



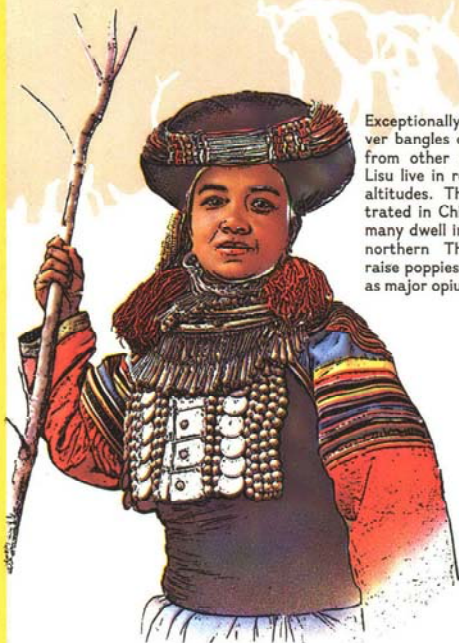
BURMAN

Burman-speaking people growing wet rice and trading in pottery, lacquer ware, and metal products have lived in the lowlands of central and southern Burma for at least a thousand years. For as long a time, the harp has been popular among them. Buddhism and writing came to them early from the Indianized Mon civilization. Subsequent generations established not only a succession of powerful dynasties, but also sophisticated statecraft and a rich literary and artistic tradition. The ethnic designation "Burman" should not be confused with "Burmese," which refers to all the inhabitants of Burma.



LAHU

Large silver medallions adorn the women of the Lahu, mountain people of northern Thailand and the Burma-Laos-China border area. Generally, Lahu live at elevations of 4,000 feet or more. Though guns are used, men still hunt with crossbows and poisoned arrows. Between harvests of rice and maize, they plant the fields with opium poppies—a principal cash crop.

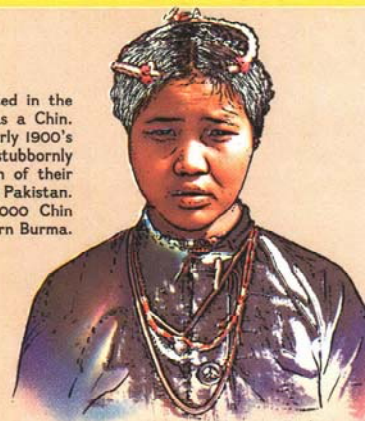


LISU

Exceptionally large turbans and silver bangles distinguish Lisu women from other mountain groups. The Lisu live in remote villages, at high altitudes. Though largely concentrated in China's Yunnan Province, many dwell in northeast Burma and northern Thailand. Lisu farmers raise poppies and rank with the Meo as major opium producers.

