

第十八册



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 编
◎ 国家民委少数民族古籍保护与资料信息中心



海峡出版发行集团
福建人民出版社



国家出版基金项目
NATIONAL PUBLICATION FOUNDATION

名誉主编 张公瑾
主编 黄建明 张铁山

中国少数民族文字 珍稀典籍汇编

张公瑾 编

第十八册

◎ 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



海峡出版发行集团
福建人民出版社

Rare and Precious *Dai* Classics I

傣文珍稀典籍·一

选编说明

一

傣族具有悠久的历史、灿烂的民族文化，主要分布在云南。据 2010 年第六次全国人口普查统计，中国傣族人口有 126.13 万人。

傣族的族称有自称和他称之分。在不同的历史时期，他称的称法有所不同。在汉晋时期史籍中称之为“滇越”，也有史书称作“僚”或“鸠僚”。唐宋时期史籍称之为“金齿”“黑齿”“绣脚”“绣面”“茫蛮”“白衣”。元明时期仍称为“金齿”“白衣”，到清代以后，则称为“摆夷”“摆衣”。中华人民共和国成立以后，按照傣族人民的意愿，依其自称 [tai²] 的读音，称之为傣族。

傣族与古代百越民族有很深的渊源关系。

傣族多信仰原始宗教和南传上座部佛教。南传上座部佛教属于小乘佛教，传入我国傣族地区的时间大约在 6~8 世纪。由于小乘佛教提倡出家修行，过去部分傣族地区男子在童年时代，都要过一段脱离家庭的僧侣生活。人们认为，只有入寺当过和尚才能成为有教养的人。

傣语属于汉藏语系壮侗语族壮傣语支，中国的傣语分为西双版纳和德宏两种方言。

傣族文字属于婆罗米字母体系，随佛教传入傣族地区。中国的傣文分傣泐文、傣那文、傣绷文、金平傣文等 4 种。

在卷帙浩繁的傣文文献中，佛教文献与寺院密切相关，民间文学作品与傣族民间歌手“赞哈”密切相关。

二

从载体形式分，傣文古籍主要包括贝叶经文献和纸质文献。

在贝叶上刻写的经书通常称为贝叶经。贝叶是棕榈科贝叶棕的叶片。西双版纳及孟连等地流传有丰富的贝叶经。

贝叶经一般高为5~6厘米,长约50厘米,正反两面皆可刻写。以10~12页为一册,每册以钻孔穿线装订成册。一部经典由数册甚至20多册组成。然后裹以布包、棉布或席包进行保存。

在不同地区,傣文纸质文献的材质有所不同。德宏等地的文献用薄绵纸,这种绵纸以竹子为原料,色彩微黄,纸质虽薄,但有韧性。西双版纳等地的傣文文献多用构皮纸,色彩稍暗,纸质厚实,有韧性。

绵纸类文献版面宽大,一般高达50厘米,宽30厘米。构皮纸类文献版面略小,且大小悬殊,较大者版面高37~40厘米,宽23~25厘米,版面较小的文本只有豆腐块大,可随身携带。

泥金写本是在傣纸上涂一层紫色或浅蓝色颜料,然后用金粉或金黄色的颜料书写。在写就的文稿上再刷上一层薄薄的漆,以起到防潮、防蛀作用。泥金写本多为梵夹装的佛经,是傣文文献中制作成本最高的一种。

傣文文献内容大体可分为:史书类、政治类、法律类、军事类、文化教育类、语言文字类、文学类、艺术类、宗教类、天文历法类、医药类、农田水利类等。

三

入选本汇编的傣文文献,有以下几方面的特点和价值。

首先,入选的版本具有代表性。贝叶经有《〈小部〉经要》《丘萨》等,构皮纸类文献有《历法书》《芒莱法典》等,梵夹装泥金写本有《羯磨说》。

其次,所选文献具有极高的学术价值。傣族有一套完整的历法体系,其内容与形式和中原地区的历法有较大的差异。本汇编收录的《历法书》是傣文历法中最具代表性的一种。傣族有本民族传统的法典,傣族法典对维护傣族封建领主制起到了重要作用。本汇编收录的《芒莱法典》是傣族法典中最具代表性的一种。傣族文身也是傣族文化的一种特殊表现,既反映了傣族人民的审美观,又表现了傣族的一种精神文化。本汇编收录了4种文身图谱,从图谱中可窥见傣族文化的博大精深。佛经在傣文文献中占有特别重要的地位。本汇编中收录的《〈小部〉经要》《丘萨》《羯磨说》《黄金粘果》是傣文佛经中最重要的几种文献。

在傣文典籍的搜集与汇编过程中,得到了普学旺、叶康杰、李鹏、徐海涛等先生的大力支持和帮助,特此致谢!

Introduction

I

With a long history and splendid ethnic culture, the *Dai* people mainly live in Yunnan Province. According to the Sixth National Census in 2010, there are about 1.26 million *Dai* people in China.

