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China's Ethnic Minorities with Small Populations

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中国人口较少民族
China's Ethnic Minorities
with Small Populations

序言 | Preface

中国是统一的多民族国家，在960万平方公里的广袤土地上，生活着56个民族。其中有55个少数民族，占全国总人口的8.4%。在这55个少数民族中，人口在10万人以下的民族有22个，统称为人口较少民族，总人口63万人。

22个人口较少民族分别是：高山族、布依族、撒拉族、毛南族、阿昌族、普米族、塔吉克族、怒族、乌孜别克族、俄罗斯族、鄂温克族、德昂族、保安族、裕固族、京族、塔塔尔族、独龙族、鄂伦春族、赫哲族、门巴族、珞巴族、基诺族。

人口较少民族主要分布在内蒙古、黑龙江、福建、广西、贵州、云南、西藏、甘肃、青海、新疆10个省（区）。其中，内蒙古有俄罗斯族、鄂温克族和鄂伦春族；黑龙江有俄罗斯族、鄂温克族、鄂伦春族和赫哲族；福建有高山族；广西有毛南族、京族；贵州有毛南族；云南有布依族、阿昌族、普米族、怒族、德昂族、独龙族和基诺族；西藏有门巴族、珞巴族；甘肃有撒拉族、保安族和裕固族；青海有撒拉族；新疆有塔吉克族、乌孜别克族、俄罗斯族和塔塔尔族。

除福建省外，其余9个省（区）的人口较少民族相对聚居在西部和边疆地区的86个县（旗、市）、238个乡镇）、640个行政村。86个县（旗、市）中，属于西部大开发范围的县（旗、市）69个，占80.2%；有少数民族自治县20个，占23.3%；有国家扶贫开发工作重点县34个，占39.5%；有陆地边境县（旗、市）40个，占46.5%。在86个县（旗、市）的238个乡镇）中，有民族乡66个，占27.7%。

22个民族共同的特点是：人口较少，最少的只有几千人，大多地处边境地区和偏远地区，大多数聚居在以乡、行政村为单位的农村社区。新中国成立以来，这些民族政治上得到了翻身解放，经济和社会发生了深刻变化，生活水平有了很大提高。但由于地处偏远，自然条件恶劣，社会发育程度低等原因，这些民族的经济和社会发展总体水平相对落后，他们的生产生活还存在诸多困难，贫困问题仍较突出。《中华人民共和国宪法》规定各民族一律平等。这种平等不仅包含实现政治上的平等，也包含实现经济社会发展上的平等。帮助处于相对落后状态的人口较少民族发展，使他们走上共同富裕的道路，对于巩固和发展平等、团结、互助、和谐的社会主义民族关系和全面建设小康社会都具有十分重要的意义。

中国政府高度重视人口较少民族发展，在执行国家对少数民族和民族地区特殊政策的同时，对人口较少民族给予了更多的扶持和照顾。1999年，国家民委与国务院扶



贫办联合在云南省西双版纳基诺山和布朗山开展了对“两山”基诺族和布朗族的集中帮扶试点示范工作，探索扶持人口较少民族发展的路子。2000年，国家民委组织有关专家学者，对22个人口较少民族的经济社会发展状况进行了全面调研，提出了以村为单位扶持人口较少民族发展的思路和建议。2001年国务院办公厅在《关于扶持人口较少民族发展问题的复函》中，要求国务院有关部门要帮助人口较少民族改善生产生活，基础设施、文化教育卫生条件，帮助他们彻底摆脱贫困，走上富裕的道路。在2004年上海召开的全球扶贫大会上，中国政府发表《中国政府缓解和消除贫困的政策声明》，庄严承诺，“加快全国22个人口较少民族贫困地区的脱贫步伐，力争先于其他同类地区实现减贫目标”。2005年5月，国务院审议通过了国家民委、国家发展改革委、财政部、中国人民银行和国务院扶贫办联合编制的《扶持人口较少民族发展规划（2005—2010年）》，并召开“全国扶持人口较少民族发展工作会议”，这标志中国扶持人口较少民族发展工作进入了全面实施的新阶段。

