

## 12. 云南壮族方言群的将来发展

虽然云南壮族方言并没有受到直接的威胁，但要继续成为壮族文化的主干，并成为壮族人在文化、经济、社会和精神发展的工具，壮语需要继续发展下去。许多壮族人自觉需要有自己的文字来记录他们的语言，保存他们口传的民间故事、民谣和其他传统的文学，以至这一切不会因老一辈的去世而失传。比起过去，今日新一代的壮族年轻人在成长中对国家文化更有归宿感。因此我们可以看到传递消息的方法也随之改变。壮族人的口传传统有数千年。方块壮字和标准汉字在壮族社群有关宗教和政府的事情中扮演重要的角色。但是在其他方面，壮族就像其他少数民族的风俗习惯一样，大部分的资料都是透过一代接一代的口传流传下去。但现今越来越多的资讯是透过文字书写或电子媒体，像电视、光碟、电脑和流动电话简讯来传达。许多壮族人觉得要保留和把他们的文化遗产承传下去，把这些文学作品用文字和电子录音和录像记录下来是非常重要的。尽管省政府的语言委员会、云南大学，省级和本地电视台，以及壮族学会已在省、州和县各阶层开始存档，这方面的工作仍有待继续。成人与小孩的双语识字程度的提高对这方向将有极大的帮助。这能够让当地农村的壮族人自己用壮文或他们的传统文字记录他们所承授或编出的文学作品、个人历史和其他重要的文献。

另一个方面，壮族人看到的需要是在他们的本族地区发展经济，以至他们不需要移居到城市东部的工业化城市，或因不正确的开采手法而破坏了本土的环境。壮族人从古到今都对环境保护，尤其是森林和水源的保护相当重视，因此文山州到今天仍享有清澈的溪水、湖和保留原始状态的森林区。州内针对少数民族的旅游业的开发将能大大帮助壮族人在经济上的发展，并保护文山独有的文化和大自然景色。



笔者江子扬的妻子马爱华（左一）与侬壮朋友穿着侬傣服饰在广南县发早村留影。

Author Eric Johnson's wife, Susanne, and a Nong Zhuang friend wearing a Noangz Daej Zhuang costume in Fazao Village in Guangnan County.



many daily activities, such as marketing, transportation, medical care, etc. But in the central and northern Nong areas, such as in eastern Yanshan County and southern and central Guangnan County, there are large areas of hundreds of Nong Zhuang villages with very few non-Nong mixed in (e.g. Zhetu district, Guangnan, is over 90% Zhuang, mostly Nong Zhuang), and here the Nong language can be used for most daily functions except for situations in which Chinese is explicitly required, such as when reading government or party policies or in elementary or middle school classes.

Clearly the Nong Zhuang language will remain a living language in the rural areas at least for some time to come. Like speakers of other languages, Nong Zhuang living in larger cities such as Kaihua and Kunming seldom find themselves using their mother tongue and their children don't usually become fully fluent in Nong.

Though we did not spend as much time evaluating the vitality situation of the Yei Zhuang, through various personal contacts and visits we know that the Yei Zhuang vitality situation is similar to that of Nong Zhuang. While there is some shifting to Chinese among urban Yei Zhuang people, in the hundreds of rural Yei villages the Yei Zhuang language is the primary one used whenever non-Yei are not present or when the situation does not require Chinese (such as reading party or government regulations or in formal schooling). Most of the Yei Zhuang areas in Qiubei County, northern Guangnan County and Funing County are townships and districts where Zhuang form a majority, and as in the northern Nong areas, Yei Zhuang can be used at markets, on buses, etc. As Nong is the largest single Zhuang language group in Yunnan, there are many Yei Zhuang living near Nong areas who are bidialectal in Nong Zhuang. However, we are not aware of Yei villages switched completely over to speaking Nong Zhuang as their mother tongue, and there is no official effort in Yunnan to standardize all the Zhuang

