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## Wuman(s) and non-Wuman(s) in medieval China

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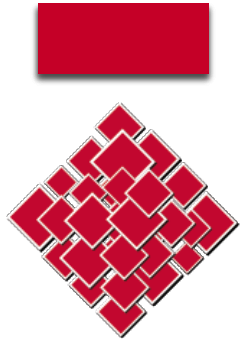
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École Pratique des Hautes Études



Wuman(s) and non-Wuman(s) in medieval China  
Classifying people in Fan Chuo's Manshu (Book of the barbarians)

Alexis Lycas

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(online)

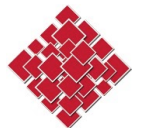
# Origins of the project + Outline

- Representing the Southern Man people
  - From the Middle Yangzi to the Southwest
  - From the Han and Six Dynasties to the Tang
- 
- 1. Textual history
  - 2. Fan Chuo's ethnographic experience
  - 3. Structure: imbricated frameworks
  - 4. Criteria for classifying and othering the Man
    - Customs
    - Language
    - Political practices



# Titles and textual history

- **Author:** Fan Chuo 樊綽, *fl.* 9th c.
- A geographical approach combining empirical data and available sources: Yuan Zi's 袁滋 (*fl.* end 8th c.) *Yunnan ji* 雲南記; *Hou Han shu* 後漢書
- **Titles:** *Manshu* 蠻書; *Yunnan zhi* 雲南志; *Yunnan shiji* 雲南史記
- **Problem:** *leishu* 類書 (encyclopaedic anthology) / *congshu* 叢書 (collection of works)
- **Transmission:** *Yongle dadian* 永樂大典 > *Siku quanshu* 四庫全書 > Xiang Da 向達 (1900-1966)
- **Translations:** Gordon Luce (1961), Walter Stanish (2015—), Bu Shaoxian 卜紹先 (2018)

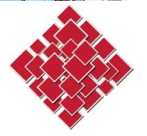
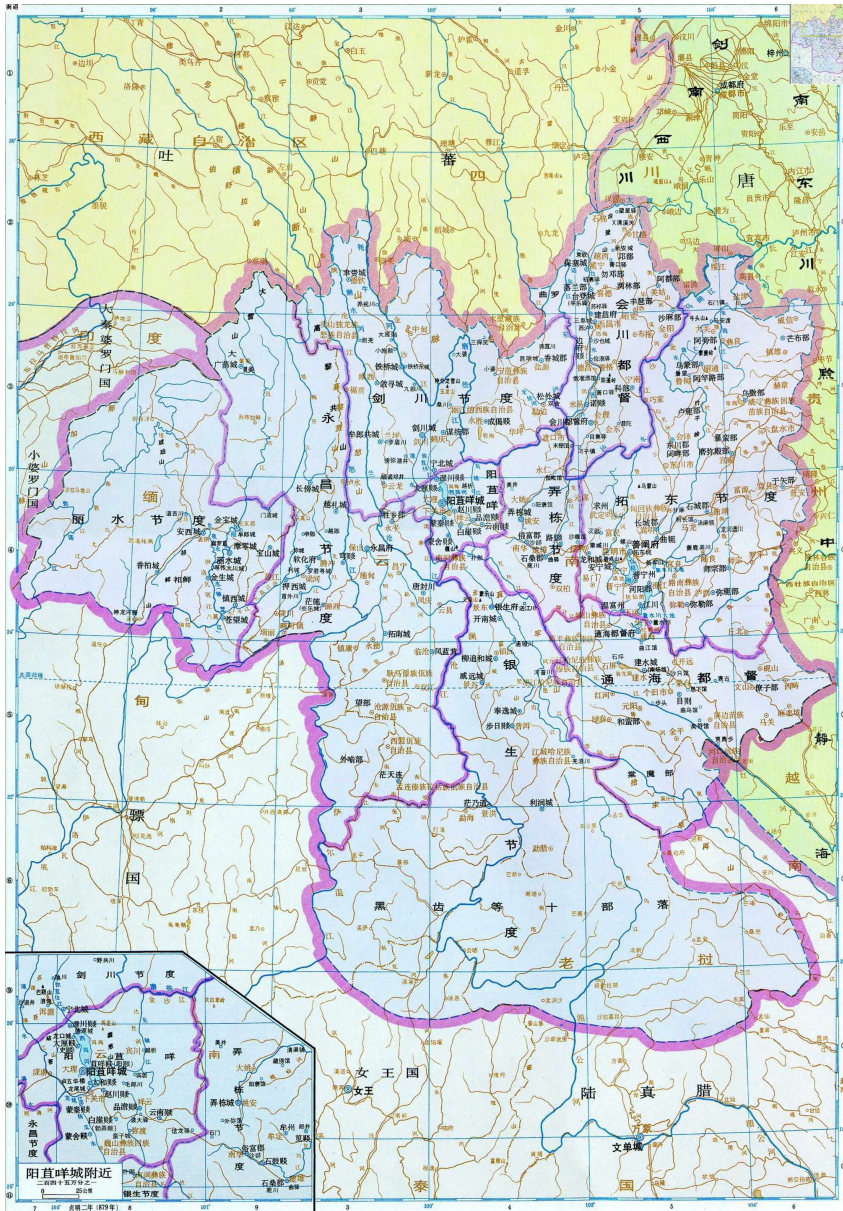


