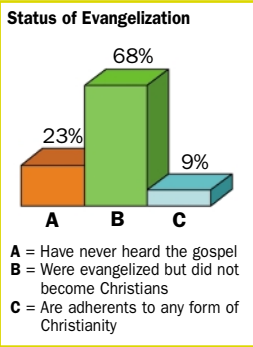




**Population in China:**  
 3,000 (1998)  
 3,170 (2000)  
 4,100 (2010)  
**Location:** Guizhou  
**Religion:** Animism  
**Christians:** 300

## Overview of the Hmong Dou

**Countries:** China  
**Pronunciation:** “Hmong-Njah”  
**Other Names:** Mo, Hongxian Miao, Downhill Hmong, Red Thread Miao, Red Top Miao  
**Population Source:**  
 3,000 (1998 M. Johnson);  
 Out of a total Miao population of 7,398,035 (1990 census)  
**Location:** *W Guizhou:* Bijie County: Dananshan Village, and a few surrounding villages in Xiaoshao and Yanzikou townships. Some have moved to Dagan and Xiehe districts of Qianxi County.  
**Status:**  
 Officially included under Miao  
**Language:** Hmong-Mien, Hmongic, Western Hmongic, Farwestern Hmong, Hua Miao, Northern Hua Miao  
**Dialects:** 0  
**Religion:** Animism, Christianity  
**Christians:** 300  
**Scripture:** None  
**Jesus film:** None  
**Gospel Recordings:** None  
**Christian Broadcasting:** None  
**ROPAL code:** None



**Location:** Approximately 3,200 Hmong Dou live in the large Dananshan Village in Bijie County, located in the western part of Guizhou Province. Small numbers also live in a few surrounding villages in Xiaoshao and Yanzikou townships. In addition, some Hmong Dou have migrated to the Dagan and Xiehe districts of Qianxi County.<sup>1</sup>

**Identity:** Although they speak a language mutually intelligible with other Western Miao (Hmong) varieties, the Hmong Dou possess their own ethnic identity. They do not consider other Miao/Hmong groups to be of the same ethnic stock and do not usually intermarry outside of their communities. The Chinese call them *Hongxian Miao*, which means “red thread Miao.” The Hmong Be (Mountain Hmong) in Luzhai Village of Dafang County call them *Hmong Dou* which means “downhill Hmong.”

**Language:** The village of Dananshan was chosen by Chinese linguists as the standard location for the Chuanqiandian (Western) Miao language family. Scholars have conducted extensive research there since the 1950s, and based the Chuanqiandian orthography on the pronunciation of the occupants of this village. Linguist Michael Johnson recently researched the Hmong Dou, however, and found “a number of differences from the Chuanqiandian standard. It could be that I did not meet people whose speech matches the standard or

else the standard is an artificially constructed dialect actually based on a number of close Northern Hua Miao varieties in the northwest Guizhou locality.”<sup>2</sup> Some mission lists have mistaken Dananshan to be the name of a Miao ethnic group when it is only the name of a village.

**History:** Centuries of discrimination and military campaigns against them by the Chinese have splintered the Miao/Hmong into their numerous present-day ethnic groups and languages — including the Hmong Dou.

**Customs:** The Hmong Dou were given their Chinese name (*Hongxian* “red thread” *Miao*) because the women “often make their hair into a large bun that bulges on each side of the head. The bun is held in

place by red thread wrapped around the forehead in a band about three inches in height.”<sup>3</sup>

**Religion:** For centuries the Hmong Dou have been diligent to appease demons, offering annual sacrifices in a bid to keep peace with the spirit world. They believe spirits can be either good or bad and can locate themselves in a person, animal, or some other object of nature.

**Christianity:** Because they live alongside the Gha-Mu, who have thousands of Christians, most Hmong Dou have some awareness of the gospel, and a small number have placed their trust in Jesus Christ. Missionary J. R. Adam worked in the area in the early 1900s and included the Hmong Dou in one of his 1907 mission reports.<sup>4</sup>



Michael Johnson