The name *Dai* is a general term that refers to all the *Dai* people. In different historical periods, they were called differently by other groups. During the Han and Jin dynasties, they were referred to as “*Dianyue*”, “*Liao*” or “*Jiuliao*” in some historical records. In the Tang and Song dynasties, they were known as “Golden Teeth”, “Black Teeth”, “Tattooed Feet”, “Tattooed Faces”, “*Mangman*” and “White Clothes”. They were still referred to as “Golden Teeth” and “White Clothes” in the Yuan and Ming dynasties. Since the Qing Dynasty, they became known as “*Baiyi* (摆夷)” or “*Baiyi* (摆衣)”. When the People’s Republic of China was founded in 1949, the government respected the *Dai* people’s wishes and officially named the group “*Dai*” according to the pronunciation of the term they call themselves.

The origin of the *Dai* can be traced back to the ancient *Baiyue* people.

The *Dai* people believe in Theravada Buddhism or primitive religions. Theravada Buddhism is a branch of Buddhism also known as Hinayana Buddhism (Lesser Vehicle). Theravada Buddhism was introduced to the *Dai* region in China from about the 6th to the 8th century. According to the doctrines of Theravada Buddhism, it was a common practice to send young boys to the temples as monks in the past. People believed this experience would help them to become more educated.

The language of the *Dai* belongs to the *Zhuang-Dai* branch of the *Zhuang-Dong* group of the Sino-Tibetan language family. The two main dialects of the *Dai*

are *Xishuangbanna Dai* and *Dehong Dai*.

The written system of the *Dai*, which was introduced to the *Dai* region with the spread of Buddhism, originates from the ancient India alphabet system of Brahmi. There are four different branches in this written system, namely the *Daile*, the *Daina*, the *Daibeng* and the *Jinping Dai* written systems.

The numerous *Dai* classics include Buddhist classics, which are closely related to temples, and folk literature, which is closely related to a *Dai* folk song singer called “*Zanha*”.

II

As far as the carrier is concerned, there are two forms of *Dai* classics: palm-leaf manuscripts and paper classics.

Palm-leaf manuscripts are written on the leaves of *pattra*, a kind of palm tree. Many palm-leaf manuscripts were found in Xishuangbanna and Menglian in China.

A typical palm-leaf manuscript is 5 to 6 centimeters high and 50 centimeters wide. Both sides can be used. Every 10 to 12 pages are strung together into a volume with thread. A classic consists of several or even dozens of volumes. Palm-leaf manuscripts are wrapped up with cloth, cotton or mat for preservation.

The paper used for *Dai* classics varies from place to place. In Dehong area, the sutra is written on the tissue paper. Made of bamboo, it is yellowish in color, thin but tough. The *Dai* people in Xishuangbanna usually use the bark paper. It is darker, thicker and tougher.

Tissue paper classics have wide pages, usually 50 centimeters high and 30 centimeters wide. Bark paper classics, on the other hand, have smaller pages. The bigger ones can be 37 to 40 centimeters high and 23 to 25 centimeters wide, while the smaller ones are no bigger than a tofu and can be carried inside a pocket.

Illuminated manuscripts are written on ornate cardboards, which are varnished with a purple or light blue pigment and upon which the letters are written in silver or gold. Then people brush a thin layer of paint on the cardboards to prevent them from moisture or bookworms. Most illuminated manuscripts are Buddhist sutras in the Chinese pothi binding and the most costly among all *Dai* classics.

Dai classics cover the following subjects: history, politics, law, military, culture and education, language and script, literature, art, religion, astronomy and calendar, medicine, farming and irrigation.

III

Dai classics collected in this collection are of high value.

On one hand, they are representative. *The Abstract of Khuddaka Nikaya* and *Qiusa* are important palm-leaf manuscripts. *The Book of Calendar* and *The Laws of King Mangrai* are bark paper classics. *On Karma* is an illuminated manuscript.

On the other hand, these classics are of high academic value. The *Dai* have their own calendar, which is quite different from the lunar calendar that people of the Central China use. *The Book of Calendar* is the most typical calendar of the *Dai* people. The *Dai* also have their own laws, which played an important role in maintaining the regime of the feudal lords. *The Laws of King Mangrai* is the most famous of all. Tattoo is another special art of the *Dai* culture, which reflects the aesthetics of the *Dai* people as well as their spiritual life. The collection has included 4 tattoo patterns to represent the broad and profound contents of the *Dai* culture. Buddhist sutras are very important classics. *The Abstract of Khuddaka Nikaya*, *Qiusa*, *On Karma* and *Golden Fruits* are some of the most important Buddhist sutras.

During the collecting and editing process, we got many scholars' support and help. I would like to extend my sincere gratitude to Pu Xuewang, Ye Kangjie, Li Peng and Xu Haitao.