# 注释：

- ① 初版原由夏威夷大学出版社出版。
- ② 南宁：广西民族出版社 1994 年再版。
- ③ 两本简志均由北京人民出版社出版。
- ④ 成都：四川民族出版社出版。
- ⑤ 北京：中央民族大学出版社 1997 年版。
- ⑥ 北京：民族出版社 1998 年版。
- ⑦ 昆明：云南人民出版社 2004 年版。
- ⑧ 文山：文山州民族宗教事委员会古卷 2004 年版。
- ⑨ 昆明：云南民族出版社 2005 年版。
- ⑩ 昆明：云南艺术出版社 2006 年版。
- ⑪ 黄昌礼，主编、王明福、王建国、王文波，副主编，昆明：云南民族出版社 2006 年版（上册、下册）。
- ⑫ 昆明：云南民族出版社 2000 年版。
- ⑬ 昆明：云南民族出版社 2004 年版。
- ⑭ 昆明：云南民族出版社 1998 年版。
- ⑮ 《壮语方言研究》（第 3 页）、《台语比较手册》。
- ⑯ 同上。
- ⑰ 李锦芳《布央语研究》北京：中央民族大学出版社，1997。（第 189 页）。
- ⑱ 周耀文、罗美珍著，《傣语方言研究》北京：人民出版社，1999 年版。
- ⑲ 张均如、梁敏、欧阳觉亚、郑哈青、李旭练、谢健猷（合著），《壮语方言研究》四川民族出版社，1999 年版。
- ⑳ 《壮语方言研究》，同上。
- ㉑ 这图表列出的依壮词汇源自《壮语方言研究》。在这文献里，壮族词汇音标乃经过稍微更改，根据国家壮语文字音标呈现。
- ㉒ 因为岱壮语的辅音韵母已消失了，岱壮的第 7 调类与第 4/6 或第 5 调类合融合了。





dialects toward either Nong Zhuang or toward Wuming Northern Zhuang. Although the bilingualism level in Chinese is rising in pace with increased educational opportunity and Zhuang involvement in both local and non-local economic activity, the Yei Zhuang language does not look immediately threatened by Chinese or any other language.

Though none of the Yunnan Zhuang languages are immediately endangered, and in most village areas Zhuang children currently grow up learning a Zhuang language as soon as or before they learn Chinese, nonetheless, as we consider the increasing effects globalization and modernization have had on minority languages in other industrialized societies around the world, we cannot say for sure that the Zhuang languages will always remain vital, spoken languages. The need of the Zhuang people to be proficient in their national language, Chinese, is clear to all. The question is whether the Zhuang will be able to remain bilingual in Zhuang and Chinese as an increasing percentage have the opportunity to study and work in Chinese-speaking environments. The ability to speak two or more languages well, bilingualism, has been shown to be a factor leading to greater success intellectually as well as economically, as the bilingual brain is able to think more creatively and solve problems more easily. If the Zhuang are able to master the Chinese language while retaining their own, it will serve to strengthen their cultural and societal development, as well as enrich their nation. The continued preservation of the Zhuang language ultimately comes down to the transmission of that language to children—if parents and grandparents are spending quality time with their children and grandchildren and speaking to them frequently in Zhuang about a variety of things, then the language will continue.

### 11. Orthography

Starting from Tang and Song Dynasty (960-1279 AD) times, Zhuang have used square Chinese-style characters to write the Zhuang language. This system is often known as "Square Zhuang Characters" (*Fangkuaizhuang Zi*, 方块壮字). It made use of existing Chinese characters for their meaning (i.e. the Chinese character has the semantic meaning of the Zhuang word it represented) or for their sound (i.e. the Chinese character as pronounced in the local Chinese dialect sounded similar to the Zhuang word it represented, even though the original meaning of the Chinese character was not the same as the meaning of the Zhuang word). The Zhuang also used the radicals and brush strokes of the Chinese characters to create Chinese-style characters unique to Zhuang. These characters were traditionally used to record Zhuang folksong lyrics, Zhuang

traditional opera, and history, as well as traditional religious writings such as incantations and fortune-telling books. Although these character systems are not standardized across Zhuang dialects and villages and most Zhuang cannot read them, traditional religious practitioners continue to use these characters.

