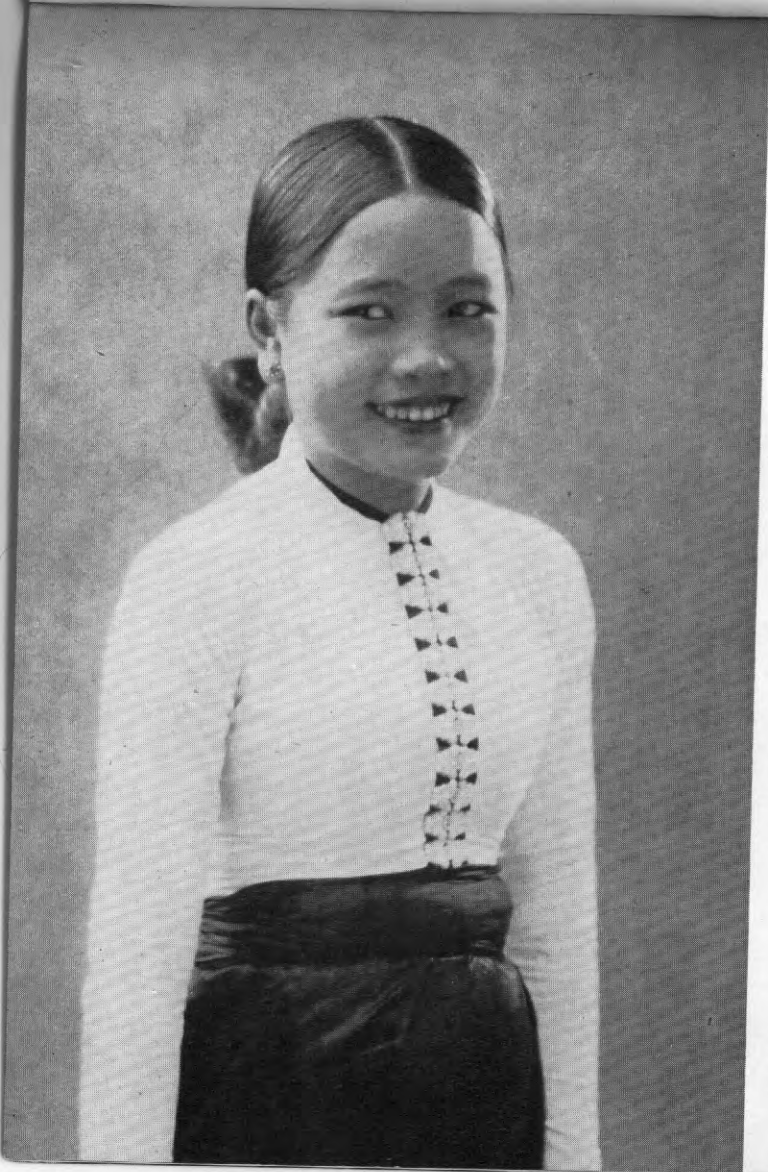


PLATE 18

Left: Woman of  
the "White Thai"  
group, upper Tonkin.

Right: Partisans of  
the Thô group, upper  
Tonkin.

Courtesy Mr. Huong  
Ky, Hanoi.





PLATE 19

Left: Sorcerers of the Man tien group wearing blue tunics and a curious headgear in the shape of a cock's crest. The cymbals are used to accompany the ritual dances which the sorcerers perform. They belong to an influential guild, which may extend its ramifications into China and Tibet. Region of Nguyen-binh, upper Tonkin.

Right: Women from Nguyen-binh, upper Tonkin. The two at the right are from the Man tien tribe, the one at the left is a Meo.

Photographs by the author.





PLATE 20

Left: Women of the Man coc tribe, region of Tinh-tuc, upper Tonkin. Like their sisters of other Man tribes, they carry a heavy burden of silver appliques.

Right: Woman of the Man ta pan group, region of Ha-giang, upper Tonkin.

Courtesy Mr. Huong Ky, Hanoi.

