

寻找那些伟大的灵魂，无异于寻找人类文明的亮光。没有这些亮光，人类就会渐渐沉没到黑暗里去。

寻找那些

王大卫 著
香港文匯出版社

XUN ZHAO NA XIE LING HUN

WANG DA WEI ZHU

XIANG GANG WEN HUI CHU BAN SHE

7267
1969

献给深入到中国贵州威宁石门采访、考察的中外记者、作家和学者。去石门采访、考察,不仅是身体、精神苦旅,也是良知苦旅。

寻找那些灵魂

●王大卫 著
●香港文汇出版社

●策划:何梅荣 ●责编:陈少华

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作者：王大卫

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香港 香港仔田湾海旁道 7 号

兴伟中心 2-4 楼

Wen Wei Publishing Co Ltd

2-4/F Hing Wai Centre

7 Tin Wan Prays Rd

Aberdeen Hong Kong

电话：(852) - 28738053

传真：(852) - 25526310

e-mail publish@wenweipo.com

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导言：叩开石门

——抚摸一九〇五至二〇〇五百年历史

读完《在未知的中国》（柏格理等著 东人达、东旻翻译、注释 云南民族出版社 2002 年 1 月出版）和《“窄门”前的石门坎》（张坦著 云南教育出版社 1992 年 10 月出版）后，灵魂受到了极大的触动。更让我惊讶的是，在阅读这两本书前，竟然不知道在中国贵州威宁石门——那片被称之为“贵州的西藏”的边远高寒山区，半个多世纪前曾经是中国西南地区著名的“文化圣地”。

这个半个多世纪前“文化圣地”的主要创始者，是英国牧师塞缪尔·柏格理。

这个半个多世纪前的“文化圣地”和这个“圣地”缔造者的精神、人格品质，引起了我的极大关注。我以写作者特有的敏感，意识到这是个非常有价值的选题，甚至是个具有史诗般意义的选题。于是，毫不犹豫把目光、精力和时间，投入到了这个选题上。更令我兴奋的是，这个题材获得了赴贵州考察的香港文汇出版社董事总经理何梅荣先生的认同，他甚至亲自出任了简体版图书《寻找那些灵魂》的出版策划。

柏格理牧师是 1905 年由云南昭通到贵州威宁石门（石门坎）的，1915 年 9 月 15 日，因救治中国苗、彝族学生，病逝在那片苍凉、贫瘠的土地上，年仅 51 岁。柏格理于 1887 年 3 月 14 日到中国，先后在滇、黔、川毗邻的昭通、彝良、威宁等地区传教、办学、办医院……历时 28 年。

石门是贵州黔西北与云南滇东北接壤的边远贫困地区。中国社会科学院社会学所的研究员沈红女士在石门深入考察时，将其称之为“贵州西藏的边缘之边”。

石门从 1905 年开始创建“文化圣地——西南苗族最高文化区”（《康藏前鋒》1925 年 3 月版）至 2005 年我们深入到石门采访、考察时，正好一个世纪。一个世纪后的石门，仍然是“边远贫困”地区，一个世纪前的石门更是可想而知了。然而近一个世纪前，石门却在贵州黔西北乃至中国西部地区，创造了数个文化、教育、体育、医疗史上的奇迹：首次创制苗文，结束了苗族无母语文字的历史；首次创办乌蒙山区民族学校；首次在西南苗族、彝族地区实行

男女生同校；首次实践双语（汉语、苗语）教学；首次在西南地区创建足球场和游泳池；首次在乌蒙山区创建医院、孤儿院、麻风病院……

从1905年到2005年，历史走过了整整一个世纪。当我亲眼看见那些教堂、学校、医院、足球场、游泳池、孤儿院赫然在目的遗址，亲眼看见数百座簇拥在柏格理、高志华牧师坟墓周围苗、彝族逝者的坟茔时，不由自主颤栗起来。我确信了数百种资料、文献、著作对近一个世纪前发生在中国贵州石门“文化现象”的叙述与肯定。令我惊诧不已的是，相当多的贵州人，对近百年前发生在贵州本土上的这一文化奇观，竟然一无所知或知之甚微。更令我惊诧的是，反映、纪录、再现这一历史文化奇观的大量著作、图书、影像，竟然不是贵州出版的。

