

走进



◎ 熊玉有 杨风华 著

苗族蒙人

GETTING TO KNOW THE
HMONG IN CHINA AND
AROUND THE WORLD

云南民族出版社



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目 录

CONTENTS

引言

Preface

1

第一章

在中国

In China

13

第二章

在越南

In Vietnam

39

第三章

在老挝

In Laos

63

第四章

在泰国

In Thailand

89

第五章

在缅甸

In Myanmar

103

第六章

在美国

In the USA

115

第七章

在法国

In France

141

第八章

在其他

In other countries

155

第九章

交流与发展

Exchanges and
development

165

后记

Postscript

178



引言

蒙人是苗族分布最广的一个支系。所谓蒙人，实际包括自称Hmong、mong等语言相通的苗族在内。按语言划分，就是操苗语川黔滇方言川黔滇次方言的苗族。为体现原有的自称，以下我们用Hmong称呼这一我们要介绍的苗族支系。

苗族Hmong人原本只居住在中国。但是，大约在两三百年前，一部分Hmong人迁离中国进入东南亚。上世纪70年代中期，东南亚的一部分Hmong人又分散到西方的一些国家，从而使Hmong人几乎遍布世界。

这种特殊的族群分布现象，引起了人们的很大关注。不少人想知道：是什么原因造成这样一种局面？他们在各国的情况怎样？……

如果有一本关于苗族Hmong人的书，我们想，这些疑问多少会得到一些解答。

考虑到人们对苗族Hmong人缺乏了解，作为Hmong人的一员，前些年，我们就想写一本有关各国苗族Hmong人的书。好些朋友也说我们有条

件，应当为大家提供一点认识上的方便。

确实，笔者出生在中越边境上的一个苗族Hmong人小山村，由于家乡距离国界不过三四公里，每天望着那相连的山水，从懂事起，自己就知道越南有Hmong人，而且有的还是亲戚。不过，那时的概念，天地是很小的，因为老人们常常指着太阳升起和落下的地方就是天边地角了。所以，关于苗族Hmong人，过去知道的，多半就是本村以及附近的情况。



◇ 笔者站在中越边界线上，身后为越南山川，远处山脚即为著名的越南老街省猛康县陂隆（又称花隆或发隆）

后来，远离家乡到州府去读高中，偶而遇到一位苗族前辈介绍说包括Hmong人在内的苗族有文字，作为苗族应当加以学习。也许是生来具有的那一点民族感情，我不管是否认识，就鼓着勇气给别人写信，最后弄来一本Hmong文课本，横拼竖读，看懂了一篇介绍苗族的短文。

高中毕业，我考入中央民族大学。本来，自己报的志愿是学汉语言文学。可当时学校的民语系



首次开设有一个语言学专业，一位老教授很希望能有云南的苗族在里面学习，以研究苗语文。他去翻学生档案，了解到我是来自云南的苗族Hmong人，便动员我到 he 所在的民语系去学习。我不假思索，很快就转了系。语言学本来是个冷门专业，民语系的同学还想法转出去，我却到了这个冷门里。不少同学垂头丧气，根本没有兴趣学习。然而，对我来说，通过学习苗文，我却打开了一扇了解各国Hmong人的窗口。

一天，一位老师拿给我一盘录音磁带，说是费孝通先生去澳大利亚访问，澳大利亚的Hmong人托他带回的，学校里来自湖南和贵州的苗族师生都听不懂，要我听听看能否听懂。我拿回宿舍一听，知道磁带里所说正是我所讲的苗语，内容是说澳大利亚有Hmong人，他们从一些资料上得知中国有苗族，希望能够互相沟通，建立联系。我感到我开始有了一种了解国外Hmong人的机会，但遗憾的是磁带上没有写地址，希望的联系便一时没有建立起来。后来记不清是什么时候，另一位老师又拿一份美国明尼苏达大学东南亚难民研究所的研究资料给我翻译，其中有一则题为《第一部Hmong文小说在澳大利亚出版》的消息，我看后感到很高兴，这些点点滴滴的信息，说明国外不少国家都有Hmong人，而且有的发展得还不错。很快，我通过消息上提供的地址与国外Hmong人建立了联系。从此，我获得了全面认识国外Hmong人的途



