

EAST ASIAN LIBRARY RESOURCES GROUP OF
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China's Kam Minority: A Short Bibliographic Outline of Kam-Related Research
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While China's Kam minority (who are known in Chinese as *Dongzu* 侗族) and their remarkable cultural traditions are not yet well known in the English-speaking world, they may be familiar to anyone who has followed UNESCO's most recent recognition of Chinese Intangible Cultural Heritage, or watched China's hugely popular national "Youth Song Contest" (in Chinese, *qingge sai* 青歌赛), or travelled in more remote regions of southwestern China. In 2009, the Kam singing tradition known in English as "big song" was placed on UNESCO's Representative List of the Intangible Cultural Heritage of Humanity;^[3] since 2008 Kam singers have increasingly featured amongst the medal winners of that nationally televised song competition;^[4] and tourism in rural Kam regions—including Kam singing performances for tourists—have been steadily growing in popularity since the 1980s. Although research into these and other issues relating to Kam people is modest in size, it has also been slowly increasing—albeit almost exclusively produced in Chinese.

In the six years of research I conducted for my recently submitted doctorate, I focussed upon the contemporary face of Kam traditional Kam singing—and particularly upon the current situation regarding the Kam big song tradition. In the process of conducting this research I spent more than twenty months resident in rural Kam areas of southeastern Guizhou, where I was invited to learn to sing Kam song and to participate in many Kam song performances, and I was also very fortunate to have been able to access the excellent collection of Kam research materials now held in the University of Melbourne Library. As there is no widely used written form of the Kam language, songs have long been one of the most important traditional forms of recording and transmitting knowledge. Thus my study of Kam song has also required an understanding of many other aspects central to Kam life, as are noted in this brief bibliographic outline.

The sources mentioned below and listed in the selected bibliography are all held in the University of Melbourne Library—mainly the Baillieu Library—and all Chinese-language sources (the majority of written sources on Kam people) cited in this essay are held in the library's extensive East Asian Collection. The sources are presented below in rough chronological order; as this outline clearly indicates, the University of Melbourne's collection of research materials concerning Kam people is one of the most extensive and offers great research potential.^[5] Before describing the collection in detail, I first give a brief background regarding Kam people.

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Kam People: A Brief Background

The Kam are one of China's fifty-five recognized minorities and are described as a group with a population of 2.96 million^[6] mainly resident in southeastern Guizhou Province and the adjoining border regions of Hunan Province and Guangxi Zhuang Autonomous Region, as shown in Figure 1 (a small number of Kam are also resident in Hubei province).^[7]



Figure 1: Left: Map of China, showing major cities and the two provinces (Guizhou and Hunan Provinces) and one autonomous region (Guangxi Zhuang Autonomous Region) where most Kam people reside. Right: Counties with the largest concentration of Kam residence, and nearby cities. Liping Kam Autonomous County, which has the highest proportion of Kam residents of any of these counties, is shaded. Maps by Wu Jiaping.

Many Kam people speak a dialect of Kam, a tonal Tai-Kadai language that is completely different from Chinese and has no widely used written form.^[8] Besides the rich Kam musical and poetic traditions, Kam culture also has other distinctive features: architectural traditions such as the building of huge, wooden pagoda-shaped *dare low* or “drum towers” (see Figure 2), cloth weaving and dyeing with indigo (see Figure 3), indigenous forms of social governance, religious beliefs focussing on the female deity *Sa*, various ritual practices, and particular dietary habits.

This rich Kam culture—particularly performances of big song—has become an important part of the expanding Kam tourism industry. The development of this industry has been a major strategy for regional development, and has featured the representing, packaging, and selling of Kam images and costumes, singing and dancing.^[9] However, the overall economic development of Kam regions has lagged far behind that of the nation as a whole, and traditional *agriculture* (centred around rice farming) remains the *dominant* activity within

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Kam regions. Statistics indicate that as of 2006 one third of the Kam population lived below the official “absolute poverty” line of 668 yuan per year (currently equivalent to \$A107),^[10] and the situation in recent years has seen only minimal change. Due to the economic difficulties experienced in Kam areas, emigration of Kam people to other areas to seek employment has become one of their most important livelihood strategies. This large-scale migration of Kam youth has consequently influenced Kam social structure and cultural transmission in many significant ways.