A phonetic orthography for the Zhuang of Guangxi and Yunnan was first introduced in 1955, under the name "Zhuang Orthography Proposal (Draft)" and was ratified by the State Council of China in 1958. This orthography was based on the Northern Zhuang variety of Wuming, in Guangxi Zhuang Autonomous Region. However it made use of some Cyrillic-style characters which were inconvenient to type and print. A revised orthography was introduced in 1981, known as "Zhuang Orthography Proposal · Revised Plan," which requires only the Roman characters found on a conventional keyboard with no diacritics (tones are marked by syllable final consonant characters), and seeks to conform to the Pinyin Romanization used for Putonghua (Mandarin) Chinese as much as possible.

In order to successfully use this orthography, speakers of Nong and Dai Zhuang must modify the orthography a bit, as the phonologies of their languages are so different from that of the Yongbei Northern Zhuang on which the national orthography was based. Zhuang linguists from the Yunnan Province Language and Orthography Commission have been working to adapt this orthography for the major Zhuang languages of Yunnan, following the policy of keeping as close to the national orthography as possible and also with an aim of facilitating users' learning of Pinyin, the Romanization scheme for Mandarin Chinese. There are plans for early elementary bilingual education in Chinese and Zhuang in the Wenshan Prefecture area using this orthography.

In addition to the work on developing a practical Zhuang writing system, the Wenshan Prefecture radio station has also broadcast several daily programs in Nong Zhuang since 1980, as well as in several other minority languages. These radio programs include news, cultural items, health information and agriculture training.

## 12. Future Development of the Zhuang Languages in Yunnan

While the Yunnan Zhuang languages are not immediately endangered, in order to continue to be a vital representation of Zhuang culture and to serve as a tool for the cultural, economic, social and spiritual development for the Zhuang people, further language development needs to take place. Many Zhuang themselves feel the need to be





able to write and record their own languages in order to preserve folk tales, epic songs, and other traditional literary forms which may be lost when the older generation who learned these orally passes away. As today's generation of young Zhuang people have grown up more connected to the national culture than previously, we observe the cultural methods of transmitting information changing. Though the Zhuang have not had a purely oral culture for more than one thousand years, as both writings in *Fangkui Zhuang Zi*, or Zhuang Square Characters, and in standard Chinese characters have played an important role in Zhuang community life both for religious and governmental matters, nonetheless in many other domains, the Zhuang, like many other ethnic groups, traditionally had a culture in which much information was transmitted orally from elders to younger people. Increasingly, though, information is transmitted via writing or electronic media, such as television, DVDs, computers and mobile phone text messages. Many Zhuang feel that in order to preserve and pass on their cultural heritage it is important to be able to commit the literary works to writing and/or electronic audio and video recording. While some significant work has taken place to accomplish this by the Zhuang Studies Associations at the provincial, prefectural and county levels, the provincial language commission, Yunnan University, and provincial and local television stations, there remains much work to do in this area. Expanded bilingual literacy efforts for both adults and children would go far in this direction, allowing local rural Zhuang themselves to record literary works they have inherited or created, as well as personal histories and other information of importance to them in either the national language or their traditional languages.

Another need the Zhuang feel is the need to develop economically in their home areas without having to migrate to factory cities in the east of the country or to destroy the local environment in non-sustainable natural resource exploitation. The Zhuang as a nationality have a history of environmental preservation, placing a high value on protecting forest areas and water sources, and thus the Wenshan Prefecture area remains to this day filled with sparkling, clean streams and lakes and pristine forest areas. The continued wise development of the prefecture's ethnic tourism industry will go far both to help the Zhuang develop economically and to preserve of the unique and beautiful cultures and natural environments of Wenshan.

