

SAPA

edited by Leigh Stubblefield



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SAPA

Third revised edition

edited by Leigh Stubblefield

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TABLE OF CONTENTS

Town History	1
Sa Pa Town	2
Accommodation in Sa Pa	2
Nui Hoang Lien Nature Reserve	10
Ethnic Minorities in Vietnam	14
The Tay	22
The Hmong	24
The Dao(Zao)	28
The Giay (Ray)	30
Spiritual Beliefs	31
Tourism	32
Minimum Impact from Tourism	33
Trails	34
Acknowledgements	46
References	47
Mammals of Sa Pa	48
Birds of Sa Pa	54
Minority Languages	65

Town History

Sa Pa town is located in Lao Cai Province, formerly Hoang Lien Son Province, in North-east Vietnam. Sa Pa means “town of sand”: *Sa* (sand) *Pa* (town) in Chinese characters and is the population centre for Sa Pa District. The town is situated at 1650 meters above sea level in a scenic mountainous landscape. Northern Vietnam was previously known as Tonkin and the Sa Pa area was nicknamed the “Tonkin Alps” by the French.

The area was discovered by Europeans when a Jesuit missionary visited Sa Pa in 1918. French colonists were attracted by the climate and scenery, and in 1932 they began developing the town as a health resort. After moving the existing minority settlements, they built the church, some hotels, an aerodrome, tennis courts, the hydro-electric power station and over 200 villas, which have since been abandoned or destroyed. They also established road links with Lao Cai and Lai Chau.

Since 1945, Sa Pa has been governed under the Vietnamese political system. In early 1979, there was an armed assault on Sa Pa which destroyed most of the buildings. Due to Vietnamese resistance this conflict lasted less than two weeks. Only tens of the original French buildings remain intact. Major population centres such as Lao Cai were razed to the ground. The ruins of one French villa are prominent on the route from Sa Pa town to Sin Chai village.

Sa Pa Town

Access by road: Sa Pa is situated approximately 350 kilometres northwest of Hanoi. Highway 1 links Hanoi to Lao Cai. The journey takes approximately 10 hours by private transport and 15 hours by public bus. Highway 4 links Lao Cai to Sa Pa. The 35 km journey takes about two hours by public bus. It is possible to hire a jeep with driver from Lao Cai town or a motorbike with driver who usually waits around the station. Hire one of these motorbikes to drive from the train station to Lao Cai town. Organized mini-bus tours run from Hanoi from travelers guest houses and csafes. The return journey from Sa Pa to Lao Cai can be organized through guest houses and restaurants in Sa Pa Town.

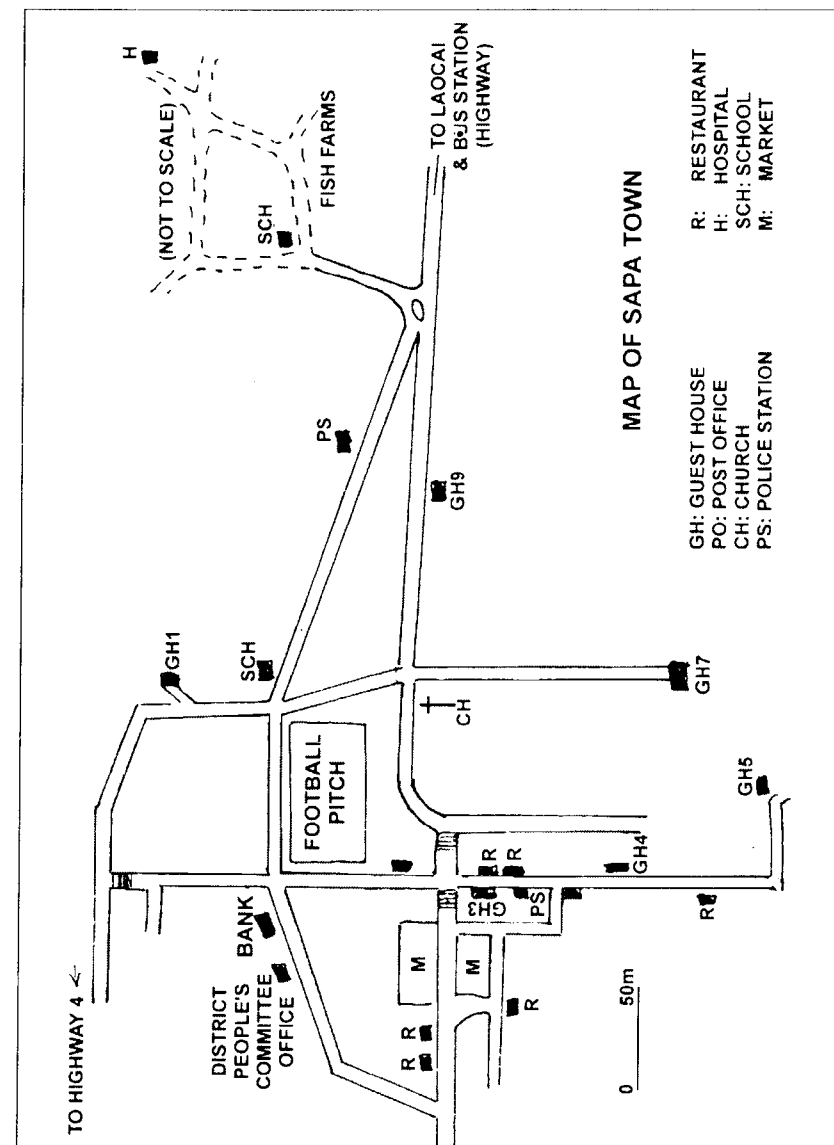
Accommodation in Sa Pa

Hàm Rồng Guest House (Nhà khách Hàm Rồng)

Sa Pa, Lào Cai; Tel (020) 871251, Fax (020) 871303

10 twin rooms total with adjoining shower/toilet, telephone and satellite TV @ US\$15 per night winter, US\$20 per night summer.

Recently-renovated French colonial villa, comfortable accommodation with good (but expensive) restaurant serving snake specialties; breakfast not included.



Planning Committee Guest House (Nhà khách Ủy ban Kế hoạch)

Sa Pa, Lào Cai; Tel (020) 871289

8 twin rooms total with adjoining shower/toilet and TV@ US\$12 per night winter, US\$15 per night summer.

Recently-renovated French colonial villa, comfortable accommodation, no restaurant.

Green Bamboo Hotel (Khách sạn Tre Xanh)

Sa Pa, Lào Cai; Tel (020) 871214

13 twin rooms total, all with adjoining shower/toilet and TV, comprising 3 with valley view @ US\$30 per night and 10 with no view @ US\$25 per night; Dormitory accommodation (20 beds all @ US\$5 per night) also available.

Newly-opened hotel with excellent view; no restaurant but Bamboo Bar open 2 pm-2am.

Lào Cai People's Committee Guest House Number 2 (Nhà khách Ủy ban Nhân dân Lào Cai Số 2)

Sa Pa, Lào Cai; Tel (020) 871270

18 rooms total, all with adjoining shower/toilet and satellite TV, comprising 3 three-bed rooms @Đ100,000 per night and 15 twin-bed rooms @ Đ 80,000 per night.

Recently-opened, clean and comfortable accommodation with excellent view, no restaurant.

Cloudy Bridge Hotel (Khách sạn Cầu Mây)

Sa Pa, Lào Cai; Tel (020) 871293

10 rooms total, comprising 7 superior twin rooms with adjoining shower/toilet @ US\$7 winter and US\$10 summer per night, 2 standard twin rooms with adjoining shower/toilet @ US\$8 winter and US\$12 summer per night and 1 four-bed standard room with no shower/toilet @ US\$8 year-round.

Clean and comfortable accommodation with quiet location away from main street, no restaurant.

Fan Xi Pan Guest House (Nhà khách Fan Xi Pan)

Sa Pa, Lào Cai; Tel (020) 871398

23 rooms total, all with adjoining shower/toilet and TV, comprising 7 five-bed rooms @ Đ300,000 per night summer, Đ120,000 per night winter and 16 twin-bed rooms @ Đ 200,000 per night summer, Đ 70,000 per night winter.

The newest guest house in Sa Pa, located right in the main street, with in-house restaurant; breakfast not included.

Trades Union Guest House (Nhà khách Công Đoàn)

Sa Pa, Lào Cai; Tel (020) 871230, Fax (020) 820080

16 twin rooms total with adjoining shower/toilet, comprising 2 @ US\$18 and 2 @ US\$15 per night with TV and 12 @ US\$12 per night without TV.

Clean, quiet and recommended, no restaurant.

Communication Guest House (Nhà khách Giao Thông)

Sa Pa, Lào Cai; Tel (020) 871364

10 rooms total, all with adjoining shower/toilet and TV, comprising 6 three-bed rooms @ Đ 160,000 per night and 4 twin-bed rooms @ Đ160,000 per night.

Recently-opened, clean and comfortable accommodation with excellent view, no restaurant.

Forestry Guest House (Nhà khách Lâm nghiệp)

Sa Pa, Lào Cai; Tel (020) 871230, Fax (020) 820080

11 twin rooms total with adjoining shower/toilet, all @ US\$15 per night.

Older and rather basic accommodation, but with excellent view overlooking the town, no restaurant.

Sa Pa Bank Guest House (Nhà nghỉ Ngân hàng Sa Pa)

Sa Pa, Lào Cai; Tel (020) 871210

18 rooms total, all with adjoining shower/toilet and TV, comprising 4 three-bed rooms @ Đ 150,000 per night and 14 twin-bed roomss @ Đ 180.000 per night.

Clean and comfortable accommodation, no restaurant.

Post Office Guest House (Nhà khách Bưu điện)

Sa Pa, Lào Cai; Tel (020) 871244

10 twin rooms total with adjoining shower/toilet and TV, comprising 7 @ US 10 per night and 3 @ US\$ 12 per night.

Basic and comfortable accommodation, no restaurant.

Auberge Guest House (Nhà khách Auberge)

Sa Pa, Lào Cai; Tel (020) 871204

4 twin rooms total with working fireplace, adjoining shower/toilet, all @ US\$10 per night.

Clean and comfortable accommodation adjacent to restaurant, popular with back-packers; breakfast not included.

Ethnic House on Stilts (Nhà sàn Dân tộc)

It is possible to spend the night in one of the ethnic houses in the Sa Pa district. Those of the Black H'mong are probably the best bet, though it should be noted that facilities are considerably more basic than in the Muong and Thai stilted houses of Hoa Binh, Mai Chau and Son La and travellers will need to bring their own bedding materials and mosquito net. A small contribution of, say, Đ 30,000 would be appropriate if staying overnight in an ethnic house here.

Queen Restaurant (Nhà hàng Hoàng Mai)

Sa Pa, Lào Cai;

Recommended, good food and fruit wines.

Cha Pa Restaurant (Nhà hàng Cha Pa)

Sa Pa, Lào Cai.

Reasonable food, service a bit slow.

Thu Đông Restaurant (Nhà hàng Thu Đông)

Sa Pa, Lào Cai.

Popular with backpackers, reasonable food.

Fansipan Restaurant (Nhà hàng Fansipan)

Sa Pa, Lào Cai.

Recommended, good food and fruit wines.

Auberge Guest House Restaurant (Nhà hàng Nhà khách Auberge)

Nhà khách Auberge, Sa Pa, Lào Cai.

Trendy backpacker haunt, serves vegetarian food and yogurts and also sells postcards, various ASA ratings of colour and black and white film, camera batteries, etc. The Auberge also has a useful information notice-board for travellers.

Huy Hoàng Restaurant (Nhà hàng Huy Hoàng)

Sa Pa, Lào Cai.

Close to the church, recommended.

Lung Hà Cafe

Sa Pa, Lào Cai.

Just off the Cát Cát road, good food and a great view of the valley.

Việt Linh Cafe

Sa Pa, Lào Cai.

Quieter and less crowded than places in the centre of town.

Changing money: Changing US \$(cash) is possible in nearly all guest houses and restaurants, the Bank Guest House changes money for the bank. The Auberge Guest house will accept traveller cheques. The exchange rate is considerably lower than in Hanoi.

A variety of basic goods are sold in Sa Pa, though camera films and specialist items such as camera batteries are not available. It is possible to hire a motorbike plus driver through guest houses to explore the area. Local roads are of poor quality, particularly during the rainy season.

Climate: The mean annual temperature in Sa Pa is 15.4°C (59.7°F with a maximum of 29.4°C (84.9°F) in July and a minimum of - 3.2°C (26.2°C) in December. The coolest months are December to February and snow falls most years for 1-3 days. In December 1922, 12 centimetres of snow fell in Sa Pa Town. So, if visiting the area at this time of year, be prepared for cold weather! Frosts are frequent during the winter and mist shrouds the Fan Si ridge and Sa Pa Town. Foggy days are common with an average of 137 per year.

