



第十二册

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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贵州省荔波县档案馆 编

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Rare and Precious Ancient *Buyi* Classics I

古布依文珍稀典籍·一

选编说明

一

布依族主要分布在贵州省南部和西南部，其余散居在云南、四川等省，根据2010年第六次全国人口普查，布依族总人口为287万人。布依族用本民族语言自称“布依”，由于语音差异，各地又有“布雅依”“布约依”等不同读音。汉字记音写作“布夷”“布依”“布越依”等等。“布”在布依语中是“族”或“人”的意思。除自称和他称之外，不同地区布依族之间还互称为“布笼哈”“布笼”“布那”“布央”等，这些互称的得名或按地理分布，或视服饰不同，或因语音差异。1953年，根据本民族意愿并经国务院批准，统一命名为“布依族”。

布依族是贵州的土著居民之一。关于布依族的族源，综合起来大致有越人说、骆越说、西瓯骆越说、濮人说、濮越融合说、汉人说、夜郎国居民后代以及与壮族同源等说法，目前，大部分学者持西瓯骆越说的观点，并认为在其发展过程中不断融入了外来的成分。

布依族有本民族语言，属汉藏语系壮侗语族壮傣语支，与壮语北部方言关系较为密切，内部没有方言差异。根据各地布依语语音方面的不同，并参考词汇、语法方面的地域特点，学界将布依语分为三个土语，按其通行地区分别称为黔南土语、黔中土语和黔西土语，习惯上又分别称为第一、第二和第三土语。

二

布依族民间广泛流传以汉字或其他文字符号为载体的古籍文献，这些文献以宗教典籍为主，包括民族宗教典籍和外来宗教典籍两个方面。

布依族民族宗教包括以自然崇拜、图腾崇拜和祖先崇拜为代表的原始宗教信仰和具有准人文宗教特征的摩教。由于布依族历史上出现文字的时期比较晚，因此，绝大多数原始宗教信仰的内容都没有以书面的形式记录并传承下来。布依族本民族宗教的典籍主要指布依族摩教的经书，即摩经。据有关专家研究，布依族

摩经至迟在唐朝已有雏形，在传承过程中不断加工、定型，口耳相传是其早期唯一的传承方式。大约在明清时期，由于布依族地区汉文教育的不断发展，汉文对布依族的影响日渐加深，开始有人以汉字作为记音符号，记录布依族摩教经文，抄录成册，形成布依族宗教典籍。在多数布依族地区民间都有摩经抄本典籍流传，其中以贵州南部、西南部以及西部的摩经典籍较为丰富。

布依族本民族宗教典籍除了以汉字作为记音符号记录的抄本以外，在贵州西部以及云南省部分地区，流传着一种用特殊文字符号书写的书籍。据调查，这类书籍也主要用于宗教场合，目前这类文字很少有人能够释读，因此，经书的内容无人知晓，文字形成的具体年代也有待进一步考证。

在外来宗教典籍中，道教典籍比较丰富，佛教的典籍不多，但在道教典籍中却融入了不少佛教的内容。目前在黔南、黔西南等布依族地区都发现有佛教和道教的典籍流传。天主教主要流传于黔西南地区，传世的典籍较少，目前仅在册亨县秧坝镇者术村发现天主教《圣经》八部，均为20世纪初的汉文印刷本。

三

贵州省荔波县是布依族聚居程度较高的一个县，民族文化氛围比较浓郁。21世纪初以来，在布依族学者和当地政府部门的共同努力下，挖掘出大量以汉字作为载体的各类布依族古籍文献共计1000多册。入选本汇编的《还期礼簿》《开山地理》《送花歌》《送神歌本》《坛外祭祀戏歌本》《接魂大全》《献酒备用》等均为其中的善本。《接魂大全》《献酒备用》等还入选国家珍贵古籍名录。这些古籍在当地被称为“傩书”，主要为布依族民间带有宗教性质的傩祭和傩戏的唱本，如《坛外祭祀戏歌本》《送花歌》《送神歌本》《献婆王》《太子六官》《献酒备用》等；一部分则主要用于驱邪禳灾、祈福增寿等宗教活动，如《吉凶查考》《祭解书》《祭祀吉期》等。

傩书以汉字作为载体，并夹杂有少量以独体汉字或汉字偏旁部首为造字字元，按汉字形声、指事和会意三种造字法重新拼组而成的文字符号。

傩书大多成书于清中晚期，其内容较为丰富，包含宗教信仰、历史文化以及社会习俗等方方面面，如其中《献酒备用》成书于清道光二十一年（1841年），是年代较早的布依族古籍善本，该书记载了布依族远古流传下来的天地与人类起源的传说，反映出布依族人民的宗教信仰和习俗，具有深刻思想文化内涵和重要研究价值，且图文符号独特，书写精美。《接魂大全》带有朴素的古代辩证法思想，表达了互助互爱、睦邻友好、共担急难、共享亲情的民族精神。

