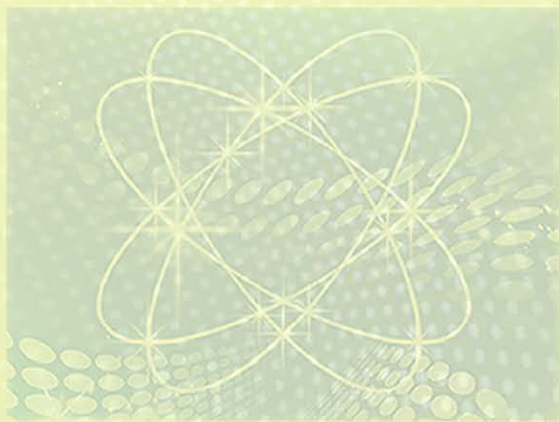


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Foreword

Lincang, a gem in the west part of Yunnan province in China, offers luxuriant views of charming mountains and rivers, lush primeval forests, precipitous cliffs towering aloft, and the magnificent Lancang River and Nujiang River cutting through unbroken mountain ranges. This place is blessed with marvelous abundant natural beauty. However, unending natural disasters had perplexed and terrified the ancient Wa people dwelling here. To dissipate their doubts and suspicions concerning the creation of the world, the birth of man as well as the causes for diseases and disasters, they created a diverse range of fascinating myths, epic tales, stories and ballads in their efforts to understand the world they inhabit.

Lincang has a resplendent ethnic culture, in which the world-famous Cangyuan Cliff Paintings still stay as they were from over 3,000 years ago. So far, 15 ancient cliff-painting groups drawn in the Neolithic era have been found and listed as the preserved units under state protection. These ancient paintings which are well known for their unique value in the study of Wa culture and history display not only lively and vividly the posture of animals and human beings but also the diverse range of the ancient Wa people's daily life, such as

hunting, herding, fighting, dancing, acrobatics, and religious sacrifice.

Cangyuan is one of the eight counties in Lincang, one of the two autonomous regions of the Wa people. It is a shining pearl inlaid in the southwest of China and is hailed as an “Animal Kingdom, Vegetable Kingdom, and Natural Garden”. There is a total population of 160,590 and 85.1% are Wa people.

The Wa people have their own unique traditional culture. Many historians today are full of curiosity regarding the Wa Culture and its history, such as French scholar Sylvie Pasquet from “Centre National de la Recherche Scientifique”, France. She has come to Cangyuan many times to conduct research into this magical place.

We selected and compiled some materials about the Wa people, and then translated them into English so that the world can know more about the nationality in China.

In the book, ① The Wa People : Their History and Culture ②, written by Duan Shilin, many unknown secrets of the Wa history were revealed, such as the mystery of “Zhuge” in the minds of Wa people, headdresses of the characters on Cangyuan Cliff Painting, the patronymic linkage naming system of Wa nationality, the Wa people’s wedding customs, the wood drum and so on. They tell us many interesting things about the ethnic minority.

The book is worth reading for their unique insight into the secrets hidden among the Wa people.

Zhang Hongbin



Contents

| | |
|---|---------|
| 1. The Value and Development of the Wa People's Wine Culture | (1) |
| 2. The Values and Development of Traditional Wa Dance: Interpreting "the Nationality Whose Hair Can Dance" | (23) |
| 3. Features and Values of Traditional Dress Culture of the Wa People | (45) |
| 4. The Architectural Style of the Wa People's Dwellings and Its Protection and Development: Interpreting the "Stilted Style" House of the Wa People | (58) |
| 5. The Harmony in Love and Marriage Customs of the Wa People | (69) |
| 6. Development of Wa Costume in the New Millenium | (79) |
| 7. The Historical Role of the "Banhong Incident": Comments on Professor D. G. E. Hall's View of This Incident | (84) |
| 8. Further Discussions on the Historical Role of "Banhong Incident": To Commemorate the 70 th Anniversary of Banhong Anti-British Struggle | (100) |
| 9. Flames of the Anti-Japanese War in Ah Wa Mountain | (110) |