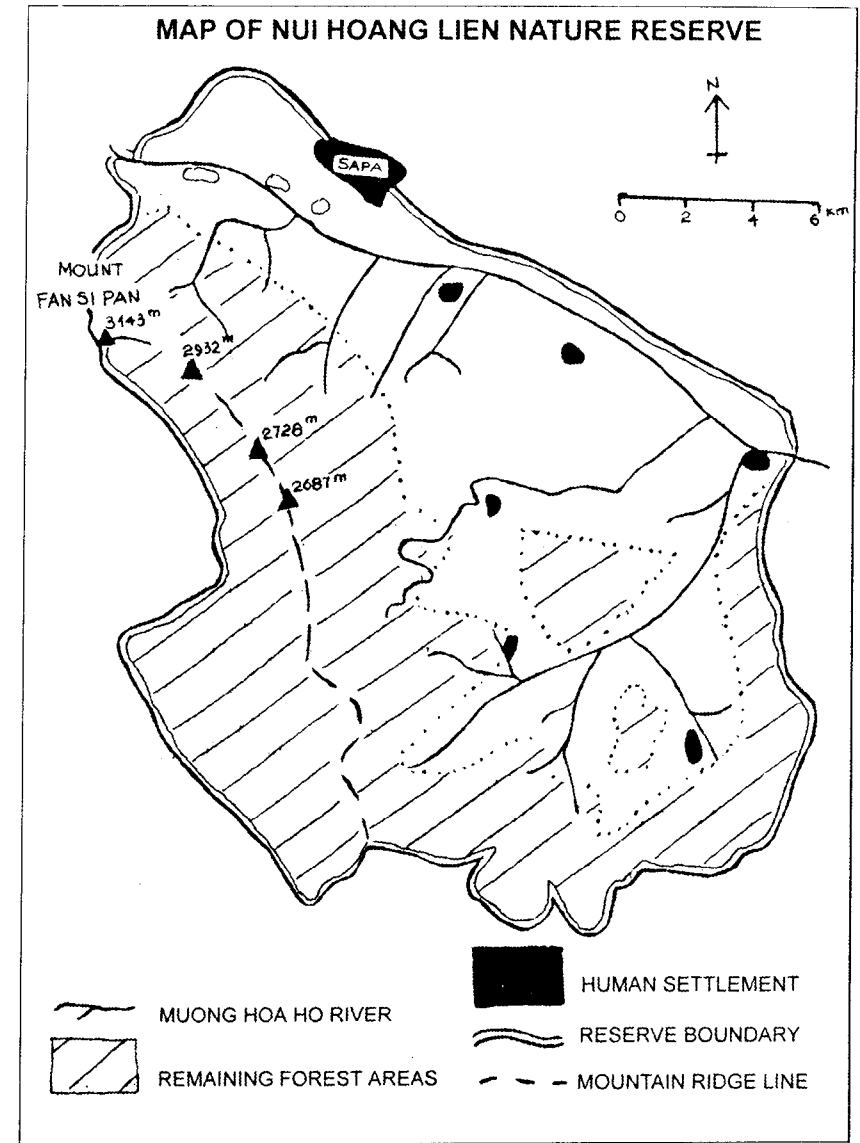
Mean annual rainfall is 2763 millimeters, with a high level of 4723 mm and a low level of 2064 mm. The rainy season is between May and September. Humidity ranges from 75-91% with an average of 87%.

Nui Hoang Lien Nature Reserve

The location of Nui Hoang Lien Nature Reserve is shown below. The reserve was designated in 1986 and encompasses approximately 30km² of a scenic mountainous landscape, including Vietnam's highest peak Fan Si Pan (3,142m). The reserve contains temperate and sub-temperate forests which cover the Hoang Lien mountain range. The forest and surrounding vegetation provides habitats for a variety of birds, mammals, reptiles, amphibians and insects. Many of these are found only in North-west Vietnam and are of great biological significance.

Geology: The Hoang Lien Valley is part of the Vietnam-Laos geosyncline tending north-west to south-east. The local geology includes metamorphosed sediments and a granitic intrusion. The sediments date back to the mesozoic (Jurassic and Cretaceous) and the granite is considered to be a Paleocene intrusion. The north-eastern boundary of the reserve is delineated by a craggy ridge of marble and metamorphosed calcium carbonate rocks. The granite intrusions can be traced approximately from the Muong Hoa Ho River to the ridge including Fan Si Pan.

Minerals in the granite have weathered to form the clay Kaolinite. This product is also known as China Clay and has many economic uses, such as porcelain and china manufacture. Currently, the Kaolinite deposits are not being exploited. However, calcium carbonate deposits are mixed and dynamited for road building and housing, and is fired by the ethnic minorities for use in the dyeing of their clothes.



Vegetation: For over 200 years, human activity in the area has influenced the natural vegetation to such an extent that the original forest cover has been greatly reduced and fragmented. Today less than 12km² of natural forest remains within the reserve and this is still exploited by the local people to varying degrees.

Almost all the valley areas and lower slopes have been cleared of forest and are under cultivation. Where water availability limits cultivation, scrub consisting of grass, bushes and small trees grows on cleared land. These areas provide grazing for buffaloes. In some areas, small patches of forest remain, but some have been heavily damaged by timber and firewood collection and the removal of forest understorey for ginger plantation. This ginger is sold as a cash crop for use in Chinese medicine and for cooking.

Above 1500m, areas of forest remain and human disturbance diminishes them with each increasing altitude. The vegetation is influenced by altitude, for example the height of trees decreases as they move up the mountain. Between 2500m – 2800m, there is a distinct zone of mist forest, nicknamed “elfin forest”, clinging to the steep mountain sides. This is characterized by gnarled trees (*Tsuga yunnanaris*) less than 8m in height covered with moisture loving mosses, lichens and flowering plants, particularly orchids.

Above 2800m notable vegetation changes are caused by thin soils: plants are stunted and are even shorter on the exposed west side. Near the top of the Fan Si Pan ridge, there is dwarf bamboo and small shrubs, including rhododendron.

Mammals: The area was first surveyed by the French biologist Delacour in 1929, who accompanied Theodore Roosevelt on an expedition through parts of South East Asia. The expedition collected 48 mammal species, most of which were shot, for the Chicago Natural History Museum.

Fifty six species of mammal are recorded at the Nui Hoang Lien Nature Reserve, and of these 17 are considered rare or endangered. However, it is likely that some species may have recently become locally extinct due to destruction of their habitat and hunting. These include: clouded leopard (*Neofelis nebulosa*), leopard (*Panthera pardus*), tiger (*Panthera tigris*), binturong (*Arctictus binturong*) and black gibbon (*Hylobates concolor*). The population density of the remaining species is low and although monkeys, the stump-tailed macaque (*Macaca arctoides*), and larger mammals including the Asiatic black bear (*Selenarctos thibetanus*) inhabit the forest, generally only small mammals such as squirrels and other rodents are commonly seen.

A stall in the market previously offered stuffed animals for sale. These animals were trapped or shot in the forest, and such illegal activities have resulted in the local extinction of many important animal species such as the tiger. This stall was closed down after complaints by concerned Vietnamese biologists. If live or stuffed animals are bought as souvenirs, this will encourage further trapping and killing of an already vulnerable mammal population.

Birds: The conservation importance of the Sa Pa area is enhanced by its rich and varied birdlife. About 150 species of bird

have been recorded for the reserve. Species of particular interest include the red-vented barbet (*Megalaima lagrandieri*), collared finchbill (*Spizixos semitorques*), white-throated laughingthrush (*Garrulax allbogularis*) and the chesnut bulbul (*Hypsipetes castanotus*). Within South East Asia, these birds are only found in the mountains of North-west Vietnam. A species list for birds and mammals within the Reserve is found at the back of this book.

Ethnic minorities in Vietnam

There are 54 ethnic groups in Vietnam. The diversity in culture and history of these minorities has created one of the most complex human environments in South East Asia. The main ethnic group, the Kinh (Viet) accounts for approximately 87% of the total national population. The remaining 13%, some 8.5 million people, occupy a variety of midland, upland and highland areas, though they are mainly concentrated in the western part of the country where they inhabit two-thirds of the border areas. The ethnic groups vary in size, ranging from over 1 million to less than 200 persons. The ten major groups account for about 85% of the ethnic groups in Southern China, Laos, Cambodia, Northern Thailand and Myanmar.

Facts regarding the origin, distribution, subdivision and cultural characteristics of the minorities in Vietnam have not been studied thoroughly. The classification of ethnic groups varies in a number of cases. The Vietnamese, Chinese, French and British designate the same people by different names. The distinction between ethnic

groups is made on the basis of linguistic criteria. The minorities are divided into three major language families: Austro-Asiatic, Austronesian and Sino-Tibetan. However, the 54 ethnic groups include many local groups of different denominations with a multitude of dialects. Also, minority groups who share the same language often have distinct thought and behavior patterns. Thus, a system of classification based on language alone would be imprecise. Groups may be sub-divided by differences in the dialect relationships, geographical position, altitude of settlement, socio-political structure and traditional dress.

Political and administrative history: Before French rule (1859 – 1954), many minorities had developed patterns of social organization, either living as rural communes or under a feudal system where one minority often dominated the others.

Under French rule, most minorities were required to carry out unpaid labour and were subject to heavy taxes. As with many minorities, the ethnic groups in Sa Pa were actively opposed to the colonialists, and the joining with the Viet, particularly that of the Hmong, continued between 1864 to 1892, to augment guerrilla forces made up of mixed minority groups. During the 40 years preceding the August 1945 Revolution, the French faced at least seven minority revolts.

Between 1945 and 1975 the government of Vietnam aimed to achieve the co-operation of ethnic groups in the war for national reunification. This was attempted by granting them constitutional rights equal to those of the Kinh majority. In the mid-1960's relations between the government and northern minorities improved

thanks to the introduction of an official policy based on the principle of self-government. The government established two autonomous regions in the north and north-west of the country led by a People's Council and its administrative body, on which the various minorities in the region were proportionally represented. These autonomous regions no longer exist in the post-reunification period.

The participation of the ethnic minorities in the two Indo-China wars contributed to their integration into the political, economic and social life of the country. This is reflected in the delineation of their political and civil rights as written in the 1992 Constitution.

The present government approach to the minorities is materialized through a settlement programme aimed at further integration of the minorities into national life. Ethnic groups are represented (at the national level) in the National Assembly; in 1987, 14% of members were minority peoples, in line with the proportion in the total population. Other political, legislative and executive bodies exist for, and with the participation of minorities such as the State Committee for Ethnic Affairs and Mountainous Areas. Minority peoples also participate in political and civil committees at provincial and district level.

Ethnic minorities in Sa Pa District: Excluding the Kinh people or ethnic Vietnamese, eight different ethnic groups are found in Sa Pa District: Hmong, Dao (pronounced Zao), Tay, Giay (pronounced Zai), Muong, Thai, Hoa (ethnic Chinese) and Xa Pho; a denomination of the Phu La minority group. However, the last four groups comprise less than 500 people in total. The population of the district

is estimated at 31,652 (1993) of which 52% are Hmong, 25% are Dao, 15% are Kinh, 5% are Tay and 2% are Giay. About 3,300 people live in Sa Pa town, the remainder are peasant farmers distributed unevenly throughout the district.

The minorities are governed under the same legal and administrative systems as the Kinh majority. Each province is sub-divided into a number of districts which hold a degree of autonomy in local government. The district is further divided into communes which have an elected president and small committee responsible for, amongst other things, agricultural and legal issues. There are 18 communes in Sa Pa District, with populations of between 970 and 4,500. These communes are made up of between two and six villages each with an elected leader.

Education and Health: Education and health care are supplied free to the minorities by the State. Every commune in Vietnam is supposed to have a primary school, and each of the 550 districts typically has at least one upper secondary school. **However, in Sa Pa not every commune has a primary school and school attendance rates by minority children are low since formal education is not a traditional part of minority culture.**

Primary schools provide classes in Vietnamese, basic arithmetic and Vietnamese culture. **These classes are held between three and six mornings each week and are attended by less than 3% of each commune.** Children attending school are able to participate in household chores or agricultural work during the afternoon. In the summer months some communes offer similar classes to adults dur-

ing evenings. There is a secondary school in Sa Pa attended by about 120 minority children. Pupils board on a full-time or part-time basis depending on family commitments.

Few communes have trained health staff and most refer serious cases of diseases such as malaria, dysentery and measles to the hospital in Sa Pa. Traditional herbal remedies are primarily used by the minority villages, comprising medicinal plants gathered in the forest. A traditional medicine garden is located near the bus station in Sa Pa. This is supported by the Institute of Traditional Medicine in Hanoi and most of the plants are used in Hanoi. Other traditional gardens exist within the province, for example at Lao Cai, for use by the local people.