Figure 2: Views of two Kam villages in southeastern Guizhou. The distinctive pagoda-shaped Kam *dare low* (“drum tower”) can be seen in each of the villages. Photographs by Catherine Ingram.

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Figure 3: Stages in the process of producing Kam cloth. Top Left: Indigo leaves soaking to produce dye. Top Right: Cloth hung to dry after each successive round of dyeing, rinsing, drying and beating. Left: Nay Jya-chai beating cloth between rounds of dyeing. Photographs by Catherine Ingram.

Kam People in Pre-Twentieth Century Sources

Pre-twentieth century written sources contain only “relatively infrequent”^[11] mention of the ancestors of today’s Kam people, and do not mention the Kam using the Chinese name by which they are identified today. The Kam were only formally recognized as *Dongzu* during the state ethnic identification processes of the 1950s, initiated under the first decade of Communist rule. In earlier times, not only were the residents of today’s Kam areas referred to by many different names, but different groups of people who spoke what are now recognized to be dialects of the Kam language were identified in different ways, complicating Kam historical research.^[12] The earliest descriptions of Kam people’s ancestors and/or their environment that seem likely to be based upon first-hand observations and that appear in these pre-twentieth-century sources date from the late

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Song Dynasty (960–1279). These include *Lao xue'an biji* 老学庵笔记 [Notes Made at the Old Student's Cottage] by Lu You 陆游, *Ximan congxiao* 溪蛮丛笑 [Collected Tales of the Barbarians of the Southwest] by Zhu Fu 朱辅, [\[13\]](#) and *Lingwai daida* 岭外代答 [A Categorical Description of the Region Beyond the Passes], by Zhou Qufei 周去非. The principal Ming Dynasty (1368–1644) source is the *Chiya* 赤雅 [A Dictionary About the South], by Kuang Lu 邝露. [\[14\]](#)

Qing Dynasty (1644–1911) sources dating from before (or at the turn of) the twentieth century include a far greater number of descriptions of the ancestors of today's Kam people. [\[15\]](#) These sources include the 1690 *Qian shu* 黔书 [Book of Guizhou], by Tian Wen 田雯; two eighteenth-century works by Tan Cui 檀萃 (*Shuo man* 说蛮 [Regarding the Barbarians] and *Qian nang* 黔囊 [A Handbook about Guizhou]), and the 1778 *Chu dong zhilue* 楚峒志略 [Brief Records of the “Dong” in the Chu Kingdom], by Wu Shenglan 吴省兰. Nineteenth-century sources which mention Kam ancestors include the 1813 *Qian ji* 黔记 [Records of Guizhou], by Li Zongfang 李宗昉, *Guzhou zaji* 古州杂记 [Miscellaneous Records Concerning Guizhou], by Lin Pu 林溥, the 1842 *Jiaqing chongxiu yitong zhi: Guizhou* 嘉庆重修一统志：贵州 [Revised Unified Gazetteer of the Jiaqing Reign Period (1796–1820): Guizhou], and the 1845 *Liping fu zhi* 黎平府志 [Liping Prefecture Gazetteer]. [\[16\]](#)

Other important pre-twentieth century sources on this research area held in the collection include reproductions of the various illustrated works that mainly date from the late Qing and which are known as *Bai miao tu* 百苗图 (“Miao Albums”). [\[17\]](#) Also of note are several first-hand English-language accounts that provide general descriptions of the region and date from the late Qing. [\[18\]](#) Finally, several recent historical works provide important data on Kam people, environment and culture preceding the twentieth century, including: *Guizhou tongshi* 贵州通史 [A General History of Guizhou] of both the Ming and Qing, [\[19\]](#) collections of essays on the history of Guizhou and of Kam regions of Hunan, [\[20\]](#) and several recent English-language analyses of the region's situation during late Imperial times. [\[21\]](#)

