

革假村文化底蕴丰厚，进士户颇多。

Gejia Village was a place renowned for its cultural knowledge. During the Qing dynasty (1644-1912 AD) many from this village successfully passed the highest level civil service examination to become *jinshi* (palace candidates).



(4) 壮乡风雨桥和树背桥

Zhuang Wind & Water Bridges (*Ting Dah*) and Tree Bridges

E-a. 西畴县牛羊太平桥

Buffalo and Goat Peace Bridge in Xichou County's Laojie Village



西畴县老街牛羊太平桥，建于清乾隆十三年（公元1748年），桥长34米，桥宽3米，桥高6米，是文山州境最大的风雨桥。壮乡风雨桥，除了供人蓄通往河对岸外，还供人们在桥上避风雨，供青年男女在桥上对歌选偶，供老少在桥上乘凉、谈今论古。

Laojie's Buffalo and Goat Peace Bridge was built in 1748 (during the 13th year of the Qing emperor Qianlong). At 34 meters (112 feet) long, 3 meters (10 feet) wide, and 6 meters (20 feet) tall it is the largest wind and rain bridge in Wenshan Prefecture. Zhuang wind and rain bridges, in addition to providing a means of crossing a river for both people and livestock, also provide a shelter from wind and rain as well as a location for young men and women to sing courtship songs and for older people to relax and tell stories.



E-b. 砚山县六主村风雨桥 Liuzhu Village Bridge



六主村风雨桥，是茅草盖顶的古老风雨桥。

Liuzhu Village's wind and rain bridge, covered with a straw roof, represents the traditional Zhuang style of wind and rain bridge.

E-c. 广南县拖派村风雨桥 Tuopai Bridge of Guangnan County



广南县拖派村风雨桥，是村民跨越河流的主要通道。

Tuopai Village's bridge is the primary means of crossing the river for the villagers.

E-d. 广南县阿用村树背桥

Ayong Bridge on the Back of a Tree in Guangnan County

广南县阿用村树背桥，借助河两岸的对伸树枝建桥。

The Ayong Village bridge is built upon the outstretched branches of trees from the two banks of the river.



E-e. 广南县贵马风雨桥 Guima Bridge of Guangnan County



广南县贵马风雨桥，是人们对歌、娱乐的场所。图为姑娘们用梨“钓”激流中的伙子。

The Guima wind and rain bridge is the site of folk singing and recreation. Here the girls are fishing for boys in the river with pears.

(5) 壮族老人亭 The Zhuang Hall of Elders

F-a. 马关县马洒村老人亭 Masa Hall of Elders in Maguan County



每逢节庆，马关县马洒村古乐队在老人亭前表演。

On every festival day the orchestra of Masa Village performs at the hall of elders.

F-b. 广南县贵马村老人亭 Guima Hall of Elders in Guangnan County

广南县贵马村老人亭，建筑分两层，上层供奉“皇厅索”神灵，下层供奉寨老、族长议事。图为寨老在老人亭前擦洗祭祀供桌。

The Guima hall of elders has two levels. The upper level is dedicated to a spirit named *Huangtingsuo*. The lower level is used for meetings of the village elders and ethnic chieftains. In this photo, an elder washes a table in preparation for a sacrifice in front of the hall of elders.



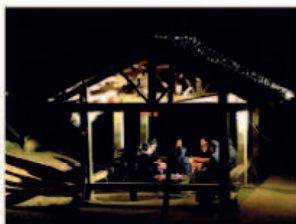
F-c. 富宁县六宜村老人亭 Liuyi Hall of Elders in Funing County

富宁县六宜村老人亭内的祭祀神龛。老人亭是该村政治、宗教管理中心。

The niche for making sacrifices to a deity in the hall of elders of Liuyi village. The hall of elders is the government and religious center of this village.



F-d. 富宁县坡芽村老人亭 Poya Hall of Elders in Funing County



富宁县坡芽村寨老、族长在老人亭里讨论村寨事务。

Village elders and ethnic chieftains discussing village matters in the hall of elders of Poya Village.