There are very basic water treatment, sewage or waste disposal facilities in the district, and many communes have no means of dealing with their waste. It is therefore important during your stay in the area to take sensible health precautions, particularly regarding drinking water. Similarly, it is important not to increase the existing burden on the environment of this waste disposal. Minimize the effects of your visit by disposing of rubbish sensibly and re-use plastic bottles by sterilizing drinking water if possible. Many locally produced drinks come in glass bottles which are recycled.

Agriculture: The majority of people in Sa Pa are subsistence farmers in forest areas with some traditionally practising "swidden" agriculture (slash & burn) which has led to much forest clearance. The annual calendar of events is centred around agriculture.

Rice cultivation is the main economic activity, though production is limited to one crop per year due to the winter climate being unsuitable for optimal rice growth. Between March and May, depending on the weather and the number of fields to be cultivated, rice is planted in the terraced paddy fields. Before planting, the fields are ploughed using buffalo as draught animals. In July weeding of the rice crop takes place. Between September and October the rice is harvested. Between February and March maize is planted and crops are harvested between June and August.

As a result of population growth there is high pressure on existing land. As rice is limited to only one crop per year and there is limited scope for expansion of agricultural land, the ethnic minorities in Sa Pa face an annual deficit in food production. This shortage varies between families but most can only produce enough to provide for between four and eight months. The poorest families in each village receive rice provided by the government: surplus stock from the Mekong Delta.

Livestock is reared to provide food during periods of rice shortage or on special occasions and also for sale to enable people to buy basic necessities. Livestock kept by local people include cattle, water buffalo, pot-bellied pigs, goats, ducks and chickens.

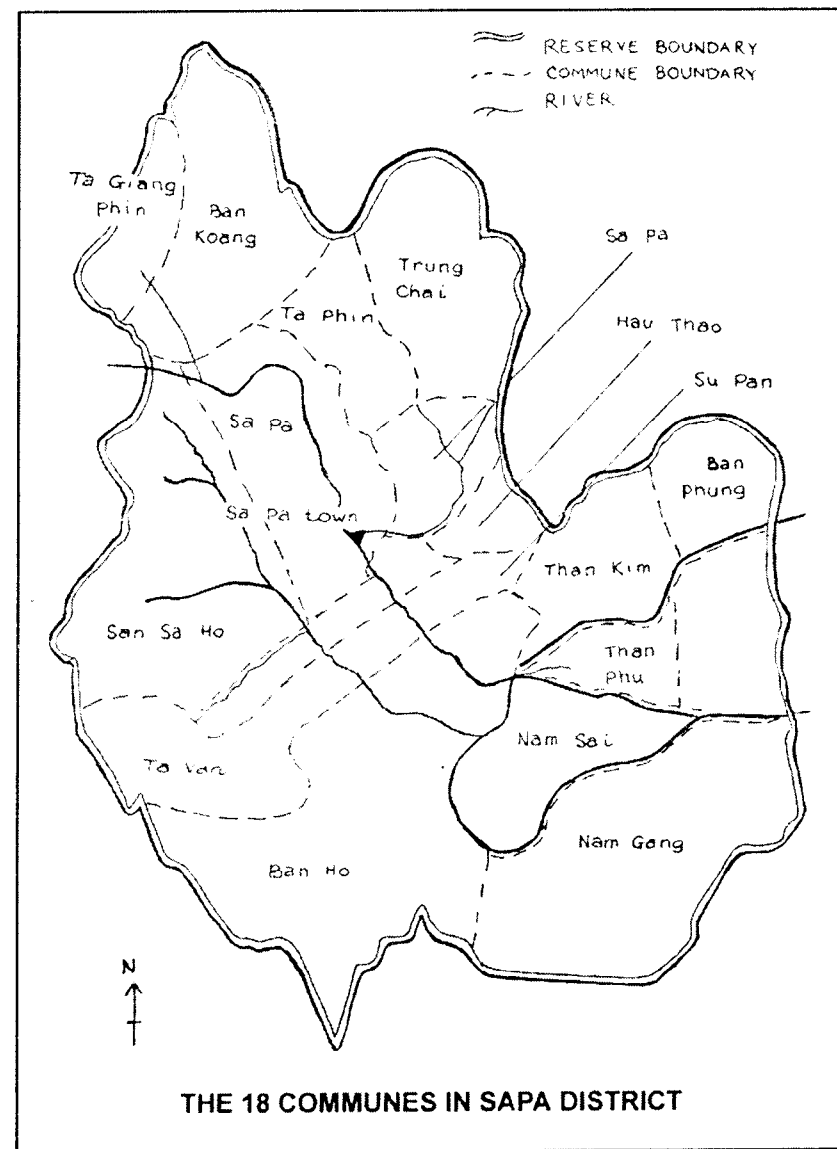
The minorities also gather forest products both to supplement their income and for domestic use. These include dead wood for fuel and building materials, mushrooms, bamboo shoots and ginger. Men from the ethnic groups are skilled hunters using homemade flintlock rifles, traps, crossbows, knives and dogs to catch animals in

the forest. Hunting is now illegal though animals such as monkeys are still trapped, if they are raiding crops.

Opium cultivation exists in some places of the north-western provinces of Lao Cai, Ha Giang, Tuyen Quang, Lai Chau and Son La. Addiction in minorities has been reported, as has the use of opium for medicinal purposes. Opium farming was banned in Vietnam in 1954, though cultivation for personal use was permitted. In 1986 all cultivation and possession of opium for sale or personal use became illegal. Punishment includes death sentences, fines and prison sentences for re-offenders. To discourage opium cultivation in Sa Pa District the Hmong are permitted to cultivate *Panax Pseudo-ginseng* within the remaining forest areas. This cash crop is sold to the Chinese for use in traditional medicine.

There is no traditional delineation of work between the sexes. Each member of the family carries out jobs to which they are best suited. Men are responsible for heavy work including ploughing, threshing, building, repairing the house and making agricultural implements. Women are responsible for planting, weeding, harvesting, food preparation and making clothes. Children are responsible for tending buffalo, and they, together with the elderly, help with lighter work and household chores.

Tree planting: Tree planting programmes exist in Sa Pa District to provide alternative source of wood for fuel and building materials. This alleviates pressure on the remaining natural forest. These re-forestation projects are supported by the Vietnamese government. A number of foreign aid and development agencies are also



contributing to tree planting efforts as part of an integrated approach to raising the standard of living of the ethnic groups.

Protective forest legislation acts as a disincentive to "swidden" practitioners, and those clearing land for cultivation are fined. Economic timber species such as *Fokienia hodginsii* are used in furniture production and command high prices in Lao Cao (\$400/m³) and China (\$ 900/m³) for furniture production. **The trees are cut by the local people, though they are only paid a small fraction of the commercial value of the wood.** Economic timber species are included in the tree planting programme to reduce the incidence of illegal logging and provide an alternative source of income to the district.

The Tay

History: The Tay belong to the Tai-Kadai language group which some linguists include in the Austro-Asiatic language family and some see as a distinct language family. The Tay are the largest minority in Vietnam. Some linguists include with the Tay all Tai speaking peoples north of the Red River. However, this would include various communities belonging to the Thai minority, the fourth largest ethnic group in Vietnam and would therefore be inaccurate.

Tay ancestors migrated to Vietnam in the first few centuries B.C. at the same time as the appearance in history of the Kinh, and introduced Tai speech and other elements of Tai culture to Indochina. Tai speaking peoples settled inland, mainly north and northeast of the Red River delta. Presently the Tay are distributed from Quang Ninh to Lao Cai provinces, through Cao Bang, Lang

Son, Bac Thai, Ha Giang, Tuyen Quang and Yen Bai Provinces. A number live in Dien Bien Phu, Lai Chau Province. In Sa Pa district Tay people are found in Ta Van, Hau Thau, Ban Ho, Than Phu, Nam Sai, Sa Pa, San Sa Ho and Thi Tran communes.

Dress: Dark blue clothes are favoured by both sexes. These are traditionally woven from hemp and dyed using indigo plants. Clothes are made and embroidered by the women in each family. Men's clothes are similar to those of the neighbouring Hmong. Women's clothes are like those of lowlanders with headscarves, split tunics with belts and trousers. The women wear silver necklaces, bracelets and earrings and, in the past, anklets. Nowadays the Tay are often seen wearing Viet and Western clothes.

Traditions and Customs: Traditionally Tai speaking peoples had a well developed system of social organization, characterized by a land owning elite ruling over a landless peasantry. This system was in place until the arrival of the French.

The patriarchal family is still the basic social unit. Tay are apparently monogamous and the eldest son is the main heir; his children enjoy higher status than those of his younger brothers. Women are not held in high esteem save for familial feelings. Marriage (kin tau in Tay language), funeral (heepy), birth and name-giving ceremonies (kin bon) are based on Confucianism and are similar to those of the Kinh people in the past. Head-shaving ceremonies (kethu) are also conducted. All ceremonies are carried out by a priest, called Then or Pu Mo in the local language. The Tay have devised their own script based on the Chu Nom, the system used by Vietnam until the 16th Century.

Tay now live in villages of mixed ethnic groups, enter into mixed marriages and leave their traditional settlements in order to work in other areas. They have adopted other elements of Kinh culture and, of the Tai speaking peoples, are considered the most integrated into mainstream Vietnamese culture.

The Hmong

History: The Hmong belong to the Meo-Zao sub-group in the Austro-Asiatic language family, though some linguists place them in the Sino-Tibetan language family. The Hmong minority have also been called Meo and sub-divided into four branches, differential by women's costume, dialect relationships and customs: white, motley, black and green Hmong. Under this system of classification the Hmong of Sa Pa are "Black Hmong" (Hmong den in Vietnamese). Meo is a reference to Man Meo (wild cat), the name originally given by the French to describe the agility of the minorities at high altitudes. However, this item has come to mean "savage" and is derogatory to the Hmong.

The first Hmong immigrants arrived in North Vietnam from southern China approximately 300 years ago. Initially some 80 families entered North Vietnam having objected to the Ming Emperor's policy of replacing village chiefs with court-appointed Han Mandarins. These families settled in Ha Giang Province, east of Lao Cai Province. The largest wave of immigration occurred after 1868, when more than 10,000 people of the Chinese Provinces of Kweichow, Yunnan and Kwangsi fled to Vietnam after taking part in

the unsuccessful Taiping Movement against the Ching Dynasty. Sporadic immigration of minority people from southern China continued until 1954.

Hmong are the seventh largest ethnic group in Vietnam and are found along the Chinese frontier in greater numbers than any other minority. They occupy highland areas of twelve provinces: Cao Bang, Lang Son, Bac Thai, Ha Giang, Tuyen Quang, Lao Cai, Lai Chau, Son La, Hoa Binh, Thanh Hoa and Nghe An. In Sa Pa District the Hmong are found in all communes except Nam Sai.

Dress: traditional women's costume comprises a fanned, embroidered skirt to below the knee, split-fronted blouse and long waistcoat worn with an embroidered belt. Women go barefoot, roll puttees around their legs and wear their long hair rolled inside a turban. Men wear loose fitting trousers and shirts with a long waistcoat embroidered at the collar. These clothes are traditionally woven out of hemp and dyed using indigo plants. Today some Hmong, like other minorities, wear Viet or Western clothes and traditional costumes have become simplified, for example the women wear loose fitting trousers like those of the men. Both men and women wear traditional silver jewelry: necklace, bracelets and (for women) earrings. Like other minorities, the jewelry is traditionally made out of old French coins, silver piasters, and engraved with designs of plants and animals. These old French coins are also used as part of a bride-price in marriage contracts. Buying traditional silver jewelry, if offered for sale by the minorities, may therefore influence the traditional customs of each ethnic group.

Traditions and Customs: Historically the Hmong lived within their own ethnic group under a feudal system. However, other minorities such as the Tay often ruled over the Hmong. There are no aristocratic families in Hmong society, those with larger populations tended to predominate over others in a given area. The common people were exploited by their leaders in the form of unpaid labour, military services and taxes on land, agricultural produce and opium. This feudal system was eradicated during the French colonial era.

Unlike other minority groups in the district, the patrilineal family system is less developed. On the death of the male head of the household, his wife assumes leadership of the family and controls the property. After her death, the eldest son inherits the bulk of the family goods. Before the August 1945 Revolution, women were held in low esteem and polygamy was commonplace. Today, although women are still of low status, the Hmong are monogamous.

Marriage was traditionally planned by the fathers of the prospective couple, often against the wishes of those concerned and sometimes several years before puberty. Important qualities in a prospective partner were their abilities to carry out domestic and agricultural work. Physical beauty was of secondary importance if considered at all. Today, marriages are often arranged without parental consent. The procedures have changed little over time; the groom's family provide gifts for the bride, including money, pork meat and alcohol. The current value of these gifts for a bride is about \$200.