为了全面反映人口较少民族经济社会面貌，记录人口较少民族的发展历史，保护和弘扬人口较少民族优秀文化遗产，宣传民族工作和扶贫开发工作取得的成绩，国家民委与国务院扶贫办、新华社共同策划，编辑，出版了《中国人口较少民族》画册。画册力求全面反映22个人口较少民族的历史变迁、经济社会发展状况、自然人文景观、特有民风民俗等，反映中国政府对人口较少民族的关心、帮助和扶持及取得的巨大成就。这本画册将一些人口较少民族濒临消失的传统文化以图片资料的方式记录下来，史料丰富，留存并保护了人口较少民族的优秀文化遗产，因而具有较高的收藏价值和文献价值。出版这本画册对全面实施《扶持人口较少民族发展规划（2005—2010年）》，推动各民族共同团结奋斗、共同繁荣发展具有积极和重要的作用。

吉德满

国家民族事务委员会主任

阮小建

国务院扶贫开发领导小组办公室主任

二〇〇七年九月

Preface

China is a united multi-ethnic state. Over the vast expanse of 9.6 million square kilometers live 56 ethnic groups, of which 55 are ethnic minorities, accounting for 8.4% of its total population. Among the 55 ethnic minorities, there are 22 ethnic minorities, with a population of less than 100,000 each. They are officially identified as ethnic minorities with small populations, numbering 630,000 people in total.

The 22 ethnic minorities with small populations include the Gaoshan, Blang, Salar, Maonan, Achang, Pumi, Tajik, Nu, Ozkek, Russian, Ewenki, De'ang, Bonan, Yugur, Jing, Tatar, Drung, Oroqen, Hezhe, Moinba, Lhoba and Jino.

These ethnic minorities are mainly concentrated in 10 provinces or autonomous regions: Inner Mongolia, Heilongjiang, Fujian, Guangxi, Guizhou, Yunnan, Tibet, Gansu, Qinghai and Xinjiang. There are Russian, Ewenki and Oroqen ethnic minorities in Inner Mongolia; Russian, Ewenki, Oroqen and Hezhe in Heilongjiang; Gaoshan in Fujian; Maonan and Jing in Guangxi; Maonan in Guizhou; Blang, Achang, Pumi, Nu, De'ang, Drung and Jino in Yunnan; Moinba and Lhoba in Tibet; Salar, Bonan and Yugur in Gansu; Salar in Qinghai; Tajik, Uzbek, Russian and Tatar in Xinjiang.

Except in Fujian Province, the ethnic minorities with small populations in other nine provinces or autonomous regions are concentrated mainly in 86 counties (banners, cities), 238 townships (towns) and 640 administrative villages in the west as well as in the frontier areas. Of the 86 counties (banners, cities), 69 counties belong to part of the counties (banners, cities) the grand development project of the western regions aims to help, accounting for 80.2%; there are 20 ethnic autonomous counties, taking up 23.3 %; 34 state-targeted poverty relief counties, accounting for 39.5%; 40 counties (banners, cities) with land frontiers, accounting for 46.5%. Of the 238 townships (towns) in the 86 counties (banners, cities) there are 66 ethnic townships, accounting for 27.7%.

The 22 ethnic minorities share common characteristics: their population is relatively small, the smallest one with only several thousands. Most of their geographic locations are in the border regions and the remote areas. And the majority of the people are concentrated in the rural communities divided into townships and administrative villages. Since the founding of New China, these ethnic minorities have achieved political emancipation. Their economy and society have undergone fundamental change. Their living standards have remarkably improved. However, due to the remote locations, harsh natural conditions and low social developments, they are comparably backward economically and socially. They have many difficulties in their production and life. Poverty is still a prominent problem. China's Constitution stipulates that all ethnic groups are equal, which includes equality not only in politics but also in social and economic development. It is vitally important to help the development of the ethnic minorities with small populations who are relatively backward to achieve common prosperity since it can help consolidate and develop equal, united and harmonious ethnic relations of mutual assistance and build an overall comparatively well-off society.