据说，石门在历史上曾经隶属于云南，不知怎么又辗转到贵州版图上了。因为石门拥有得天独厚的历史文化资源，云南又与贵州协商，想把石门要回去，但被贵州拒绝了。云南想要回石门的目的是不言而喻的，而贵州像捂住一块珍宝奇葩一样，紧紧捂住了三面在云南“包围”中的石门却没有去开启这扇石门。2005年，我们先后五次到石门看见的，完全是一幅萧条、冷寂的景象：石门行政、教育、经济中心，除了民族学校那幢壮观的教学楼外，连一座像样的楼宇和一条像样的街道都没有。石门的大街，是一条凹凸凸凸的土石路；街道两边，是些极不规则极其简陋的砖混结构房屋；石门入口处两个简易公厕，肮脏得不堪入目；街道及周围环境——除了乡党委、乡政府大院，几乎随处可见垃圾……

石门乡政府一位干部说，石门1948年曾经发生过一场地震。

——这位干部想要表达的意思十分清楚。

已经半个多世纪了，我们还能将责任归咎于那场遥远的地震吗？

在黑土河时，乡党委副书记朱明辉给我们看了10幅他从石门带回来的图片（朱明辉曾在石门乡任过乡长）。那些图片，是根据1905年—1940年代在石门建设的教堂、学校、医院故址绘制的，虽有些夸张，但基本形态与我们在石门拍摄的遗址结构是相似的。从这些图片中可以看出，半个多世纪前石门的建筑与环境生态，还是很不错的。

历史与现实的落差，使我感到有一种说不出的苦涩。

沈红女士在2004年第10期《中国国家地理》杂志的长篇文章中说，“过去的石门曾是民族教育的‘圣地’，而现在的石门，农村基础教育步履艰难，在普及九年义务教育的文化版图上，石门乡再度处于边缘”。石门“经历了从文化边缘跃升到文化中心的历史，又步入了从文化中心到文化边缘的现实”。张坦也在其著作中说：“乌蒙山区的苗族，这个西南各少数民族信仰基督教的‘引领民族’，最后因其自身文化的‘石门坎’，终于没有走进‘窄门’”。“窄门”在西方语境里的意思是“进步之路、光明之道”。

历史与现实的落差，不仅仅是沈红对石门进行深入考察后看出来的，早在1990年前，当张坦拄着拐杖，背着干粮，风雨兼程苦旅在乌蒙山区时，也看了出来，乃至我们走进石门后，也看了出来。正是这个发生在百年间的落差以及这个落差带给我们的疑问与思考，让我先后五次走进了石门及周边地区。我得出的结论，与沈红与张坦与前前后后去过石门的不带意识形态偏见的记者、作家和学者一样，有着惊人的相似。

——我感谢其中一些记者、作家和学者，他们不仅筚路蓝缕，历尽艰辛深入到石门考察、调研，而且为复兴石门文化、教育殚思极虑，铢积寸累写下了许多不朽的著作。

——为了感谢这些优秀的、有良知的记者、作家和学者，也为了缅怀近一个世纪前石门文化的缔造者，我写下了这些浸润了感情、心血与思想的文字。

文化是文明的非物质基础。最后一次离开石门前，我做了一个祈祷，一个希望叩开石门文化资源、复兴石门文化的祈祷。

石门有深厚的值得开发的历史文化资源，而这个资源的深度和广度，不仅属于中国，也属于世界。石门的历史文化资源显而易见具有世界文化意义。

《寻找那些灵魂》正是凭籍着这个“意义”，以纪实、文学和思考的笔触，以大散文的样式，对石门的历史与现实，以及历史与现实中的相关人物，进行了艰苦的追寻与探索。

作者确信：阅读过这部图书的读者，定会深切地感觉到书中人物人格人性真善美的光辉，感觉到人类文明不可遏制的精神与力量。

——人类文明之旅需要这种精神与力量。

谨以此书纪念20世纪初年至四十年代为创建中国西部“文化圣地”捐躯的在天之灵。

《寻找那些灵魂》作者

2007年6月6日

Introduction

KNOCKING AT SHI MEN

—Touching the history of a century from 1905 to 2005

● Written by Wang Da – wei

● Translated by Miao Jin – rong

My heart was deeply stirred up after I had read *the In Unknown China*, written by Samuel Pollard, translated and explained by Dong Renda, Dong Min, published by Yunnan National Publishing House in Jan, 2002, and *the Stone – hewn Steps in front of the Narrow Door*, written by Zhang Tan, published by Yunnan Educational Publishing House in Nov, 1992. Before reading the books, more amazing for me was that I didn't know the famous “holy place of culture”, Shimen, in Weining, Guizhou, China – it was called a place like Tibet in Guizhou of remote, high and cold mountainous areas in the southwest of China over half a century ago.

