

# 云南元江傣族

研究文集

云南省民族学会傣学研究委员会 编



云南民族出版社

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白氏古匾  
——“经明  
行修”



摆渡





元江军民府铜印



元江军民府印面



元江军民府印文

明朝那氏土知府修建的洛矣桥



## 序 一

刀爱民

火红妖艳的攀枝花在元江河谷沿岸，悄然变成雪白的木棉随风飘逝，来无声去无息，这自然现象在自然界中不知不觉轮回律转着；细小朴素而没人在意的芒果花蕊奇迹般地变成了金黄璀璨，飘香醉人的芒果，此时正是“热坝明珠”——元江阳光灿烂的盛夏时节，元江喜迎八方游客的时节，也正是傣族人民收获的季节。在热爱傣学研究的专家、学者及傣族同胞辛勤耕耘下，《云南元江傣族研究文集》一书付之桑梓，为元江艳丽夺目的夏装增添了一抹重彩。鲜为人知的元江流域的傣族就像深闺待嫁的少女，千呼万唤终与广大读者见面了。我作为傣族的一员，深感欣慰之余又有几分感叹。

中国是一个多民族聚居的大家庭，云南是多民族省份，傣族是云南的世居民族之一，云南傣族有 115 万人口，然而傣族又是跨国跨境的民族。傣族古时被称为百越、掸夷、摆衣、金齿、银齿、黑齿等，称谓多样且混乱，解放后根据本民族自己的意愿统称为傣族。

据龚荫先生编著的《明清云南土司通纂》所载，明清时期云南傣族任土司就有 600 多人，由此可看出傣族是中国古老的民族之一，有着悠久辉煌的历史文化；然而傣族在历史中，不同区域内历经不同兵燹，以至同化演变为现今多姿多彩的傣族文化即形成了多元文化特征。

江河流域是人类主要发祥地，傣族人民聚居的地方由衷地显



现了这一特点，河流沟渠纵横交错，沿岸有风景优美的傣族村庄，村庄周围果树茂密，物产丰富。如怒江沿岸的德宏傣族景颇族自治州等傣族、澜沧江沿岸的西双版纳傣族自治州等傣族、元江沿岸的新平、元江县、红河县等傣族，以及金沙江沿岸的傣族等云南几大水系沿岸都有傣族居住，大江河水孕育了勤劳、纯朴、智慧的傣族人民，记景了这一古朴民族的悠久历史，同时展现了聪慧的傣族人的生存哲学。从选择村落居住环境显现傣族人爱水、敬水的共性，水蕴育了傣族人善良柔情、浪漫、清丽等人文特征，以江河流域（水）为中心辐射开的自然、生态文化就是傣族文化的基调，怒江、澜沧江流域一带的傣族与东南亚毗邻，受印度佛教文化影响较为深远；而元江、金沙江一带则接受中原文化及其他周边少数民族文化影响较大，在保留着古老的崇尚自然和敬畏自然的传统文化的同时，借鉴和接受了汉文化等多民族文化。综上所述，傣族是易于接受和借鉴优秀的外来文化的民族，是改革、开放的民族。长期以来，傣族能与周边的其他民族和睦相处，共同发展。形成了坝子里居住着傣族、半山腰是哈尼族，山顶上是彝族、基诺族等山地民族的立体且多元的人文景观，同时傣族能顺应自然规律，敬畏自然，生活在环境优美、植被保存较好的地方，为此傣族又是人与人和谐，人与自然和谐的民族。

元江是南迁后傣族先民群居较早的地方之一。

生活在元江的傣族人民，他们聚居在古称为“滇南雄镇”的元江（孟仲）坝为中心的东峨、甘庄、新平、红河等地。元江自古以来是水陆路交通咽喉，同时元江是一条国际河流，江水由西北流向东南斜跨滇中腹地，发源于（南诏）大理，流经大理、玉溪、红河四地州，流入越南注入南海。元江县城以下可通航，直到越南河内。元江陆路是连接内地与边疆的中转站，由于元江地理位置的险要和特殊，导致元江历史上多次发生兵燹，元