(6) 壮族传统民居和“亭浪” (公房)

Zhuang Traditional Residences and *Ting Lang* Communal Halls

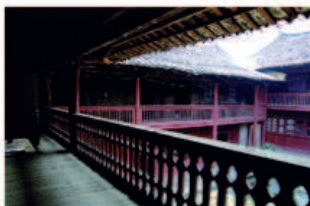
G-a. 广南县夕板王佩伦故居

Wang Peilun's Residence at Xiban Village in Guangnan Village



广南县夕板“王氏宅院”云南省省级文物保护单位石碑。

A plaque placed by the Yunnan Province Cultural Preservation Department at the residence of the Wang Clan in Xiban Village.



广南县夕板佩伦宅院一角，其宅院有壮、汉文化融合的建造特色。

A view of the courtyard of the Peilun residence in Xiban Village. This residence shows features of both Zhuang and Han architectural styles.

G-b. 广南县阿用依氏土司故居

The ancestral home of the Nong Clan in Ayong Village in Guangnan County



广南县阿用村现存的依氏土司干栏房屋。

A ganlan style house belonging to members of the Nong Tusi Clan (who ruled the area during the Qing dynasty, 1644-1912 AD).



广南县阿用村依氏土司家干栏房的木楼梯。

The main entrance of the Nong Clan's wooden ganlan style house.

G-c. 壮族村公共活动场所“亭浪”

The Tinglang: the Site for Public Activities in a Zhuang Village



丘北县坪寨村建在村前稻田边的“亭浪”。

A tinglang built in the middle of the rice paddies in front of Pingzhai Village in Qiubei County.

广南县夕板村公共活动场所“亭浪”。壮乡的“亭浪”，专供路人避风雨、乘凉、娱乐。

The tinglang at Xiban Village in Guangnan County. The tinglang building in a Zhuang village shelters passers-by from wind and rain, and provides a place for villagers to relax and have fun.





G-d. 广南县拖同村民居

Village houses of Tuodong Village in Guangnan County

广南县拖同村传统干栏楼房，楼下关畜禽，堆柴禾、农具；楼上住人。

A traditional *ganlan* style house in Tuodong Village. Animals, firewood, and farm tools are stored under the house, and people live on the upper level.



拖同村干栏楼房多设置独木楼梯。

Most of the *ganlan* style houses in Tuodong village have external wooden staircases, like this one does.



G-e. 广南县底仙村民居 Village houses of Dixian Village in Guangnan County



底仙村干栏楼下专用于饲养水牛。

The bottom level of the *ganlan* style houses of Dixian Village is primarily used for the raising of water buffalo.



壮族聚族而居，底仙村的干栏楼房一家接一家建造。

The Zhuang like to live close together in Dixian Village the *ganlan* houses are built almost touching each other.

(7) 历史文化名城古代建筑

Historical Buildings of the Cultural Center of Guangnan County

H-a. 广南县历史文化名城

The County Seat of Guangnan: a Famous Cultural and Historical Center



从秦汉（公元前111年）至西晋（公元316年）的400多年间，广南县境是句町古国的腹地，古代文化遗迹颇多，广南县莲城镇至今还保留许多古代建筑。明代，壮族侬氏土司在此地建造了规模庞大的土司衙署建筑群。图为进土司衙署的石梯。

Over four hundred years from the Qin Dynasty period (111 BC) through the reign of Xipu (316 AD), the area now included within Guangnan County was the heartland of the Gouding Kingdom. Much cultural heritage in the form of historical buildings still remains intact in Liancheng Town, the county seat of Guangnan County. During the Ming Dynasty (1368-1644 AD), the Nong aristocratic clan, who were the *Tusi* vassal rulers of this area, built an extensive compound of yamen buildings on the spot. These stone steps lead into what was the Nong *Tusi* yamen bureau.



清代孔庙前石雕。

Carved stone walls around Yueya pond in front of a Qing Dynasty (1644-1912 AD) Confucianist Shrine.



侬氏土司衙署古建筑群一角。

A view of the Nong *Tusi* yamen bureau.

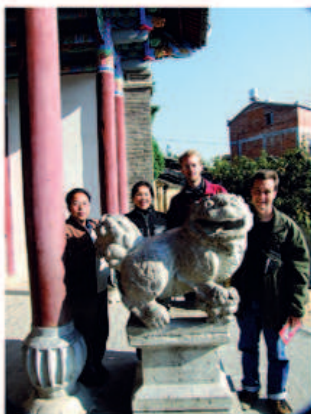


明清时期太阳庙遗址（今为护国寺）。
Remains of a Sun Temple of the Qing
Dynasty period (1644-1912 AD).