The chief founder – member of the “holy place of culture” a century ago was Samuel Pollard, a clergyman from England.

It has aroused my widespread interest of the “holy place of culture” a hundred years ago and the great personal character of the founder of the “holy place”. I, of a writer with the special sensitiveness, realized that it is the most valuable, even more a theme of epical importance. So, I devoted my vision, energies, and time to prepare the theme without hesitation. The most exciting for me was that Mr. He Meirong, the director and the manager of Hong Kong Wen Wei Publishing Co. Limited, was in agreement on the theme during his visit of

Guizhou, even to design the book himself.

Pollard arrived at Weining Shimen of Guizhou from Zhaotong of Yunnan in 1905. Only 51 years old, he died of illness on the cool, poor land on 15, September 1915, because of saving the Miao and the Yi ethnic pupils. On 14, March 1887, he arrived in China, and for 28 years doing missionary work, managing education and setting up hospital in Dian, Qian and Chuan the areas neighboring of Zhaotong, Yiliang and Weining.

Shimen is a remote, poor area in the northwest of Guizhou which borders on the northeast of Yunnan. While visiting Shimen, Miss Shen Hong, a member of the Academy of Social Sciences of China, called that it is "the edge's boundary of a place like Tibet in Guizhou".

It was just a century since the "holy place of culture – the best area of culture of the Miao people in the southwest of China" (*the Vanguard of Kang and Tibet*, published in March 1925), was founded in Shimen in the beginning of 1905 to our visit in 2005. After a century, it is still an "outlying impoverished area". It is quite clear that what Shimen was like a century ago. But many a historical miracles have been made such as culture, education, sports and medical service in the northwest of Guizhou, even the western area of China: the Miao language was first formulated and the Miao history without written language was ended; the national school of Wumeng mountainous area was first established; it was first carried out that male, female students of both sexes were in the same school to study in Miao, Yi areas in the southwest; double language (Chinese and Miao) teaching was first practiced; the football playground and the swimming pool in the southwest area of China was first founded; the general hospital, the orphanage, the hospital for leprosy sufferers was first set up, and so on.

The history goes across a century from 1905 to 2005. I cannot help shuddering at the sight of the site of the church, the school, the hospital, the football playground, the swimming pool and the orphanage; also the mausoleums of Pollard and Gao Zhihua surrounded by hundreds of graves of the Miao, and the Yi ethnic people. I believe the narration and the affirmation written with hundreds and thousands of materials, documents and works about the "culture" happened in Shimen, Guizhou, China a century ago. To my surprise, the culture wonder, which happened in Guizhou a century ago, has not been known about or just known a little by the most of Guizhou people. The greatest amazement is that a great of writings and works, which displayed the history of the culture wonder, weren't published in Guizhou.

It is said that Shimen was part of Yunnan province once, but later part of Guizhou province. With an eye to the historical culture resources which are richly endowed by nature to Shimen, Yunnan wanted Shimen to be under its administration through consultation with Guizhou, but was refused. It is clear that why Shimen was wanted back to Yunnan, but it isn't knocked by Guizhou yet. Shimen bordered by Yunnan is just like a rare exotic flower kept tightly by Guizhou. In 2005, we were at Shimen for 5 times early or late, only to see bleak and quiet scenes: no good building and street in the centre of administration, education and economy except the grand teaching building of the national school. The street is only a road paved with soil and stone, full of the bumps and hollows. In both sides of the street, there are some brick and cement structure houses which are quite irregular, simple and crude. Two simple toilets at the entrance are too dirty to have a look. Except for courtyard of the Party Committee of the township and the government, the rubbish can be seen almost everywhere.

The earthquake happened once at Shimen in 1948, the director of the township government in Shimen said.

It is very clear what the director wanted to express.