径。1988年6~7月，美国和法国的Hmong人相约前来中央民族大学访问，我与有关老师一起接待了他们。

之后，这样的情况便日渐增多。1995年4~8月，我应邀访问美国、法国和泰国，亲自对这些国家的Hmong人进行了实地考察。多年后，2008年4月，我到美国西雅图微软公司参加民族文字标准化会议，又走访了当地的Hmong人家庭和Hmong人鲜花市场，并重访加州弗雷斯诺（Fresno）和玛塞德（Merced）等。加上通过其他途径对其他国家的Hmong人进行了解，在我们的脑海中，便有了关于各国Hmong人的大致轮廓。我们想，我们有责任告诉大家我们所知的一切。只是，由于忙于工作，我们的想法便一直被搁置。也好，经过更多

◇ 1988年7月，美、法Hmong人到北京考察访问，左起Yang Dao, Lis Ntxhu Xwm夫妇, Lis Pov, Vuj Txus



的接触，我们对国内外苗族Hmong人的了解和认识，虽然没有也不可能穷尽，但较之以前更加深入而全面。现在，无论如何，都应该尽自己所能向大家坦言。希望通过拙作，能对大家了解和认识各国苗族Hmong人有一点意义，要是再能通过相互学习，对发展也有所促进，那我们将深感荣幸。

需要说明，苗族Hmong人生活在多个不同的国度里，要把各种情况说清，说准，并非易事。尤其是有些情况我们一时还难以掌握。因此，本书仅是对各国苗族Hmong人作粗浅的介绍。如果有不尽如人意之处，还望读者给予谅解。

以上就是我们写这本书的原因和目的。目前，除了中国，还有Hmong人的国家分别是越南、老挝、泰国、缅甸、美国、法国、加拿大、德国、澳大利亚、新西兰、阿根廷和日本。

下面，就展开我们的话题吧。

Preface

The Hmong are the branch of the Miao nationality that is most widely dispersed. The so-called Hmong in actuality comprise all those Miao who call themselves Hmong or Mong and whose speech is mutually intelligible to one another. In terms of linguistic affiliation, the Hmong are the Miao who speak the Sichuan-Guizhou-Yunnan (Chuanqiandian) sub-dialect of the Sichuan-Guizhou-Yunnan (Chuanqiandian) dialect of the Miao language. In order to refer to the branch of the Miao that we are describing here using the original name they call themselves, in this book we will use the term "Hmong."

Originally the Hmong people lived only in China. But approximately 200-300 years ago a portion of the Hmong people emigrated from China to Southeast Asia. In the mid-1970's following the war in that area a portion of the Hmong living in

Southeast Asia further dispersed to Western countries and from then on the Hmong have come to live in almost all parts of the world.

This unusual phenomenon of the dispersion of a people has attracted a great deal of interest. Many people are asking, How did this situation come about? And, What are the circumstances of the Hmong in each of the countries where they live now?

In our view, a new study of the Hmong could contribute toward answering these questions.

Considering that people generally do not adequately understand the Hmong, and being Hmong ourselves, in the last few years we developed a desire to write a book about the Hmong in each country where they reside. A number of friends told us we were in a good position to write such a book and that it behooved us to offer these insights to the public in a convenient book format.

I was born in a small Hmong village on the China-Vietnam border where I could look every day at the mountains and rivers across the border only three or four kilometers away. Ever since I can remember, I knew that there were Hmong in Vietnam and that some of them were actually relatives of ours. Within the confines of my

understanding at that time, however, as the elderly folks used to teach us, the universe was limited to our own horizons, the area described by our sunrises and sunsets. So in those days I only knew about the Hmong in my own village and in nearby areas.

Later on, I went far from my home village to go to high school in the prefecture seat and I would occasionally meet an older Hmong person who would tell me that all the Miao, including the Hmong, had a writing system, and that anyone who is Miao really ought to learn it. Perhaps because ever since I was small I had a strong sense of pride in my nationality, I plucked up my courage and wrote letters to people whom I didn't even know, and as a result I got hold of a text book of the Hmong writing system. I worked hard at sounding out the words and finally was able to read with understanding a short text describing the Miao people.