10. The Mystery of “Zhuge” in the Minds of the Wa People
..... (121)
11. Headdresses of the Characters on Cangyuan Cliff Painting
..... (126)
12. The Clanship of National Relics of Shifo Cave in Gengma
of Yunnan (131)
13. The Origin and Development of Nationalities of Wa-De
Language Branch: Taking Wa Nationality as an Example
..... (137)
14. The Patronymic Linkage Naming System of Wa Nationality
..... (149)
15. The Historical Value of Wa Epic— “Si Gang Li” (160)
16. The Origin of Wa Characters (169)
17. Cliff Painting in Cangyuan, Yunnan: The Cultural Relic
Created by the Ancestors of Wa Nationality (175)
18. Investigation into Cangyuan Cliff Painting and the Legend
of Cliff Painting Cloth in Yunnan (181)
19. The Clanship of Cliff Painting in Cangyuan, Yunnan
..... (188)
20. Re-exploration of the Clanship of the Cliff Painting in
Cangyuan, Yunnan: By Discussing with Mr. Qiu Zhonglun
..... (199)
21. An Investigation into the Route of Zhuge Liang’s Southern
Expedition and the Clanship of Meng Huo (208)
22. On the Historical Orientation of Generals of the Hu Family
in Patriotic and Anti-Imperialist Struggle: Interpretation of
“the Great National Hero” (226)
23. Wa People’s Wood Drum and Its Culture (273)



24. Protection and Development of the Wa People’s Festival

 Culture (282)

Bibliography (304)

Acknowledgements (309)



1. The Value and Development of the Wa People's Wine Culture

Wine culture is an indispensable part of human civilization, the product of the development of life of human civilization, and a shining point of ethnic culture. Experts believe that wine is a beverage that will relieve the loneliness and refresh ourselves; it is also a sign of affection, an inducer of inspiration, a catalyst of social relations, and a magic political beverage. In this sense, wine culture is closely related to people's life, the fate and future of a nationality and a country. (Xiao Jiacheng, 1992: 38-47) Thus, the ancient people not only created wine culture, but also studied it. China's research for wine culture could be the top in the world with its long history and abundant achievements. However, there is still something left out in the research for various reasons, even some mysteries, such as the origin of wine, the function of wine, etc. (He Manzi, 1991: 8-9) In this chapter the author is going to study and explore the wine culture created by the Wa people, hoping that it could be a reference for experts and readers.

1.1 Origin of the Wa people's "watered wine"

Wine does not equate with wine culture whose connotation is richer. (Xiao Jiacheng, 1992: 38-47) However, a more

comprehensive study of wine culture needs to start from the study of the origin of wine. Therefore, not only the four great ancient civilizations—ancient China, ancient India, ancient Egypt and ancient Babylon, but also other countries in the east and west are studying it. (He Manzi, 1991: 8-9) From the previous studies, the origin of human wine could be summarized as follows: the saying that “Gods created wine” represented by Greece in Europe and Egypt in Africa, and the saying that “apes created wine” represented by India in Asia. Many ethnic groups in China believe that apes created wine. The earliest written record was in *The Annals of Lü Buwei*, *Wu Gong* and *The Origin of the World*, *Yi Di* (According to ① The Origin of the World, *Yi Di*, ② *Yi Di* created the raw spirit, changed five flavors, and Shao Kang made Shu Wine) . Cao Cao in the Three Kingdoms also believed that Du Kang was the first man who created wine. (He Manzi, 1991: 8-9) But some experts think that there was record in *Shuo Wen* said, “Yi Di made raw spirit, Yu tasted it and thought it was quite tasty”; and the explanation for “Lao” is “unstrained wine”. (Xu Shen, 1985: 211) There must be someone who can make wine in the era of Shen Nong. Since Yu and Emperor Jie in Xia Dynasty who lived before Du Kang had already drunk wine, and drinking wine had become popular in Shang Dynasty. Moreover, the character “jiu” (酒) had appeared in the inscriptions on the bones, tortoise shells and ancient bronze objects. Du Kang, born in Zhou Dynasty could not be the earliest ancestor of Chinese liquor. In this sense, the tale that Du Kang created wine is not true, and the belief that “Yi Di created wine” is suspicious (He Manzi, 1991: 8-9) because Liu An in the Western Han Dynasty recorded in ③ *Shuo Lin Xun*, *Huai Nan Zi* ④ (《淮南子·说林训》) that wine started from tilling. (Li