此次汇编工作得到了黄建明教授和李鹏、李欣欣老师的指导和具体帮助，特此致谢。

Introduction

I

The majority of the *Buyi* people live in the south and southwest of Guizhou Province, and the rest of them scatter in such provinces as Yunnan and Sichuan. According to the data of the Sixth National Census in 2010, the *Buyi* population totals 2.87 million. They call themselves “*Buyi*” in their own language, or “*Buyayi*” and “*Buyueyi*” in different dialects. The ethnonym was also recorded in Chinese characters as “布夷”, “布依”, “布越依”, etc. In the *Buyi* language, *Bu* means tribe or people. Besides autonyms and exonyms, the *Buyi* people in different areas call each other “*Bulongha*”, “*Bulong*”, “*Buna*” and “*Buyang*”, depending on their geographical distribution, costume diversities, or phonological divergences. In 1953, it was called in unity as “*Buyi*” approved by the State Council, which also respected the will of the *Buyi* people.

The *Buyi* is one of the native ethnic groups in Guizhou Province. Concerning the origin of the *Buyi* people, it is said that they are related to ancient *Yue*, *Luoyue*, *Xi'ou Luoyue*, *Pu*, *Pu* and *Yue* mixture, and *Han*, or they are descendants of the residents of *Yelang*, which was an ancient kingdom in Southwest China, or they have the same origin as the *Zhuang* people. At present, most scholars agree that the *Buyi* people are related to the ancient *Xi'ou Luoyue*, and that they are integrated with other ethnic groups in the course of development.

The *Buyi* language belongs to the *Zhuang-Dai* branch of the *Zhuang-Dong* group of the Sino-Tibetan language family. This language is close to the Northern dialect of *Zhuang*, and there is little difference between dialects. Scholars divide the *Buyi* language into three subdialects according to the differences in pronunciation as well as the regional characteristics in vocabulary and grammar, namely the Southern *Qian*, the Central *Qian* and the Western *Qian* dialects, also

known as the First, the Second and the Third dialects.

II

The *Buyi* people boast a great number of classics either in Chinese characters or in other written symbols, most of which are religious classics, including the ethnic religions and foreign religions.

The *Buyi* people believe in primitive religions represented by nature worship, totem worship, and ancestor worship. They also believe in the *Moi* religion, which is a kind of regional shamanism with both the characteristics of humanism and religion. Due to the fact that the *Buyi* written system appeared late in the history, the majority of its primitive beliefs were not recorded and transmitted in writing. The ethnic religious classics are mainly scriptures of the *Moi* religion. According to the research of some experts, the *Buyi Mojing* scriptures appeared no later than the Tang Dynasty, and were modified and shaped through word of mouth, the only way it was passed down. During the Ming and Qing dynasties, as Chinese education developed in the *Buyi* areas, Chinese characters became more and more influential among the *Buyi* people; then some people started to record the *Mojing* scriptures with Chinese characters and transcribed them into books. The *Mojing* scriptures are still popular in most of the *Buyi* areas, especially in South, Southwest and West Guizhou.

Except those religious classics using Chinese characters as the phonetic symbols, there are also *Buyi* books using a special script found in West Guizhou and some areas in Yunnan. A survey shows those books were also used in religious ceremonies. Unfortunately, few can interpret the special written system, and the contents in this written system remain unknown, as well as when these written symbols were formed.

Among books about foreign religions, those about Taoism outnumber those about Buddhism. However, those about Taoism have some Buddhist contents mixed into them. The ancient books about Taoism and Buddhism are found in the *Buyi* areas of South Guizhou and Southwest Guizhou. Catholic belief is mainly found in Southwest Guizhou, but books about this religion are rarely seen. Up to now, only eight volumes of *The Bible* of Catholicism have been found at Zhesu

Village, Yangba Town of Ceheng County, which were all in Chinese characters and printed at the beginning of the 20th century.