江傣族率领这一地区的各族人民保疆卫国，掌控命运。在傣族史上留下了光辉灿烂的历史篇章，同时造就了元江傣族显著的多元文化特征，凝结着汉族、壮族、哈尼族、彝族、蒙古族、佤族等多种民族的优秀文化，形成了多种民族文化结晶的多元文化特征，元江傣族自称繁多、习俗多样、服饰异彩纷呈等就是傣族显著的多元文化特征的表现。

元江傣族呈现出以自然崇拜为主并凝聚多种民族文化特点的多元文化特征，长久以来羞涩而神秘地深藏于滇中腹地的元江河谷沿岸。而今，热心于研究本民族文化的傣族学者，为保护、传承、弘扬傣族文化、真情付出、勇于探索、勤于研究，成立了元江傣学研究小组，并用了一年多的时间写出《云南元江傣族研究文集》这本书，实在难能可贵。希望元江傣学研究小组在省傣学会的统一领导下，依靠当地党委、政府开展研究工作，吸引更多的有识之士，团结和凝聚更多力量，出作品，出精品，为打造云南民族文化旅游大省、弘扬傣族文化作努力！

2007年3月30日

（刀爱民，政协第九届云南省委员会常委、云南省政协人口资源环境委员会主任、云南省民族学会傣学研究委员会会长）

## Preface

By Dai Aimin

The flaming Panzhi flower, which is dancing along the Yuanjiang River bank, has become into snow white common bombax flower and gone with the wind quietly. Such natural phenomenons come and go again and again without leaving a trace in the great nature; while the simple tiny mango stamen is becoming golden bango miraculously, it is just the time that "hot Pearl" sunny Yuanjiang warmly welcome the traveling guests all of the world and also the harvest season of Dai people. Under the industrial work of the specialists' authors and Dai people who are fond of the Dai Study, "Yunnan Yuanjiang Dai Minority" is being published successfully; it added a heavy color on the beautiful hot summer clothes of Yuanjiang. The well-known Dai people inhabiting in the Yuanjiang river valley are just like the maidens who are living in the remoteness of the inner apartments and expecting to be married finally come out to meet the thousands of readers by calling again and again. As a member of Dai people, I am gratified and deeply feel sign with feeling.

China is big family forming of various minorities, while Yunnan is a multi-minorities province, Dai minority is one of minorities which inhabits here for generations, whereas, Dai minority is one who inhabit across the national border. Dai minority used to be called as baiyue, baipu, jiyi, baiyi, jingchi, yingchi and heichi etc., many

names and easy to be confused; Dai minority was named by Dai people's willing after liberation.

According to the record of the book "Yunnan Headmen in Ming and Qing Dynasty Chronicle" edited and made by Mr. Gongyin, there were more than Dai people who had the position of headmen during the Ming and Qing dynasty, which can see that Dai is one of the ancient minorities in China, with long and brilliant historical culture; but due to the experiences of different military events in different area, it has been formed into the colorful Dai minority culture namely multi-factors culture characteristics.

River valley is the main origin place of mankind, the place where Dai people inhabit is testified this characteristic, rivers and ditches arranged in a crisscross pattern, the Dai people villages along the riverside with beautiful scenery, there are many fruits trees surrounding the villages. There are Dai minority inhabit along the riverside of Nujiang River in Dehong Dai Minority Autonomous Municipality; along the riverside of Lancangjiang River in Xishuangbanna Dai Minority Autonomous Municipality; Xingping County, Yuanjinag County and Honghe County along the Yuanjinag River; and the Dai people along the Jingshajinag River etc. 4 big water system region. These big rivers have been pregnant with industrial simple and intelligent Dai people, and recorded its long history and expressed the living philosophy of Dai minority. The common quality of Dai people is that they like and awe water from their choice of living place and environment; it is just the water, which cultivated the people's characteristic of soft tenderness, romance and prettiness. The basic quality of Dai people's culture is from the natural and ecological culture based on rivers and its water. The Dai minority along the Nujinag River and Lancangjiang River