1. *The Value and Development of the Wa People's Wine Culture*

Guangsheng, 2002: 345-346) As to “apes created wine”, the wine had to be natural, not man-made. The author thinks that there is an element of truth in “Yi Di created wine”, but it is still not totally correct. In *Ode to Wine*, Wang Can, literati in Eastern Han Dynasty said that the emperor's daughter Yi Di offered the wine, which shows Yi Di is female. There's already some interpretation of the origin of wine in *Shuo Wen* “The rice turning white with smell of alcohol is called being sour; being sour means it is spoiled.” Jiang Tong in Jin Dynasty gave a more detailed explanation in *Wine Mandate*, saying that “there was some rice left over and people put it in the empty mulberry field. The rice was smoldered and became smelly. After a long period of time the bad smell turned to be fragrant. This is the origin of wine without other special recipe”. (He Manzi, 1991: 8-9) From the above records, it is clear that the study of the origin of wine in China is more advanced and scientific than that in other countries. It is more credible. From the ancient books such as ① *Ode to Wine*, ② *Shuo Wen*, ③ *Wine Mandate* and ④ *Shen Nong's Herbal Classic*, we can see a materialistic historical line: woman—stale rice—smolder—fragrant, but the public opinions to by who, when and how wine is created still vary, waiting for later generations to explore. Surely, the author believes that the origin of wine should be dated from the New Stone Age before the creation of words, or at least in the era of Shen Nong. There is a story-telling stage and then it steps into the written stage when the inscriptions on the bones and tortoise shells appear. That is the reason why the ancient people's hypothesis about the origin of wine is not specific; it also proves that the time of the earliest origin of wine is immemorial. Furthermore, whether the earliest wine derived from the east or the west, from China or from

other countries involves an understanding of the cultural development of a region and a nation. Therefore, the author collected the verbal materials about the origin of the Wa people's watered wine and recorded it in this chapter to provide some more valuable clues for the relevant study.

The watered wine of the Wa people, called "Bu Lai Nong" or "Bu Lai Rong" in Wa language, is easy to make but has a long history: the ancestors of the Wa people came out of "Si Gang" (which means the cave or calabash in Wa language), settled down after migrations, and began to learn farming. An old lady went to the field to work, and everyday she would take with her a bag, putting in it some glutinous rice wrapped in banana leaves as her lunch. One day, she filled herself with fruits and forgot to bring her bag home, leaving it on the branch. On the fifth day when she went farming, she remembered that she had left her bag on the tree and went to get it. When she climbed up the tree, she saw two birds sitting motionlessly on the branch, so she caught them and put them in her bag, thinking that she could cook the birds for her children. When she went back and opened the bag, the birds suddenly flew away. The old lady then discovered that the birds ate the cold rice in the bag and got drunk. "If birds can eat it, why can't human?" she thought. So she tasted the rice; it was fragrant, sweet, and hot. Then she soaked it into the cold water held in the bamboo tube and the filtered liquid tasted sweet and delicious. After a little while she felt dizzy and warm, and then refreshed and vigorous. From then on the old lady used cold glutinous rice to make wine. She sealed and fermented the rice and a couple of days later the wine was made. There were too many people drinking the wine, and the glutinous rice was not enough, so she added some



1. The Value and Development of the Wa People's Wine Culture

corn, red rice, buckwheat and sorghum as the ingredients; when the wine was brewed she mixed it with some cold water before drinking. This is the original watered wine of the Wa people.

The story revealed several issues about the origin of wine. First, wine originated from Agrarian Age. Second, human beings found the natural wine while working and then the man-made wine appeared; it is woman, not man, let alone the gods, who first made wine. Third, the ingredients are glutinous rice and grain crops. Fourth, wine is made of fermented cold rice. Fifth, it should be mixed with cold water before drinking.

1.2 Wine culture of the Wa people

Some experts hold that wine culture should include liquid state and solid state, and some spiritual part such as the relation between wine and human body and life (e. g. the effect of wine on man's health and emotion) . (He Manzi, 1991: 38-47) The following is a brief account of the Wa people's wine making method and their drinking customs.

1.2.1 Ingredients and method

For hundreds of years, miscellaneous grain crops have been the main ingredients for the Wa people to make wine, glutinous rice as minor ingredient. Corn is grinded into granules, fried until it is slightly burnt, and steam or boil it. When it is cooked, cool the ingredients in the dustpan or banana leaves and mix with home-made yeast. Put the mixture into the basket and seal with banana leaves. Then place the basket near the fireplace or on the balcony to receive sunshine and heat so as to accelerate fermentation. Five days later when the flavor of wine overflows, move it from the basket into the

pot, seal the pot and place it at the corner of the room. The longer it stores, the stronger the flavor will be. Before drinking, put a pipette (usually made from curved bamboo pipe) into the soaped and filtered jars or bamboo tubes, and then pour into cool water. When the smell of wine comes out, the wine can be sucked out through the pipette or put into bowls or cups to drink. (Wang Youming, 1993: 92) The color of the wine is milky white or yellow depending on the elements such as the ingredients, the water quality and fried yellow processing. As the Wa people live in the mountain, their wine is mostly filtered with spring, so it is especially cool and refreshing. While making the wine, the outcomers are not allowed to get in and the sour fruits are not allowed to be brought into the room, as it is believed that if the outcomers get in, the wine will turn sour, and the good wine can not be made. (Wang Youming, 1993: 92) The ingredients of the Wa people's wine is "the five cereals" such as glutinous rice, the little red rice, and buckwheat. The method is simple. Local products are used. Such practice adapts to the natural economy of mountainous areas, with clear primitiveness, regionalism and national characteristics. Nowadays this wine-making method is still widely used by the Wa people.