古建筑群前的石狮。
A stone lion in front of
an ancient building.

古建筑群内的古代壮族象耕浮雕图。
A stone carving inside the ancient
compound showing the ancient Zhuang
tradition of using elephants to plow fields.



笔者王明富（左一）和江子扬（右一）在广南县历史文化名城考察。图为土司府的石狮。

Authors Wang Mingfu (first from left)
and Eric Johnson (first from right) on a
research trip in Guangnan's Old Town,
standing by a stone lion in front of the
former Nong Tusi yamen bureau.

(8) 壮乡文物古迹 Artifacts of Ancient Zhuang Culture

I—a. 岩画 Cliff and Cave Paintings

麻栗坡县大王岩岩画，两巨人图像高2.8米，宽0.75米，为4000多年前新石器时代的先民所画。

The Dawang cliff painting in Malipo County. The two giant human figures in the painting are 2.8 meters (9 feet) tall and 0.75 meter (2 feet) wide. They are believed to be painted by Neolithic people around four thousand years ago.



砚山县大山村岩画，为新石器时代的先民所画。

Another Neolithic cliff painting near Yanshan County's Danshan Village.

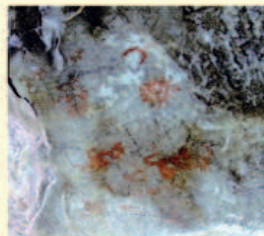


丘北县黑箐龙岩画，为石器时代先民所画的符号。

Neolithic symbols or early characters on a cliff in Qiubei County's Heiqinglong area.

西畴县狮子山洞壁画，为新石器时代先民所画的太阳、动物等图案。

Neolithic sun and animal designs painted on a cave wall in Xichou County's Lion Mountain (Shizi Shan).





I-b. 中国壮族坡芽歌书 The Poya Songbook of the Zhuang

富宁县坡芽村收藏的记录歌的图画文字，称“中国壮族坡芽歌书”。

The Zhuang of Funing County's Poya Village use pictographs to record the lyrics to their traditional songs.



中国壮族坡芽歌书，有81个图画文字，记录81首壮族情歌。

The Poya songbook uses eighty-one pictographs to record eighty-one love songs.

I-c. 铜鼓 Bronze Drums

2000年前，句町古国的壮族先民创造了举世闻名的句町铜鼓。从铜鼓产生以来，壮族先民将图腾崇拜、生产生活等内容铸在铜鼓上，形成了灿烂的铜鼓文化。

Two thousand years ago, the ancient kingdom of Gouding populated by ancestors of today's Zhuang created bronze drums.



From the time of the production of the first bronze drums, the ancient Zhuang began to cast the drums to be their totems (symbols of religious worship) and thus developed a "bronze drum culture."



壮族收藏的传世铜鼓，把铜鼓埋在稻谷堆里，其文化内涵是用稻谷供养铜鼓。

The bronze drums were preserved by the Zhuang by being buried in piles of rice; thus, in a manner of speaking, the drums were also nourished by the rice.



壮族以公母观铸造铜鼓，铜鼓分为公鼓和母鼓，并将壮族先民认识宇宙万物的天、地、水三界观铸在铜鼓上，同时还把壮族传统的12数律也铸在铜鼓上。铜鼓成了壮族文化的载体。图为广南县发早村壮族“击鼓开年”。

Because the Zhuang cast the drums according to their worldview that distinguishes between male and female forces, there are both male drums and female drums. Zhuang also cast drums according to their worldview that divided the universe and creation into the three realms of sky, earth and water. Many drums also show the importance of the number twelve to the Zhuang. The bronze drums are bearers of Zhuang culture. This photo shows the Zhuang "Striking the Drum to Open the New Year" activity, here in Guangnan County's Fazao Village.