More a half a century has passed, can we ascribe all of our dereliction of duty to the earthquake that happened in the distant past?

By the Black Land River, we had a look of ten pictures taken from Shimen by Zhu Minghui, the vice-secretary of the county Party Committee and once a leader of Shimen Township. The pictures were drawn according to the old site of the church, the school and the hospital at Shimen from 1905 to 1940. There were some exaggerations in the pictures, however, the basic forms were the same as the old site structure conveyed by the photoes we took at Shimen. The pictures showed that the building and the ecology of the environment at Shimen a half century ago were not bad at all.

By the contrast of the past with the reality, we feel bitter and astringent.

Miss Shen Hong said, in the long article to the magazine of the National Geography of China (issue 10, 2004), Shimen was once a "holy land" of national education in the past, but now, at Shimen, it is very difficult for the rural basic education to go on and on, and is at the edge again to practise nine-year compulsory education. It went through the history from the edge of culture to the centre of the culture, but the reality is that it is going from the centre of

the culture to the edge of the culture again. Zhang Tan also said in his works, "the Miao people of the Wumeng Mountains – the 'leading ethnic people' were the leading Christians of the national minorities in the southwest, didn't go into the 'Narrow Door' finally due to the culture 'Stone Steps' of its own". The "Narrow Door" means "the door of progress and light" in the western world.

The contrast of the past with the reality was not only found out by Miss Shen Hong after making a deep investigation and study at Shimen, but also by Zhang Tan who walked with difficulty by the help of a stick and a haversack on his back in the Wumeng mountainous area before 1990, and we did the same too after going to Shimen. I went into Shimen and the surrounding areas four or five times just for the contrast of a hundred years and it makes me think how and why. I came to the conclusion which is just the very same made by Shen Hong, Zhang Tan, Dong Renda and the writer, the scholar, the reporter who came to Shimen early or late without having a bias towards ideology.

I am truly grateful to some of the scholars, the writers and the reporters who not only have gone to Shimen to study diligently and make investigation through all kinds of hardships in their pioneering efforts, but also have written lots of immortal works to devote all their thoughts and accumulate little by little to revive the culture of Shimen.

In order to thank the excellent, kind scholars, writers and reporters, also for memory of the founder of the culture of Shimen a century ago, I have written something with all my feelings, heart and soul.

Culture is the non – material basis of civilization. Before leaving Shimen at the final time, I said my prayers that I wish to explore the cultural resources of Shimen and rejuvenate the culture of Shimen.

There are profound and worthy historical and cultural resources to be developed at Shimen. The depth and range of the resources not only belong to China, but also belong to the world. It goes without saying that the historical and cultural resources are of significance to the world culture as a whole.

Just for the "significance", the writer of the "*Looking for the Soul*" has carried on searching and exploring with extreme hardships and difficulties for the past, the reality and the people concerned with Shimen and have written down in his own particular prose style.

We are sure that the readers who have read the book, must feel deeply the brilliance of the truth, the kindness and the beauty of the characters and their personality in the book, and also the spirit and the strength that the human civilization can boast.

— The spirit and the strength are needed on the journey of the human civilization.

This book is dedicated to cherishing the memory of the soul of the deceased who founded the “holy culture” in the west of china from the beginning of the twentieth century to the forties.

The writer of the “*Looking for the Soul*”

Jun. 6. 2007

目录

寻找那些灵魂

XUN ZHAO NA XIE LING HUN

●●导言

001 ◎

叩开石门

013 ◎

大地质感

029 ◎

走进石门

037 ◎

感恩的心

047 ◎

抚摸那座坟墓

067 ◎

历史的记忆

073 ◎

净化心灵的寓所

079 ◎

天堂不会寂寞

087 ◎

赶场的日子

091 ◎

盼水的眼睛

109 ◎

为柳树村祈祷

115 ◎

爱的遗址

127 ◎

最后的苏科寨

远山的呼唤

目录

寻找那些灵魂

XUN ZHAO NA XIE LING HUN

- | | |
|-------|--------|
| 133 ◎ | 长海子教堂 |
| 141 ◎ | 感动四方井 |
| 149 ◎ | 荒原上的声音 |
| 155 ◎ | 龙街印象 |
| 159 ◎ | 乌蒙车痕 |
| 169 ◎ | 洛泽河峡谷 |
| 173 ◎ | 难忘拖姑梅 |
| 187 ◎ | 静观奎香 |
| 191 ◎ | 叹惜么店子 |
| 201 ◎ | 末了咪洱沟 |
| 207 ◎ | 愧对彝良 |
| 211 ◎ | 寻找那个灵魂 |