China's government attaches great importance to the development of the ethnic minorities with small populations, giving them extra support and care when implementing the special policies for the ethnic minorities and the ethnic minority areas. In 1999, the State Ethnic Affairs Commission and the State Council Leading Group Office of Poverty Alleviation and Development jointly carried out experimental and demonstrational work for poverty relief at the "two mountains"—the Jino Mountain

and the Blang Mountain in Xishuangbanna, Yunnan Province, trying to find a way to help the development of the ethnic minorities with small populations. In 2000, the State Ethnic Affairs Commission organized some experts and scholars to conduct full investigation and research into the economic and social development of the 22 ethnic minorities with small populations. In the document "Responding to the Issues of Supporting the Development of the Ethnic Minorities with Small Populations" in 2001, the General Office of the State Council required that all State Council departments concerned should strive to help the ethnic minorities with small populations to improve their production and life, infrastructure, culture, education and public health conditions, to shake off poverty and advance toward prosperity. In 2004, at the Global Poverty Conference held in Shanghai, Chinese government made a solemn pledge in the Declaration of the Chinese Government's Policy Regarding Poverty Relief and Elimination" that the Chinese government will "accelerate the poverty-relief progress for the 22 ethnic minorities with small populations, and try to reach the poverty-reduction goals ahead of the other similar regions." In May 2005, the State Council reviewed and approved the "Plan for Supporting the Development of the Ethnic Minorities with Small Populations (2005-2010)" jointly made by the State Ethnic Affairs Commission, National Development and Reform Commission, Ministry of Finance, People's Bank of China and the State Council Leading Group Office of Poverty Alleviation and Development. And the State Council held the National Work Conference on Supporting the Development of the Ethnic Minorities with Small Populations, symbolizing that China's support for the development of the ethnic minorities with small populations has entered the full implementation phase.

In order to reflect the economic and social development of the ethnic minorities with small populations, record the history of their development, protect and enhance their excellent cultural heritage, give publicity to the ethnic work and the achievements of development-oriented poverty alleviation in the small-population ethnic minority areas, the State Ethnic Affairs Commission, the State Council Leading Group Office of Poverty Alleviation and Development and China's News Agency jointly plan, compile and publish the picture album China's Ethnic Minorities with Small Populations. The picture album seeks to reflect thoroughly the historical change of the ethnic minorities with small populations, their economic and social development, natural and cultural scenes, special ethnic customs, etc. It also aims to demonstrate the care and support the Chinese government has provided for the ethnic minorities with small populations and the remarkable achievements in this regard. With adequate pictures and rich historical materials, the picture album records the traditional cultures of the ethnic minorities with small populations that are on the verge of extinction and preserves their excellent cultural heritage. It truly deserves collection and possesses document value. The publication of this picture album plays an active and significant role in the full implementation of "Plan for Supporting the Development of the Ethnic Minorities with Small Populations (2005-2010)" as well as promoting unity and common prosperity among all ethnic groups.

Minister of the State Ethnic Affairs
Commission: *Li De Shu*

Minister of the State Council Leading Group
Office of Poverty Alleviation and
Development: *Fan Xiao Jian*

September 2007

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高山族	The Gaoshans
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怒族	The Nus
乌孜别克族	The Ozbeks
俄罗斯族	The Russians
鄂温克族	The Ewenkis
德昂族	The De'angs
保安族	The Bonans
裕固族	The Yugurs
京族	The Jings
塔塔尔族	The Tatars
独龙族	The Drungs
鄂伦春族	The Oroqens
赫哲族	The Hezhes
门巴族	The Moinbas
珞巴族	The Lhobas
基诺族	The Jinos

全国扶持人口较少民族发展工作会议

National Work Conference
on Supporting the Development of the
Ethnic Minorities with
Small Populations

编后语

Editor's Words

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高山族

高山族主要聚居在中国台湾省，人口约40多万。在中国大陆的31个省、市（直辖市）、自治区也有高山族分布，人口为4461人，主要分布在福建省、河南省和广西壮族自治区。

高山族有自己的语言，属南岛语系印度尼西亚语族，大体可分为泰雅、邹、排湾三种语团，没有本民族文字。

高山族是一个历史悠久的民族。早在旧石器时代晚期，台湾就有“左镇人”和“长滨文化”。考古学家在台湾先后发现了旧石器时代晚期及新石器时代的“大坌坑文化”、“圆山文化”、“凤鼻头文化”的遗迹。这些文化与大陆东南沿海特别是福建省新石器时代文化的内涵和特点极为相似，说明高山族主要是来自大陆沿海一带古越人的一支，又融合了少数来自菲律宾群岛和琉球群岛的居民，逐渐发展形成了具有多元文化特点的民族共同体——高山族。历史上高山族的巢居、崖葬、蛇崇拜等都是古越人典型的文化特质，印证了高山族与古越人“司气共俗，源出一脉”。在台湾，高山族被称为“山胞”（分为平地山胞和山地山胞），现一部分山胞进入城市，生活和文化形态都发生了很大的变化。