I-d. 碑刻 Stele Inscriptions

文山州境内的古碑刻多达百余块，纪录了部分地方文化发展史。图为建于文山县乐西村的清代石葫芦亭，是壮族洪水神话中葫芦崇拜的文化遗迹。

A Qing dynasty (1644-1912 AD) stone "bottle gourd" pagoda in Wenshan County's Lexi Village, reflecting the cultural tradition of worshipping a gourd based on a Zhuang traditional flood legend.



I-e. 稻作生产工具 Rice Paddy Production Tools



壮族先民在汉代铸造用于耕作稻田的铜犁犁板。

A bronze plow used in paddy farming, cast by the ancestors of the Zhuang during the Han dynasty.



现代壮族仍沿用古代木犁翻犁稻田。

Modern Zhuang continue to use ancient style wooden plows to plow their paddies.



为牛拉木制手耙平整稻田。

A wooden hand rake pulled by a water buffalo for smoothing out the rice paddy.



操作折稻穗手镰。

The Zhuang operate their hand scythe with it strapped around the wrist and cupped in the palm.



壮族沿用古代承传的折稻穗手镰。

Zhuang people continue to use traditional hand scythes like this one for harvesting rice.



壮族先民创造了水陆两用谷船。

This grain trough, following a design created by ancestors of the Zhuang, can also be used to carry water.

壮族仍沿用传统谷船打谷。

Zhuang today continue to use a grain trough for threshing rice in the way inherited from their ancestors.



壮族先民引溪流创造水碓。图为使用水碓舂稻米。

The ancestors of the Zhuang redirected stream water to create water-powered mills like this one, which is used to pound rice.

I-f. 壮族古代兵器 Zhuang Ancient Weaponry



古代壮族兵器的种类很多，图为牛角叉兵器。

There are many ancient Zhuang weapons such as these pitchforks inspired by water buffalo horns.



壮人操古代叉、刀、棍等兵器。

The ancient Zhuang used pitchforks, knives, staves and other weapons.

壮族梯镰
兵器。

Zhuang
ladder-scythe
weapons.



操练三节棒。

A Zhuang man practicing with a double-hinged baton.



I-g. 古建 Ancient Edifices



文山州境内的古代建筑有明代建造的抗敌烽火台、屯兵戍边营盘阵地，有明清时期建造的庙宇、文笔塔和壮族土司衙署等，大部分已经列为省、州、县级重点文物保护单位。图为清代建于广南县域的昊天阁。

Wenshan Prefecture's ancient edifices include defensive beacon towers and garrison buildings for the stationing of frontier soldiers from the Ming Dynasty period (1368-1644 AD), and temples, *Wenbi* towers and Zhuang *Tusi* yamen bureau buildings from the Qing Dynasty (1644-1912 AD). Most of these have already been registered as provincial, prefecture or county level protected cultural sites. The photo shows the Chamber of the Vast Heavens (*Hao Tian Ge*) in Guangnan County's Old Town.

I-h. 古墓 Ancient Tombs

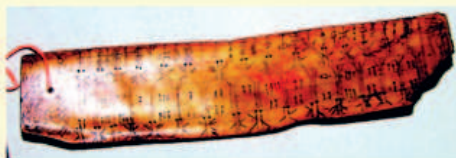
文山州境内的古墓葬早自青铜时代，如广南句町古国王族墓葬。有宋代壮族边民卫国抗敌殒阵的马关“大坟包”。古墓葬较多的为明清时期的壮族土司墓葬。图为广南阿用村侬土司墓。

Ancient tombs in Wenshan Prefecture go back to the bronze age, for example the tomb of the chieftain of the ancient kingdom of Gouding in Guangnan County. Another is Maguan County's "Da Fen Bao" mass grave in which are buried Zhuang border guards from the Song Dynasty (960-1279 AD). And there are quite a few ancient graves from the Zhuang *Tusi* rulers of the Ming and Qing dynasties. This photo shows the grave of one of the Nong *Tusi* rulers from Guangnan County's Ayong Village.