The marriage ceremony itself is conducted by a priest and may happen at any time of the year, through weddings are more common

during harvest time when the family economy is stronger. There is much celebration and a mock kidnapping of the bride is organized by the groom. The wedding is complete when the bride returns to her parents with her husband, bearing gifts from her new family. In the past, on some occasions, real kidnappings were carried out with the girl often committing suicide by eating poisonous leaves. Under the matrilineal system, if a Hmong woman is widowed, she faces two choices: to marry her husband's brother or another male relative, or to leave the family empty-handed, abandoning her children and, if possible, return to her parents.

Each community has a man responsible for spiritual matters and called *Nong rua* or *Bo qua* in the local language. In the instance of a death, he is called and prepares the body by washing and dressing it in formal clothes. The body is then placed on a stretcher near the "sacred pole", the principle column supporting the roof of the house. This represents the bridge linking the world of men to the higher world of spirits resulting from a natural death. The body is then transferred to another part of the house depending on traditions within the community. The dead remain inside the house for several days to enable all relatives to pay their final respects. Buffalo and pigs are slaughtered to feed those in mourning. The dead person is also "fed" during the funeral rites; the widow or eldest son pushes food into the corpse's mouth using chopsticks. Prayer and music are part of the funeral ceremony. The Hmong bury the dead in the ground and graves marked with headstones can be seen throughout the district

The Hmong script was romanized in 1961 using the phonological system of the Hmong of Sa Pa District in particular, since it included all the fundamental aspects of the language. Prior to this all traditional literature was handed down by word of mouth.

The Dao (Zao)

History: The Dao belong to the Meo-Zao sub-group in the Austro-Asiatic language family, though some linguists place them in the Sino-Tibetan language family. They are the eighth largest ethnic group in Vietnam and are distributed throughout the northern border provinces including Lao Cai, Cao Bang, Lang Son, Bac Thai, Ha Giang, Tuyen Quang, Quang Ninh and Son La. The origins of the Dao are unclear, though like the Hmong, the Dao live at the highest altitudes on land cleared of forest, indicating a similar time of immigration during the 18th Century. Dao people in Sa Pa District are of the Dao Do denomination and can be further classified as Thanh Phan by their dialect. This minority group is found in 13 communes in Sa Pa District.

Dress: Traditionally Dao men wear indigo clothes like those of the Hmong, though the jacket has an embroidered rectangular patch on the back and an embroidered turban is worn. Women wear heavily embroidered indigo trousers and an "apron" worn backwards to cover their bottom. They wear an embroidered vest underneath a jacket similar to that worn by Dao men. The distinctive item of Dao women's costume is a triangular red turban decorated with silver coins and red tassels. In the past some of these head-dresses were made from tangled hair stuck with wax then covered with an

embroidered red cloth. Both sexes wear silver jewelry and carry shoulder bags adorned with red tassels.

Traditions and Customs: Paper making has traditionally been practised by the Dao, resulting in a written history. According to ancient legend the Dao had a great canine ancestor named Ban Ho (also called Ban Vuong or Chan Dung) – a powerful five-coloured dog who killed an enemy general. The dog was rewarded by marriage to a princess who gave birth to the twelve Dao tribes. Dao embroidery uses the five colours of the sacred dog as a reminder of their heritage. Each of the twelve tribes is divided into many families.

Dao Do women shave their hair and eyebrows off and brush their heads with wax before covering their head with a red turban. When a girl is 13 years old a head-brushing ceremony is carried out. At ten years old, each boy is given an official name in a name-giving ceremony. At a similar time, or when he is older, a confirmation ceremony is held and he is then recognized as a full member of the commune.

Dao marriage rites differ between tribes, though generally parental consent is required. Traditionally, a young couple would sing songs to each other describing their physical attributes and abilities in domestic and agricultural work. Engagement gifts may be too expensive for a groom's family to provide before the wedding, and a provisional ceremony is carried out to legalize the marriage. Sometimes a couple may have grown up offspring by the time their official wedding is held.

Dao have three traditional funeral ceremonies: burial in the ground, cremation and burial "in the air". The latter is only carried

out in the case of unusual deaths: the body is placed on an elevated bamboo cage and left until only the bones remain, which are then placed in a pottery urn and buried. All ceremonies are presided over by a priest, called Bau Qua or Xim Miet in the local language.

The Giay (Ray)

The Giay are the 23rd largest ethnic group in Vietnam and belong to the Tay-Thai sub-group of the Austro-Asiatic language family. The first Giay families arrived in North Vietnam from Southern China about 200 years ago. Immigration continued up to the turn of the century and today the Giay are found in Lao Cai and Lai Chau provinces. In China this minority belongs to the Bo Y ethnic group. Giay resemble the Tay in their language, customs, clothing and housing. This is primarily due to a similarity in origins.

Dress: The traditional woman's costume included an embroidered, fanned out skirt to below the knee. Today their clothes are simpler with less embroidery: indigo trousers and a brightly coloured blouse buttoned under the right armpit. Men wear loose trousers and a jacket split at the sides and buttoned at the front. Giay, like other minorities, have adopted elements of Viet and Western clothing.

Traditions and Customs: Prior to the French colonial era, the Giay had a well-developed feudal system. Each community was led by a mayor assisted by several deputies. These officials organized a military and civilian administration, used unpaid local labour to farm their land and exacted taxes from those in their community.

In general, Giay families are patrilineal. **Women have a low status and are traditionally expected to observe three obediences: to the father before marriage, to the husband during marriage and to the**

son after the death of the husband. Marriage was basically the sale of the girl with complicated rites, elopement was common. Today, like other ethnic groups, the Giay enter into mixed marriages with other ethnicities and ceremonies have become less complicated.

Spiritual Beliefs

Like the Kinh majority, many of the ethnic groups in Sa Pa observe the cult of the ancestors. Each family has a simple altar in their house to worship deceased relatives and pray to them for protection. However, there are different ways of worship, taboos, and conceptions regarding ancestors between the minorities. Other faiths and practices combine mythology and superstition, though elements of Christianity, Buddhism, Taoism and Confucianism also influence beliefs. Each commune has a priest responsible for spiritual matters and most groups worship an entire pantheon of spirits. The Dao have a cult dedicated to their common ancestor Ban Ho and, like the Hmong, worship the spirits of the house (hearth), cattle and Ngu Hai or the spirit of the living. Historically, the latter is said to have been appeared by human sacrifices. Agricultural beliefs of the minorities include the soul of rice and the spirits of earth, wind, fire, rivers and mountains. Altars for these spirits are set at the foot of sacred trees and may be seen throughout the district. Different spirits are honoured at different times of the year, for example the Dao people hold family celebrations in January for the tiger; in February to the bird and the wind; in March to thunder and to water etc.

Agricultural rites are held in early spring to ensure a productive season and the health and success of those in the community. Usually such rites are simple with the priest lighting incense sticks

to call for the protection of the spirits. As with other faiths, prayer and ritual is common in such events as natural disasters, illness, birth, marriage and funerals. The Giay honour the Goddess of child-birth and have a strong belief in the transmigration of the soul, and the ears of a stillborn child are marked to prevent its reincarnation. Many Tay share the same religious beliefs as the Viet, and Taoism plays a strong role in birth, marriage and funeral ceremonies.

The French colonialists introduced Christianity to a few minority villages in Vietnam. **In general, the local people had little concern of religious doctrine but were interested in church land, money and French protection.** Early in the 20th century, Christianity reached the Hmong region. A Catholic church was built in Sa Pa in the 1920's and demolished during **the Chinese attack in 1979.** However, there were just 30 Catholic families in Sa Pa before 1945. When the French left, Christianity diminished and many minorities returned to their traditional beliefs. Today, Christian beliefs are still held by some Hmong and Dao people, though the faith is mixed to a certain extent with traditional religions.

Tourism

Tourists have been able to visit the Sa Pa area for two years. In 1993 there were 3,200 visitors to Sa Pa, over half of whom were Vietnamese. The district authorities predicted that this number would more than double in 1994. This rapid expansion in tourism has placed a burden on the natural environment of Sa Pa as the existing infra-

structure is inadequate to cope with increasing demand for resources, including water and firewood, or the increasing levels of waste.

There are potential benefits to the local economy from tourism. However, further development could have negative affects on both the eco-system and the cultural diversity of Sa Pa. It is hoped that the information provided in this book will enable visitors to make responsible decisions about their activities whilst in Sa Pa. With an understanding of the minority cultures and needs of the environment, visitors can help to conserve the biological and cultural heritage of the area.

Minimum Impact from Tourism

1. Stop Pollution:

Dispose of all litter properly. Use waste facilities provided by guest houses and restaurants. When out walking, keep your litter and dispose of it through guest house facilities. If this is not possible, paper products, cigarette ends, toilet paper, food left-overs, etc. should be buried or burned.

Re-use plastic bottles by sterilizing drinking water if possible. Many locally produced drinks come in glass bottles, which are recycled.

Use toilet facilities provided. If none exist ensure you are 20 meters from any water source and bury waste. Avoid using soap or shampoo in any rivers.

2. Conserve Firewood:

To promote forest conservation in the area, firewood use should be kept to the minimum amount needed. If visiting Sa Pa during cooler months, ensure you have suitable, warm clothing.

3. Have Consideration:

Do not disturb, damage or remove any plants, animals, animal-products or religious objects. Have respect for local people in terms of your dress and behaviour. Respect the privacy of local people, particularly when taking photographs. Avoid close-up photographs and do not persist in taking pictures if local people are unwilling. Do not encourage begging.

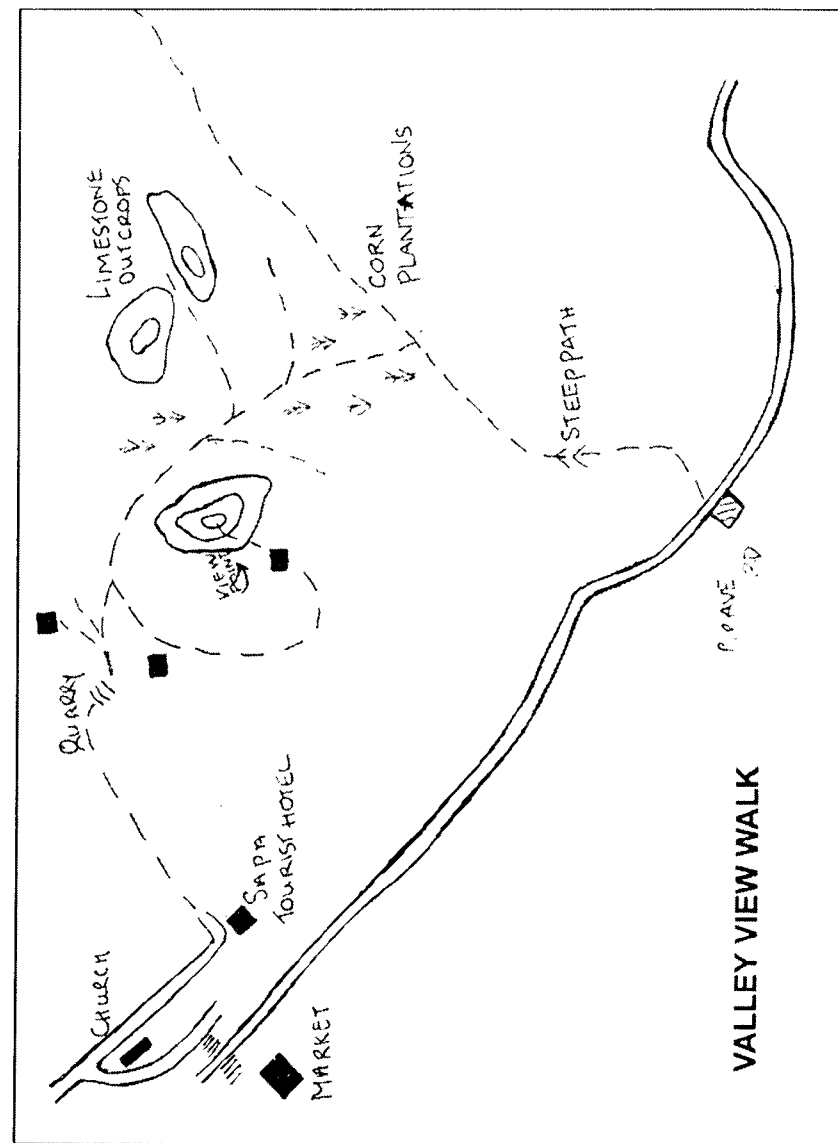
The use of opium is illegal in Vietnam. The land is needed for the production of food and local people may face fine, death or prison sentences for the production of opium. Do not encourage opium production. Do not buy opium in Sa Pa.

Trails

The following are recommended routes to follow if you want to explore the countryside around Sa Pa town. By following existing path the risks of erosion by increased amounts of foot traffic are minimized. It is possible to arrange for guides and porters through guest houses. The minority people have a vast knowledge of local routes, particularly for longer or more difficult walks such as climbing Mount Fan Si Pan. It may be necessary to have a Vietnamese interpreter to arrange such a trip but the benefits of taking such a guide will quickly become apparent!