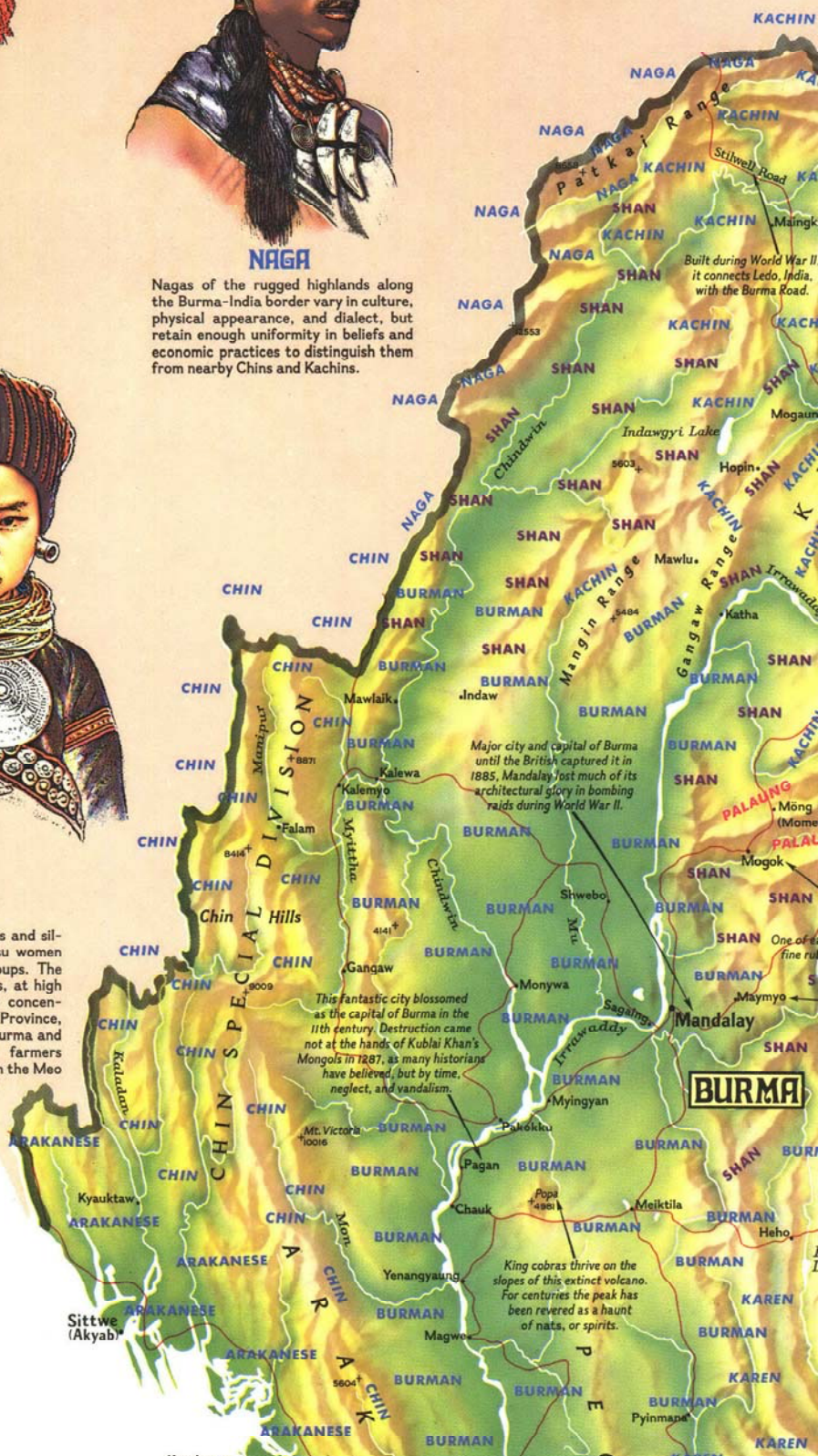
CHIN

Wooden beads and hair parted in the middle identify this woman as a Chin. During the late 1800's and early 1900's these upland rice farmers stubbornly fought the British occupation of their realm in Burma, India, and East Pakistan. Today half of Burma's 655,000 Chin live in a special area in western Burma.



NAGA

Nagas of the rugged highlands along the Burma-India border vary in culture, physical appearance, and dialect, but retain enough uniformity in beliefs and economic practices to distinguish them from nearby Chins and Kachins.



KACHIN

A name formerly applied to different hill peoples of northeast Burma, Kachin on this map refers only to groups speaking Jinghpaw and closely related languages of the Sino-Tibetan family. The women ornament themselves with mantles of silver tassels and disks. Kachins live principally by shifting cultivation of dry rice, and trade with the valley-dwelling Shans.

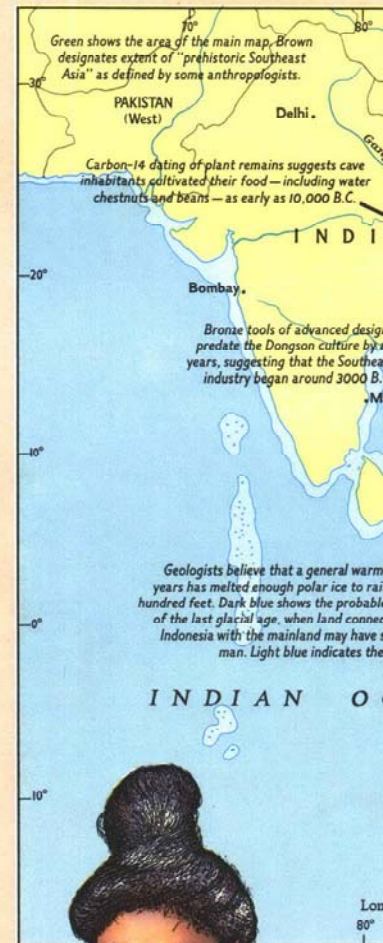


RELIGIONS

BUDDHISM dominates the religious thought of mainland Southeast Asia. In the Mahayana form, practiced in Viet Nam, Buddhas (Enlightened Ones) are objects of worship and meditation. The Theravada form necessitates more rigorous personal involvement and regards the original Buddha, Siddhartha Gautama (c. 563–483 B.C.) as a teacher. This form prevails in Burma, Thailand, Laos, and Cambodia. Through the Buddhist philosophy the individual strives for nirvana—an inner peace achieved by driving out desire, hatred, and delusion. Buddhism coexists with other beliefs without conflict or interference. A Vietnamese, for instance, finds nothing inconsistent in being Confucianist and Buddhist at the same time. Most Buddhist men spend at least a few months of their lives as monks. Saffron-robed, they walk the streets collecting food from donors who thereby acquire spiritual merit. Buddhism has inspired the building of many thousands of temples and shrines throughout Southeast Asia.

The religious make-up of Viet Nam differs significantly from that of Burma, Thailand, Laos, and Cambodia. Though the majority of Vietnamese are Buddhists, Confucianism underlies the entire social and religious structure. A magical and astrological form of Taoism has also spread through this land. In addition, some two million follow the Roman Catholic faith; as many practice Cao Daim—a synthesis of Confucianism, Taoism, Buddhism, and Catholicism; more than a million adhere to the Hoa Hao faith, a variation of Buddhism.