(9) 壮族摩教典籍 Classic Texts of the Zhuang Religion Mo

J-a. 骨刻历算器 Bone Carvings as Instruments for Fortune-Telling



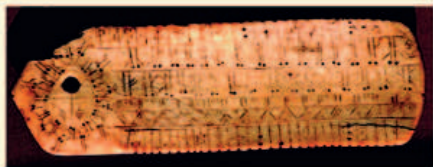
壮族用于推算历法和占卜的骨刻历算器，起源于先民在远古发明的刻木刻骨记事，而壮族使用简易的骨刻历算器已有数千年的历史。

This carved bone tool is used by the Zhuang for calculating the calendar and for divination. Its origins lie in the original development of wood and bone carving by ancient Zhuang ancestors. The simply-carved Zhuang calendar and fortune-telling tool has been in use for several thousand years.



壮族长老使用骨刻历算器演算日历让笔者纪录。

A Zhuang elder uses the carved bone tool to calculate the traditional calendar.



骨刻历算器用象或牛的肋骨刻上图画文字和刻度制作而成。

This tool is made by carving pictographs and graduated scales on buffalo horn, cow horn, or ivory.



骨刻历算器按月亮圆缺规律刻有30道切口，作计算年月日时的刻度。

The tool has thirty notches carved along the side: a scale for calculating the day, month and year according to the traditional lunar calendar.

J-b. “师摩” *Swqmo*

壮族“博摩”收藏的“师摩”，是历经“破四旧”、“扫黄”等多次政治运动而冒着生命危险藏下来的。

The *Swqmo* collected by Zhuang *bohmo* have been hidden away and protected during various political campaigns such as the “destroy the four olds.”



“师摩”是壮族原生宗教（摩教）典籍，记载了壮族的历史、民族关系、天文历法、生产科技、文学艺术、宗教信仰、风俗习惯等。“师摩”是壮族的百科全书。

The *Swqmo* are the ancient documents created by the Zhuang related to their *Mo* religion. They record Zhuang history, ethnic relations, astronomy, farming technology, literary arts, religious beliefs, customs and traditions, etc. The *Swqmo* is the Zhuang people's encyclopedia.

J-c. “师多再” *Swqdugzaeq*



图《光緒元年造鸡卦》，为壮族《鸡卜经》，壮语称“师多再”。

A volume of *Swqdugzaeq* (meaning “Chicken Divination Scriptures”) entitled *Guang Xu Yuan Nian Zao Ji Gua*.

壮族信奉鸡卜，遇事难解，杀鸡祭神取鸡骨占卜。先民历经数千年的实践，记录编辑成流传在民间的《鸡卜经》。

The Zhuang people believe in "chicken divination," that is, when a phenomenon that is difficult to explain occurs, a chicken is killed and offered as a sacrifice to a deity, and the chicken bone is taken for divination. The ancestors of the Zhuang over several thousand years have recorded different chicken bone configurations and their meanings in the *Chicken Divination Scriptures*.



J-d. “师雅” *Swqyaq*



“师雅”为壮族民间收藏的“医书”，有用汉字纪录的“师雅”，也有用古壮字纪录的“师雅”。图为壮族民间收藏的用汉字纪录的“师雅”。

Swqyaq are the traditional medicine guides collected by Zhuang people. They are written with a combination of Chinese characters and ancient Zhuang characters. The photo shows an example of a *Shiya* written in Chinese characters.

J-e. “师伦” *Swqlwnz*



壮族是以歌代言、以歌叙事的民族，传统诗歌十分丰富。壮族民间艺人用古壮字和汉字纪录壮族诗歌，壮语称“师伦”。图为汉字记壮语的“师伦”，壮族没有统一的文字，“师伦”不能普及，只有承传者才能阅读，而承传者相继去世，抢救古籍“师伦”是当务之急。

The Zhuang are a people who love to speak in song and tell stories through music, and they have many traditional songs. Zhuang folk composers use ancient Zhuang characters and Chinese characters to record the lyrics of Zhuang folk songs in songbooks called *Swqlwnz* in Zhuang. Because the traditional Zhuang characters have not yet been standardized into a single unified system, Chinese characters are often used instead, such as in the *Swqlwnz* in this photo. The ability to read the traditional Zhuang characters of a particular village must be passed on from generation to generation, but as those who can read them are quickly passing away, the need to transcribe and preserve these ancient *Swqlwnz* has become an urgent priority.