Valley View Walk (approximately 3 hours)

From the top of the market steps walk uphill along the road. Continue up the steps onto the stony track. After 15 km take the



track to your right. This crosses the main road and continues up some further steps and joins another track coming in from the right.

The part of the trail goes through the outskirts of Sa Pa and is surrounded by houses, vegetable plots and the occasional fish pond. The butterflies to look for close to town are "Brown Spots" and many other "Whites" whilst the birds seen at this point include magpie robins, barn swallows and finches.

The trail soon reaches a small quarry site with a good view of the valley and is an excellent spot for bird watching. Various bulbuls, flycatchers and the beautiful, blue small niltavas are frequently seen.

At the junction beyond the quarry take a sharp left turn following the path up the hill. This path leads to an overgrown old French road.

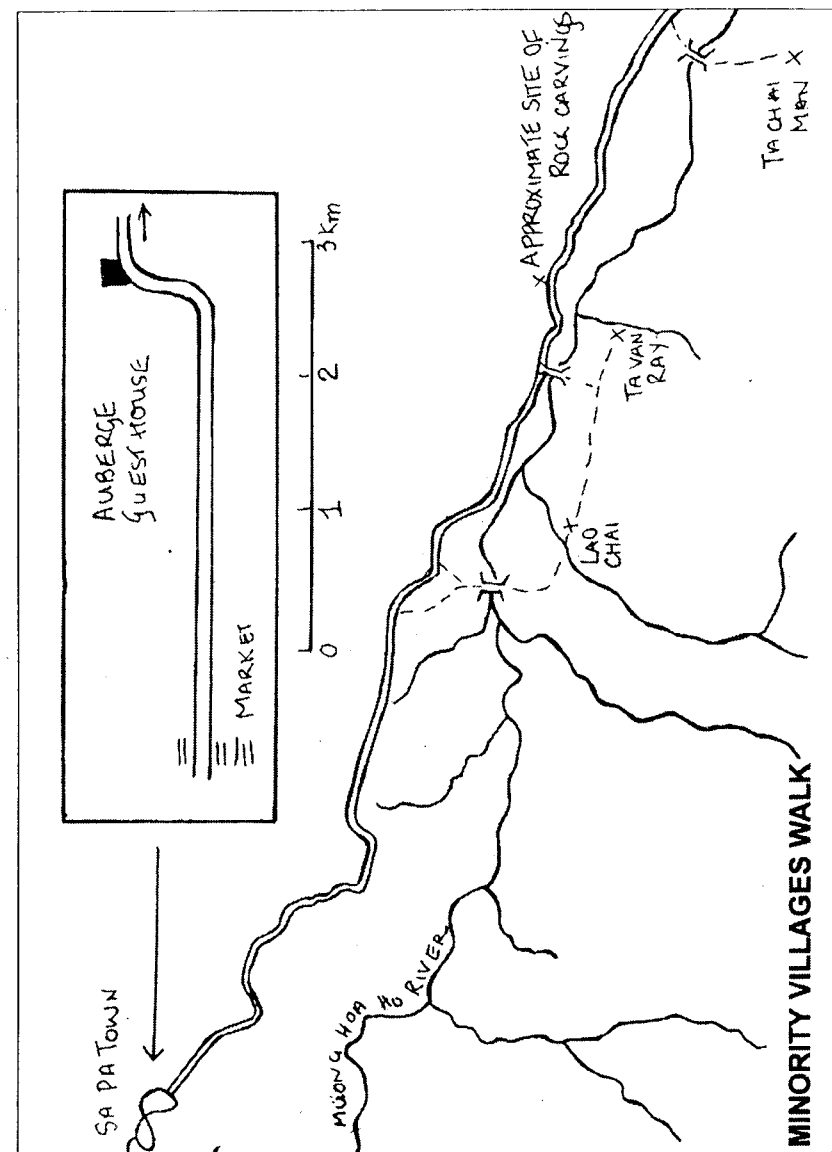
Many butterflies are to be seen along this road, as well as spectacular views of the Hoang Lien range.

After about 1.5 kilometres a small path on the left leading into a shallow valley is seen. A previously hidden house just comes into view at this point. From the shallow valley the path contours around the base of the small hill and then doubles back on itself to reach the top.

The view from the top gives excellent panoramic views of the valley, including Sin Chai village and its paddy fields. The Hoang Lien mountain range is directly opposite and Fan Si Pan is the highest peak.

Retrace your steps to the main path through the shallow valley.

From here you can either return along the French road or, for a slightly longer walk, continue along the road away from Sa Pa for about 15 minutes, past some small farms, until you reach the main



road. From here turn right and proceed along the road for 1.5 km to reach Sa Pa town.

Minority Villages Walk (6-7 hours round trip)

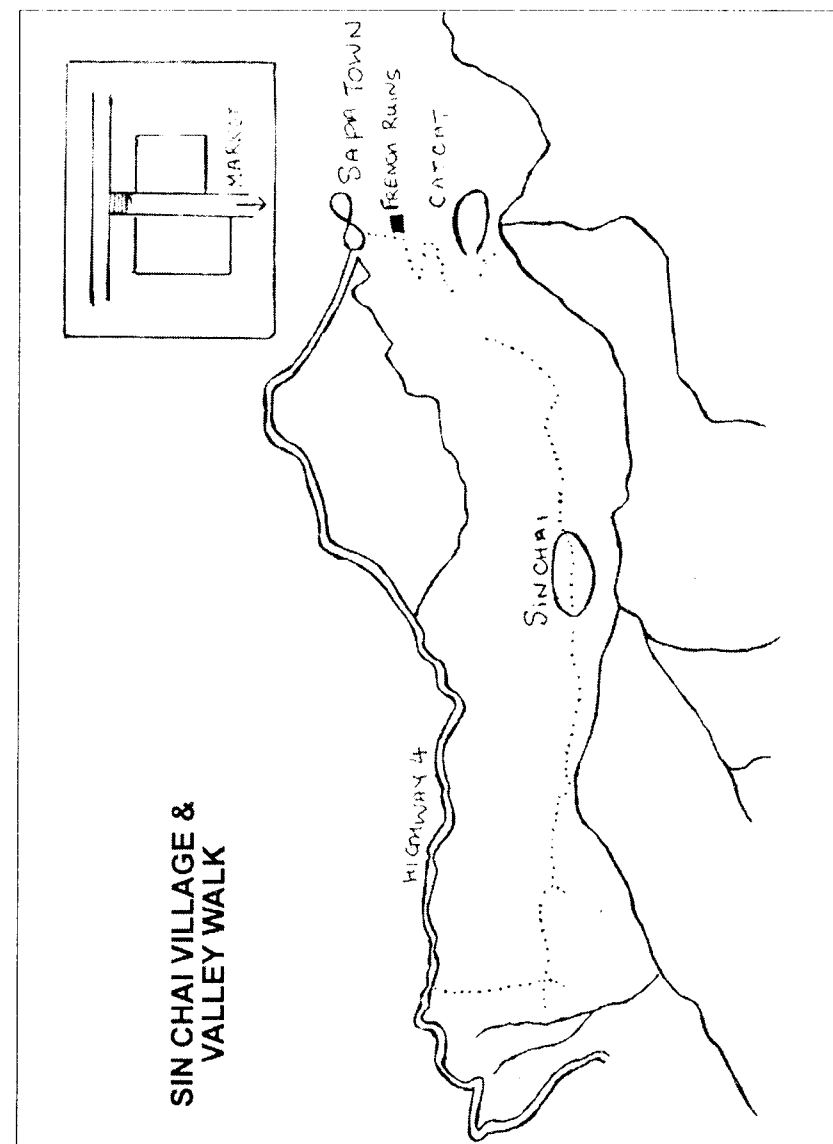
A fairly long walk that could be spread over two days incorporating an overnight stop at one of the minority villages. A shorter walk as far as Lao Chai village is also recommended (4 hours) offering excellent views of the valley, paddy fields and the Hmong villages below.

At the top of the market stairs follow the road down the hill and out of the town past the Auberge Guest House. Views of the valley, and the magnificent limestone scenery, can be seen from this road. Along the road people from many ethnic groups (Hmong, Giay, Dao) are likely to be met, and there are stalls along the way serving tea, fruit and sweets.

After the waterfall and at about 1.45 hours from Sa Pa, a path to the right passing over a bridge leads to the Hmong village of Lao Chai, with its brightly coloured school house.

Further on along the road a second waterfall is passed, and, at 2.5 hours from Sa Pa, the Giay village of Ta Van Ray is passed. This can also be reached by way of a small track. Impressive waterfalls on the far side of the valley can be seen from here.

The Dao village of Chai Man is a further 3km, and passed some prehistoric etchings on rocks on both sides of the road. These markings have been examined by scientists and historians from Hanoi but have so far eluded dating.



The village of Chai Man can be reached by following a path over a small bridge. After the bridge take the left fork (not up the steep slope) and the village is reached after crossing a waterfall over stepping stones.

Sin Chai Minority Village Walk (5 hours)

From the Sa Pa marketplace follow the track down the hill and north-west along the valley for 4-5 km. The track brings you to Sin Chai village which has about 100 dwellings and a Hmong population of c. 1000. A path will take you through the centre of the village.

Whilst walking you will have the opportunity to see the villagers working in the fields: ploughing, planting or harvesting the rice during the summer months. Water buffalo are in abundance as well as animals in the villages such as chickens, goats and pot-bellied pigs.

Other points of interest are the water-mills, fish-ponds and the huge vats in which they dye their clothing.

Carry straight on up the valley until the path splits, take the right fork which begins to climb up out of the valley, affording a spectacular view of the mosaic of paddy fields occupying the valley floor. On reaching the ridge you come to a large open area which bears down again slightly in front of you, take a right turn at this point, going along the bridge and this will bring you past some vegetable plots and on to the main road.

From here it is an hour and a half walk back to Sa Pa, unless you can hitch a lift on a passing motorbike or truck (traffic was infre-

quent at the time of writing). Follow the road for about 3 km and turn right down a grassy path opposite a flight of steps leading up to a house.

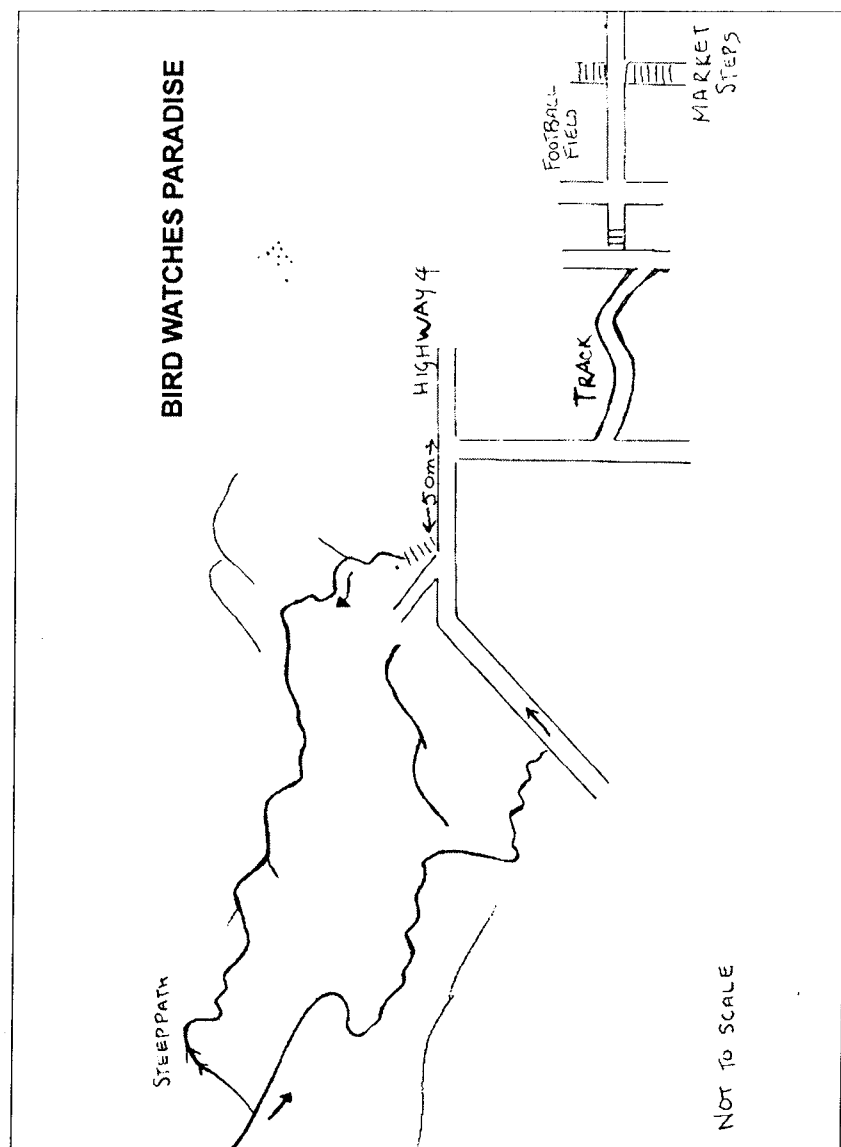
From here it is a pleasant stroll along the old french road into Sa Pa, now a grassy track with an abundance of birds and butterflies and several viewpoints from where you can look down on Sin Chai.