1900 – 1960s

The first half of the twentieth century was a turbulent period in China's history, and little research concerning Kam people and culture was carried out. Notable exceptions are Chen Guojun's 1942 article entitled “Dongjia zhong de gulou” 侗家中的鼓楼 [Kam Drum Towers], [\[22\]](#) and the information on the Kam appearing in the 1946 Sanjiang county gazetteer. [\[23\]](#)

After the establishment of the People's Republic of China in 1949, ethnic identification became a major state project. From that time until the beginning of the Cultural Revolution (1966), research in this area was promoted. [\[24\]](#) Although relatively few publications date from this period, many of these publications remain of immense value to researchers today.

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One of the first—and the earliest article on Kam music—was Xue Liang’s 薛良 1953 article entitled “Dongjia minjian yinyue de jiandan jieshao” 侗家民间音乐的简单介绍 [A Simple Introduction to Kam Folk Music].^[25] The first full-length book on Kam singing, *Dongzu dage (ga lao) Guizhou minjian yinyue jikan* 侗族大歌（嘎老）贵州民间音乐集刊 [Kam Big Song (Ga Lao), Guizhou Folk Music Collected Periodical], published in 1958, was another milestone in research and publications on Kam culture, and is held in this collection. Also of great value are three slim booklets consisting of reports on research conducted during the 1950s in Kam areas of Guizhou and Guangxi.^[26] Two draft surveys of Xinhuang and Tongdao counties, Hunan, also date from this period, as does a collection of historical materials relating to Chinese Communist Party history of Sanjiang County during 1943–87.^[27]

1970s and 1980s

While publications dating from the 1970s and 1980s, following the end of the Cultural Revolution (in 1976), are mainly focused upon general accounts of major aspects of Kam culture, language, environment and society, they also represent the firm beginnings of more detailed research exploring particular aspects relating to Kam people. Several English-language studies dating from this period are articles by You Yuwen and Peng Jianqun,^[28] and chapters by Yang Quan and Zheng Guoqiao in the 1988 linguistic study of the Tai-Kadai language family (a collection of essays entitled *Comparative Kadai: Linguistic Studies Beyond Tai*).^[29] Many other important studies on the Kam language (written in Chinese) also date from this period, as do various Chinese-language collections of Kam song. Of particular interest is the rare *Dongzu zuxian nali lai (Dongzu gu’ge)* 侗族祖先哪里来（侗族古歌） [Where Did the Kam Ancestors Come From? (Ancient Kam Songs)],^[30] which contains the lyrics to twenty Kam songs of migration, thus constituting an important source for studies of Kam social history. A selection of these numerous and varied sources—which also include a number of gazetteers of counties in Kam areas—are listed in the selected bibliography below.

1990s – 2010

From the 1990s onwards, publications on Kam people, culture, language, society, history, and contemporary situation have increased markedly, and many focus upon specific aspects relating to Kam people. The University of Melbourne holds more than one hundred and twenty works from this period, which cannot all be listed or discussed here. English-language sources from this period include the second full-length book on the Kam people written in English,^[31] two monographs on Kam architecture,^[32] a book-length study of the Kam language in Guizhou province,^[33] discussion of Kam indigo-dyeing,^[34] and two bilingual English/Chinese sets of Kam song audiovisual recordings.^[35] Three Kam dictionaries, some of which include English introductions and referencing, are also held.^[36]