历史上，高山族长期处于原始社会发展阶段。据史载，三国时期，高山族的先民分成若干部落，以采集、狩猎为主，大约处在母系氏族社会阶段。至7世纪，已有了农耕、畜牧生产。历经宋、元、明各代，台湾与内地的联系日益增多，但仍过着原始生活。17世纪以后，由于大量汉族迁居台湾，郑成功及其后代政权采取有利于发展高山族经济文化的一系列措施，加速了高山族社会经济发展。居住在西南部平原的高山族，有一部分进入了封建社会，传统文化也逐渐发生了较大变化。

高山族饮食一般以粟、稻、薯、芋为主食，蔬菜来源比较广泛，大部分靠种植，少量依靠采集。常见的有南瓜、韭菜、萝卜、白菜、土豆、豆类、辣椒和各种山笋野菜。高山族普遍爱食用生姜，有的直接用姜腌制当菜，有的用盐加辣椒腌制。肉类主要食用猪、牛、鸡等，在很多地区捕鱼和狩猎的收获也是日常肉食的一种补充。高山族喜好饮用自家酿制的酒，如粟酒、米酒和薯酒等。

追求多样化色彩和明丽华美的风格，是高山族服饰的特点。高山族男女饰物种类很多，主要有贝料、贝片、琉璃珠、猪牙、熊牙、羽毛、兽皮、花卉、铜银首饰、钱币、纽扣、竹管等，全身上下装饰得五光十色。最有代表性的服饰是贝珠衣。这种衣服是将贝壳雕琢成圆形有孔的小珠粒，用麻线穿起来，按横线排列缝在衣服上，一件珠衣大约需要五六万颗贝珠。常用的衣料是用苧麻织成的“番布”。高山族喜欢用鸡尾、鸟羽做头饰。成年男子多着鲜艳的腰裙，女子穿长裙。

高山族的房屋依照建筑材料分为木屋、竹屋、茅屋、石屋和草顶地下屋五类。都是根据自然及地理环境建造的。房屋的外部形状各不相同，大部分房屋的形状为长方形和四方形。同一个宗族的高山族喜欢住在一处，每个村庄都建有未婚男子的集体宿舍——公廨。

高山族普遍信仰原始宗教，相信万物有灵，崇拜祖先。他们的祭祀活动很多，节日大都

与祭祀活动融合在一起。诸如：祖灵祭、丰收祭、谷种祭、山神祭、猎神祭、结婚祭等。节庆期间，除宴饮歌舞外，还开展体育竞技、山地文化巡展、游艺等丰富多彩的文体娱乐活动。

高山族的手工艺主要有纺织、竹编、藤编、刨木、雕刻、削竹和制陶等，其中刨削是著名传统工艺，他们仅用一把刀就能刨制成各种富有民族特色的器具。高山族的雕刻工艺表现在日常生活的方方面面。在一些生活用具、装饰品、乐器上都刻着人物、动物、花卉等各种美丽的图案花纹，刀法刚劲细腻，形象生动逼真。

在久远的年代，高山族就懂得用麻织成“番布”。他们的纺织方法基本相同，都有垂直纺轴，以手搓捻线后缠于轴上。织机均属较原始的平地腰织机。按照传统习俗，女子在织布小屋中工作，男子不得进入。纺织品主要是白麻布和白褐相间的平行条纹麻布，有刺绣、挑花的布用于各种装饰。

能歌善舞的高山族，无论劳动、恋爱、婚嫁、节庆、祭祀等，都以歌舞抒情寄意。因为支系较多，音乐歌舞的风格丰富多彩。民间传统歌曲多为触景生情，即兴演唱。有的如高山流水，自然悠扬；有的如击竹鸣玉，清丽动人；有的如排浪鼓石，节奏明快。围绕着篝火扭摆唱歌的形式在高山族代代沿袭。不论是婚礼的场面，还是盛大的节日，或在皎洁的月夜，众人连臂合围，踏歌欢舞，时前时后，间有齐声欢呼，场面非常热烈。