ANIMISM is an age-old belief that spirits live in such natural objects as trees, rocks, and mountains. Followed by many highland tribes, it often involves animal sacrifices to exorcise or placate evil spirits. In some tribes animism and ancestor worship are practiced side by side with the formal religions.



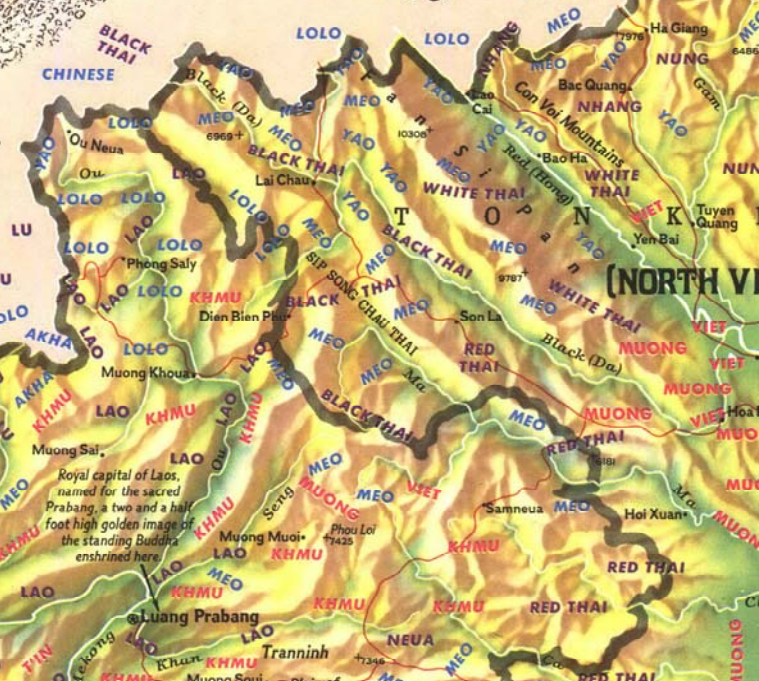
SHAN

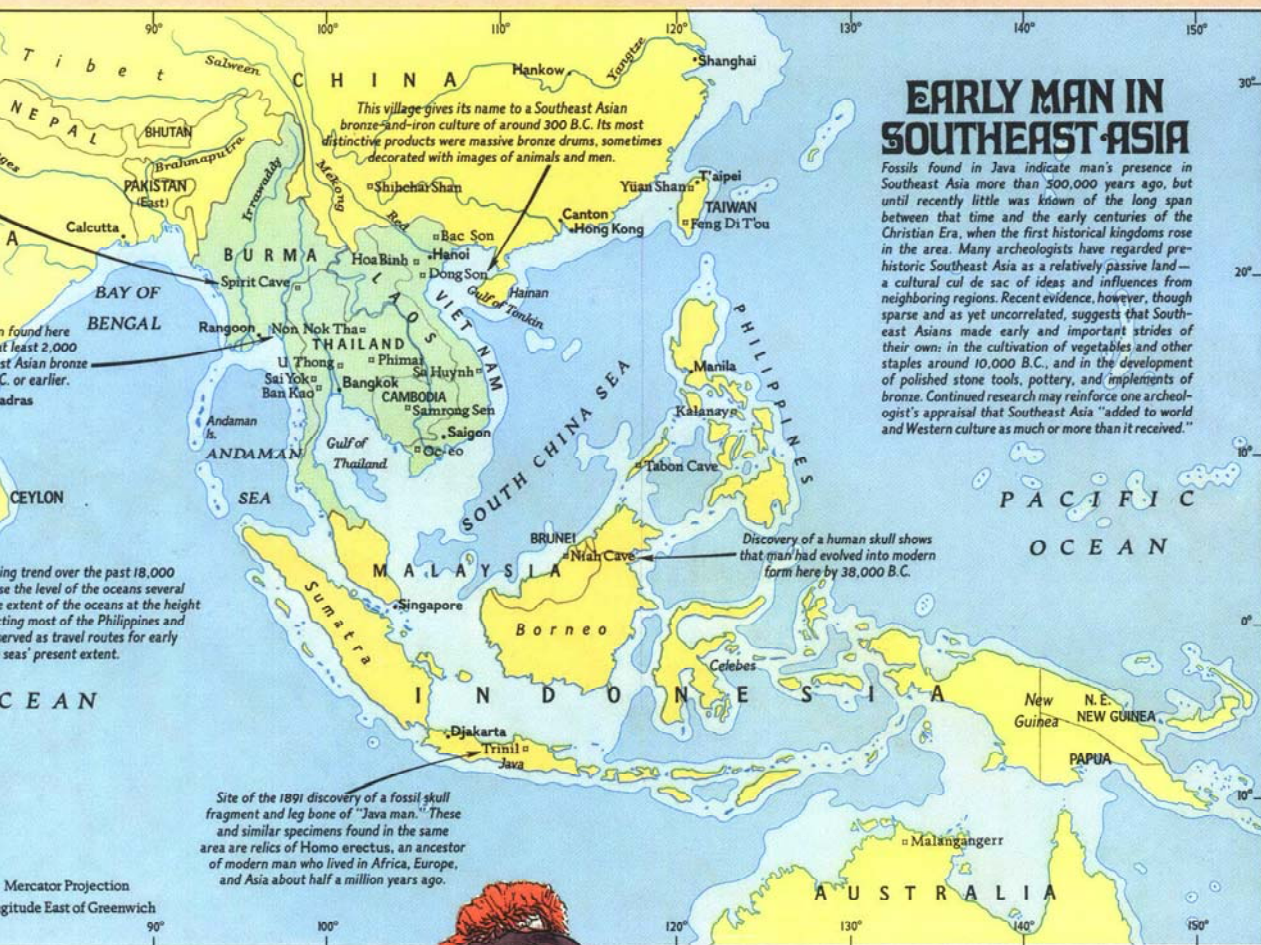
Shans dwell in permanent settlements along river valleys and in pockets of level land amid the hill country of northeast Burma, northwest Thailand, and southern China. Nearly all Burmese Shans are Theravada Buddhists, who, until recently, lived within a distinctive structure of feudal states ruled by hereditary princes. The men usually wear turbans and are often heavily tattooed.