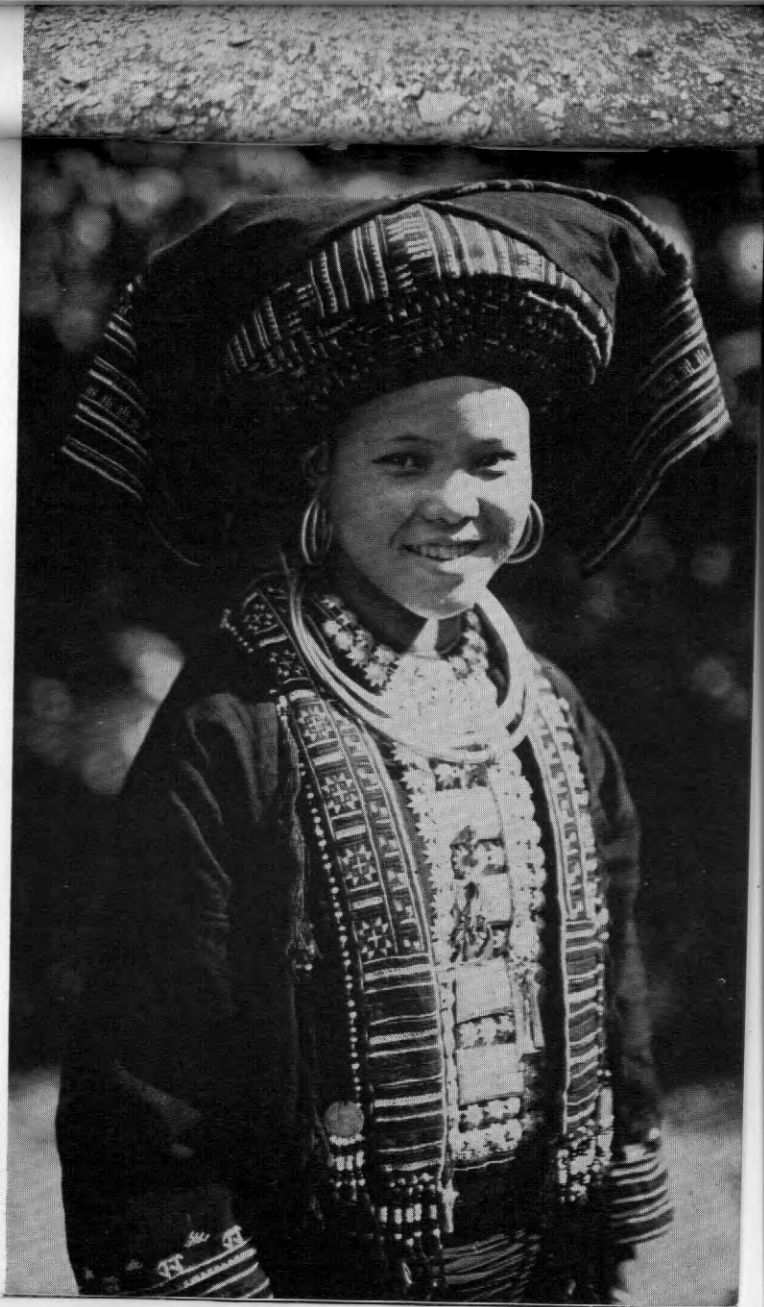




PLATE 21

Left: Women of the Man son dau group ("à tête lacquée"), region of Hoa-binh, upper Tonkin.

Right: Women of the Man lan tien group, upper Tonkin.

Courtesy Mr. Huong Ky, Hanoi.



and is sometimes referred to as an archaic form of that tongue. These similarities may be due to cultural penetration. Also from a physical point of view the two groups present close resemblances.

The costume of the men is of the Annamite pattern, but instead of being brown it is indigo blue. The women wear a long skirt folded so as to cover the breast, and a piece of cloth, like a bib, fitting closely to the neck. In addition, there is a short white jacket provided with tight-fitting sleeves.

The Muong are farmers, growing chiefly rice, maize, and manioc. They also utilize various forest products. Their houses are built on stilts.

#### THE MAN

The term "Man" was originally applied by the Chinese to all hill tribes in southern China, who were looked upon by them as barbarians. At present the French use the word "Man" to designate the same kind of hill tribes that the Chinese call Yao. The Man call themselves Kim-mien, "people from the mountains."

