

徐松石著

百粵雄風嶺南銅鼓

銅鼓聲沉漢鼓聲。
徐松石撰馬山青。
雄風百粵今猶昨。
雄風江流不斷情。

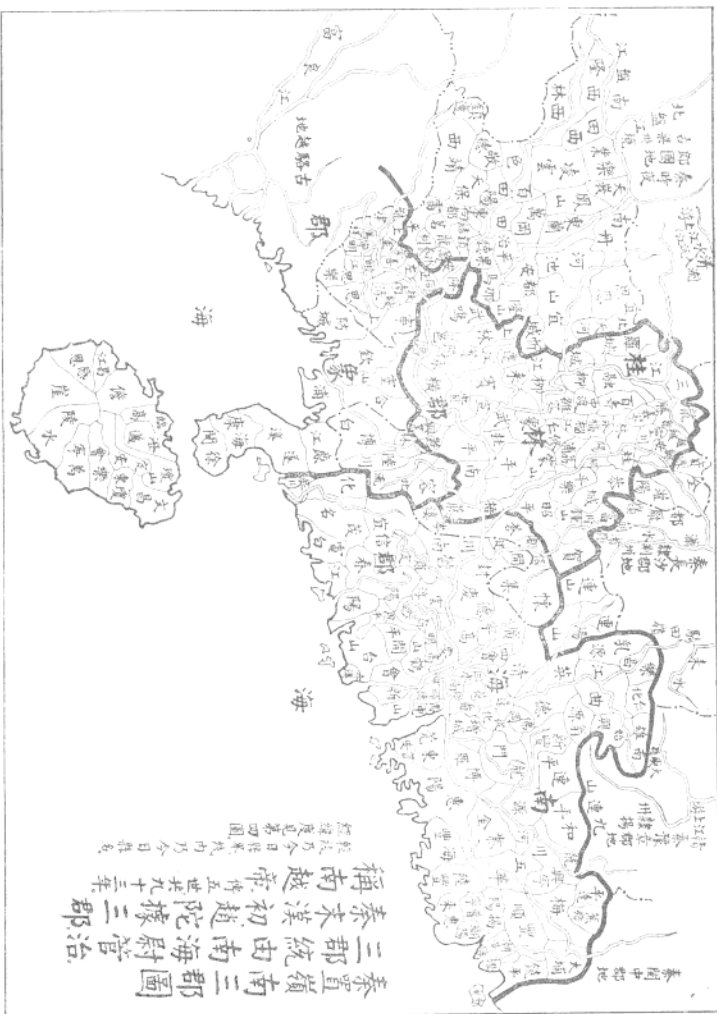
遼東民族史研究第五輯

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銅鼓聲沉淚欲零。
滄桑無限萬山青。
雄風百粵今猶昨。
滾滾江流不斷情。

秦置嶺南三郡圖
秦末漢初趙陀據三郡管治
稱南越帝 傳五世共九十三年

經綫乃今日經綫，機由乃今日縣也
經緯度是第四圖



序 言

作者屬客家族，生長嶺南，自幼稅居滬上。後來多年在滬擔任大學中學教職，並且獻身於傳道事工。自一九二六年起，即對東南亞民族史深感興味。一九二七，一九三五，一九三八，和一九四〇年，多次乘邊疆佈道之便，在西南各省旅行考察，深入苗僮（音撞）區，在民族史研究上，增加心得不少。

一九三八年，寫成『粵江流域人民史』一書，由上海中華書局出版。首先證明嶺南最主要的原住民，乃是僮族。日本學者立刻把該書譯成日文，改名為『南支那民族史』，行銷各地，傳播甚廣。一九四七年，復由上海中華書局，印行拙著『泰族僮族粵族考』。又首先證明泰國人民的祖先，大部分去自兩粵。得蒙中央政府教育部頒發學術著作獎狀，作者內心，深獲激勵。

一九五七年，由滬來港。離亂餘生，專心傳道著述。復寫成『東南亞民族的中國血緣』，首先以事實證明，四千年前中國東南部的烏田人，乃構成馬來民族的主要血統。而中國的僚蛋部族，則為古代烏田土著的子遺。降至一九六六年，又著成『日本民族的淵源』，證實日本的出雲族乃中國宿沙氏的遺民，而日本的大和民族，則起源於中國的吳越浙閩。女媧即是女皇，倭人即是媧人而已。

現在整理舊稿，又寫成『百粵雄風嶺南銅鼓』一冊。自問對於東南亞民族史的研究，已經作了多年廢寢忘食，嘔心咯血的工夫。深感中國五千餘年的文化遺傳，包括中國的史籍，中國的民間傳說，中國各地的風尚，中國各處的方言，中國各區的地名，和中國出土的遺物等，無一不是未經整理的資料。我們可以稱之爲今後東南亞民族學研究的極大寶庫。整個東南亞古史的研究，倚賴於這些資料的地方甚多。同時東南亞各邦尚未整理的資料，足以補證中華民族往史的，尤爲俯仰即可拾取。今後此類研究工作，仍然非常艱鉅，有待於青年後進諸君子的，正無量也。