# Structure

| Manshu                                                                 | Song local gazetteer                 |
|------------------------------------------------------------------------|--------------------------------------|
| 雲南界內途程第一 Journeys within Yunnan                                        | 沿革 changes in administrative units   |
| 山川江源第二 Mountains and plateaux, rivers and sources                      | 四至 distances to surrounding capitals |
| 六詔第三 Six kingdoms-zhao                                                 | 疆域 borders                           |
| 名類第四 ordering names                                                    | 城郭 walls of the administrative seat  |
| 六賧第五 Six prefectures-jian                                              | 鄉村 cantons and villages              |
| 雲南城鎮第六 Cities and garrisons of Yunnan                                  | 山川 mountains and rivers              |
| 雲南管內物產第七 Products under the administrative purview of Yunnan           | 戶口 population                        |
| 蠻夷風俗第八 Customs of the Man barbarians                                   | 坊市 urban quarters                    |
| 南蠻條教第九 Laws and statutes of the Southern Man                           | 橋梁 bridges                           |
| 南蠻疆界接連諸番夷國名第十 Names of the barbarian states bordering the Southern Man | 津渡 fords                             |
|                                                                        | 堰閘 water conservancy                 |
|                                                                        | 鋪驛 postal stations                   |
|                                                                        | 土產 local products                    |
|                                                                        | 學校 schools                           |
|                                                                        | 風俗 customs                           |









## Criteria – customs

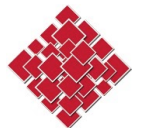
- 烏蠻婦人以黑繒為衣，其長曳地；白蠻婦人以白繒為衣，下不過膝。  
(*juan 1*)
- The wives of the Black Man make their clothes with black silk, the length of which hangs down to the ground. The wives of the White Man make their clothes with white silk, the bottom of which does not exceed the knee
- 尋傳蠻，閻羅鳳所討定也。俗無絲綿布帛，披娑羅籠。跣足可以踐履榛棘。  
(*juan 4*)
- The Xunchuan Man are those who were punished and pacified by Geluofeng. They do not use silk waste to make clothes, they wear [cotton] sarongs. Although they are barefoot, they can trample scrubs.



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## Criteria – language

- Endonyms/autonyms: 娑羅籠, 阿等路, 阿旁, 阿竿路, 磨彌殿 + all Nanzhao rulers names 皮羅閣, 閣邏鳳, etc.
- Exonyms: 西蠻, 順蠻, 生蠻, 暴蠻, 兩林, etc.





## Criteria – political practices

- 男則髮髻，女則散髮，見人無禮節拜跪，三譯四譯，乃與華通。大部  
落則有鬼主，百家二百家小部落，亦有小鬼主。一切信使鬼巫，用相  
服制。土多牛馬，無布帛，男女悉披牛羊皮。 (*juan 1*)
- The men tie their hair in a bun, the women leave it loose; [when  
they] meet other men they do not [observe] the rites and do not  
bow down; communication with the Chinese is possible only after  
a triple or quadruple translation. Large tribes have a great  
master of spirits. Small tribes of one hundred families or two  
hundred families also have a small spirit master. All their  
trusted envoys are shaman magicians who use [shamanism] to  
subdue and control. [For working] the land there are many oxen  
and horses, they have no clothes and silks, men and women all  
spread cow or sheep skins on the shoulders.
- 悉皆野蠻，無君長也。地有瘴毒 (*juan 2*)
- All are wild Man, without a chief, and the land is poisoned with  
miasma.