The original homeland of the Man is central and southern China, particularly the provinces of Hunan, Hupeh, Kwangsi, and Kweichow, where a great many Man tribes are still living. Their southward movement to northern Indochina may have taken place as early as the thirteenth century, if not earlier. On their arrival they probably found the fertile valley bottoms already occupied by the Thai and the Muong and had therefore to content themselves with the less productive soil on the mountain slopes. Today they are found scattered at altitudes ranging from about 1,000 to 3,000 feet above sea level.

At present there are more than 50,000 Man in northern Indochina, chiefly centering around Nguyen-binh, Bao-lac, and Bac-kan. In spite of common customs and a feeling of solidarity, the Man are split into several groups, the most important of which are the Man coc, also called Ta pan Man (Man ta pan), Man Sung or Man son dau, and the Man (deo) tien or Siao pan Man (Man pan siao). Other tribes are the Man lan tien or Man Cham, Man quan trang, Man quan coc, Man xanh y, etc.

The Man are of medium stature and muscular, are excellent mountain climbers, industrious, intelligent, and hospitable. The men dress generally like the Chinese. The women, very coquettish, have elaborately embroidered and colorful dresses, sometimes covered with heavy silver appliques. Some of them, as the Man tien, wear skirts. The women of the Man coc tribe wear trousers adorned with a checkerboard pattern.

The Man are generally described as nomads or seminomads, but at

present they have a tendency to settle as farmers and raise chiefly rice, maize, batatas, beans, tobacco, and cotton. They distill rice and maize. They utilize such forest products as roots, bark, wax, wild honey, and camphor, and have a little-developed domestic iron and paper industry.

A few of the Man know how to write and read Chinese or French. The women have a privileged position, and in spite of the fact that polygamy is permitted, it is limited in practice.

Their houses are not on stilts, but built directly on the soil. The communities seldom comprise more than five or six huts. Religious beliefs comprise a mixture of animism, ancestor worship, Taoism, Confucianism, and Buddhism. The most powerful of the spirits are those of the waters, the sky, and the mountains. The sorcerers apparently form a very influential guild, extending its ramifications into China.

The Man have furnished the French armed forces with valuable "partisans" or militiamen, used since 1889 to suppress banditry and to serve as border guards. The "partisans" are generally chosen by the native authorities from among the more well-to-do families. The military administration entrusts to each one of the "partisans" a rifle and ammunition.

#### THE MEO

The term "Meo" refers to tribes that have entered northern Indochina in the last few centuries. Their original homeland is the high plateau of southern China, still inhabited by several Meo groups located especially in the provinces of Yunnan, Szechwan, and Kweichow. These tribes designate themselves by the term "Hmong," "Mong," or "Mlong." The latter word has become Miao or Miaotze in Chinese, from which derives the Sino-Annamite term "Meo," now used by the French.

Today there are more than 40,000 Meo in upper Tonkin, living mainly along the China border. In addition there is an important group comprising 20,000 people on the Tran-ninh plateau in northern Laos. As the Meo, upon their arrival, found the fertile soil of the valley bottoms occupied by the Thai, and the lower mountain slopes inhabited by the Man (up to an altitude of about 3,000 feet), they had to content themselves with the steep higher slopes at an altitude of between 3,000 and 4,500 feet.

The Meo are of rather small stature and often of pronounced Mongoloid type. The men generally have adopted the Chinese costume, but the women keep to their peculiar dress comprising a folded white skirt and a short jacket with tight-fitting sleeves and large, elaborately embroidered, colorful "sailor" collar. The legs are often protected by

puttees. There are a great many subgroups, designated according to the color of the women's dress as red, white, black, or flowering Meo.

The Meo are very individualistic and live in isolated cottages, seldom more than three or four together, built directly on the soil. They are seminomadic and earn their livelihood by primitive farming (growing rice, and poppies for opium processing), and keep fowl, hogs, and horses. They practice the *ray* or forest clearing,<sup>4</sup> a primitive jungle agriculture which has had disastrous consequences in the gradual deforestation of the country and is now being curtailed through the intervention of the French administration. To some of the Meo families the growing of poppies has been a relatively beneficial business. As a matter of fact, the growing of this plant is most successful at the very altitude where the Meo have settled, i.e., between 3,000 and 4,500 feet. Attempts have been made in recent years by the Government General to restrict the area of the poppy fields and the practice of opium smoking.