- ① Originally published by University Press of Hawaii, Honolulu.
- ② Republished in 1994 by Guangxi Ethnic Publishing House (广西民族出版社), Nanning.
- ③ The two *Jianzhi* are both published by The People's Publishing House (人民出版社), Beijing.
- ④ Published by Sichuan Ethnic Publishing House (四川民族出版社), Chengdu.
- ⑤ Published in 1997 by Central University of Nationalities Press (中央民族大学出版社), Beijing.
- ⑥ Published in 1998 by the Ethnic Publishing House (民族出版社), Beijing.
- ⑦ Published in 2004 by Yunnan People's Publishing House (云南人民出版社), Kunming.
- ⑧ Published in 2004 by the Wenshan Prefecture Ethnic and Religious Affairs Commission (文山州民族宗教事务委员会古卷), Wenshan.
- ⑨ Published in 2005 by The Nationalities Publishing House of Yunnan (云南民族出版社), Kunming.
- ⑩ Published in 2006 by Yunnan Fine Arts Publishing House (云南艺术出版社), Kunming.
- ⑪ Edited by Huang Changli (黄昌礼), Wang Minfu (王明福), Wang Jianguo (王建国), and Wang Wenbo (王文波), and published in 2006 in two volumes by The Nationalities Publishing House of Yunnan (云南民族出版社), Kunming.
- ⑫ Published in 2000 by The Nationalities Publishing House of Yunnan (云南民族出版社), Kunming.
- ⑬ Published in 2004 The Nationalities Publishing House of Yunnan (云南民族出版社), Kunming.
- ⑭ Published in 1998 by of The Nationalities Publishing House of Yunnan (云南民族出版社), Kunming.
- ⑮ Gordon, Raymond G., Jr. (ed.), 2005. *Ethnologue: Languages of the World*, Fifteenth edition. Dallas, USA: SIL International. Online version: <http://www.ethnologue.com/>
- ⑯ Ibid.
- ⑰ Li Jinfang. 1997. *Buyang Yu Yanjiu [Buyang Language Research]*. Beijing: Central University of Nationalities Press. (p. 189)
- ⑱ Zhou Yaowen and Luo Meizhen. 1999. *Dai Yu Fangyan Yanjiu [Dai Dialect Research]*. Beijing: People's Press.
- ⑲ Zhang Junru, Liang Min, Ouyang Jueya, Zheng Yiqing, Li Xulian, and Xie Jianyou, collaborators. 1999. *Zhuang Yu Fangyan Yanjiu [Zhuang Dialect Research]*. Chengdu: Sichuan Ethnic Press.
- ⑳ In this and following tables of Zhuang words, the Yei Zhuang words are originally from Zhang et al's *Zhuang Yu Fangyan Yanjiu*. Throughout this book, Zhuang words are transcribed using the nationally-approved Zhuang orthography, with minor adjustments.
- ㉑ Because final consonants have disappeared in Dai Zhuang, Southern Dai Zhuang's tone category 7 has merged with categories 4/6 and 5.
- ㉒ Zhang Junru, et al, *Zhuang Yu Fangyan Yanjiu [Zhuang Dialect Research]*, op. cit.



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## 六、附 录

### 附录一

## 保护文山壮族文化遗产迫在眉睫

—文山州壮族文化遗产调研报告

王明富

针对文山州民族民间文化保护的严峻形势,为了推动各级政府加强领导,实施有效保护和可持续发展。根据州民宗委文族发[2007]3号文件精神,文古办组织各县民宗局对壮族民间传统文化进行专题调研,已收到《富宁县壮族民间传统文化调研报告》、《丘北县壮族民间传统文化调查报告》、《广南县壮族传统文化调查》、《马关县壮族民间传统文化调查》、《砚山县壮族节日文化研究》,本办又派专人深入民间作实地调查,已获得大量的第一手资料。通过对调研资料进行分析,将壮族文化遗产分为:有形文化遗产和非物质文化遗产两部分。有形文化遗产包括:雕刻、壮锦、染织、制陶、造纸、榨糖、稻米生产和加工、冶铸;民居古建、古村落、古镇、庙宇、历史文化名城。非物质文化遗产包括:民间文学、表演艺术、传统手工艺技能、传统节日与仪式活动、生产生活经验。通过对本州八县深入调查,今壮族民间仍蕴藏着丰富的文化遗产,由于全球化趋势的加强和现代化进程的加快,祖先们千百年承传下来的文化遗产,已面临加速消失,抢救和保护我州宝贵的文化遗产,已迫在眉睫。