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Far more extensive is the Chinese-language collection. This includes numerous gazetteers, several e-books, important collections of essays (particularly recommended are *Dongzu dage yanjiu wushi nian* 侗族大歌研究五十年 [Fifty Years of Big Song Research])[\[37\]](#) and the two-volume *Dongzu bainian shilu* 侗族百年实录 [Veritable Records of One Hundred Years of the Kam]),[\[38\]](#) and a wide range of works in other areas, a selection of which are listed below. The collection is particularly strong in the areas of Kam singing and Kam architecture, and the publications are increasingly specialized by region, with works focussing only on Kam people in Hunan,[\[39\]](#) Guangxi [\[40\]](#) and, especially, Guizhou.[\[41\]](#) There has also been a growth in publications recognizing the importance of space and place in relation to Kam music-making and other forms of culture.[\[42\]](#)

Conclusion

In conclusion, the breadth and depth of this collection offers a very valuable research resource in both historical and contemporary materials. It permits a degree of longitudinal Kam-related studies that is unlikely to be available in many other collections throughout the world, and offers an extremely comprehensive insight into the research in many Kam-related areas that has been carried out by Chinese scholars. It would provide a rich background for any researchers preparing to conduct fieldwork in Kam areas, or undertaking comparative research relating to southwestern China and/or amongst Tai-Kadai-speaking communities. The collections of transcribed songs and song lyrics are also likely to be helpful to researchers working in areas related to Chinese music or poetry. Finally, the collection would be extremely useful for research in contemporary Chinese politics and/or society relating to Chinese state attitudes towards minority groups, and for studies of Chinese scholarly research amongst Chinese minorities. It would also be of use to anthropologists and social scientists interested in researching cultural change, and to human geographers exploring localized conceptions of space and place.

As the many rich and diverse aspects of Kam people and their fascinating culture continue to gain national and international attention, it can be expected that the collection at the University of Melbourne Library will prove to be of increasing use to researchers working in greatly diverse fields and disciplines.

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Endnotes

[\[1\]](#)Very special thanks to Bick-Har Yeung (Head Librarian, East Asian Collection, University of Melbourne Library) for her interest and great efforts in developing this excellent Kam-related research collection.

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[2] I gratefully acknowledge Dr Wu Jiaping (伍家平) for contributing the description of the current Kam socioeconomic situation, for the two maps reproduced in this article, and for comments on the relevance of the collection in relation to the discipline of human geography.

[3] Under the title *Grand Song of the Dong Ethnic Group*; see http://www.unesco.org/archives/multimedia/index.php?s=films_details&id_page=33&id_file=350.

[4] See *2010 nian di shi'si jie qingge sai mingsai xiang huojiang mingdan* 2010 年第十四届青歌赛名赛项获奖名单 [The Names of the Medal Winners of the 2010 Fourteenth Youth Song Competition], available at http://news.mso.com.cn/481_zhengjie/2133782.html, and the online video available at http://www.56.com/u44/v_NTMxMjk2ODE.html.

[5] While the selected bibliography given below mainly covers books in the collection, it also includes publications in periodicals not currently available through CNKI, but held by the University of Melbourne Library. Journal articles are an important research resource, but as they are now widely available online they are not discussed here.

[6] According to the 2000 census: see *2000 nian renkou pucha Zhongguo minzu renkou ziliao* 2000 年人口普查中国民族人口资料 [Chinese Nationalities Population Materials from the 2000 Population Census], edited by Guojia tongjiju renkou he shehui keji tongjisi 国家统计局人口和社会科技统计司 [Department of Population Social Science and Technology Statistics, National Bureau of Statistics] and Guojia minzu shiwu weiyuanhui jingji fazhansi 国家民族事务委员会经济发展司 [Department of Economics and Development, National Ethnic Affairs Commission] (Beijing: Minzu chubanshe [Nationalities Press], 2003).

[7] See Wu Wanyuan 吴万源, "Hubei E'xi Dongzu kaocha ji" 湖北鄂西侗族考察记 [Records of Investigation into the Kam of Western Hubei]. In *Dongzu bainian shilu (shang xia ce)* 侗族百年实录 (上下册) [Veritable Records of One Hundred Years of the Kam], edited by "Dongzu bainian shilu" bianweihui 《侗族百年实录》编委会 ["Veritable Records of One Hundred Years of the Kam" Editorial Committee], 726–32. (Beijing: Zhongguo wenshi chubanshe [China Literature and History Press], 2000).