To reach the best of these take a small path on your right about 0.5 km from the road, which leads down into a shallow valley and up again to a small hill. At the base of the hill the path bears round to the right, then doubles back on itself past some rocks and goes up the right hand side to a precipice from where nearly all the valley is visible.

Return to the path and continue on past a small house with a couple of fish ponds, when the path forks take the right turning and follow this track towards Sa Pa. Eventually some steps will lead to the right, down towards the main road. Cross this road and continue along the track until you meet the road again, turn left and then right after 15 km and follow the steps down to Sa Pa highstreet.

Birdwatchers Paradise (3 hours)

At the top of the steps from the market turn left and walk up the road and up the steps facing you, when you reach the road turn left and then almost immediate right and follow the track along until you rejoin the road. Turn right and walk along the road until you come to a T-junction with Highway 4. Turn left along the main road and approximately 50m on take the path with steps cut in to the red, clay



side of driveway. Follow the path and, when it splits, take the left hand fork that leads you out to a valley.

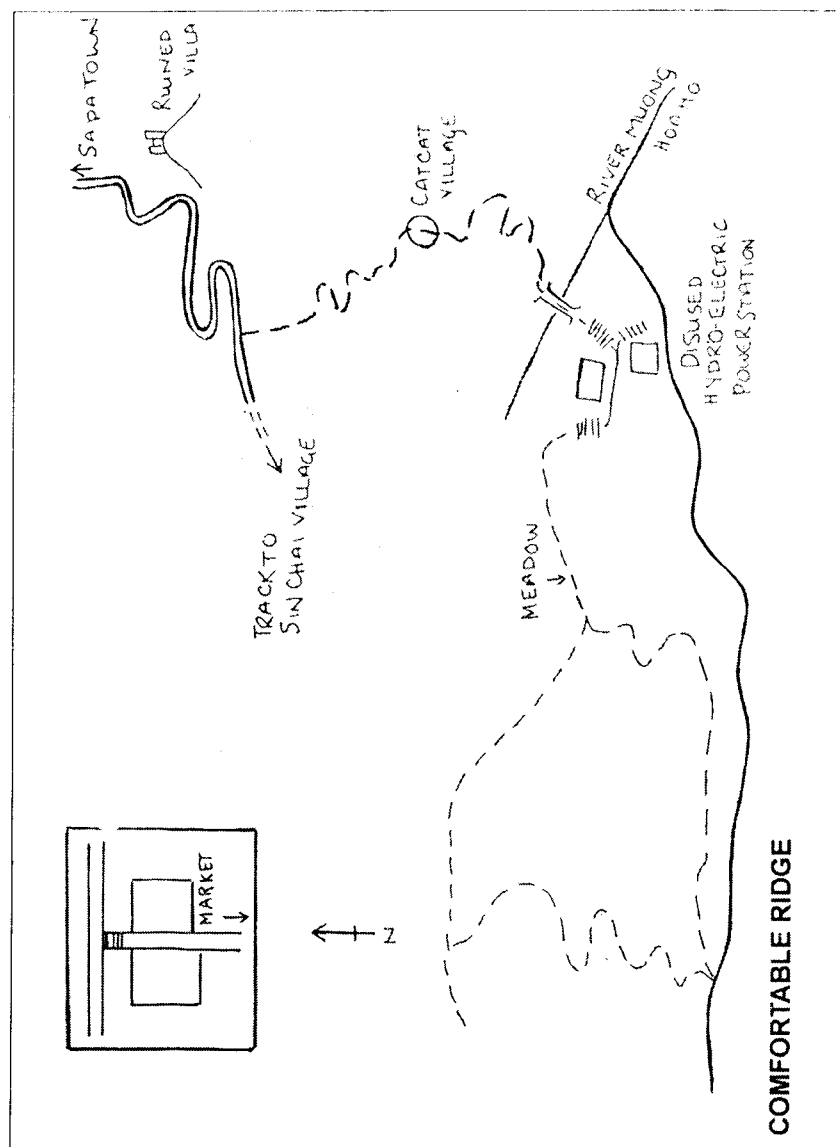
Continue along the path as it winds along the side of the ridge, climbing slowly upwards for about 30 minutes until you reach a steep red path in front of you. Scramble up this and continue up the path, take the left at the fork and continue up until you reach a T-junction. Turn left and follow this for 15 minutes as the path follows the ridge and goes between two hills to the other side and from here follow the path down to the road and by turning left along the road you can retrace your steps back to Sa Pa.

This walk offers good views of countryside west of Sa Pa town and provides a variety of habitats for birds and butterflies. Particular birds to look out for include fork-tailed swift, collared finchbill, magpie-robin, stonechat and the beautiful, blue verditer flycatcher.

Comfortable Ridge Walk (3 hours)

From the Sa Pa market place follow the road straight through the town, going downhill as if heading to Sin Chai village. After about 10 minutes the old electricity power line and pylons are visible leading down onto the valley. Turn off the main track leading to Sin Chai and, using local paths, follow the line of these pylons down through the paddy fields.

After a further 10-15 minutes you will come to the Hmong village of Cat Cat. After the village, down into the valley, the old hydro-electric power station buildings can be seen follow the path down and cross over the bridge. The rocks near the river and waterfall provide an excellent place for sunbathing during good weather.



By following the path which passes in front of the buildings at the top of the steps, after the bridge, you reach another flight of steps and a path leading due west. Follow this rocky path (to the left and then turn right at the concrete water container), continuing up the hill for about 10 minutes. Here there is an area grazed by water buffalo with a roughly cut stream running through it. To the right two paths lead off, one up and one down the hill. Take the left (lower) one which passes by some apricot trees. This path follows the contour of the hill and gradually descends to the river below.

The path continues onwards for another 20 minutes from the power station before reaching the river. Crossing this river and heading south would eventually lead to the Hoang Lien range, however it inadvisable to attempt this without a minority guide as there are few paths and their expertise is invaluable.

By doubling back slightly a zig-zagging path is reached leading to the top of the hill. After about 15 minutes you meet a path running approximately north-south. Turn left (in the northerly direction) and start to gradually descend. Sa Pa is visible to the north-east, and on a clear day Fan Si Pan can be seen to the west. This point also offers a good view of the valley.

Approximately one hour left leaving the power station (depending on stops en-route), having continued the descent and followed a cut stream in the path, you come out onto a path running east-west, with a small hut visible about 200 metres in front of you. The left hand path leads to the ridge, visible in a north-westerly direction and eventually goes down into the valley below. The right hand path will take you back to the grazed area above the hydro-electric power station in about 10 minutes.

Acknowledgements

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The photographs in this book are by Jean-luc Lenee and the line drawings were provided by Alex Whitaker.

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MAMMALS OF SA PA

Order insectivora:

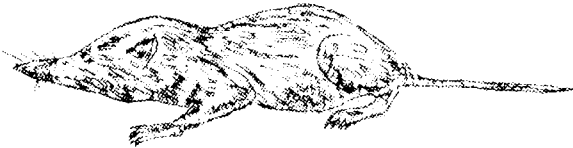
Insect-eating mammals

Family Tupaiidae: Treeshrews

1. Common Tree Shrew (*Tupia glis*)

Family Soricidae: shrews

2. Gray Shrew (*Crocidura attenuata*)
3. Dracula Shrew (*Crocidura dracula*)
4. House Shrew
(*Suncus murinus*)
5. Szechuan
Burrowing
Shrew



(Anourosorex
squampipes)

2. Gray Shrew

Family Erinaceidae: Hedgehogs and Gymnures

6. Lesser Gymnure (*Hylomys suillus*)

Family Talpidae: Moles

7. Eastern Mole (*Talpa micrura*)

Order chiroptera:

Bats

Family Hipposideridae: Old World Round leaf Bats

8. Trident-nosed Bat
(*Aselliscus stoliczkanus*)

Family Vespertilionidae

9. (*Pipistrellus coromandrus*)



Order: Primates

Family Lorisidae: Lorises

10. Slow Loris (*Nycticebus coucang*)
11. Pygmy Loris (*Nycticebus pygmacus*)

Family Cercopithecidea: Monkeys

12. Rhesus Macaque (*Macaca mulatta*)
13. Stump-tailed Macaque (*Macaca arctoides*)

Family Hylobatidae: Gibbons

14. Black Gibbon (*Hylobates concolor*)

10. Slow Loris

Order pholidota:

Pangolins

Family Manidae: Pangolins

15. Chinese Pangolin (*Manis pentadactyla*)

Order rodentia

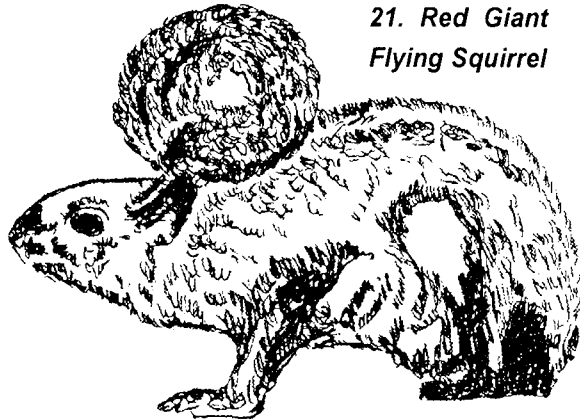
Rodents

Family Sciuridae: Squirrels

16. Striped Tree Squirrel (*Tamias maclellandi*)
17. Red-bellied Squirrel (*Callosciurus erythaeus*)
18. Red-checked Squirrel (*Dremomys rufgenus*)
19. Black Giant Squirrel (*Ratufa bicolor*)

Family Petauristidae:

20. Parti-colored
Flying Squirrel
(*Hylapetes
alboniger*)
21. Red Giant
Flying Squirrel
(*Petaurista
petaurista*)



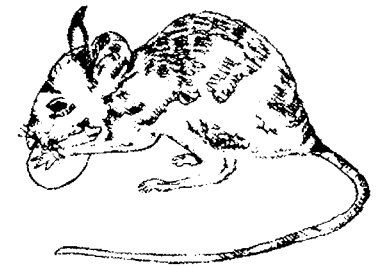
21. Red Giant
Flying Squirrel

Family Rhizomyidae

22. Hoary Bamboo Rat (*Rhizomys pruinosus*)
23. Large Bamboo Rat (*Rhizomys sumatrensis*)

Family Muridae: Rats and Mice

24. House Rat (*Rattus flavipectus*)
25. Sladen's Rat (*Rattus koratensis*)
26. White-Bellied Rat (*Niviventer confucianus*)
27. Bower's Rat (*Leopoldamys bowersi*)
28. Edward's Rat
(*Leopoldamys edwardsi*)
29. Yellow Rajah Rat
(*Maxomys surifer*)
30. House Mouse
(*Mus musculus*)
31. Fawn-colored Mouse
(*Mus cervicolor*)



29. Yellow Rajah Rat

Family Hystricidae: Porcupines

32. Crestless Himalayan Porcupine
(*Acanthion suberistatum*)
33. Brush-tailed Porcupine
(*Atherurus macrourus*)

Order carnivora:

Meat-eating Mammals

Family Canidae: Dogs

- 34. Asian Wild Dog
(*Cuon alpinus*)

Family Ursidae: Bears

- 35. Asiatic Black Bear
(*Selenactos thibetanus*)

Family Mustelidea: Weasels And Otters

- 36. Chinese Ferret Badger
(*Melogale moschata*)
- 37. Hog Badger (*Arctonyx collaris*)
- 38. Small Clawed Otter (*Aonyx cinerea*)
- 39. Common Otter (*Lutra lutra*)
- 40. Yellow Throated Martin (*Martes havicula*)

Family Viverridae: Civets and Mongooses

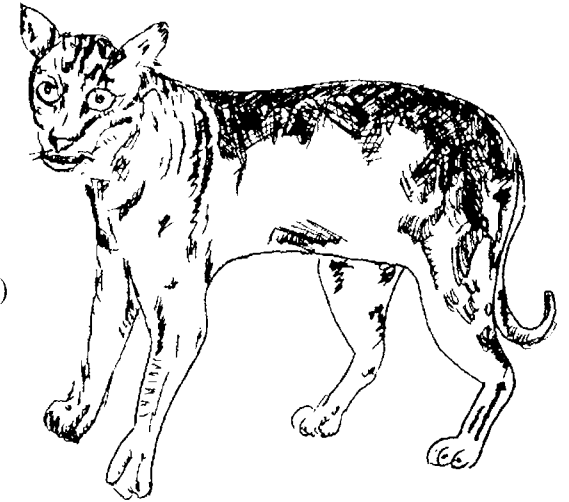
- 41. Large Indian Civet (*Viverra zibetha*)
- 42. Large Spotted Civet (*Viverra megaspila*)
- 43. Spotted Linsang (*Prionodon pardicolor*)
- 44. Small Indian Civet (*Viverricula malacensis*)
- 45. Masked Palm Civet (*Paguma larvata*)
- 46. Common Palm Civet (*Paradoxurus hermaphroditus*)
- 47. Binturong (*Artictus binturong*)
- 48. Owston's Civet (*Chrotogale owstoni*)