目录 Contents

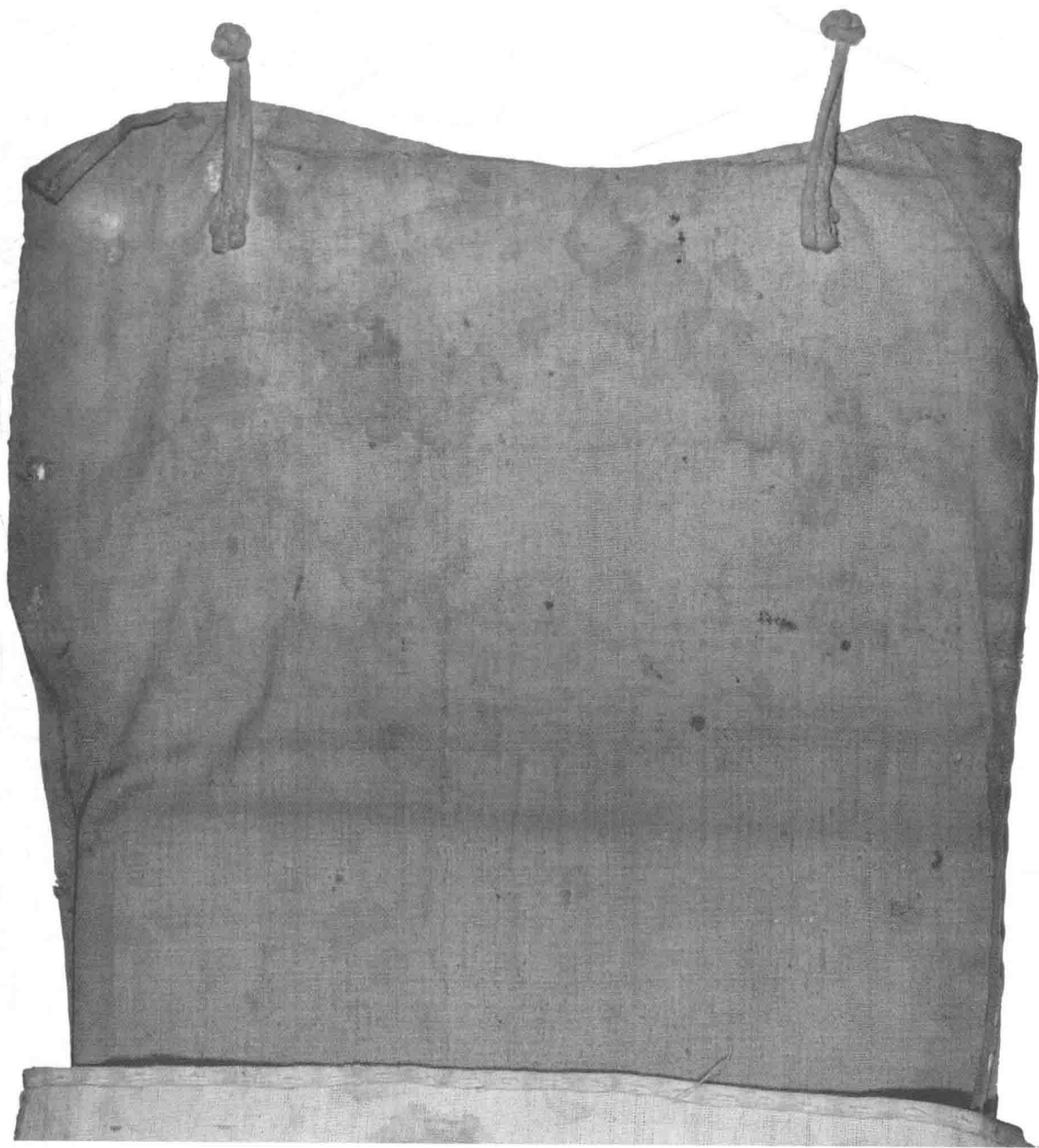
- 文身图谱及乡规民约 / 1
Tattoo Patterns and Rural Rules and Regulations / 1
- 文身图谱（Ⅰ） / 87
Tattoo Patterns（Ⅰ） / 87
- 文身图谱（Ⅱ） / 113
Tattoo Patterns（Ⅱ） / 113
- 文身图谱（Ⅲ） / 167
Tattoo Patterns（Ⅲ） / 167
- 历法书 / 197
The Book of Calendar / 197
- 芒莱法典 / 225
The Laws of King Mangrai / 225

文身图谱及乡规民约

Tattoo Patterns and Rural Rules and Regulations

佚名撰。1949年前后构皮纸抄本，线装，流传于云南西双版纳一带。宽28.5厘米，高33厘米，无破损。内容博杂，有文身图谱、干支历法、生辰八字、命书等，对研究傣族风俗有重要参考价值。刘军个人收藏。









မိလ္လာဝိသုဒ္ဓိဝိသုဒ္ဓိဝိသုဒ္ဓိ



သီလိမ္မာန်ကံလွယ်ကူစွာသွားကံမရှိ

၂

ရတနာရတနာ အံ့ သီလိမ္မာန်ကံလွယ်ကူစွာသွားကံမရှိ
 ရတနာရတနာ အံ့ သီလိမ္မာန်ကံလွယ်ကူစွာသွားကံမရှိ



