



第四册

中国少数民族文字 珍稀典籍汇编

名誉主编 张公瑾

主编 黄建明 张铁山

◎ 中央民族大学中国少数民族语言与古籍研究所
◎ 国家民委少数民族古籍保护与资料信息中心 编



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Rare and Precious Yi Classics I

彝文珍稀典籍·一

选编说明

彝族是一个具有悠久历史的民族。主要分布在云南、四川、贵州、广西等中国西南地区。此外，越南、老挝、缅甸也有世居彝族。据 2010 年第六次全国人口普查统计，中国彝族人口 871.44 万人。在中国西南地区，彝族是少数民族中人口众多的民族。

彝族支系繁多，有许多不同的他称和自称，不同的支系在语言、服饰、生产生活习惯等方面略有不同，每一种自称基本为一个支系单位，据不完全统计，彝族的自称有五十余种。

学术界一般认为，彝族主要源自南迁的古氏羌人。在唐朝出现过以彝族为主体的南诏国地方政权，在宋代彝区也出现过罗殿国、自杞国等小方国政权。元代在彝族地区实行土司制度，虽明、清两代极力推行“改土归流”政策，但在部分彝区，土司制度延续到 20 世纪 40 年代末。直至中华人民共和国成立，四川大小凉山彝区还处在奴隶社会。

彝族的传统宗教是以祖先崇拜为核心的原始宗教。毕摩是彝族传统宗教的祭师，也是彝族传统文化的传承人。彝文典籍的产生与发展，同彝族传统的原始宗教和祭师毕摩都有密切的关系。

彝族有自己的语言文字。彝语属汉藏语系藏缅语族彝语支。彝语分六大方言，方言下还分次方言和土语。不同的彝语方言，无论在语音还是词汇方面都存在着一定的差异。

彝文是一种土生土长的自源文字，在其产生与发展过程中没有受到其他民族文字的影响。彝文是一种音义结合的方块型音节文字。文字是依附于语言的一种交流工具，由于彝语的方言变化，不同方言的彝文在形、音、义方面也存在一定的差异。彝文造字法有象形、指事、会意、变体等。

彝语称彝文为 [si⁵⁵]、[su⁵⁵] 或 [bu³³ ma³³]，汉文史料中称彝文为“爨文”“𪛗书”“蝌蚪文”“倮倮文”“毕摩文”“夷字”等。

彝族历史上曾使用过“吉木家支彝文”“柏格理苗文式彝文”等，中华人民共和国成立之后，还出现过“拉丁字母式彝文”。但这些文字属于区域性、行业性或阶段性使用的文字，并没有取代传统彝文在彝区的文字主体地位。

二

彝文典籍卷帙浩繁，是彝族人民宝贵的精神财富，是中华民族的重要文化遗产，也是人类共同的记忆遗产。

彝文典籍的载体极为丰富，有竹简、木简、骨简、碑铭、皮书、布书、纸书等多种形式。总体而言，纸质典籍在彝文典籍中占绝大多数，云南、四川纸质彝文典籍以绵纸为主体，贵州纸质彝文典籍既有用绵纸，也有用土法制作的构皮纸。

传统的彝文典籍以手抄本为主，现存彝文典籍也以手抄本占绝对多数。明代出现了彝文典籍的木刻本，清代出现了铅印本，民国年间还出现了石印本。木刻、铅印、石印等先进的外来技术传入彝区，但始终没能取代人工抄写的主导地位。

彝文典籍的装订形式有精装和毛装。所谓的精装即以麻布或棉布做护封，没有护封的彝书一般称为简装书。彝书有一种独特的装帧方式是用一条长方形麻布或棉布做封底，省略封面，把长方形的封底卷起来后以底代面。此外，彝文典籍中还有少量的经折装。

彝文典籍的书写格式为从上至下，移行为从左至右。为了书写方便，常在版面上打出红色的直线格条，以保障书写版面的整洁。部分方言区的彝文句子中，还有三角形的句子符号。彝文典籍每一段落的前后往往以趣味性的图画表示章节、段落的开始或终结。

彝族传统的典籍分类法为两分法。如四川凉山将彝文典籍分为“毕摩特依”“众众特依”两类，云南南部将彝文典籍分为“公书”“母书”两类，贵州彝区将彝文典籍分为“卜苏”“特苏”两类。各地分类法的名称不同，但基本都是将彝文典籍分为世俗文献和宗教文献两类。彝文典籍丰富多彩，内容涉及政治、经济、哲学、宗教、伦理、教育、历史、地理、文学、艺术、语言、文字、民俗、医药、天文、历算、军事、工艺等。