東南亞研究所所長宋哲美教授，採列本書爲研究所叢書之一。作者對於宋教授的學術倡導，彌深景佩。

熊秀華女士幫助校對，作者謹此致謝。

作者徐松石敬序。

一九七四年八月一日。

PREFACE

This book is a study on the bronze drums of south China. We know there are many beautiful bronze drums left in south China by the ancient aboriginal peoples of this area. The remnants of these aboriginal peoples are the Chuangs (僮人), the Tans (蛋人), the Laos (僚人), and the Miaos (苗人) etc. The Chuangs have long been the dominating tribe among these peoples. More than 4500 years ago, the Chuangs established the kingdom of Tsang Wu (倉吾國) in Kwangtung, Kwangsi and Hunan provinces. Most likely, the present day Wu-chow was the capital of this Tsang Wu State. 2357 B.C. the Chinese Emperor Shun-ti (舜帝) made a visit to this state, and he died on his way while he was going back to the north. In the third century B.C., emperor Chin Shih Whang (秦始皇) conquered the Tsang Wu State, and large teams of aboriginal peoples started their southward movements. Now there are still more than eight millions of Chuang people living in the western part of the Kwangsi province.

Many bronze drums were casted by the Chuang people during the period of 234 to 43 B.C. The main purpose of casting these drums was to worship the river god and the thunder-storm god as musical instruments. In case of great thunderstorm and great overflow of rivers, people even buried bronze drums in the hill-sides and sank bronze

drums into the rivers in order to appease the gods and to avoid or to stop the calamities. South China has been known as a place of great thunderstorms and heavy rainfalls. So burying and sinking of bronze drums once became very popular in Kwangtung and Kwangsi provinces. Many bronze drums have been excavated by the native people. The name "Bronze Drum" was usually given to the place where a bronze drum was discovered in such a way. The author of this book saw more than 35 bronze drums of different sizes on his research trips in south China.

The shape of a bronze drum is like a dipper-gourd placed upside down with the head cut off. The author of this book discovered that this was to commemorate Emperor Fuh-Hsih or Pao-Hsih (伏羲) and his daughter Empress Nu-Ah (女媧) for their using gourd-boats about 5000 years ago to save the people in a terrible flood caused by their enemy Susanoo (夙沙氏) who broke the dykes of the Yellow River during a time of heavy rain and great thunderstorm, in order to dethrone Empress Nu-Ah.

Not long after this, the aboriginal people of the Yellow River Basin under the leadership of Emperor Shen-Nung (神農氏), were defeated and driven southward by Emperor Twang-Ti (黃帝) a war hero of the northern Chinese Race, and the people driven away became the Chuangs, the Miaos, the Yaos (人徭), and the Tans etc. of south China.

The aboriginal peoples of south China and the northern

Chinese people have long been thinking of Emperor Fuh-Hsih and Emperor Pan-Ku (盤古) as two persons. But these two names are really denoting one person only. "Pan" means boat and "Ku" means gourd. Pan-Ku means boat-gourd. "Fuh" or "Pao" means gourd and "Hsih" means boat. Fuh-Hsih or Pao Hsih means gourd-boat. Pan-Gourd or Pan-Ku (槃古) is a name of southern aboriginal grammatical construction, while Pao-Hsih (匏犧) is a name constructed according to the northern Chinese grammatical rule. Tung means bronze. Ku means gourd or drum. So bronze drum (Chinese pronunciation Tung-Ku, originally meant "Bronze gourd" instead of "Bronze drum".) This explains why the bronze drum is of the shape of a gourd.

The gourd plant must be originally produced in China. (1) The Chinese people had it more than 5000 years ago. The Japanese ancient history called gourd as "G-Gord" (吉葛). The westerners call it "Goord". The ancient Chinese aboriginal peoples commonly used "goord" as the pronunciation of gourd, and many of the present day Cantonese dialects still cling to the goord-pronunciation. It seems to be true that the English word "Gourd" is a translation of the sound of the Chinese word for gourd.

The aboriginal people of the south-western part of Kwangtung and the south-eastern part of Kwangsi first casted the bronze drums about 2200 years ago. Lots of these people migrated to Indo-China Peninsula and the other

places of south-east Asia, from two to three hundred years B.C. downward. So they carried bronze drums to these places, and the peoples of these places have also been known as bronze-drum races.