Rice—the basic food—is mainly grown in Viet Nam. Distinctive features of the Shan people include their status as a family unit while the soldier.

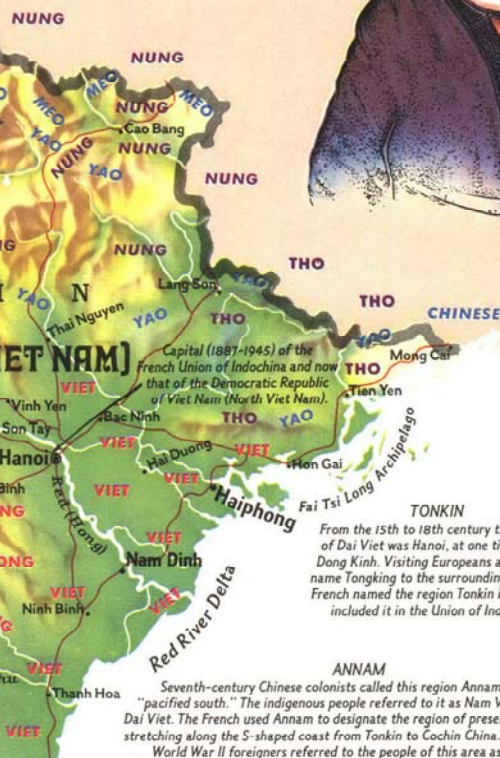
OPIUM
Poppies cultivated in the hills where Burma, Laos, Thailand, and China's Yunnan Province converge are the source of an illegal but lucrative opium trade. In December and January, after the flowers' petals fall off, the pods are slit; resin oozes out and hardens into opium. Addicts often smoke the drug in its raw state; it can also be converted into morphine and further refined into heroin.





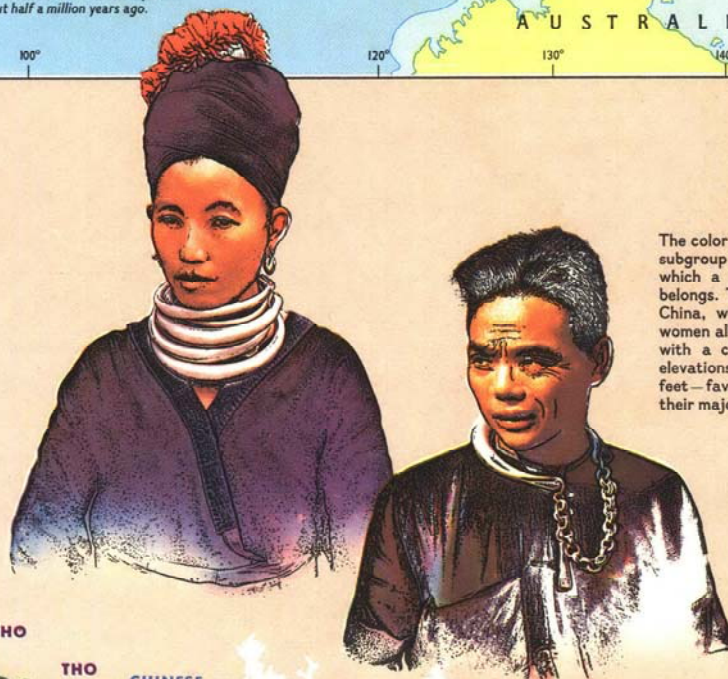
BLACK THAI

Farming Black Thai, so called for the black garb of their women, dwell in the upland valleys of northern Vietnam and Laos. Similarly, clothing distinguishes Red Thai and White Thai. In some of these groups in Vietnam, family affiliation determines social status and occupation. Thus, some form a local political elite, while others furnish religious leaders, artists, or farmers.



MEO

The color of a woman's dress often identifies the subgroup—White, Red, Black, Flowered—to which a Meo of Viet Nam, Laos, or Thailand belongs. The majority, however, live in southern China, where they are called Miao. Men and women alike usually wear silver necklaces—often with a chain looped across the opening. The elevations of their villages—3,000 to 6,000 feet—favor the cultivation of opium poppies, their major cash crop.