The Meo are supposed to be little concerned with religious affairs. Their beliefs are a mixture of Buddhistic ideas, Taoism, ancestor worship, and worship of spirits.

In addition to the tribes listed above, there are in northern Indochina a few others, as for example the Lolos, who immigrated in recent times from China, but they are, from a numerical or political point of view, of little importance.

#### THE SOUTHERN MOUNTAIN GROUP

This group, comprising the least advanced of all tribes in Indochina, are generally referred to as Indonesians, proto-Malays, or Moï. The latter term is of Annamite origin, meaning "savage." They are called Kha by the Laotians and Phnong by the Cambodians, both terms having the same meaning as Moï. In this paper we shall refer to them by the term "Indonesians." Their present homeland is southern and central Annam, eastern Cochin-China, central Laos, and northern and eastern Cambodia.

The Indonesians are generally of medium stature, dolicocephalic, and brown-skinned. They have flat noses, straight or slightly wavy hair, and eyes that are not slanting. The body is symmetrical and muscular. Beards and moustaches are generally absent. The teeth are often filed and the ear lobes distorted by plugs of bone or ivory, or by heavy brass rings.

<sup>4</sup> These clearings are made by felling all growth, which is subsequently reduced to ashes by fire. The ashes produce a good fertilizer for a year or two, during which time rich crops can be gathered. However, after such a period the soil becomes almost sterile and is abandoned to grass vegetation and secondary growth for another *ray*.

The costume of both sexes is generally reduced to a minimum, consisting only of an apron or "cache-sexe." In some tribes, however, as for example the Radhé, the men use on certain occasions a short blue jacket ornamented with red braid. The women wear a long skirt, but have the shoulders and breasts uncovered. The hairdress varies considerably from one tribe to another. The turban is the most common headgear.

The Indonesians live in houses built on stilts and provided with thatched roofs. These houses generally shelter several related households and are sometimes of considerable length, occasionally as much as 1,000 feet.

The Indonesians earn their livelihood by hunting and by primitive farming. The Mnong in the Badon region, west of Ban-méthuot in central Annam, have been particularly famous as elephant hunters. The capturing and domestication of young elephants has become an important source of income for this tribe.

The main crop is rice, but in addition the Indonesians grow tobacco, sesame, and a kind of millet which is fermented to produce alcohol used in ritual libations. In addition to their activities as hunters and farmers the Indonesians collect some forest products. Their domestic industry is limited chiefly to weaving and making of baskets, crossbows, bamboo tools, and similar articles.

The Indonesians are very superstitious and live in constant fear of vindictive spirits. Like most other primitive peoples, they are animists and worship the forces of nature, such as the soil, the thunder, and the water.

As previously mentioned (p. 20), there are among the Indonesians numerous tribes whose customs and social structure differ considerably. Among the most developed and numerically most important are the Jarai and the Radhé, who in ancient times were subjected to the impact of the higher Cham civilization. Possibly as a result of this contact the Jarai and the Radhé speak a Cham dialect.

The Jarai live principally in Pleiku Province (about 100,000 individuals), and southwest of Kon-tum (about 20,000 individuals), and in the northern part of the Dar Lac region in central Annam.

Like the Cham they are divided into various clans named after plants, animals, or objects (for example, clan of the bamboo, of the rhinoceros, of the road, etc.). Their sorcerers, supposed to be invested with supernatural power, are particularly influential, especially those called the Sadet of Water and the Sadet of Fire.

The Radhé, regarded as the most intelligent of the Indonesian mountain tribes, live in the Dar Lac region in central Annam. There is a rather



PLATE 22

Left: Woman of the "White Meo" tribe, region of Ha-giang, upper Tonkin.

Right: "White Meo," region of Chapa, upper Tonkin.

Courtesy Mr. Huong Ky, Hanoi.