As far as we can trace, the earliest aboriginal people of the south-eastern coast of China were called "Laotan people" (烏田及駱田人). 4000 years ago, these Laotan people thickly populated not only the south-eastern coast of China, but also the Yangtse River banks as far as up to Szechuen Province. The tribal names of "Lau or Lao" and "Tan" were derived from this word "Laotan" (僚蛋, 盧亭), which has long been a Malay word meaning "Sea People", "River People", or "Boat People". The author of this book has many evidences to prove that the early ancestors of the Malay People, including the people of Indonesia and Philippines, did come from the south-eastern coast of China more than two thousand years ago. These earliest ancestors made inter-marriages with the Negritoes and the Polynesians. Their offsprings became people of the brown race or the Malay Stock.

We must also keep in mind that the original Chinese language was agglutinative in nature. It became monosyllabic only after the invention of the Chinese block-characters. So that 4000 years ago, the coastal aboriginal people of China spoke a language very similar to the Malay tongue. The Chuang people of China still use a language very similar

to the present day Thai language.

The author of this book likes to point out eight similarities of all the south-eastern Asian languages. (1) All south-eastern Asian languages are very rich of Ng-beginning and Ng-ending sounds in their words, such as Hong Kong, Peneng, Prabang, Chittagong, Balimbing, Bandung, Ngaka, Ngeng, Ngang and Ngung. (2) All south-eastern Asian languages very commonly insert numerical coefficient articles between adjectives and the qualified nouns, such as “a teu of street” (一條街), (instead of “a street”), “a gieh of egg” (一隻蛋), (instead of “an egg”), “an orang of person” (一個人), (instead of “a person”), and “An ekor of cow” (一頭牛), (instead of a cow). (3) In addressing to persons, all south-eastern Asian languages like to prefix the names or the titles with the sound “A” or “Ah”, such as “Ah-kung” (grand father 阿公), “Ah-poh” (grand mother 阿婆), “Abang” (elder brother 哥哥), “Aboek” (old man 老者), “Adang” (aunt 伯母), and “Ah-Wong” (阿王). (4) All south-eastern Asian languages like to use repeated sounds and repeated words to be adjectives, adverbs and nouns, such as “mang mang” (slowly 慢慢), “hari-hari” (daily 天天), and “kupu-kupu or rama-rama” (butterfly 蝶蝶). The other four similarities are given in chapter 19 of this book. Readers may refer to that chapter.

The spreading out of the bronze drums, the spreading out of the Chinese aboriginal peoples, and the spreading out

of the ancient Chinese aboriginal languages to the south-eastern Asian countries had close relations to each other. Therefore we have three chapters in this book to discuss "the southward migrations of the Laotan People" and "the similarities of the south-eastern Asian languages".

Besides the Ainus, the main stocks of the Japanese People are really descendants of the tribe of Susanoo (夙沙氏 of the Chinese Tunguse Race) and the tribes of Fuh?Hsih, Nu-Ah, and Shen-Nung. The gourd boat used by Izanagi and Izanami had very close connection with the bronze drums.

The bronze drums of south China are also closely connected with many flood stories or deluge stories. A study on these drums is really a very interesting and fascinating subject. It leads us to appreciate the Biblical story of the Noah's Ark much more, because of the high spiritual teaching of this great Bible story.

PRINCETON S. HSU. 徐松石。
September, 1974.

百粵雄風嶺南銅鼓

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- Chapter 20. Migrations of the Aboriginal Chinese in the Ancient Days.
- Chapter 21. Importance of the Deluge Story of the Bible.
- Concluding Remarks.

The following books are also written by the same author.

- (1) History of the People of South China.
- (2) A Study of the Thais, Chuangs and the Cantonese People.
- (3) Chinese Blood Relation of the South Eastern Asiatic Peoples.
- (4) Origin of the Japanese People.

緒論：嶺南往史和原始粵人

嶺南乃指越城，萌渚，都廬，騎田，和大庾，這五大山嶺之南，直至中國和越南的交界爲止。（大庾嶺亦名庾嶺，亦名梅嶺）。所謂嶺南地區，大約與地理上所謂粵江流域相等。整個區域，南半部屬於熱帶，北半部屬於亞熱帶。粵江正流，自西趨東，隔開這南北兩大部。域內風和日麗，雨水調勻，山川明媚，出產豐富，堪稱天府之國。梁啟超先生，曾謂中國只有兩個省份，昇平時，閉門足以自給，就是四川省和廣東省。嶺南地區，得天獨厚，由此可以看見。

未開發時，嶺南地帶，林菁深密，瘴氣瀰漫，毒蛇猛獸，隨處充斥。唐朝潮州沿海向多鱷魚。宋朝惠州地方向多紅牙巨象。楊萬里在宋代寫有詩句，指粵省北部地方爲一個瘴鄉。嶺南大量開闢相當的遲，就是這個緣故。

（一）嶺南古史略述。

但粵江中下游的盆地，則居民早已不少。所謂燧人氏遊於南垂，即指嶺南的最初開闢。路史引真源賦，謂伏羲始分九州。又謂神農氏經土分域，南交北幽，靡不戾止。尚書堯典，宣稱堯命羲叔宅於南交。這裏使用南交一辭，亦是專指嶺南地域。