YAO

Chinese use the name Yao to designate a scattered minority in southern China. These people, also found in northern Viet Nam, Laos, and Thailand, are called Man by the Vietnamese. Yao craftsmen produce not only the hill peoples' customary tools and weapons such as knives and crossbows but also rifles and paper. The men traditionally wear black caps; Yao women often add red-plush collars to their garments.



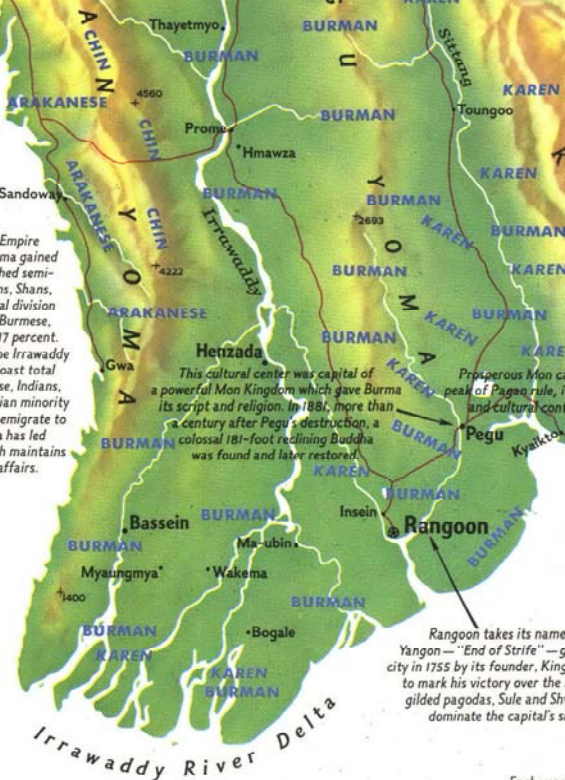
AKHA

Elaborate headdress and jewelry mark this woman as an Akha. Her people grow rice in the hills of northern Laos and adjacent Burma, Thailand, and China. Akha villages, guarded by sacred gates erected to keep out evil spirits, generally lie at elevations of 3,500 to 4,000 feet.



UNION OF BURMA

Part of Great Britain's Indian Empire for more than half a century, Burma gained independence in 1948. It established semi-autonomous states for the Karens, Shans, Kachins, and Kayahs, and a special division for the Chins. Of the 28 million Burmese, these five ethnic groups make up 17 percent. Burmese living in the lowlands of the Irrawaddy River Basin and the Tenasserim Coast total 70 percent. The rest include Chinese, Indians, and scattered tribal groups. The Indian minority continues to shrink as its members emigrate to India. Since 1962 a military junta has led Burma's Socialist government, which maintains a policy of neutrality in world affairs.



KAREN

These peoples of the hills in and around Kawthle (formerly Karen) State in southeastern Burma, in western Thailand, and in the Irrawaddy Delta vary in economy and religion; many Karens are Christians. Most live by wet-rice farming. Some own elephants and work as mahouts in the teak forests. A closely related group of Karen, called Kayah, live in their own semi-autonomous state in Burma.



CHINESE

Colonial conquest of the Red River Delta by the Emperor Ch'in Huang-ti in 218 B.C. brought strong Chinese influence to this area. Some hill farmers filtered down from China to settle among the northern tribesmen, but most came as itinerant traders and laborers. Now clustering in ports and urban centers, they carry on much of Southeast Asia's trade and commerce. Many maintain dual cultures, observing their adopted land's customs and language in business dealings while preserving their Chinese identity in family life.



THE PEOPLES OF MAINLAND SOUTHEAST ASIA

Produced in the Cartographic Division
National Geographic Society

MELVIN M. PAYNE, PRESIDENT

NATIONAL GEOGRAPHIC MAGAZINE

MELVILLE BELL GROSVENOR, EDITOR-IN-CHIEF

GILBERT M. GROSVENOR, EDITOR

WELLMAN CHAMBERLIN, CHIEF CARTOGRAPHER

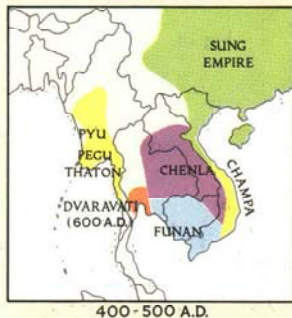
WILLIAM T. PEELE, ASSOCIATE CHIEF CARTOGRAPHER

Map designed by John F. Dorr. Compilation and text by David W. Cook and George E. Stuart. Relief by Jay L. Inge. Research by Richard R. Furno, C. Marshall Smith, and Carolyn H. Anderson. Illustrations adapted from color transparencies in the Photographic Laboratories.

WASHINGTON

MARCH 1971

HISTORIC KINGDOMS AND COLONIES



400 - 500 A.D.