### 一、世代相承的壮族文化遗产浩瀚精深

文山州是块古老而神奇的土地,远在蛮荒时代,已有人类在这块土地上生息繁衍了。据1937年卞美年和贾兰坡在丘北县黑箐龙洞穴遗址堆积物中发掘出的人工打击火石、烧骨等文化遗物鉴证,其动物群时代为中更新世,距今约20万年。据1965年、1973年两次在西畴县仙人洞中发掘出土的旧石器时代晚期智人牙齿化石证明,5万年前就有“西畴人”在那里生活了。在麻栗坡镇小河洞、文山灰土寨、丘北小尖山洞穴、西畴金钟山、广南余家岩洞穴等发现许多新石器文化遗址,出土了大量的壮族祖先—百越族群使用过的有肩石器、有段石锛、印纹陶片等文物。在4000年前,先民还留下了11处12个点约5430平方米170幅400多个图案的史前岩画。到了青铜器时代,壮族先民“滇越”、“骆越”,是文山州这块古老

## VI. Appendices

### Appendix One

#### The Urgency of Protecting Wenshan Zhuang Cultural Heritage

A Report on an Investigation into  
Wenshan Prefecture's Zhuang Cultural Heritage.

WANG Mingfu

In this article, I will focus on the grim situation of the current state of preservation of the ethnic folk cultural heritage of Wenshan Prefecture, with the goal of encouraging every level of government to strengthen its leadership in this area, in order to bring about effective preservation and continue development. According to the spirit of the Prefecture Ethnic and Religious Affairs document entitled "Wen Zu Fa [2007] No. 3," the Office of Ancient Manuscripts has organized each county's Ethnic and Religious Affairs Department to advance focused research into the traditional folk culture of the Zhuang, and has already received reports on Zhuang folk culture research from Funing, Qiubei, Guangnan, Maguan, and Yanshan Counties. This office has also sent specialists out to do folk culture research and has already elicited a large quantity of first hand data. Through analysis of this data, the cultural heritage of the Zhuang has been divided into two types: tangible and intangible cultural heritage. Tangible cultural heritage includes: carving, Zhuang embroidery, weaving, pottery, papermaking, sugar-extraction, rice paddy agriculture, smelting and casting of metals, architecture, ancient villages and towns, temples, and cultural and historical sites. Intangible cultural heritage includes: folk literature, dramatic arts, traditional handicrafts, traditional festivals and ceremonial rites, lifestyle and livelihood customs. Thorough research in each of the prefecture's eight counties has shown that the Zhuang people still possess a rich cultural heritage, but a heritage that is being threatened by the trends of globalization and the progress of modernization. The cultural heritage passed down through millennia by the ancestors of the Zhuang is now faced with accelerated disappearance and thus the rescue and preservation of our prefecture's precious cultural heritage has become an urgent need.





土地上句町国的土著居民,创造了举世闻名的句町铜鼓,仅文山州境,出土和传世的八大类型铜鼓,多达143面。从秦汉(公元前111年)至西晋(公元316年)的400多年间,句町国的壮族先民得到了自主发展。在唐、宋、元、明、清的千多年里,文山州境的壮族濮依、濮雄、布依、布雅依、濮哈、布瑞、布傣等各支系,虽然接受了从黄河流域传来的部分汉文化,但是,他们仍按传统的生产生活模式,传承独具特色的壮文化。据2007年统计,文山壮族苗族自治州有壮族人口1 022 723人,21.8万户,每户都或多或少地传承祖先遗留的壮文化。通过调研发现,我州壮族民间仍蕴藏着浩瀚精深的文化遗产。