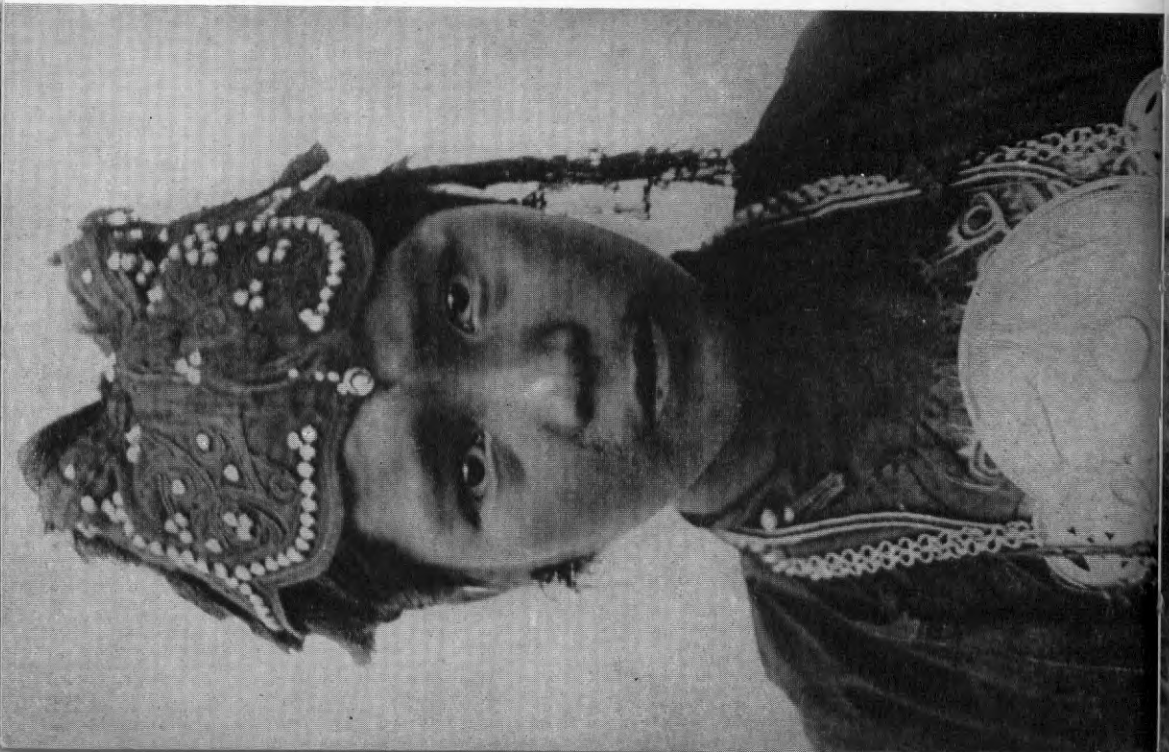


PLATE 23  
Beauties of the Lolo  
(Akha) tribe, upper  
Laos. Courtesy Mr.  
Huong Ky, Hanoi.





PLATE 24

Upper: Men and women of the Meo tribe. The men are playing the mouth organ (*kbène*) and stepping around to the tunes. Region of Cao-bang, upper Tonkin. Courtesy Mr. Huong Ky, Hanoi.

Lower: Indonesians between Dalat and Dankia (Haut Donnai), southern Annam, loaded with ceramic jars, commonly used in ritual libations. The Indonesians are eager to invest their savings in such jars. Photograph by the author.