Except in the Chinese-influenced Viet kingdoms, the major realms and cultures of mainland Southeast Asia combined local customs with the religious and political influences of India. Through the centuries these cultures retained their essential Indian characteristics. The mixture inspired the building of unique religious and royal centers such as Angkor and Pagan.

FUNAN From its beginning in the first century, this state prospered by its position on the trade route between India and China. Funan exchanged embassies with both countries and at its zenith was the dominant state of the region. In the fertile marshlands of the Mekong Delta the Funanese built canals to control floods and limit the intrusion of salt water.

PYU After the third century A.D., Tibeto-Burman tribesmen migrated from the north into present-day Burma and in 638 founded the Buddhist capital of the Pyu Kingdom at Srikshehra (today called Hmawza). Early seventh-century urn inscriptions bear Hindu names of Pyu kings.

CHAMPA The Hindu-influenced Kingdom of the Chams rose in the second century A.D. and for 1,200 years struggled to remain independent of the expanding Dai Viet and Khmer Kingdoms. In 1177 the Chams sailed up the Mekong, defeated the Khmers on the Great Lake, and sacked Angkor. A century later Champa joined forces with Dai Viet against Kublai Khan; 200 years later Champa succumbed to its former ally.

DVARAVATI, THATON, AND PEGU These Mon kingdoms ranging from the 6th to the 16th century had a lasting influence upon the culture of mainland Southeast Asia. They spread the Buddhism that ultimately became the faith of the people of Burma, Thailand, Cambodia, and Laos.

CHENLA The Khmer people of Chenla overthrew Funan in the sixth century. Their realm was long split into two distinct regions, Water Chenla (Mekong Delta area and present-day Cambodia) and Land Chenla (upland area of the middle Mekong Valley). From this divided kingdom emerged the powerful Khmer Empire.



SIAMESE THAI

The name Siamese, here used for speakers of the central and southern Thai dialects, can also apply to all the peoples of historical Siam. Temple-monastery compounds in the villages reflect a centuries-old Buddhist tradition. For their livelihood, Siamese Thais depend almost entirely upon the cultivation of rice—mostly raised in lowland paddies and harvested by hand. Lampshade-like hats identifies this woman as a Siamese Thai.

The French created a protectorate here in 1893; the country gained independence 60 years later. Of its three million people, 47 percent are ethnic Lao. Now the Communist-led Pathet Lao and the Royal Lao Army fight for control of this "Land of the Million Elephants and the White Parasol."

Tigers, elephants, deer, bears, and wild pigs roam this forested mountain range.

When Allied victory ended Japan's World War II occupation of the Union of Indochina in August 1945, the Communist-controlled Viet Minh created a Vietnamese republic embracing Tonkin, Annam, and Cochinchina, with Hanoi as capital. The French re-established themselves in 1946. The fighting that broke out between them and the Viet Minh in December 1946 lasted until 1954. In May, a French force surrendered at Dien Bien Phu, and in July the Geneva agreements established a military demarcation line; the Viet Minh were to withdraw to the north of it, the French and those allied with them to the south. During the following year, the French quit the country, leaving behind the Vietnamese government they had established in Saigon. The demarcation line, never intended as a political or territorial boundary, nevertheless split the country into two parts: the Democratic Republic of Viet Nam—popularly, North Viet Nam; and the Republic of Viet Nam—called South Viet Nam. Each government demands reunification on its own terms.

VIET NAM

Once the Vietnamese imperial capital and a Cham center, Hue and its people suffered severely from ground combat and bombing during the 1968 Tet offensive.

LAO

Thai-speaking Lao are closely related to the Siamese Thai, but differ in dialect and in their preference for eating sticky rice. The Siamese and Vietnamese regard the Lao as rustics. But not all Lao are rural; they form the majority in Vientiane, the administrative capital of Laos. An imposing Buddhist wat, or temple, dominates nearly every Lao village. Cultural and linguistic differences separate the Lao of northern Thailand from those of the northeast and Laos.

HO CHI MINH TRAIL

An extensive network of routes from northern Viet Nam through Laos and Cambodia, over which men and supplies flow to Communist forces in southern Viet Nam and Cambodia. The trail's name, popularized by the Western press, refers to the late President of North Viet Nam.

MNONG GAR

One of many Muong-speaking groups of southern Viet Nam and Cambodia, the Muong Gar cultivate dry rice by slash-and-burn agriculture, which they term "eating the forest." The men wear loin-cloths and—occasionally—jackets, necklaces, and bracelets. For esthetic reasons they file down their front teeth and insert ivory plugs in their ear lobes. Their villages, made up of communal longhouses each functioning as a separate political unit, closely resemble those of the Rhade.