### 1、有形文化遗产

古村落:文山州境的壮族古村落,“古”在保留有传统杆栏民居,有政、教合一的民主管理中心—老人厅,有公共休息场所“亭廊”,河流上架有风雨桥,村四周有古树林木,村前有大片的田园风光,建村历史为清代前。经调查,广南县的巴皓、坝美、旧莫、夕板、拖派、底仙等村;马关县的马洒、阿峨新寨等村;富宁县的上腊、平坤、坡芽等村;丘北县的坝稿、矣勒等村;西畴县的马卡、摩索、那柏等村,属于古村落。据调查,全州约有古村落300余个。

历史文化名城、古镇:文山州境的壮族古镇,未作调查和鉴定。富宁县的归朝镇是明、清时期富州遗址,今仍保存许多文物古迹,应该列入古镇保护。广南县城,是秦汉(公元前111年)至西晋(公元316年)的400多年间,句町国建国的遗址,已通过论证并发表有批文的历史文化名城。

纺织壮锦:壮族的纺织业历史悠久,民间的织布机由一般的两踩发展到六踩,织出的棉布达到最高水平,明代,壮锦已列入中国四大名锦之一。经调查,广南、富宁、丘北、麻栗坡等县的壮族民间仍保存织布机,远离城镇的村寨仍在织布。

传统手工艺:壮族的雕刻、藤竹编、制陶、造纸、榨糖、冶铸等传统手工艺,独具地方、民族特色。丘北县布冲村、马关县马洒、马夹冲后寨等村的银器加工,技术精湛。广南县者卡村的造纸工艺,从清代传承至现今,生产不断。今者卡村有525户,90%的农户都会造纸工艺。马关县的阿黑、岔河村的传统石雕工艺,至今仍生产产品上市。马关县阿峨新寨的农民版画,扬名海内外。

稻米生产和加工:壮族是稻作民族,先民创造了水车、龙骨车、水碓、谷船等器具。糯食的加工,糯粳类、米花类、米糕类、花饭类,产品多达百余种。

### 2、非物质文化遗产

民间文学:壮族民间文学蕴藏丰富,据口传非物质文化遗产整理统计,已收集神话故事、叙事诗、歌谣有1500余篇(首),未收集的还有很多。创世史诗有《博洛朵》、《昭发昭町》、《考潭主》等。爱情长诗有《版龙版丽》、《依罗与迪

### A. The Cultural Heritage of the Zhuang Passed Down through the Ages: Vast and Profound

Wenshan Prefecture is an old and mysterious land; long ago in prehistory humanity flourished in this area. In 1937, Bian Meinian (卞美年) and Jia Lanpo (贾兰坡) excavated manmade flint tools, burnt bones, and cultural artifacts in Qiubei County's Qinglong Cave. These have been dated to the Miocene Epoch of the Cenozoic Era, that is around 20,000 years before the present. Excavations in 1965 and 1973 in Xichou County's Xiaren Cave discovered Late (Upper) Paleolithic *Homo sapiens* teeth fossils, indicating that the "Xichou Man" lived in this area up to 50,000 years before the present. Neolithic sites have been discovered at Maguan County's Xiaohe Cave, Wenshan County's Huituzhai Village, Qiubei County's Xiaochen Mountain caves, Xichou County's Jinzhong Mountain, and Guangan County's Yujia cliff caverns. At these sites were found a large quantity of stone adzes and imprinted pottery shards used by the Baiyue ancestors of the Zhuang. At eleven different locations 170 different cave paintings were discovered dating to 4,000 years before the present. These paintings consisted of 400 images covering an area of 5,430 square meters. By the Bronze Age, the ancestors of today's Zhuang, known in Chinese history as the "Dianyue" and the "Luoyue," were the original inhabitants of the ancient kingdom of Gouding, a civilization which would go on to create the world famous Gouding bronze drums. To date, 138 drums of eight different types have been excavated within the confines of Wenshan Prefecture. During the four hundred years from the Qin-Han period (111 BC) to the Xipu period (316 AD), the Gouding ancestors of the Zhuang maintained an autonomous kingdom. For more than a thousand years, through the Tang (618-907 AD), Song (960-1279 AD), Yuan (1271-1368 AD), Ming (1368-1644 AD) and Qing (1644-1911 AD) dynasties, the Pu Nong, Pu Xiong, Bu Yi, Bu Yui, Pu Ha, Bu Yei, Bu Dai, and other Zhuang ethnic groups, although being affected to varying degrees by the Han Chinese culture emanating from the Yellow River valley, nonetheless maintained their traditional style of life and passed down their unique Zhuang culture. According to 2004 statistics, the Zhuang population of Wenshan Zhuang and Miao Autonomous Prefecture totaled 1,002,641 people living in 210,800 households, each of which passes on the Zhuang culture to greater or lesser degrees. According to my research, the Zhuang people of Wenshan Prefecture still possess vast and profound cultural heritage.