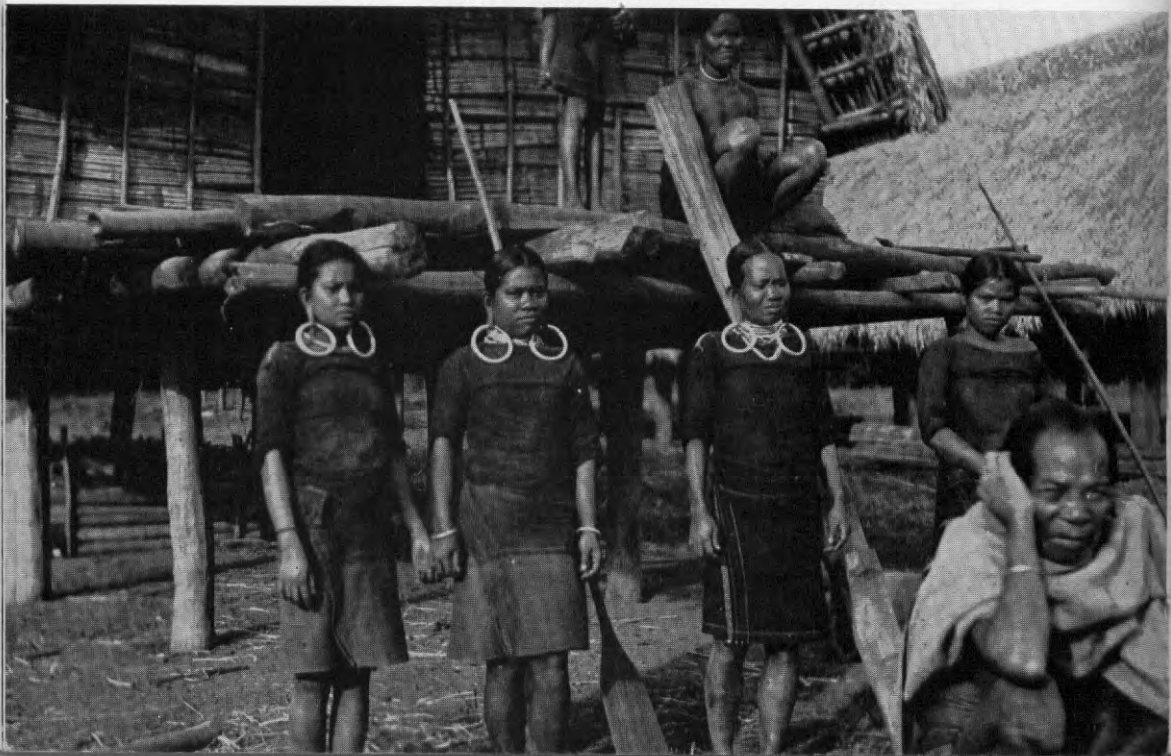


PLATE 25

Upper: An Indonesian stilt hut at Ban-méthuot on the Dar Lac plateau, southern Annam. Owing to the fact that these dwellings are raised above the ground, they are relatively cool, and to a certain extent safe in case of flood. There are no chimneys. The smoke from the earthenware hearth fills the interior, thus chasing away or killing mosquitoes and other dreaded insects. The floor is made of bamboo lattices and straw mats. During the night pigs and poultry are kept in a cage beneath the floor.

Lower: An Indonesian family of the Pi or Bih group at Ban Tur, central Annam. The women extend the lobe of the ears by fixing heavy brass rings in them.

Photographs by the author.



considerable community at Ban-méthuot which has furnished to the French army a certain number of militiamen.

Among the groups related to the Cambodians, the most important are the Sedang, about 72,000 people, living on the Kon-tum plateau in central Annam; the Bih or Pi in the Ban Tur region, east of Ban-méthuot; the Stieng in the province of Thu Dau Mot in upper Cochin-China.

In addition to the above main tribes, there are numerous subgroups of less importance, such as the Lat, Koho, Chãu, Sorê, Chau Ma, Ma Bnom, Kil (or T'il, Chil, Kon N'ho, Churu), Raglai, Chau Ma (Che Ma), Kha Tahoi, and others.

In recent years the French administration has made a great effort to civilize these backward tribes and encourage them to abandon their nomadic life and settle as farmers and cattle breeders. Some have been converted to Christianity by French and American missionaries.

#### CONCLUSION

The recent events in East Asia have brought French Indochina into the limelight. Because of its important geographical and strategic position—temporarily serving the Japanese as the hub of their military operations in southeast Asia—Indochina will undoubtedly play a most important part in this theater of war. For this reason alone the country and its little-known populations are worthy of study.

Since time immemorial the Indochinese peninsula has been a crossroads of peoples and cultural currents. At present the Indochinese Union has become, under French rule, a meeting place between east and west. While paying an increasing respect to the local customs, justice, and traditions, the French have brought new life into the lethargic civilizations belonging to an era which is now dead and gone, and have guided the natives into the path of human progress. This important process is still going on, though hampered temporarily by the war and the Japanese occupation, and will most certainly receive a new impetus once the territory has been liberated from its enemies. The Algiers Committee of National Liberation, trustee of French interests, has already promised the peoples of Indochina, in recognition of their support and loyalty to France, a new post-war status, aiming toward their gradual emancipation within the framework of the French empire.

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