J-f. “邦众” *Paeng'zong*

在壮族丧葬祭祀仪式上，要悬挂长卷“邦众”。“邦众”上绘有日月天地、人间万事万物，“博摩”（祭司）要吟诵与图像相关的经文宣教后世，“邦众”是宝贵的古籍之一。

Long *Paeng'zong* banners are hung during the sacrifice ceremonies accompanying Zhuang burials.



“邦众”图像之一，叙述物种繁衍不能乱伦，牛和马不能相配。

Another image from *Paeng'zong*, reflecting the Zhuang traditional knowledge that there cannot be reproduction among different species: the buffalo and horse cannot reproduce together.

J-g. “邦版” *Paengban*

在壮族驱邪避凶的祭祀仪式上，要悬挂长卷“邦版”。“邦版”上绘有壮族崇拜的神祇图像和人间生活万象，“博摩”（祭司）要吟诵与图像相关的经文。

Long banners known as *Paengban* are hung up during Zhuang sacrifice ceremonies to repel evil. They are covered with images of deities from the Zhuang religion and scenes of daily life. *Bohmo* (priests) intone scriptures related to the images.



“邦版”图像之一，为壮族崇拜的大神“布洛朵”。

A *Paengban* image representing the supreme deity of the Zhuang religion, Buluokdvo.



J-h. “邦赛” *Paengsaeh*

壮族“博摩”（祭司）在主持宗教祭祀仪式时，要悬挂“邦赛”。“博摩”使用的“邦赛”多达36幅，每幅都绘有与壮族宗教信仰相关的内容。“邦赛”是研究壮族原始宗教不可少的古籍。此图为“乜邦”（圣母）降花生育图。

Zhuang *Bohmo* (priests) suspend *Paengsaeh* banners when sacrificing animals during Zhuang religious ceremonies. There are thirty-six different *Paengsaeh* banners, upon which are drawn images representing Zhuang religious beliefs. The *Paengsaeh* banners are an essential resource for the study of the primitive Zhuang religion. The *Paengsaeh* in this photo depicts the Myehmbang (meaning “sacred mother”) descent to give birth.





2. 非物质文化遗产

文化遗产中的无形文化遗产, 又称“非物质文化遗产”, 据联合国教科文组织在2003年10月17日颁布的《保护无形文化遗产公约》^③中指出: “所谓无形文化遗产, 是指那些被各地人民群众或某些各人视为其文化财富重要组成部分的各种社会活动、讲述艺术、表演艺术、生产生活经验、各种手工艺技能以及在讲述、表演、实施这些技艺与技能的过程中所使用的各种工具、实物、制成品及相关场所。”按顾军、苑利著《文化遗产报告》(社会科学文献出版社2005年7月出版)^④划分, 无形文化遗产内容包括: 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5大类。按国务院批准文化部确定的第一批国家级非物质文化遗产名录划分, 无形文化遗产分为: 民间文学、民间音乐、民间舞蹈、传统戏剧、曲艺、杂技与竞技、民间美术、传统手工艺、传统医药、民俗共10类。壮族的稻作文明史, 与壮族的生产生活经验有不可分割的联系, 为此, 壮族的生产生活经验也是重要的文化遗产。我们把壮族的无形文化遗产分为如下11类。

2. Intangible Cultural Heritage

UNESCO's "Convention for the Safeguarding of the Intangible Cultural Heritage" (17 October 2003) ^③ states that "'intangible cultural heritage' means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage." *Cultural Heritage Report* by Gu Jun and Yuan Li ^④, divides intangible cultural heritage into five main categories: 1. folk literature, 2. performance arts, 3. traditional handicrafts and skills, 4. traditional festivals and ceremonial activities, and 5. lifestyle and means of livelihood. According to the classification determined by the Chinese National Culture Ministry and ratified by the State Council, intangible cultural heritage includes ten categories: 1. folk literature, 2. folk music, 3. folk dance, 4. traditional dramatic arts, 5. song composition, 6. acrobatics and tournaments, 7. folk art, 8. traditional handicrafts and skills, 9. folk medicine, and 10. folk customs. The history of the Zhuang rice-farming civilization is inseparably linked to their means of livelihood (means of production). Thus the Zhuang farming practices represent another important part of their cultural heritage, which we include as an eleventh type of intangible Zhuang cultural heritage.