



## Correction Notice

### **for *Indigenous Beliefs for Sustainability: On the Significance of Ritual in the Gender Ecology of Tibetan and Mosuo Matricultures of Northwestern Yunnan***

Date complaints received: 20 June 2022

Title: *Indigenous Beliefs for Sustainability: On the Significance of Ritual in the Gender Ecology of Tibetan and Mosuo Matricultures of Northwestern Yunnan*

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Journal: *Matrix: A Journal for Matricultural Studies*

Theme: Matricultural Societies of East Asia

Issue: Volume 2, Issue 1 (Mar 2021, pp. 34 - 65)

Locations: (1) page 47, paragraph 3; (2) page 58, notes 74-98; (3) page 62

Description of error: missing endnote apex no. 74, which disordered notes 74 to 98; missing bibliographical entry

Corrections: below

Originals: not included

#### CORRECTION:

(1) Page 47, paragraph 3, should read:

...the Mosuo can be regarded as one of the last surviving matriarchal societies in the world.<sup>74</sup>

(2) properly ordered endnotes should read:

74. This distinguishes them from their sinicized Naxi cousins of the nearby Lijiang basin (the western Naxi, or Naxi proper), whose élites broke off with matrilateral alliance customs no later than the middle Ming period (ca. 1545) (explored further below). Mathieu, "Love and Marriage", pp. 252-254.

75. Yang et al., *Ninglang Yizu Zizhixian Gaikuang*, p. 10; Yan et al., "Analysis of the Role of the Mosuo Culture", p. 52.

76. Göttner-Abendroth, *op. cit.*, p. 108; Cai, *A Society Without Fathers or Husbands*, pp. 122-125, 171-175; Shih, "Genesis of Marriage", p. 385. Some, however, hold the view that while in some places (Labei) the *dabu* is indeed a female-only institution, in some others (Yongning) it is not necessarily so.

77. Li, *Daba Wenhua*, pp. 89-90; Göttner-Abendroth, *op. cit.*, pp. 113, 129 (note 8).
78. *Ndaba* can refer either to the person who supersedes ceremonies and recites magic formulas (transmitted only by spoken word) or to the set of religious beliefs which is embodied by such person. Etymological clarifications in Rock, "Shamanism of the Tibetan-Chinese Borderland", p. 805 (cit. in Mathieu, "The Moso Ddaba Religious Specialists", pp. 209, and 232, note 1).
79. Mathieu, *Kingdoms of the Sino-Tibetan Borderland*, p. 123.
80. The official conversion of the Yongning chiefs to the Gelugpa school of Buddhism (Tib. *dGe lugs pa*) came after terrible conflicts between Bön-po animists and the Gelugpa backed by the Mongols. The Lijiang chiefs, instead, opted for the Karma Kagyü which enjoyed the support of Manchu emperors. Mathieu, "The Story of Bon", pp. 373-375; Cai, *op. cit.*, p. 99.
81. Li, *op. cit.*, pp. 83-99.
82. Wang et al., *Yunnan Sichuan Naxizu*, pp. 175, 217.
83. P.K. He, "Senlin yu Minzu Yiyao", p. 73.
84. Mathieu, "The Moso Ddaba", pp. 223-224.
85. *Ibid.*, pp. 224-225; Rock, *The Ancient Na-khi Kingdom*, pp. 382-383.
86. Wang et al., *op. cit.*, pp. 32-33.
87. Rock, *op. cit.*, pp. 418-419; Li, *op. cit.*, pp. 154-157; Yan et al., *op. cit.*, p. 51.
88. P.K. He, *op. cit.*, p. 52; Z.H. He, "Forest Management", pp. 160-161.
89. Z.H. He, *op. cit.*, pp. 147, 153; Mathieu, *Kingdoms of the Sino-Tibetan Borderland*, pp. 19, 45 (note 58), 235-236.
90. Jackson, "Kinship, Suicide and Pictographs", pp. 59-61, 87-88.
91. Mathieu, *op. cit.*, pp. 164-166, 240-243 (*passim*), 402-403, 407-409; Id., "Love and Marriage", pp. 252-253, 260-261.
92. Cai, *op. cit.*, pp. 185, 385-395; Shih, *The Moso*, pp. 85, 99 (cit. in Mathieu, *Kingdoms of the Sino-Tibetan Borderland*, pp. 241-243, 399).
93. Knödel, "Yongning Moso Kinship", p. 57.
94. Mathieu, "Love and Marriage", pp. 236-238, 263-264; Yang, *Yulong Qingshang*, pp. 2-7, 12-17. Although the oldest ritual text dealing with the *har-la-llü-k'ö* dates 1851, love-pact suicide in Lijiang may have very ancient roots that go back to the Yongzheng reign or even before the Manchus ruled over China, but given the current state of research it is hard to estimate with certainty when the Naxi started to practice it.
95. Yang et al., *op. cit.*, p. 126; Z.H. He, *op. cit.*, pp. 150-151.
96. Walsh, "From Nü Guo to Nü'er Guo", pp. 458-459, 478-479.
97. Z.H. He, *op. cit.*, pp. 154-155, 164, 167-168, 171.
98. Milan, "Entraide et Réciprocité."

(3) Bibliography should include this entry:

Milan, Pascale-Marie. "Entraide et Réciprocité chez les Na de Chine: Une Lecture de la Socialité na et de la Centralité des Maisons dans l'Organisation Sociale." *Matrix: A Journal for Matricultural Studies* 1, no. 2 (2020).