[8] A romanized Kam orthography was promulgated in 1958, but is not widely used.

[9] See Timothy S. Oakes, "Tourism in Guizhou: The Legacy of Internal Colonialism." In *Tourism in China: Geographic, Political, and Economic Perspectives*, edited by Alan A. Lew and Lawrence Yu, 203–22 (Boulder: Westview Press, 1995); Timothy Oakes, *Tourism and Modernity in China* (London & New York: Routledge, 1998); Timothy Oakes, "Ethnic Tourism in Rural Guizhou: Sense of Place and the Commerce of Authenticity." In *Tourism, Ethnicity, and the State in Asian and Pacific Societies*, edited by M. Picard and R. E. Wood, 35–70.

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(Honolulu: University of Hawai'i Press, 1999). For a more recent perspective, see Catherine Ingram, "*Hwun hwun jon ka* (Listen): Kam Villagers Singing Big Song in Early Twenty-First-Century China" (PhD, University of Melbourne, 2010); and Catherine Ingram, with Wu Jialing 吴家玲, Wu Meifang 吴美芳, Wu Meixiang 吴梅香, Wu Pinxian 吴品仙, and Wu Xuegui 吴学桂, "Taking the Stage: Rural Kam Women and Contemporary Kam 'Cultural Development'," in *Women, Gender and Development in Rural China*, edited by Tamara Jacka and Sally Sargeson (Cheltenham, UK & Northampton, MA: Edward Elgar, forthcoming).

[10] *2006 nian Qiandongnan tongji nianjian* 2006 年黔东南统计年鉴 [Qiandongnan Statistical Yearbook 2006] (Beijing: Zhongguo tongji chubanshe [China Statistics Press], 2007).

[11] Yang Quan, and Jerold A. Edmondson, "The Kam in Ancient Times," in *Southeast Asian Linguistic Studies in Honour of Vichin Panupong*, edited by A. S. Abramson, 325–36 (Bangkok: Chulalongkorn University Press, 1997), 325.

[12] Some of the many names used to refer to the ancestors of today's Kam included: *Dongren* [洞人、峒人、侗人], *Dongjia* [洞家、峒家、侗家], and *Dongmiao* [洞苗、峒苗、侗苗].

[13] See Fu Taihao 符太浩 ed., *Ximan congxiao yanjiu* 溪蛮丛笑研究 [A Study of the "Collected Tales of the Barbarians of the Southwest" (by Zhu Fu 朱辅, Song Dynasty)] (Guiyang: Guizhou minzu chubanshe [Guizhou Nationalities Press], 2003).

[14] Dating from 1635; see Lan Hong'en 蓝鸿恩, commentary, *Chiya kaoshi*. 赤雅考释 [Research into "A Dictionary About the South" by Kuang Lu 邝露, 1635] (Nanning: Guangxi minzu chubanshe [Guangxi People's Press], 1995).

[15] However, not all descriptions appear to be based on first-hand observations and there is much replication amongst these sources.

[16] A rare microform copy of the *Liping fu zhi* is held in the library's collection.

[17] Examples of this genre are reproduced in Li Zefeng 李泽奉, and Liu Ruzhong 刘如仲 eds., *Qingdai minzu tuzhi* 清代民族图志 [Illustrated Records of Ethnic Groups During the Qing Dynasty]. (Xining: Qinghai renmin chubanshe [Qinghai People's Press], 1997); Yang Tingshuo 杨庭硕, and Pan Shengzhi 潘盛之 eds., *Baimiao tu chaoben cibian (shang, xia)* 百苗图抄本汇编 (上、下) [A Compilation of Handcopied Hundred Miao Pictures (2 Volumes)] (Guiyang: Guizhou renmin chubanshe [Guizhou People's Press], 2004); and David M. Deal and Laura Hostetler, transl. and ed., *The Art of Ethnography: A Chinese "Miao Album"* (Seattle and London: University of Washington Press, 2006). For an English-language introduction to this genre see Laura Hostetler, "Introduction," in Deal and Hostetler, ed.,