bank are adjacent to the southeast countries, profoundly influenced by the culture of Indian Buddhist; but those who inhabit in Yuanjiang Jingshajiang River were greatly influenced by the middle plain area culture and its minority culture, so they borrowed and received Han culture which is multi - culture characteristic and at the same time still keep the ancient tradition culture which advocate and awe the great nature. To conclude the above - mentioned views, Dai minority is a minority who is easy to receive and borrow the excellent culture from other outside world and is also a minority who is open and active in reformation. For a long time, Dai people can get along well and develop mutually with the other minorities nearby so as to form the vertical and multi - factors humanity sceneries such as Dai people inhabit in the flatland area; Hani people inhabit in the waist of the mountain and Yi and Jinuo minorities inhabit on the top of the mountain areas, while Dai people can be used to the natural regulation and awe the nature and inhabit in the place where the living environment is nice and the plants are well kept. So Dai minority can live in harmony from people to people and people to the nature.

The Dai people inhabiting in Yunajiang also own the above mentioned qualities, they inhabit in a region which used to be called "Great Township of South Yunnan" Yuanjiang flatland of Dongge, Ganzhuang, Xingping, Honghe etc. . Yuanjiang has been the transportation throat both in water and land road from the ancient time, at the same time Yuanjiang is an international river, which originates from (Nanzhao) Dali, passing through Dali, Yuxi, and Honghe 4 municipalities and flowing into Vietnam and pouring into South sea. Ships can navigate from Yuanjiang County to the Hanoi of Vietnam directly. The Yuanjiang land road is the transit shipment, which con-

nect in land with outer areas. Due to the important and special geography location of Yuanjiang, there were military events occurs many times in the history, the Dai minority in Yuanjiang led the other various minorities to expand their and protect their land, which has left a brilliant historical literature and created the famous multi - factors culture characteristics for Yuanjiang Dai people at the same time. It is composed of the excellent cultural characteristics of Han, Zhuang, Hani, Yi, Monguo and Wua minorities etc.. The demonstration of such multi - factors culture characteristics is such as its many kinds of self names, various customs and the colorful clothes of Yuanjiang Dai people in the middle of Yunnan.

Yuanjiang Dai people's culture worship character has been hidden mysteriously and shyly along the bank Yunajiang River valley in the middle of Yunnan for a long time. At present in order to protect inherit and introduce Dai minority culture the Dai scholars who are fond of studying the own minority culture made sincere contribution and industrial researching, set up Yuanjiang Dai Study group and wrote out "Yunnan Yuanjiang Dai Minority" in a year, it is very important and valuable. I hope Yuanjiang Dai study group would invite more knowledgeable scholars and unite and collect more strength so as to write good and exquisites books, to undertake research work depending on the local Party Committee and the government, and make effort for the creation of Yunnan Minority Cultural Tourism Province and advocate Dai minority culture!



## 序 二

高立士

傣族是我省 25 个少数民族中人口上百万的 5 个之一。2000 年人口普查为 112.38 万，占全省少数民族总人口 1 522.35 万的 7.38%，居第 4 位；全省 8 个民族自治州，傣族占两个，即德宏傣族景颇族自治州及西双版纳傣族自治州；全省 27 个民族自治县，傣族或傣族与其他民族联合自治县有 5 个。

傣族是分布较广的民族。云南省 129 个县（含县级市、区），其中 60 余县有傣族分布。不仅中缅、中老、中越边境有傣族分布，滇中的通海县、昆明市的禄劝县、滇北金沙江沿岸的武定、大姚、永仁、华平、永胜等县也有傣族分布。此外，四川省及广西壮族自治区也有少量分布。

傣族是跨境而居的民族。除我国的云南省外，缅甸的掸邦，泰国的清莱、清迈、帕耀、难、夜丰颂、南奔、南邦等府，老挝的丰沙县、南塔、回晒等省，越南的莱州、老街、山罗、清化、义安等省，印度的阿萨姆邦，均有傣族分布。