彝文典籍自古以民间收藏为主。彝文典籍虽然历史悠久，但翻译整理工作起步较晚。近三十年才出现有组织、有计划、有规模的搜集与整理，现翻译整理的彝文典籍成果已达上千卷，最具标志性的成果是云南民族出版社出版的106卷《彝族毕摩经典译注》。

三

从浩如烟海的彝文典籍中，我们精选了部分典籍收入本汇编，所选彝文典籍的特点和价值表现在以下几方面：

区域的覆盖性。彝文典籍具有一定的方言差异，本汇编收录了来自云南，属于东部方言的《彝汉教典》《尼苏》，属于东南部方言的《尼亥尼司》，属于南部方言的《百乐书》；来自贵州，属于东部方言的《摩史苏》《玄通大书》。选入本汇编的彝文典籍基本覆盖了彝区各相关方言点。

内容的丰富性与经典性。收入本汇编的彝文典籍内容涉及哲学、宗教、伦理、教育、历史、天文、历算、方术等方面。《摩史苏》《彝汉教典》《百乐书》《尼苏》等已列入了国家珍贵古籍名录，是国宝级的彝文典籍，其学术价值不言而喻。

版本的多样性。收入本汇编的彝文典籍从版本方面看，有木刻本《摩史苏》，普通抄本《历算书》，精抄本《尼亥尼司》；从装帧方面看，有毛装书《尼苏》，精装书《尼亥尼司》等；从年代方面看，有明代版本《尼苏》，清代版本《摩史苏》《百乐书》，民国版本《尼亥尼司》等。每一部彝文典籍，都具有特殊的版本研究价值。

本汇编得到了毕卫华、肖惠华、朱琚元、柳远胜、全桂花、顾松洁等先生的热心帮助和大力支持。在前期的图像采集和后期的整理过程中，李鹏、李欣欣、叶康杰、徐海涛等同学也付出了艰辛劳动，在此，一并表示谢意。

Introduction

I

The *Yi* is an ethnic group with a long history in China. They live in Yunnan, Sichuan, Guizhou and Guangxi provinces. There are also some *Yi* people living in Vietnam, Laos and Burma. According to the data of the Sixth National Census in 2010, the population of the *Yi* people in China is 8.71 million. They are one of the largest ethnic groups in Southwest China.

There are many subgroups under the *Yi* family, and each group calls themselves in different ways. The subgroups are slightly different in language, costume and habit. It is estimated that there are more than 50 groups of the *Yi* people.

Most scholars believe that the *Yi* people are descended from the ancient *Di-Qiang* people who migrated to Southwest China. In the Tang Dynasty, a kingdom named *Nanzhao* appeared in Southwest China in which the *Yi* people were the majority. Small *Yi* kingdoms like *Luodian* and *Ziqi* appeared in the Song Dynasty. The Yuan Dynasty set up native chieftain system to enhance its sovereignty in the *Yi* area. Although later the Ming and Qing dynasties tried to bring the autonomous chieftainates into the regular bureaucratic system, the autonomous system lasted until the late 1940s. When the People's Republic of China was founded in 1949, the slavery still existed in Liangshan area of Sichuan Province.

The traditional religion of the *Yi* people is a primitive belief mostly about ancestor worship. The *Bimo* is the priest of the traditional *Yi* faith as well as inheritors of the traditional *Yi* culture. The creation and development of *Yi* classics are closely related with traditional religion and the *Bimo* priests.

The *Yi* people have their own language and script. The *Yi* language belongs to the *Yi* branch of the Tibeto-Burman group of the Sino-Tibetan language family.

There are six dialects in the *Yi* language, each of which includes subdialects. Different dialects have some differences in pronunciation and vocabulary.

Yi script is an indigenous written system that has not been influenced by other languages during its development. *Yi* script is a square shaped syllabic logographic system. Characters are tools of communication attached to the spoken language. The characters of different dialects are different in shape, pronunciation and meaning. *Yi* word formations include the pictographic, the indicative, the associative and the variants.

In the *Yi* language, *Yi* script are pronounced as [si⁵⁵], [su⁵⁵] or [bu³³ma³³], while in Chinese historical records, *Yi* script are called *Cuan* Words, *Wei* Words, Tadpole Words, *Luoluo* Words, *Bimo* Words or *Yi* Words.

In the history, the *Yi* people also used *Jimu* Family *Yi* Characters and Sam Pollard Script. One kind of *Yi* script in forms of Latin alphabets was also invented after the founding of the People's Republic of China. But these scripts were either regional, sectional or used in a certain period and haven't replaced the principal status of traditional *Yi* script.

II

Great in number, *Yi* classics are both valuable spiritual wealth for the *Yi* people and important cultural heritage for the Chinese nation, as well as a storehouse of treasured memories for mankind.