After graduating from high school I passed the entrance exam and was accepted to the Central University for Nationalities. The major I had originally applied for was Chinese language and literature. But at that time, the Minority Languages Department at the school had just begun to offer a



linguistics major, and an elderly professor strongly desired to have Miao students from Yunnan enter the program so as to research the Miao language. He went through the students' files in the office, and when he discovered that I was a Hmong student from Yunnan, he recruited me to study in the Minority Languages Department where he taught. With no hesitation at all, I changed my major. Although at that time the Linguistics major enjoyed little popularity among the students and my classmates often attempted to change majors and leave the department, I enthusiastically transferred into this department. While I witnessed many of my classmates' increasing discouragement and lack of interest in their studies, I found that studying the Miao writing system had opened a window for me towards understanding the Hmong around the world.

One day, a teacher gave me a cassette tape and said that Mr. Fei Xiaotong had brought it back from Australia; during his visit there some Hmong in Australia had asked him to bring this recorded message back to China. The Miao teachers and students at our school who had come from Hunan and Guizhou were unable to understand the language used on the cassette and they asked me to



listen and see if I could understand it. Back in my dorm room, as soon as I began to listen, I knew that the language used on the cassette was the same Miao language that I speak. The taped message was to the effect that there were Hmong in Australia, that they had learned from some materials that there were Hmong in China, and that they hoped to establish contact and be able to communicate with us. I felt that I now had a chance to become acquainted with overseas Hmong, but unfortunately, there was no address written on the cassette, so the hope of getting in touch came to nothing at that time.

Some time later, I don't remember exactly when, another teacher gave me an article to translate; it was from the Southeast Asian Refugee Research Institute of the University of Minnesota in the USA. With this article was an item announcing the publication in Australia of the first Hmong language novel; when I read this I was especially excited because this bit of news indicated that the Hmong were now living in many countries around the world and that some of them were active in developing their culture. Promptly thereafter, I wrote to the address on the announcement and made contact with Hmong people living abroad. From

then on, I began to enjoy more opportunities of getting to know the Hmong who live abroad. For instance, in June and July of 1988, when Hmong from the USA and France came to the Central University for the Nationalities for a visit, I was able to host them along with some of my teachers.

Afterwards this type of exchange became more and more frequent. From April to August of 1995 I was invited to travel to the USA, France and Thailand, where I learned firsthand about the Hmong there. Some years later, in April of 2008, I went to Microsoft Corporation in Seattle in the USA to attend a conference on standardization of minority nationality writing systems. While there I visited Hmong families in the Seattle area and visited the Hmong fresh flower market, and from there I went on to California for a second visit to the Hmong in the Fresno and Merced areas. Combining these travels with understanding obtained from other resources, we gained a general idea of the Hmong in each country where they live. Then Yang Fenghua and I thought, "We have a responsibility to pass on what we have learned to the public." Due to work demands and time pressures, however, we had to lay our plan aside time and again. But that was also an unexpected benefit, since through increased

contacts in the interim, we grew to have a deeper and more multi-faceted, although still incomplete, appreciation of both Chinese and overseas Hmong than we had had before. Now, no matter what, we are determined to exert every effort to put pen to paper. We hope that this study will be meaningful to my readers in their quest to understand the Hmong, and if it is instrumental in encouraging the development of the Hmong around the world, we will be deeply honored.

We need to make clear that it is no easy matter to describe the situations of the Hmong living in various nations of the world in detail and with accuracy. A number of situations remain which are difficult for me to grasp; therefore, this study can only provide a rough sketch of the Hmong in each country where they reside. We hope readers will make allowances for any sections that do not meet their expectations.

In this preface we have sketched our goals in writing this study. Currently, the countries where the Hmong reside outside of China are Vietnam, Laos, Thailand, Myanmar, the USA, France, Canada, Germany, Australia, New Zealand, Argentina and Japan.

Now let us begin discussing our topic.



大约5000多年前，苗族先民就生活在中国这块土地上。中国是苗族的发源地，无论迁徙到哪里，苗族的根都在中国。Hmong人作为苗族的重要组成部分，中国也是其主体所在。中国苗族Hmong人保持着悠久而富有特色的历史和文化。走进并认识苗族Hmong人，自然要从中国开始。