生活在大陆的高山族居住分散，经济发展不平衡，收入相差较大。近年来，各地政府因地制宜，坚持“国家扶持，省负总责，县抓落实，扶持到户”的工作方针，制定扶持政策，加大资金投入，帮助高山族发展生态茶生产，落实子女就业和发放生活困难补助等，使他们的生活水平有了明显提高。

在台湾，高山族的族称比较复杂，学术界多以“土著族”、“山地民族”或“高山族”称之；并根据地理分布和社会文化状况等，分为泰雅、赛夏、布农、邹、排湾、鲁凯、卑南、阿美、雅美、平埔等族群。大陆现称之“高山族”，是在20世纪50年代初民族识别之后确定下来的。



The Gaoshans

The Gaoshan ethnic group is mainly concentrated in Taiwan of China, with a population of about 400,000. In Mainland China there are also the Gaoshans scattered in 31 provinces; cities (municipality directly under the Central Government) and autonomous regions, predominantly in Fujian Province, Henan Province and Guangxi Zhuang Autonomous Region, with a population of 4461.

The Gaoshans have their own language, belonging to Indonesian branch of the South Island language family, which can be roughly divided into three language groups: Taiya, Zou and Paiwan languages.

The Gaoshan ethnic group has a long history. As early as in the late stage of the Old Stone Age, "Zuozhen man" and "Changbin Culture" have already existed. The archaeologists successively discovered the remains of "Dabenkeg Culture", "Yuanshan Culture", "Fengbitou Culture" at the late periods of the Old Stone Age and the Neolithic Age. In terms of the connotations, these cultures share much in common with the cultures at the southeast coast of the mainland of China, in particular, the cultures of the Neolithic Age in Fujian Province, which indicates that the Gaoshan ethnic group is from one of the Guyue branches along the coast of the mainland of China. When this branch mixed together with a small number of the inhabitants from the Philippine Islands and the Ryukyu Islands, an ethnic community of multi-cultures gradually took shape. In history, the nest houses, cliff burials and snake worship of the Gaoshans are all the cultural characteristics of the Guyue people, which confirms the fact that "Guyue and Gaoshan are of the same origin". In Taiwan, the Gaoshan people are called "Shanbao" divided into flat ground Shanbao and highland Shanbao. Some of the Shanbaos moved to the city and their life and cultural formation have changed tremendously.

Historically, the Gaoshan people have long existed in the development stage of the primitive society. According to historical records, during the period of the Three Kingdoms, the ancestors of the Gaoshans lived as several matrarchal tribes, living mainly on gathering and hunting. By the 7th century, they started farming and livestock breeding. Throughout the Yuan, Ming and Qing dynasties, Taiwan had more and more contacts with the mainland, but they still lived a primitive life. After the 17th century, an increasing number of the Hans from the mainland moved to Taiwan and the great hero Zhengchenggong and his later generations instituted a series of economic and cultural measures, which accelerated the social and economic development of the Gaoshans. Some of the Gaoshans living on the southwest plains entered the feudal society and their traditional culture went through some change.

The staple food of the Gaoshans includes millet, rice, potato and taro. There are a variety of vegetable sources, some from growing, less from gathering. The common vegetables are pumpkin, chives, radish, cabbage, potato, beans and green pepper besides various wild bamboo shoots. The Gaoshans all like garlic. Some prefer having garlic with salt. Others like garlic pickle in salt and pepper. As for meat, the Gaoshans like pork, beef and chicken and so on. In many areas, fishing and hunting serve as supplements of their daily meat. The Gaoshans take to drinking, most of which is self-brewed, such as millet wine, rice wine and potato wine.

The Gaoshan costumes pursue various coloring, brightness and luxury. There are many kinds of ornaments in Gaoshan costumes, such as shell materials, shell sheets, glass beads, bear's teeth, bear's teeth, feather, animal hides, flowers, copper and silver jewels, coins, buttons, etc. The most representative costumes are clothes of shell beads. The clothes of this kind is made in the following ways: first, carve the shells into small round beads with holes, then string them with a flax string. Finally arrange them in horizontal line and sew them. One such dress usually needs 50,000 or 60,000 beads. The common clothing materials are "Fanbu" woven with cane. The Gaoshans like head ornaments of chicken and bird feathers. Adult men wear bright aprons and women wear long skirts.