MONTAGNARDS

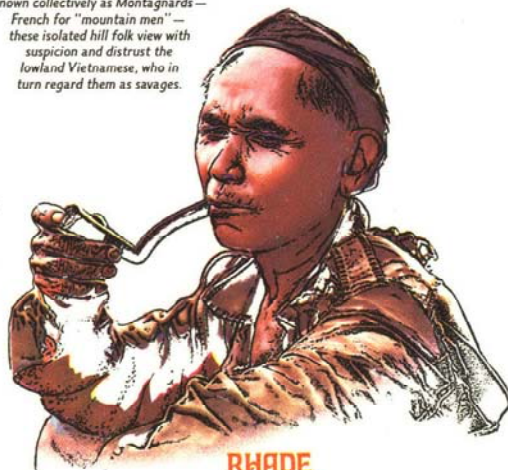
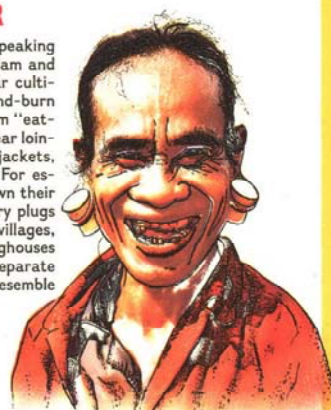
Almost two million Mon-Khmer and Cham-speaking tribesmen occupy the rugged backbone of Laos, Viet Nam, and Cambodia. Known collectively as Montagnards—French for "mountain men"—these isolated hill folk view with suspicion and distrust the lowland Vietnamese, who in turn regard them as savages.

Once called the "Paris of the Orient," Saigon has traded its leisurely atmosphere for the ailments of a modern metropolis. Refugees from the Vietnamese war have made this one of the most densely populated cities in the world. Cholon, the Chinese section, holds 850,000 people—about a fourth of Saigon's population.

MONSOONS

Monsoons are periodic wind systems that reverse direction during the year. Over mainland Southeast Asia they create two distinct seasons. Usually from October to April or May the northeast monsoon brings cool, dry weather. The southwest monsoon brings heavy rains, high humidity, and high temperatures from about May to September.

Called the "River of the Nine Dragons" for its many-mouthed delta, the Mekong rises high in the Asian heartland and travels 1,100 miles through Tibet and China before entering the area of this map. For much of its remaining 1,500 miles the river forms the border between Burma, Laos, and Thailand; some 30 million people live in its lower basin. Most traffic in the Mekong Delta moves on tributary canals, a complicated network of man-made waterways that take the place of highways in a nearly roadless land.



RHADE

Upland rice farmers of southern Viet Nam, the Rhade live in villages notable for their distinctive longhouses built on piles. Partitioned into areas for work, social gatherings, and storage, the structures also include compartments occupied by family units or older members of the household.



1100 - 1200 A.D.



1450 - 1500 A.D.



1900 A.D.

KHMER In the ninth century the Chenla Dynasty set up its capital at Yasodharapura—the present site of Angkor—which became the center of a vastly expanded Khmer Empire. Here its kings received Indian scholars, artists, and religious leaders. The Siamese ravaged Angkor in 1431.

PAGAN This Burman empire developed after the fall of Pyu. The capital city, also called Pagan, with its thousands of Buddhist temples and pagodas, drew pilgrims from Mon areas and from Ceylon. After the 13th-century Mongol invasion the empire declined, and Shan princes assumed rule over the northern portions of the divided realm.

DAI VIET The Vietnamese gained independence by rebelling against the Chinese in the tenth century. Gradually, they expanded to the south at the expense of the Chams. Though traditionally hostile to Chinese interference, the Vietnamese absorbed much of Chinese character; industrial and agricultural techniques adopted from the north made them among the best farmers on the Southeast Asian mainland.

KAMBUJA The Khmers abandoned Angkor in the 15th century and established a new capital at Lovek. Siam repeatedly invaded their once-mighty empire, but they held to their chief rice-farming lands around Tonle Sap.

BURMA The Toungoo Dynasty united Burma in the 16th century after 300 years of divided rule under the Shan and Mon. From the 16th to the 18th century Burma repeatedly expanded its frontiers eastward into Siam. Britain annexed Burma as part of the Indian Empire in the 19th century.

SIAM By the early 13th century the Thai had established a capital at Sukhothai. Then in 1350, the political center moved south to Ayutthaya. Siam—today called Thailand—remains the only kingdom of mainland Southeast Asia never colonized by the West.

LAOS The Laotian Kingdom of Lan Xang, first established by a Lao monarch in the mid-14th century, encompassed all of present-day Laos and much of northern and eastern Thailand. In 1697 Lan Xang split into three rival states which for nearly two centuries wrangled among themselves while fighting off outside invaders. In 1893 the region became Laos, a French protectorate.

UNION OF INDOCHINA In the 19th century, as European nations competed to colonize Asia, the French organized the Union of Indochina. The protectorates of Cambodia, Laos, Tonkin, and Annam, and the colony of Cochinchina remained under French control until 1953, except for Japanese occupation during World War II.



CITY DWELLERS

Customs, costumes, and languages—not facial characteristics—reveal the origins of Southeast Asians. The increasing numbers who migrate to the cities often shed their ethnic identities and become assimilated. It is difficult to tell the background of a Saigon Vietnamese wearing a business suit or that of a hard-hat laborer in Bangkok. On the other hand, ethnic islands, such as the populous "Chinatowns" of Saigon and Bangkok, thrive in the cities.