40. Yellow
Throated Martin

Family Felidae: Cats

- 49. Leopard Cat
(*Felis bengalensis*)
- 50. Asian Golden Cat
(*Felis temmincki*)
- 51. Clouded Leopard
(*Neofelis nebulosa*)
- 52. Leopard
(*Panthera pardus*)
- 53. Tiger
(*Panthera tigris*)



50. Asian Golden Cat

Order artiodactyla:

Even-toed Ungulates

Family Suidae: Pigs

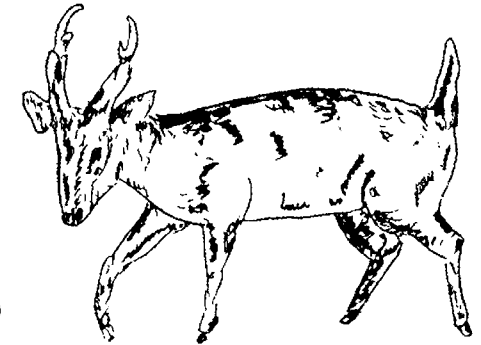
- 54. Wild Pig
(*Sus Scrofa*)

Family Cervidae: Deer

- 55. Barking Deer
(*Muntiacus muntjak*)

Family Bovidae

- 56. Serow (*Capricornus sumatrensis*)



55. Barking Deer

BIRDS OF SA PA

Hardeidae

Chinese Pond Heron <i>Ardeola bacchus</i>	W
Little Egret <i>Egretta garzetta</i>	W
Cinnamon Bittern <i>Ixobrychus cinnamomeus</i>	W

Accipitridae

Crested Serpent Eagle <i>Spilornis cheela</i>	FS
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Falconidae

Oriental Hobby <i>Falco severus</i>	F
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Phasiandae

Silver Pheasant <i>Lophura nycthemera</i>	M
Red Junglefowl <i>Gallus gallus</i>	F

Turnicidae

Yellow-Legged Buttonquail <i>Turnix tanki</i>	S
Barred Buttonquail <i>Turnix suscitator</i>	S

Rallidae

White-Breasted Waterhen <i>Amaurornis phoenicurus</i>	W
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Scolopacidae

Eurasian Woodcock <i>Scolopax rusticola</i>	F
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Columbinidae

Red Turtle-Dove <i>Streptopelia tranquebarica</i>	S
Spotted Dove <i>Streptopelia chinensis</i>	S

Psittacidae

Grey-Headed Parakeet <i>Psittacula finschii</i>	M
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Cuculidae

Chestnut-Winged Cuckoo <i>Clamator coromandus</i>	F
Indian Cuckoo <i>Cuculus micropterus</i>	F
Plaintive Cuckoo <i>Cacomantis merulinus</i>	S
Green-Billed Malkoha <i>Phaenicophaeus tristis</i>	F
Coucal sp. <i>Centropus</i> sp.	S

Strigiformes

Barn Owl <i>Tyto alba</i>	S
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Mountain Scops-Owl <i>Otus spilocephalus</i>	F
Collared Scops-Owl <i>Otus bakkaemoeni</i>	F

Caprimulgidae

Great-Eared Nightjar <i>Eurostopodus macrotis</i>	S
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Apodidae

White-Vented Needletail <i>Hirundapus cochinchinensis</i>	S
Brown Needletail <i>Hirundapus giganteus</i>	S
Forked-Tail Swift <i>Apus pacificus</i>	S
House Swift <i>Apus affinis</i>	U

Alcedinidae

Crested Kingfisher <i>Ceryle lugubris</i>	W
Common Kingfisher <i>Alcedo atthis</i>	W
White-Throated Kingfisher <i>Halcyon smyrnensis</i>	W
Black-Capped Kingfisher <i>Halcyon pileata</i>	W

Coraciidae

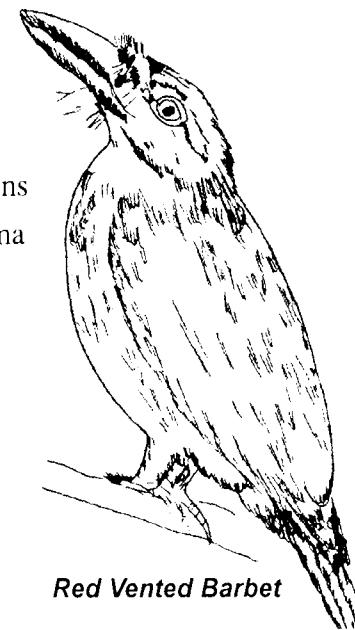
Dollarbird <i>Eurystomus orientalis</i>	S
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Bucerotidae

Brown Hornbill <i>Ptilolaemus tickelli</i>	F
Great Hornbill <i>Buceros bicornis</i>	F

Capitonidae

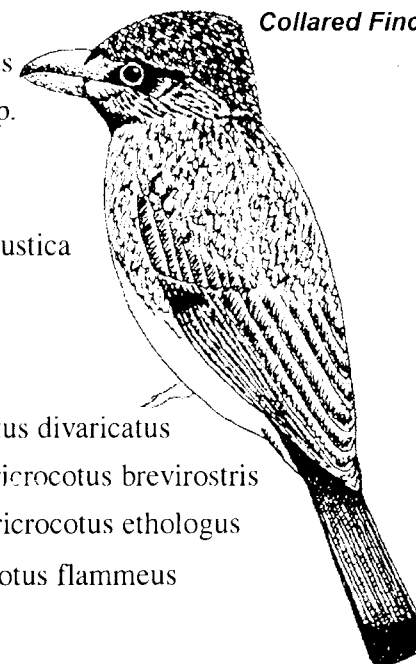
Great Barbet <i>Megalaima virens</i>	M
Red-Vented Barbet <i>Megalaima lagrandieri</i>	F
Green-Eared Barbet <i>Megalaima faiostriata</i>	F
Golden-Throated Barbet <i>Megalaima franklinii</i>	F



Red Vented Barbet

Picidae

White-Browed Piculet <i>Sasia ochracea</i>	F
Rufous Woodpecker <i>Micropternus brachyurus</i>	F
Woodpecker sp. <i>Picus</i> sp.	F



Collared Finchbill

Hirundinidae

Barn Swallow <i>Hirundo rustica</i>	U
Delichon sp.	S

Campephagidae

Rosy Minivet <i>Pericrocotus divaricatus</i>	S
Short-Billed Minivet <i>Pericrocotus brevirostris</i>	F
Long-Tailed Minivet <i>Pericrocotus ethologus</i>	F
Scarlet Minivet <i>Pericrocotus flammeus</i>	F

Chloropseidae

Blue-Winged Leafbird *Chloropsis cochinchinensis* F

Pycnotidae

Crested Finchbill *Spizoxis cavifrons* S

Collared Finchbill *Spizixos semitorques* S

Striated Bulbul *Pycnonotus striatus* F

Red-Whiskered Bulbul *Pycnonotus jocosus* F

Brown-Breasted Bulbul *Pycnonotus xanthorrhous* S

Sooty-Headed Bulbul *Pycnonotus aurigaster* FS

Puff-Throated Bulbul *Criniger pallidus* F

Mountain Bulbul *Hypsipetes maclellandii* F

Chestnut Bulbul *Hypsipetes castanotus* F

Dicruridae

Bronzed Drongo *Dicrurus aeneus* F

Lesser Racket-Tailed Drongo *Dicrurus remifer* F

Oriolidae

Black-Naped Oriole *Oriolus chinensis* FS

Corvidae

Blue Magpie *Urocissa erythrorhyncha* S

Treepie sp. *Crypsirina* sp. F

Ratchet-Tailed Treepie *Temnurus temnurus* F

Large-Billed Crow *Corvus macrorhynchos* FS

Paridae

Black-Throated Tit *Aegithalos concinnus* F

Great Tit *Parus major* F

Yellow-Cheeked Tit *Parus spilonotus* F

Sittidae

Velvet-Fronted Nuthatch *Sitta frontalis* F

Certhiidae

Brown-Throated Treecreeper *Certhia discolor* F

Cinclidae

Brown Dipper *Cinclus pallasii* W

Timaliidae

White-Browed Scimitar-Babbler
Pomatorhinus schisticeps S

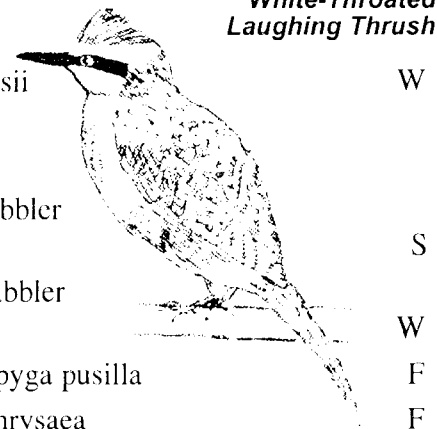
Streak-Breasted Scimitar-Babbler
P. ruficollis W

Pygmy Wren-Babbler *Pnoepyga pusilla* F

Golden Babbler *Stachyris chrysaea* F

Grey-Throated Babbler *Stachyris nigriceps* F

White-Throated Laughingthrush *Garrulax albogularis* F



White-Crested Laughingthrush <i>Garrulax leucolophus</i>	FS
Black-Throated Laughingthrush <i>Garrulax chinensis</i>	FS
Spot-Breasted Laughingthrush <i>Garrulax merulinus</i>	FS
Hwamei <i>Garrulax canoris</i>	S
White-Browed Laughingthrush <i>Garrulax sannio</i>	S
Red-Faced Liocichla <i>Liocichla phoenicea</i>	FS
Silver-Eared Mesia <i>Leiothrix argentea</i>	S
Red-Billed Leiothrix <i>Leiothrix lutea</i>	S
Black-Eared Shrike-Babbler <i>Pteruthius melanotis</i>	F
White-Browed Fulvetta <i>Alcippe vinipectus</i>	F
Grey-Cheeked Fulvetta <i>Alcippe morrisonia</i>	F
Striated Yuhina <i>Yuhina castaniceps</i>	F
Whiskered Yuhina <i>Yuhina flavicollis</i>	F
Strip-Throated Yuhina <i>Yuhina gularis</i>	F
Black-Chinned Yuhina <i>Yuhina nigrimenta</i>	F
White-Bellied Yuhina <i>Yuhina zantholeuca</i>	F

Panuridae

Spot-Breasted Parrotbill <i>Paradoxornis guttaticollis</i>	S
Black-Throated Parrotbill <i>Paradoxornis nipalensis</i>	F
Grey-Headed Parrotbill <i>Paradoxornis gularis</i>	F

Turdidae

Lesser Shortwing <i>Brachypteryx leucophrys</i>	F
White-Browed Shortwing <i>Brachypteryx montana</i>	F

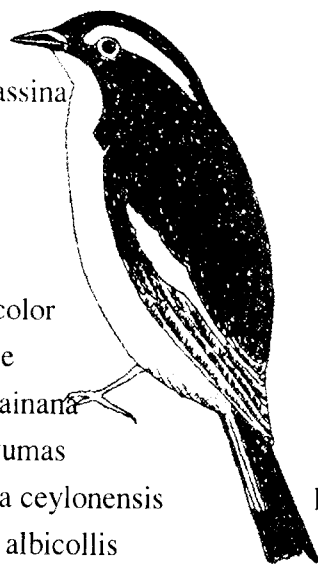
Magpie-Robin <i>Copsychus saularis</i>	S
Blue-Fronted Redstart <i>Phoenicurus frontalis</i>	S
Daurian Redstart <i>Phoenicurus aureus</i>	S
Plumbeous Redstart <i>Rhyacornis fuliginosus</i>	W
Little Forktail <i>Enicurus scouleri</i>	W
White-Crowned Forktail <i>Enicurus leschenaulti</i>	W
Spotted Forktail <i>Enicurus maculatus</i>	W
Green Cochoa <i>Cochoa viridis</i>	F
Stonechat <i>Saxicola torquata</i>	S
Grey Buschat <i>Saxicola ferrea</i>	S
River Chat <i>Thamnolaea leucocephala</i>	W
Blue Whistling Thrush <i>Myophonus caeruleus</i>	F
Grey-Winged Blackbird <i>Turdus boulboul</i>	F