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The Art of Ethnography, xvii–lxvii. For examples of what were probably Kam ancestors pictured in these albums see Deal and Hostetler ed., *The Art of Ethnography*, 70–71, 88–89; Yang and Pan, ed. *Baimiao tu chaoben*, 230–35; and Li and Liu, ed. *Qingdai minzu tuzhi*, 217–21. See C. Patterson Giersch's *Asian Borderlands: The Transformation of Qing China's Yunnan Frontier* (Cambridge MA & London: Harvard University Press, 2006) for a discussion of other forms of Qing ethnography.

[18] Including Alexander Hosie, *Three Years in Western China: A Narrative of Three Journeys in Ssu-Chuan, Kuei-Chow and Yun-Nan*. 2nd ed. (London: George Philip & Son, 1897); and Samuel R. Clarke, *Among the Tribes in South-West China* (Taipei: The Chinese Association for Folklore, [1900] 1984).

[19] *Guizhou Tongshi: Ming* 贵州通史：明 [A General History of Guizhou: Ming Dynasty], edited by Guizhou tongshi bianweihui 贵州通史编委会 ["A General History of Guizhou" Editorial Committee] (Beijing: Dangdai Zhongguo chubanshe [Contemporary China Press], 2002); *Guizhou Tongshi: Qing* 贵州通史：清 [A General History of Guizhou: Qing Dynasty], edited by Guizhou tongshi bianweihui ["A General History of Guizhou" Editorial Committee] (Beijing: Dangdai Zhongguo chubanshe [Contemporary China Press], 2002).

[20] Hou Shaozhuang 侯绍庄, *Qianshi luncong* 黔史论丛 [A Collection of Essays on the History of Guizhou] (Guiyang: Guizhou minzu chubanshe [Guizhou Nationalities Press], 2005); *Hunan Dongzu shiliao: jiesu* 湖南侗族史料：节俗 [Historical Materials About the Kam in Hunan: Festivals and Customs], edited by Li Genfu 李根富 and Wu Wenzhi 吴文志 (Beijing: Xianzhuang shuju [Traditional Threadbinding Publishing House], 2007), *Hunan Xinhuang Dongzu zizhixian xianqing shiliao* 湖南新晃侗族自治县县庆史料 [Historical Materials on the County Anniversary of Xinhuang Kam Autonomous County, Hunan], edited by Zhang Chao 张超 and Chen Xizhi 陈锡智 (Beijing: Xianzhuang shuju [Traditional Threadbinding Publishing House], 2007).

[21] John Herman, "National Integration and Regional Hegemony: The Political and Cultural Dynamics of Qing State Expansion 1650–1750" (PhD, University of Washington, 1993); John E. Herman, *Amid the Clouds and Mist: China's Colonization of Guizhou, 1200–1700* (Cambridge MA & London: Harvard University Press, 2007); Laura Hostetler, *Qing Colonial Enterprise: Ethnography and Cartography in Early Modern China* (Chicago & London: The University of Chicago Press, 2001); and Robert D. Jenks, *Insurgency and Social Disorder in Guizhou: The "Miao" Rebellion 1854–1873* (Honolulu: University of Hawaii Press, 1994).

[22] Chen Guojun 陈国钧, "Dongjia zhong de gulou" 侗家中的鼓楼 [Kam Drum Towers], in *Guizhou Miao Yi shehui yanjiu* 贵州苗夷社会研究 / Studies on the Society of the Aborigines in Kweichou [Guizhou], edited by Chen Guojun 陈国钧, 190–94. *Yazhou minsu: shehui shenghuo zhuankan* 亚洲民俗：社会生活专刊 / Asian Folklore and Social Life Monographs, vol. 46 (Taipei: The Orient Cultural Service, [1942] 1973). Many of the articles in Inez de

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Beauclair's *Ethnographic Studies: The Collected Papers of Inez de Beauclair* (Taipei: Southern Materials Centre, Inc, 1986) are also a useful source dating from this period, although not one held in this collection.