目录

寻找那些灵魂

XUN ZHAO NA XIE LING HUN

- 217 ◎ 观中水遗址
- 227 ◎ 惊悚欣瑞客栈
- 231 ◎ 访昭通福音堂
- 245 ◎ 山河岁月
- 255 ◎ 凭吊柏格理
- 267 ◎ 爱心的邀请
- 273 ◎ 鸣响的风骨
- 279 ◎ 心灵的聚会
- 291 ◎ 慨叹“百年校庆”
- 305 ◎ 天堂在路上
- 311 ◎ 谁的灵魂要救赎

目录

寻找那些灵魂

XUN ZHAO NA XIE LING HUN

315 ◎

成都访张坦

321 ◎

万州访东人达

331 ◎

落日长河

341 ◎

在爱中行走

349 ◎

深挚的心

353 ◎

坚韧如石

359 ◎

牵挂张国辉

365 ◎

漂移的光芒

383 ◎

坚实的依靠

387 ◎

行走的历史

393 ◎

缝缝石门

399 ◎

业支的福音

●●后记

我在天堂等你

421 ◎

附 录

大地质感

草海是一片辽阔、静态的湖泊，而花土坡则高拔雄伟，群山绵延。两种景象，给人以完全不同的质感和不同的体验。

终于一了夙愿，我们看见了那片海，那片辽阔苍茫、烟水朦胧、波光潋滟的海。那片海，使我迅速想起曹操北征乌桓归途中登上碣石写的《观沧海》中“水何澹澹，山岛竦峙；树木丛生，百草丰茂……”的句子。遗憾的是，我们没有看见那些迁徙的鸟和迁徙的黑颈鹤。2005年4月下旬，当我和启基去草海的时候，那些迁徙的鸟和黑颈鹤，已经随季节的变化，迎着早春明媚的阳光飞走了。

其实，草海并不是真正意义上的海——海是深不可测、波涛起伏的，中国贵州西北高原上的这片海，深不足2米，水面微波不兴，海底清澈可见，给人的印象和感觉，纯粹是一片奇异的浅水湖泊。

据贵州省威宁县志介绍，草海原来叫松坡湖，后来将南海、西海汇合为一海，才叫草海。县志说，“清咸丰十年庚申，水忽大涨，两海遂汇为一，名曰草海……海域由东南折向西北，长四十余里，周一百三十余里，为黔（贵州）中巨浸。”

草海位于贵州省威宁县县城西南侧，属亚热带湿润气候，水草肥美、鱼虾丰饶，有水生植物178种，鸟类110种，每年秋去冬来，草海便成为黑颈鹤和一些迁徙鸟类的越冬地。

草海为什么叫草海，是因为水中有大量沉水水生植物。

我们乘舟在海上游览时，看见了荆三棱、水葱、菖蒲、水芹等数十种水生植物，但看见的鸟很少。我甚至怀疑，是不是环境生态出了什么问题？更能证明这个猜想的是：2005年12月中旬，我与几个摄影界的朋友专程驱车去拍摄那些迁徙的鸟时，竟看不到那些美丽的迁徙的鸟了，偌大的海面，结了薄薄一层冰，草海安静、寂寞地横陈在冷灰色的天空下。

草海给我们留下了一些疑问，但这些疑问，是我们无力去分析、研究的。

这次去草海，只是路过，我们的最终目标，是去这个彝族回族苗族自治县的石门（石门坎）。石门在近百年前，曾经是中国西部西南贫困地区的“文化圣地”。

2005年4月22日下午，我们从草海回到县城后，就去了县委。县委常委、宣传部部长马贤忠看了贵州省作协的介绍信，即给中水镇、黑土河和石门乡领导打了电话。

我们先去中水，中水是去石门的必经之地。但火车在中水不停，要么在距中水约8公里的花土坡临时停靠点下车，要么到距中水约20多公里以远的云南昭通站下车。为了节省时间，我们决定在



2005年12月中旬的草海景象 (摄影 朱莉)