Sylviidae

Golden-Spectacled Warbler <i>Seicercus burkii</i>	FS
Chesnut-Crowned Warbler <i>Seicercus castaniceps</i>	F
Buff-Throated Warbler <i>Phylloscopus subaffinis</i>	S
Inornate Warbler <i>Phylloscopus inornatus</i>	FS
White-Tailed Leaf-Warbler <i>Phylloscopus davisoni</i>	F
Common Tailorbird <i>Orthotomus sutorius</i>	F
Mountain Tailorbird <i>Orthotomus cuculatus</i>	F
Rufescent Prinia <i>Prinia rufescens</i>	S
Hill Prinia <i>Prinia atrogularis</i>	F

Muscicapidae

Verditer Flycatcher <i>Eumyias thalassina</i>	S
Rufous-Gorgetted Flycatcher <i>Ficedula strophinata</i>	F
Little Pied Flycatcher <i>Ficedula</i> <i>westermanni</i>	S
Slaty-blue Flycatcher <i>Ficedula tricolor</i>	S
Small Niltava <i>Niltava macgrigoriae</i>	S
Hainan Blue Flycatcher <i>Cyornis hainana</i>	F
Hill Blue Flycatcher <i>Cyornis banyumas</i>	F
Grey-headed Flycatcher <i>Culicicapa ceylonensis</i>	FS
White-Throated Fantail <i>Rhipidura albicollis</i>	S



Little Pied Flycatcher

Motacillidae

White Wagtail <i>Motacilla alba</i>	W
Grey Wagtail <i>Motacilla cinerea</i>	W
Yellow Wagtail <i>Motacilla flava</i>	W

Artamidae

Ashy-Wood Swallow <i>Artamus fuscus</i>	S
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Laniidae

Long-Tailed Shrike <i>Lanius schach</i>	S
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Sturnidae

Crested Myna <i>Acridotheres crista</i>	M
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Hill Myna <i>Gracula religiosa</i>	F
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Nectarinidae

Gould's Sunbird <i>Aethopyga gouldiae</i>	FS
Green-Tailed Sunbird <i>Aethopyga nipalensis</i>	F
Black-Throated Sunbird <i>Aethopyga saturata</i>	S
Crimson Sunbird <i>Aethopyga siparaja</i>	F
Streaked Spiderhunter <i>Arachnothera magna</i>	F

Dicaeidae

Plain Flowerpecker <i>Dicaeum concolor</i>	F
Scarlet-Backed Flowerpecker <i>Dicaeum cruentatum</i>	S

Zosteropidae

Chestnut-Flanked White-Eye <i>Zosterops erythropleura</i>	S
Japanese White-Eye <i>Zosterops japonica</i>	S

Poaceidae

Eurasian Tree-Sparrow <i>Passer montanus</i>	U
White-Rumped Munia <i>Lonchura striata</i>	F
Scaly-Breasted Munia <i>Lonchura punctulata</i>	S

Fringillidae

Black-Heated Greenfinch

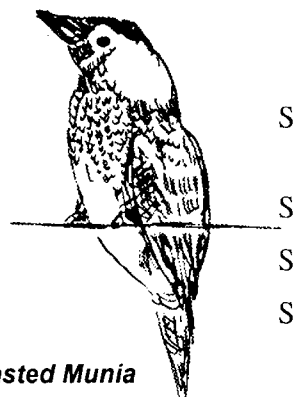
C. ambigua (spinoides)

Dark-Breasted Rosefinch

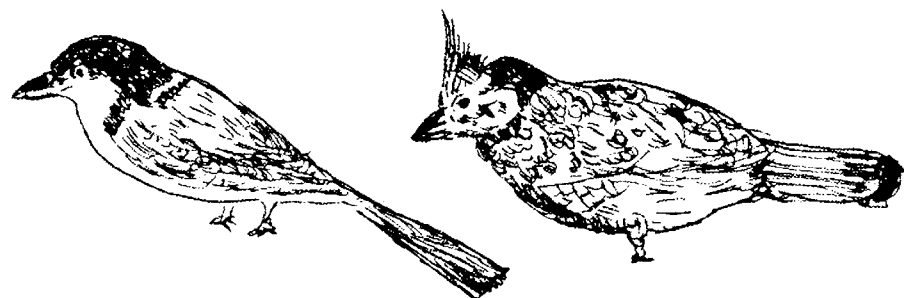
Carpodacus nipalensis

Scarlet Finch *Haematospiza sipahi*

Crested Bunting *Melophus lathami*



Scaly Breasted Munia



Long-tailed Shrike

Habitat:

- F = forest
- W = rivers, streams, ponds
- U = urban
- M = market
- S = scrub and cultivated land

MINORITY LANGUAGES

HMONG

English

Hello

Goodbye

Yes

No

What is your name?

Where do you come from?

Thank you

Me

You

How much does this coat?

What is this called?

Today

Tomorrow

Monday

Tuesday

Hmong

ti nău (or) cào cu

cáo mủng ché

có mua

chúi mùa

cáo be hua chẳng

cáo nhao tử tử

ô chó

cú

cào

pớ chớ chà

lăng chi

lỉ nó

nhau kỳ

cai i

cai ao

Thursday	cai peo
Friday	cai tue
Saturday	cai tro
Sunday	cai seng
January	i lý
February	ao lý
March	pe lý
April	peo lý
May	tue lý
June	tro lý
July	seng lý
August	di lý
September	chua lý
October	cau lý
November	cau i lý
December	cau ao lý
Man	dúi
Woman	pù
Child	mi nho
Boy	tủa lua

Girl	mìn cáy
House	che nhã
Winter	đủ chố
Summer	đủ cha
Rain	lắng lủ
Sun	sáng lủ
River	kháo đế
Forest	cú giống
Tree	tòng
Mountain	tròng
Bird	tù lóng
Animal	lang
Trousers	chì nằng
Shirt	sao
Skirt	tà
Belt	làng
Hat	mảo
Bracelet	tau tỳ
Necklace	pẫu của tang
Rice	tia

Maize	pau cú
Buffalo	trèi nhù
Pig	trè bo
Chicken	trè kai
Dog	trè ðe
1-12	i, ao, pe, peo, tru, tro, seng, di chuà, cẩu, cẩu i, cẩu ao
20, 21...	lũng cẩu, lũng cẩu i...
30, 40...	pe cẩu, peo cẩu,...
100	i pù
1,000	i sing
1,000,000	i chủa

DAO

English

Hello

Goodbye

Yes

No

What is your name?

Dao

puang tòi

puàng tòi

mài

mái mài

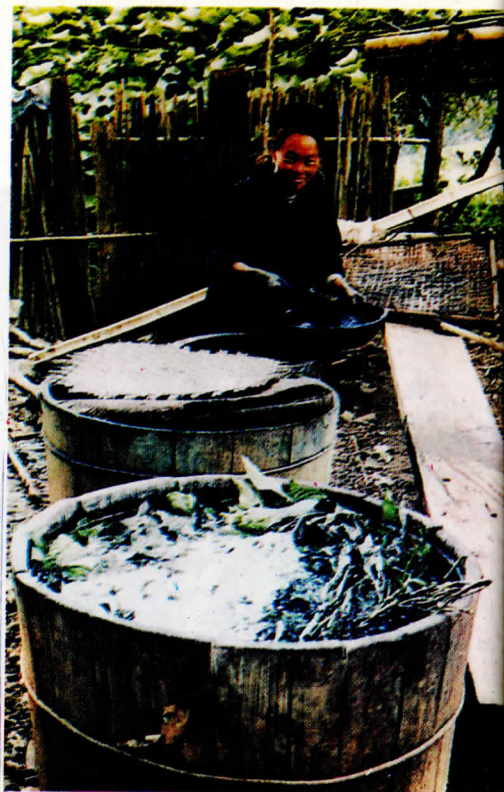
màng nhi bủ chiên nay



Hmong man with baby



Terraces



Preparing clothes dye



Dao woman



Water buffalo



End of the day



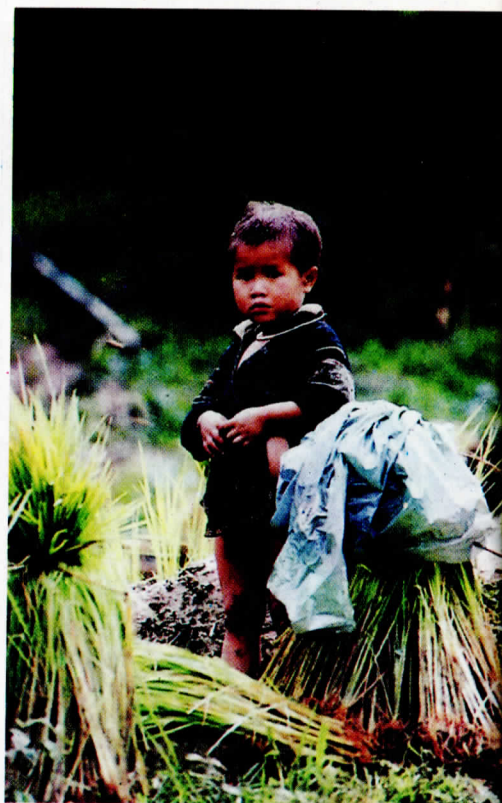
Giay women at the market



Rice planting



More Hmong children



Hmong child

Where do you come from?	may hải đo tải
Thank you	tổ dún
Me	ya
You	máy
How much does it cost?	pchiả nhăng
What is this called?	hanee
Days of the week and months of the year	same as in Vietnamese
Man	ông
Woman	bà
Boy	máy chảng tôn
Girl	miến xia tôn
House	nam pieo
Winter	tuin ha kin
Summer	chau kin
Rain	lung tuy piu
Sun	lung hoong
River	dài xi
Forest	diang kên
Tree	túu
Mountain	kia choong

Bird	nọo
Animal	toũ chuõng
Trousers	hâu
Shirt	lui
Skirt	puõng chuấn
Belt	hấu lang
Hat	mụa
Bracelet	pùa chướm
Necklace	chang uan
Rice	mế y
Maize	mẹ
Buffalo	nguúng
Pig	tuúng
Chicken	chee
Dog	chuu
1-10	liễn, i, phuã, pee, pia, chu, xĩa, hiện, đũa, chien
11-19	chiêm yên, chiêm nhi, chiêm pham, chiêm phay, chiêm huum, chiêm hĩa, chiêm cheet, chiêm piet, chiêm chua
20	nhi chiêm

30, 40...	phua chiêm, pee, chiêm...
100	yiem pee
1,000	yiem chin

Tay

English

Hello
Goodbye
Yes
No
What is your name?
Where do you come from?
Thank you
Me
You
How much does this cost?
What is this called?
January
February
March
April

Tay

pá prama
pá paynó
mi
boomi
ten múng le xãng ma
mung dư te là ma
đay fon
củ múng
ý (woman) ao (man)
âu ni ki lai tiên
ăn ni a xãng ma
pún chin
pún xong
pún xam
pún xi

May	pún ha
June	pún hook
July	pún chiet
August	pún peet
September	pún câu
October	pún xit
November	pún xit nung
December	pún xit xong
Man	pua chai
Woman	me nhinh
Child	dinh noi
Boy	lua pao
Girl	lua sao
House	hươn
Winter	mư náo
Summer	mư hoon
Rain	fa fuun
Sun	fa deen
River	nâm
Forest	đuông
Tree	mạy

Mountain	puu
Bird	tmik
Animal	tming
Trousers	khoá
Shirt	sư
Skirt	siin
Belt	xai hăng
Hat	mu
Bracelet	ngân kho
Necklace	ngân khen
Rice	khẩu xan
Maize	khẩu lý
Buffalo	tu khoai
Pig	tu mu
Chicken	tu kay
Dog	tu ma
1-10	núng, xọng, xam, xi, há, hook, chiet, peet, câu, xit
20, 21, 22...	sao, sao núng, sang xong...
30, 31, 40...	xam xít, xam xit nung, xi xit
100	hooi núng
1,000	pán núng

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SA PA
Leigh Stubblefield

Chịu trách nhiệm xuất bản
MAI LÝ QUẢNG

Biên tập: Quang Trung
Sửa bản in: Phan Quang Trung
Trình bày: Trần Huy Tiến

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Chịu trách nhiệm xuất bản
MÃ LỸ QUANG

Biên tập: Quang Trung
Sửa bản in: Phan Quang Trung
Thiết bầy: Trần Huy Tiến

In 1000 bản, khổ 14x20 cm, tại Xưởng in Nhà xuất bản Thế Giới. Giấy chấp nhận đăng ký kế hoạch xuất bản số 12-314/XB-QLXB, cấp ngày 4/4/2000. In xong và nộp lưu chiểu tháng 11 năm 2000.



Photograph cover 1: **Hmong woman**

Photograph cover 3: **Hmong child with plough**

Photograph cover 4: **Dao embroidery**



28.0009