III

Libo County of Guizhou has a large number of the *Buyi* people, and the native *Buyi* culture is well-preserved here. From the beginning of the 21st century, more than 1,000 *Buyi* classics recorded in Chinese characters have been collected under the joint efforts of *Buyi* scholars and the local government. The best ones selected in this collection include *Return the Favor Book*, *Mountain-Opening Geography*, *The Song of Flower-Giving*, *The Song for Seeing the God Off*, *The Song Book for Sacrifices Outside the Altar*, *The General Guidance on Calling the Soul Back*, *Songs for Libation*, etc., among which *The General Guidance on Calling the Soul Back*, *Songs for Libation* have been inscribed on the list of the Catalogue of National Rare Books in China. Those classics are known locally as *Nuo* Books because they are mainly chants in the *Nuo* sacrifice-offering rites and *Nuo* operas, such as *The Song Book for Sacrifices Outside the Altar*, *The Song of Flower-Giving*, *The Song for Seeing the God Off*, *Sacrifices to the God Po*, *Songs for Calling in Taizi Liuguan*, and *Songs for Libation*. Some classics, such as *The Book of Good or Bad Fortune*, *The Book of Exorcism*, and *Auspicious Days for Sacrificing*, are used for activities of evil-spirit-expelling, disaster-relieving, and well-being blessing.

The *Nuo* books were mainly recorded in Chinese characters, with a few self-made characters based on single elements, structural parts or radicals reorganized by the signific-phonetic, the indicative, and the associative ways of forming Chinese characters.

Most *Nuo* books were produced in the middle and late Qing Dynasty. The contents cover a wide range of topics, including religious beliefs, history, culture, social conventions, and other aspects. For instance, *Songs for Libation*, published in 1841, is one of the best preserved and oldest *Buyi* books. It records the legend about the origin of heaven, earth and human being, which is handed down from ancient times and reflects the *Buyi* people's religious beliefs and customs. With special figures and beautiful handwriting, it reflects deep

thought and cultural significance, and deserves further research. *The General Guidance on Calling the Soul Back* reflects simple but dialectic ancient philosophy, and expresses the *Buyi* people's ethos of mutual help, reciprocal affection, friendly neighborhood and sharing weal and woe, as well as family affection.

Special thanks to Prof. Huang Jianming, Li Peng and Li Xinxin for their guidance and assistance in collecting and compiling *Buyi* classics.

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还期礼簿

Return the Favor Book

共一册，清代抄本，竹质纸，线装。页面宽13厘米，高24厘米，保存完好。该唱本是布依傩师在坛内的活动用本之一。该书记载民间典故传说，唱词内容以伦理道德和孝敬父母为主。唱词为五言体，比拟恰当，全书使用布依语诵读，读音押韵，具有研究布依族语言的价值。今藏于贵州省荔波县档案馆。

還期禮簿

莫庶舉

先生開字平	廣斯并曾能	先生開字東	先生廣斯并	足始手比半	賣才四頭斗	一丈上賣才	姜眉認界恨
古各限益學	頭女問拉姜	善蓋念節名	姜提字丕東	漢吉否定更	里力押眉歐	養時怪托暗	斗姜論姜王
為更命姜牙	算更命双姜	各以口益限	算双姜卜梅	賣才騎馬林	頭女能拉姜	合頭女命牙	界恨姜眉点
命名暗錢才	叙益光作付	東公明學府	來命卜來里	漢坊更否定	他丕歐口也	命女甲錢牙	論姜王天

頭女笑哩吓 訂假羅訂真 賣才來功留 漢江更才果
賣才而界哥 朝價嫁名不 命肩之錢才 嫁名不吉恨
名譽歐吉怕 名界牙賴了 妹始必時怪 開不來乃到
合頭女比水 相公算斗歐 訂本降本交 歐不口學付
賣才到益見 不拉納界奴 歐念斗同達 斗界奴口白
你名鳥命牙 益以斗界奴 看口以并名 奴各喂益學
提奴底四算 碗飲了淨忙 不口學牙喂 斗界奴口白
賣才喂否危 提奴底四算 更不本中他 不底里更學

頭女巷賣才	賣才眉字算	騎馬新江汰	雙受押喊若	騎馬新江定	困忙以并四	賣才約那上	送字到底浪
可取白同情	學縣河池	林或馬底浪	里莫社野委	明双姊溺鞋	吞金銀号社	白頭女斬魂	海新魂加學
逢三娘而克	可取命眉刺	頭女自拉魂	奴眉歐眉歐	界墓米利來	奴四眉本學	美掃馬太吞	問字平底押
到來結姻元	能河池口季	坡四財口就	社野委丕困	社洗鞋口向	盆以斗斬魂	丕拉魂乙氣	社他走鬼流

萬龍年十一	銀馬尺白排	丕拉比对比	命里之表字
萬龍年十二	地地托嚴里	銀里七分元	求官區双帽
三三三三三	布丹藍用美	丕丕老邦敗	姆四賣以浪
三三三三三	布布跪架	學送字多厥	丕吉來四李
三三三三三	更拉勿可流	以破提金帝	丕大朝四李
三三三三三	多本卜雪头	學送字多厥	丕南樓四學
三三三三三	馬西而江街	萬龍年三三	以嘴舒小女
三三三三三	破提恨衙門	恨香讀書文	告你益學府