[23] *Sanjiang xian zhi* 三江县志 [Sanjiang County Gazetteer], 2 volumes (Taipei: Cheng wen chubanshe [Chengwen Press], [1946] 1975).

[24] For further details of this process, see Jennifer Took, *A Native Chieftancy in Southwest China: Franchising a Tai Chieftancy under the Tusi System of Late Imperial China* (Leiden: Brill, 2005).

[25] Xue Liang 薛良, "Dongjia minjian yinyue de jian dan jieshao" 侗家民间音乐的简单介绍 [A Simple Introduction to Kam Folk Music] (*Renmin yinyue* 人民音乐 [People's Music], no. XII (1953): 42–52). Republished in Zhang Zhongxiao 张中笑 and Yang Fanggang 杨方刚, eds. *Dongzu dage yanjiu wushi nian* 侗族大歌研究五十年 [Fifty Years of Research into Kam Big Song], 42–52 (Guiyang: Guizhou minzu chubanshe [Guizhou Nationalities Press], 2003). Other significant early articles by Fang Jishen 方暨申 and Hong Tao 洪滔, both published in 1959 in *Yinyue yanjiu* 音乐研究 [Music Research], are available through CNKI; Fang's article is also republished in Zhang and Yang, ed. *Dongzu dage yanjiu*, 165–87.

[26] *Sanlong Research Mtls.* (Full title: *Guizhou sheng Liping xian Sanlong xiang Dongzu shehui jingji diaocha ziliao* 贵州省黎平县三龙乡侗族社会经济调查资料 [Research Materials on the Society and Economy of Sanlong Township, Liping County, Guizhou Province]), edited by Zhongguo kexueyuan minzu yanjiusuo Guizhou shaoshu minzu shehui lishi diaochazu 中国科学院民族研究所贵州少数民族社会历史调查组 [Society and History Research Committee for Guizhou's Minorities at the Nationalities Research Institute Chinese Academy of Science] and Zhongguo kexueyuan Guizhou fenyuan minzu yanjiusuo 中国科学院贵州分院民族研究所 [Minorities Research Institute at the Guizhou Branch of Chinese Academy of Science]. (Vol. 12, *Guizhou shaoshu minzu shehui lishi diaocha ziliao* 贵州少数民族社会历史调查资料之十二 [Research Materials on the Society and History of Guizhou's Minority Groups], 1963); *Siyang Research Rpt.* (Full title: *Guangxi Shangsi xian Siyang xiang Tongzu shehui lishi jingkuang diaocha baogao* 广西上思县思阳乡侗 [侗] 族社会历史情况调查报告 [Research Report on the Kam Socio-Historical Situation of Siyang Township, Shangsi County, Guangxi Province]), edited by Zhongguo kexueyuan minzu yanjiusuo Guangxi shaoshu minzu shehui lishi diaochazu 中国科学院民族研究所广西少数民族社会历史调查组 [Society and History Research Committee for Guangxi's Minorities at the Nationalities Research Institute Chinese Academy of Science], 1963; and *Pingdeng Research Mtls.* (Full title: *Guangxi Longsheng ge zu zizhixian Pingdeng renmin gongshe Pingdeng shengchan dadui Dongzu shehui lishi diaocha cailiao* 广西龙胜各族自治县平等人民公社平等生产大队侗族社会历史调查材料 [Research Materials on Kam Society and History of Pingdeng Large Production Team, Pingdeng Commune, Longsheng Multi-Ethnic

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Autonomous County, Guangxi]), edited by Zhongguo kexueyuan minzu yanjiusuo Guangxi shaoshu minzu shehui lishi diaochazu 中国科学院民族研究所广西少数民族社会历史调查组 [Society and History Research Committee for Guangxi's Minorities at the Nationalities Research Institute Chinese Academy of Science], 1965.

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