The houses of the Gaoshans can be divided into five kinds according to the construction materials: wood, bamboo, grass, stone and underground with grass roof houses, which are built according to natural and geographic conditions. The houses vary in outer shape. Most of them are rectangle and square. The Gaoshans of the same branch would like to live in the same place. In every village there are dormitories called "Gongxie" for unmarried men.

The Gaoshans believe in the primitive religion and worship their ancestors. They believe that everything in the world has soul. There are many sacrificial activities, such as ancestor sacrifice, harvest sacrifice, seeding sacrifice, mountain sacrifice, hunting sacrifice, marriage sacrifice, which are usually held together with festivals. During the celebrations, various entertainment activities are organized, such as sports competitions, mountain culture shows, recreations besides feasts and singing and dancing.

The Handicrafts of the Gaoshans include textile products, bamboo weaving, cane weaving, carving, peeling bamboo and pottery and wood hollowing among which hollowing and peeling are the most famous. They can hollow out many kinds of unique implements with a knife. The carving technique can be found in every aspect of their daily life. For example, on the daily necessities, ornaments, musical instruments are carved with beautiful patterns of the human figures, animals and flowers, vivid and lovely.

The Gaoshan people in the ancient times were good at making Fan cloth of linen fabric. They had the same weaving methods, twisting the linen fabric into threads and then rolled them around the vertical spindle. The loom belonged to relatively primitive spinning machines. According to the conventions, when women are weaving inside, men are not allowed to enter the room. The fabrics include the white linen cloths and plain linen cloths in black and white check. The embroidered cloths are used in decorative articles.

The Gaoshans are gifted for singing and dancing. They will express their true feelings with songs and dances at work, wedding ceremonies, festival celebrations and sacrificial rituals. Due to the various branches of the Gaoshan people, there are different music styles. The traditional folk songs are spontaneous improvisation. Some are like the high mountains and flowing rivers, natural and melodious; some are like beating bamboo and striking jade, clear and touching; some are like waves beating against the rocks, lucid and sprightly. Whether at the wedding ceremonies, or at the grand festival celebrations, or at the clear and bright night, people will surround the campfire shoulder in shoulder, dancing in the tunes, swaying and cheering. Such exciting customs actually have been handed down for generations.

The Gaoshans living on the mainland live in different areas. Due to the unbalance of economic development, their income varies from place to place. In recent years, the governments in different places have taken measures suited to the local conditions and instituted the poverty relief policies under the work guidance of "the state aids, the provinces take full responsibilities, the counties implement the policies to the concrete households", put in more funds to assist the Gaoshans in developing ecological tea, secured employment for the poor households and allocated life subsidies, which have enhanced their living standards significantly.



民族服饰

Ethnic Costumes and Ornaments

生活在福建省的高山族。
A Gaoshan man from Fujian.



生活在福建省的高山族。
A Gaoshan woman from Fujian.





1984年中华人民共和国成立35周年国庆庆典，高山族舞方队通过天安门广场。

The Gaoshan dance team was passing the Tiananmen Square in 1984 during the celebration of the 35th anniversary of PRC.

来自台湾省两位高山族青年在云南省昆明举办的中国民族服装服饰博览会上展示古老的高山族服饰。他们身着麻布绣花衣，衣服上镶有琉璃珠、贝壳和银制品；头戴镶有40多颗野猪牙的象征勤劳勇敢的花帽。

The two Gaoshan young men from Taiwan were showing their traditional costumes at China's Ethnic Costumes International Fair in Kunming, Yunnan. They were wearing embroidered linen jacket decorated with glass beads, shells and silver products. On their heads are hats decorated with 40 boar's teeth symbolizing industry and bravery.



首届中国民族服装服饰博览会上，来自台湾省屏东县和台东县的高山族青年在展示高山族最古老的服装服饰。

At the 1st China's Ethnic Costumes International Fair, the Gaoshan youths from Taiwan were showing their oldest costumes.



2000年7月，来自台湾省的高山族同胞在首届中国民族服装服饰博览会开幕式上。

The Gaoshan people from Taiwan at the opening ceremony of the 1st China's Ethnic Costumes International Fair in July, 2000.