



Population in China:

30,000 (1988)
40,400 (2000)
52,150 (2010)

Location: Yunnan
Religion: Buddhism
Christians: 500

Overview of the Kucong

Countries: China, Myanmar, Laos, Thailand, USA, possibly Vietnam

Pronunciation: "Koo-tsung"

Other Names: Kutsung, Kui, Shi, Yellow Lahu, Kwi, Lahu Shi, Lahu Xi

Population Source:
30,000 (1988 *Yunnan Nanjian*);
9,500 in Myanmar
(1992 B. Grimes – 1983 figure);
Out of a total Lahu population of
411,476 (1990 census);
6,268 in Laos (1995 census);
600 in USA;
Also in Thailand;
Possibly in Vietnam

Location: SW Yunnan: Mojiang, Xingping, and Mengla counties

Status: Officially included under Lahu since 1987

Language: Sino-Tibetan, Tibeto-Burman, Burmese-Lolo, Lolo, Southern Lolo, Akha, Lahu

Dialects: 0

Religion: Theravada Buddhism, Animism, Christianity

Christians: 500

Scripture: None

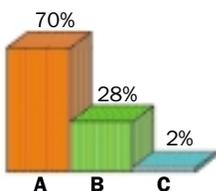
Jesus film: None

Gospel Recordings:
Lahu: Yellow #00565

Christian Broadcasting: None

ROPAL code: KDS00

Status of Evangelization



A = Have never heard the gospel
B = Were evangelized but did not become Christians
C = Are adherents to any form of Christianity

Location: The Kucong people of southwest China have had various figures reported for their population, including “5,000,”¹ “about 20,000,”² and “less than 30,000.”³ The 1988 *Yunnan Nanjian* lists a population of 30,000 Kucong.⁴ In addition, 10,000 are located in northern Myanmar, 6,300 in Laos, a few in Thailand, and about 600 refugees in Visalia, California, USA.⁵ In China the Kucong live in Mojiang, Xingping, and Mengla counties.⁶

Identity: The Kucong are also known as the Yellow Lahu, or Lahu Shi and have been officially included as part of the Lahu in China since 1987. Before that time they were included in a list of *Undetermined Minorities*. The Kucong have lived in dire poverty for generations. “Their lives were primitive, like wild animals, until they were discovered in the virgin jungles by their civilized compatriots about twenty years ago, when they were on the verge of extinction.”⁷

Language: Kucong is very different from standard Lahu or Lahu Na.⁸ The Kucong language has changed after many generations of isolation from other Lahu. “They had fled from the banks of the Honghe River to escape the centuries-long plunder of the ruling classes.”⁹

History: Between the fourteenth and nineteenth centuries the Lahu had strong leadership in their wars of resistance against their Han and Tai rulers. Not until an irretrievable defeat in 1799 did they begin to collapse. This defeat caused

the Lahu to flee into the mountains; from that point on they fragmented as a people. The Black Lahu claim to be pure Lahu and express contempt for the Kucong for having surrendered to the Qing army in the combat of the last century.¹⁰ Since that time the Kucong have been hated and oppressed by all other Lahu. “Many of the Kucong died, not just from starvation, but attacked also by wild animals and disease. Between 1947 and 1949 alone, a third of the village population succumbed.”¹¹

Customs: The autumn harvest provides Kucong families with a small amount of grain for the year. Their meals are supplemented by wild berries and herbs and with any birds or animals that can be caught. All Kucong women have their heads shaven. “When they go into town they wear hats, embarrassed the people of other minorities will mock them for their baldness.”¹²

Religion: The Kucong are primarily Theravada Buddhists, in comparison to the majority of Lahu who are either animists or Christians. In the past, Christianity was not able to spread from the Lahu to the Kucong because of the many prejudices between the two groups.

Christianity: Although there are fewer believers among the Kucong than among the Lahu, H. A. Baker — the great Pentecostal missionary — left a spiritual legacy at a Kucong village called *Stony Stockade* in an untraversed mountain ridge in Mojiang County. “The whole village of 29 households were converted after hearing Baker’s fiery preaching, and they have earnestly adhered to the faith until this day. Right up to the present, the old inhabitants still enjoy very much recounting to visitors, vividly and nostalgically, anecdotes of ‘Ben Mooshi’ (Pastor Baker).”¹³



Dwayne Graybill