现代傣族是国际民族。新中国建立以来，由于“左”的路线干扰，致使有的傣族外迁至老挝、泰国，继而移居美国、加拿大、澳大利亚、新西兰、英、法、德等国，成为这些国家的居民，不再是唯中国或东南亚独有的民族了。

傣族是个历史悠久的民族。傣族与我国壮侗语诸族即壮、侗、布依、水、黎等民族及泰国的泰族、老挝的老族、缅甸的掸族、印度的阿萨姆族均同源于古代的“百越”族群，古代越人

是他们共同的祖先，虽然由于汉文化、印度文化、氐羌文化和高棉文化的影响，不同地区的越人文化出现了变异，在历史发展过程中，这些变异便成为壮侗语诸族及傣、泰、掸、老各族形成的文化依据。但共同的语言特征、文化特征和人种特征是越人区别于其他古代族群如“百濮”、“氐羌”等的重要依据。

傣族文化是森林文化、水文化。傣族与水有不解之缘。当然，任何民族、任何生物都离不开水，水是一切生命之源，我们撇开共性谈，傣族之崇尚森林、崇尚水，生产、生活及习俗离不开水，与彝族之崇尚火（藏族之崇尚雪域、蒙古族之崇尚草原），生产、生活及习俗均离不开火一样，与其生态环境及民族特点密切相关。傣族发展分布于四江水系，即金沙江、怒江、澜沧江、元江（红河），构成云南傣族四大主要血脉。人们习惯称傣族为水的民族，傣文化即是水文化。贝叶文化是后来的事，是水文化与佛文化相融合的升华。

元江傣族历史悠久，甘庄的铜鼓，它克、西拉河的崖画，古朴典雅的编钟、祭祀法器等，这些重要的考古发现，均与傣族有历史渊源关系。元江傣族世袭土知府、保明抗清英雄那嵩，经考证为宋朝依智高后裔，依氏即那氏。这支壮族变傣族距今已有600多年历史。从那直始至那焘（那嵩之子）止，执政长达278年，在西南地区土司制中也不多见。

元江是傣族多元文化的交会点。北上的新平傣雅文化、南下的红河傣朗姆文化、东来的广西壮族（即傣喇）文化，土著傣仲、傣章文化在元江河谷平坝交会，使元江傣族传统文化别具一格，多彩多姿，是傣学研究及旅游景点尚待开发的处女地。

元江又是花腰傣的聚宝盆与集散地。元江县的花腰傣有多种不同自称，不仅有傣雅、傣卡，还有傣仲、傣章。花腰傣的歌舞、饮食、服饰等传统文化是个宝，元江就是聚宝盆，要充分利用这一优势，因地制宜，扬长避短，开发花腰傣文化。另：历史

上花腰傣南下红河、元阳，迁往越南、老挝，或进入西双版纳，再迁往泰国、缅甸，均以元江为集散地。

我是元江人，虽不是傣族，却与傣族结下深厚的情缘。由于受地下党教师的思想影响，1948年冬，初中未毕业即投笔从戎，参加革命。1949年7月，受“边纵”九支队党委派遣，为第四武工队进入西双版纳开辟工作，学会傣语傣文，经50多年的辛勤耕耘，傣学研究略有收获。承元江县委、县政府及家乡父老的厚爱，民族自治县成立10周年、20周年大庆均受邀参加。借出席庆典之机，曾对元江傣族作过一点考察，而得以上拙见，仅供参考。

《云南元江傣族研究文集》一书，是由本乡本土的业余作者撰写，均属耳闻目睹及亲身经历，论述考证了许多鲜为人知的历史事件及人物、文物，用朴实的语言叙述异彩纷呈的文化习俗及理性的发展思考，把元江地区的傣族历史文化，较为客观地展现给读者，同时弥补了元江傣族历史上资料欠缺的空白，也是云南傣学研究的新成果、新起点，故乐而为之序。

2006年12月12日于春城莲花池畔

（高立士，男，白族，1934年1月生，云南元江人，云南民族大学研究员、离休干部。）