There are many carriers of *Yi* classics, such as bamboo slips, wooden slips, bone slips, inscriptions, leather, cloth and paper. In general, paper books are the majority parts of *Yi* classics. Most *Yi* classics in Yunnan and Sichuan use the tissue paper while those in Guizhou use the tree bark paper as well as the tissue paper.

Most of traditional *Yi* classics are handwritten, so are most of the extant *Yi* classics. Woodblock books appeared in the Ming Dynasty, letterpress printing appeared in the Qing Dynasty. In the Republic of China period, there were even copies of lithographic books. Though advanced technologies such as the woodblock printing, the letterpress printing and the lithography were introduced to the *Yi* area, they never fully replaced the form of handwritten.

The binding forms of *Yi* classics include the hardcover and the paperback. The

hardcovers are those books with fibre cover or cotton cover while the paperbacks have no cover. There is also a unique binding way in which they use one long fibre or cotton cover as the back cover and roll it up to replace the front cover. There are also small numbers of sutra bindings.

Yi books are written from top to bottom and from left to right. Some books have the red lines in order to write neatly. In some books written in dialects, there are also triangle symbols in the sentences. At the beginning and the end of a paragraph there is usually an interesting picture to show the start or the end.

Traditionally, Yi classics are divided into two categories, such as *Bimo Teyi* and *Zhongzhong Teyi* in Liangshan, Sichuan Province, Male Books and Female Books in the south part of Yunnan Province, and *Busu* and *Tesu* in Guizhou Province. Different areas have different classifications, but books are generally divided into religious and non-religious ones. Yi classics are rich in content, covering a wide range of topics, such as politics, economy, philosophy, religion, ethics, education, history, geography, literature, art, language, text, folklore, medicine, astronomy, calendrical calculation, military and technology.

Since ancient times, Yi classics are mainly private collections. Although Yi classics have a long history, the translation and the classification started late. Only in the last 30 years were the classics collected and classified in a systematic and organized way. Now there are more than one thousand translated Yi books. The typical example is *Translations and Annotations of the Bimo Scriptures of the Yi Ethnic Minority* (106 volumes) published by the Nationalities Publishing House of Yunnan.

III

In this collection, we have chosen some of best classics from the countless Yi books. The features and value of selected classics are shown in the following aspects:

The first thing is the regional coverage. There are some regional differences in Yi classics. This collection have collected some classics from Yunnan Province, such as *Analects of Yi and Han Tutors* and *Nisu*, which belong to the Eastern dialect, *Nihainisi*, which belongs to the Southeastern dialect, *A Book of Baile*,

which belongs to the Southern dialect. There are also Eastern dialect classics *Moshi Su* and *A Great Book of Xuanton* from Guizhou Province. Classics in this collection have covered most of the Yi areas and reflected the features of different dialects.

The second thing is the richness and rareness of the contents. Yi classics collected in this collection cover subjects like philosophy, religion, ethics, education, history, astronomy, calendrical calculation, occult technique and so on. *Moshi Su*, *Analects of Yi and Han Tutors*, *A Book of Baile* and *Nisu* have been inscribed on the list of the Catalogue of National Rare Books in China. All of them are national treasures of high academic value.

The third thing is the diversity of the editions. In terms of edition, there are the woodblock *Moshi Su*, the regular handwritten *A Book of Calendrical Calculation*, and the fine handwritten *Nihainisi*. In terms of binding, there are the paperback *Nisu* and the hardcover *Nihainisi*. In terms of publishing time, there are the Ming Dynasty copy *Nisu*, the Qing Dynasty copy *Moshi Su* and *A Book of Baile*, the Republic of China era copy *Nihainisi*. Every Yi classic is of special philological value.

In the process of collecting classics, we had got the help and support of Bi Weihua, Xiao Huihua, Zhu Juyuan, Liu Yuansheng, Quan Guihua and Gu Songjie. Li Peng, Li Xinxin, Ye Kangjie and Xu Haitao worked hard both in picture scanning and material compilation. I'd like to express my thanks to all of them.

目录 Contents

百乐书 / 1

A Book of *Baile* / 1

玄通大书 / 81

A Great Book of *Xuantong* / 81

尼苏 / 189

Nisu / 189

百乐书

A Book of Baile

共一册，佚名撰。清代抄本，线装。页面长44厘米，宽29厘米，前后及边缘有破损。内容为占卜择日。该书为彝族民间绘画典籍，流传于云南南部彝区。现存云南省少数民族古籍整理出版规划办公室。





Handwritten text in a non-Latin script, likely a form of Chinese minority script (e.g., Manchu or Mongolian), arranged in vertical columns on aged paper. The script is written in black ink and consists of stylized, angular characters. There are approximately 10 columns of text, each containing about 10-12 characters. The paper is aged and shows some staining and wear along the edges.