灵)、《坡芽歌书》、《改稍、尼朗保》、《肯祝笼祝》等。

表演艺术:壮族是能歌善舞的民族,至今流传在民间的有富宁土戏、乐西土戏、广南沙戏、广南壮家礼乐。戏班有孟村戏班、乐西戏班、者卡戏班、板蚌戏班等10余个戏班。壮族的民间舞蹈有广南贵马铜鼓舞、砚山大新寨的稻草人舞、文山县布傣的纸马舞、广南濮依的手巾舞、广南西畴濮依的“拢雅歪”、砚山批洒棒灯等。

传统节日与仪式活动:壮族一年12个月,每个月都有节庆。独具地方特色的有三月花街、牛王节、“祭者”、祭太阳、布傣小年节、广南接皇姑、男人节、女人节、二月情人节、拢端节、吃新米节、靓女开秧门等。

我州壮族历史悠久,拥有丰富多彩的文化遗产,蕴含着壮族特有的精神价值、思维方式、想象力和文化意识,体现着壮族人民无限的生命力和创造力。

## 二、异族文化交融与全球化趋势的加强使壮族文化遗产在加速消失

文山州壮族文化遗产的加速消失,有历史发展的趋势导致,也有汉文化及政治影响,也存在自我磨灭文化根基的行为。壮族文化遗产的濒临失传,也是中华民族宝贵遗产的丢失。

### 1、生存时空的变异自己磨灭自己的传统文化

据清代(1828年)《开化府志》记载,在100多年前,今文山州的文山、马关、西畴、麻栗坡、砚山县和红河州的一部分地区,有壮、苗、彝等各民族村落1184个村,单独形成汉族村落的汉族村仅有18个村,占其他民族村落的1.5%。清代末,汉族人口大批迁入文山州境,发展到2004年,仅31456平方公里的土地上,汉族人口多达1452453人。在不很宽阔的土地上,汉族仅100多年的发展,其村落、人口占全州各民族的村落、人口总数的40%以上。由于壮、汉的杂居和融合,原少数民族定居的生态环境改变了,对传承壮文化的心态也随之改变了。

西畴县兴街镇原西畴新街,早期仅有一个壮族者保村在其地定居,清代末年,汉族人口大批迁入开集市定居,汉族人口超过壮族人口数十倍。在20世纪20年代,原壮族人民生活的空间改变了,资源减少了,传统“男耕女织”的“小农经济”变异了,迫使壮人讲汉话,学汉文,学经商。在壮人与汉人交往的过程中,壮人遭歧视、遭侮辱。1920年,西畴县者保村的陆开河、麻栗坡县南油村的陆春鹏等一批壮族开明人士,为开启民智,为壮人适应生存环境,组织成立“西、麻依族风俗改良会”。1920年7月在者保村召开成立大会,两县参会的代表、会员千余人。“改良会”成立后,制定改革条例,提倡全民学汉文化,不许唱壮族歌,废除传统服饰,若有违反,不论绅民,一律强行处罚。各地的会员、各村保甲长,组织人马,在街头拦截赶街者,用铁钩钩妇女的衣裙,不改汉装者,不许上街。在街头有唱壮歌者,驱赶回村,不准上街。有的地区,组织人马进