The production of rice is an enterprise. "Wet rice" is grown in the rain, or in the dry season, and relies on rainfall. It is a sugar, cotton, copra, and other crops for one or more of the same.

CHAM

Chams of Viet Nam and Cambodia trace their ancestry to Champa, a kingdom that blended Hinduism and Islam. Now nearly all Moslem, they number 50,000 in Viet Nam and about 100,000 in Cambodia. Some Chams today seek political independence, hoping to revive the status of their fallen kingdom.

AGRICULTURE

employs more mainland Southeast Asians than any other
ce" grows in irrigated fields, in lowlands with abundant
floodplains of rivers. "Dry rice" grows in the highlands
all alone. Other important products: tea, maize, tobacco,
rubber, palm oil, teak, and opium. Many highland tribes
burn agriculture—they cut and burn off the trees, plant
more years, then move to another hillside. Some return to
place after leaving it fallow for 10 to 20 years.

COLOR KEY TO ETHNIC GROUPS

Ethnic names on the main map are those usually preferred—often among many alternatives—by Western anthropologists, and are keyed by color to four principal linguistic families. Thus, groups speaking languages of the Thai family appear in purple; red identifies those assigned to the Austroasiatic family; peoples who speak languages apparently related to those of China and Tibet are named in blue; and those speaking languages akin to Malay and Polynesian are shown in orange. People who speak closely related languages do not necessarily share religion, economy, or social and political customs. Therefore a further distinction is made: Upland groups, which are likely to have little indigenous political structure beyond the village level and whose economy is based on slash-and-burn agriculture, are named in *italic type*; in contrast, lowland groups are named in roman type.

THAI

THAI: *Black Thai*, *Hkamti Shan*, *Khun, Lao* (Thai), *Lu, Neua, Nhang, Nung, Phuthai*, *Red Thai*, *Sek, Shan, Siamese (Thai), Tho, White Thai*

AUSTROASIATIC

VIET: *Muong, Vietnamese* (Viet on map)
MON-KHMER: *Alak, Bahnar, Brao, Bru, Chaobon, Chong, Chrau, Cua, Halang, Halang-Doan, Hre, Jeh, Kalo, Kasseng, Katang, Katu, Kayong, Khmer, Khmu, Kil, Kui, Lamet, Lat, Lawa, Laya, Loven, Ma, Mnong, Mon, Monom, Nghe, Nha-Heun, Noar, Nop, Oy, Pacoh, Palaung, Pear, Phuong, Pru, Rengao, Rien, Saach, Sapuan, Sedang, Semang, So, Sop, Sou, Souei, Sre, Stieng, Tau-oi, Tin, Tring, Wa*

SINO-TIBETAN

TIBETO-BURMAN: *Akha, Arakanese, Burman, Chin, Kachin, Lahu, Lisu, Lolo, Lutzu, Naga*
KAREN: *Karen, Kayah, Padaung*
MEO-YAO: *Meo, Yao (Man)*
SINITIC: *Chinese*

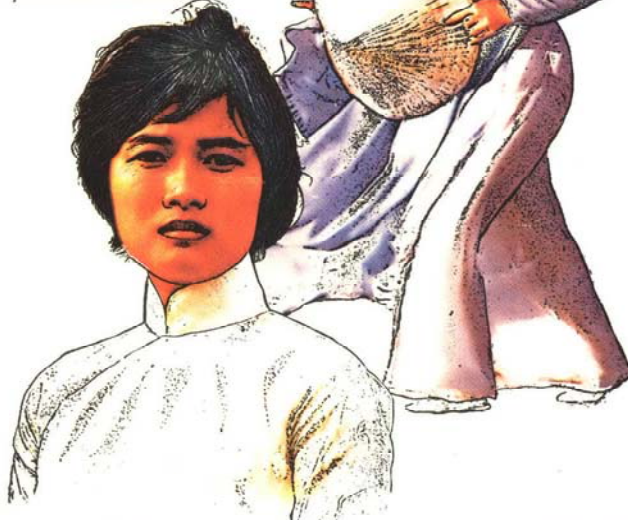
MALAYO-POLYNESIAN

CHAM: *Bih, Cham, Churu, Hroy, Jarai, Krung, Noang, Raglai, Rai, Rhade*
MALAY: *Malay, Moken*

NOTE: Vietnamese, Khmer, Burman, and Thai—both Lao and Siamese—form more than 75 percent of mainland Southeast Asia's population.

VIETNAMESE

Vietnamese-speaking peoples—shown as Viet on the map—farm Viet Nam's coastal lowlands and the deltas of the Red and Mekong Rivers. They make up 85 percent of Viet Nam's 39 million people. Chinese influence, including the use of Chinese characters and the Confucian respect for ancestors, pervades Vietnamese culture. Women dress up in the traditional high-collared *ao dai*; conical hats are commonly worn by both men and women.



Copies of this supplement may be purchased rolled, suitable for framing, for \$2.00 on heavy chart paper or \$3.00 on plastic, plus 35 cents postage and handling. Order from the National Geographic Society, Washington, D. C. 20036.