1. 2. 2 Wine set, wine ceremony and drinking manners

After human beings came into the civilized society, with the advancement of the level of productivity and socialization, wine set, wine ceremony and drinking manners are paid attention to for thousands of years regardless of West or East. The ancient kings and generals used golden cups and dragon cups to drink. Ethnic minority people also adjusted measures to local conditions and material condition to create all sorts of primitive and simple wine set, forming



1. *The Value and Development of the Wa People's Wine Culture*

rich and colorful wine ceremonies, drinking manners and relevant traditional customs. Among them, the wine set, wine ceremony and drinking manners of the Wa people settled in China-Burma border in Southwestern China Yunnan Province are not only more colorful but also more primitively simple.

1. 2. 2. 1 Wine set

For thousands of years, the Wa people use horn cups, bamboo cups, wooden cups, gourd cups, shell cups, and ceramic cups as wine set. Since the founding of P. R. China, the above mentioned sets have still been widely used, only China cups and glasses are added. Wine set of the Wa people is rough and primitive, on which patterns of flowers and grasses are seldom carved.

1. 2. 2. 2 Wine ceremony

The Wa people is a people that stress wine ceremony. They have the tradition of “no wine, no gift” (meaning that you are not sincere to your friends if you send them a gift without wine) . Their highest etiquette is sending wine, proposing a toast and drinking wine. In activities such as sacrifice, marriage, funeral, festivals, friends-making, oath of alliance, wood drum beating, sacrificing cattle to the God, and bridal chamber greeting, the custom of sending wine, proposing a toast and drinking wine almost runs through the whole course. The Wa people regard the wine ceremony as the symbol of sincerity, and regulate a set of customs in activities of toasting and drinking and carry it until today. They also created the “Toast”.

When toasting, there is a specially assigned person to pour wine to the guests or the elders. When wine and cups are put on the bamboo table, the host will take the first sip in front of the guests to show that the wine is poisonless. Then, the host lowers one leg to squat down,

takes the cup, raises it overhead with two hands, and reads the “Toast”. After that, he raises the cup with his right hand to the guests to drink. The guests are offered the toast in turns. The toasting manner and the content of “Toast” vary from occasion to occasion. For example, the “Toast” to guests is like this:

. The dustpan is piled with meat. The table is piled with wine. Let you into the house. Please sit down in the living room. Tea is ready. Wine is ready. The new wine is fragrant. The old wine is sweet. Clear and sweat wine. Wine of riches and honor. . You will sacrifice Muyiji (God of sweet Wa people) . You will get blessing.

(Wei Deming , 1999: 249-252)

Guests get the host’s cup after the host finishes reading the “Toast”, pouring several wine drops to the floor or flipping the wine drops with fingers onto the floor to sacrifice the God, and then they drink up all the wine in the cup. If guests refuse to drink, the host will think that he is unfriendly. However, when the guests witness the solemnness and piousness of the Wa people’s toasting ceremony and understand their kindness and their respect to the guests through this ceremony, the guests are often very excited and can’t help drinking happily.

When the grand toasting ceremonies are held, dancing and singing activities are usually added to intensify the atmosphere and feeling of toasting and drinking, thus enriching the traditional wine ceremony.

1. 2. 2. 3 Drinking manners

The Wa people’s drinking manners are obviously displayed in the wine ceremony: Firstly, they show the Wa people’s respect to heaven,



1. The Value and Development of the Wa People's Wine Culture

earth, God, ancestors, the elders, guests and friends. Secondly, taking the first sip shows that the Wa people are innocent. They are traditionally sincere, honest, and trust-worthy. The guests can be totally at ease when drinking with Wa brothers and sisters, they will never be poisoned. Thirdly, the Wa people follow certain rules when proposing the toast. They'll never pour the wine at random. Fourthly, the Wa people drink together in equality, friendliness and harmony. Fifthly, the Wa people's wine ceremony is only used to treat guests and the elders—the ones they like and respect. Their enemies can't be treated in this way. This implies that the Wa people have very distinct outlook of what is good and what is evil. The Wa people's drinking manners show that this people value highly the friendship and respect the elders. They are the most faithful, most trustworthy, and most hospitable. All reflect the pure beauty of their soul. Their wine drinking manners pass on from generation to generation through wine ceremony, casting national spirit. The Wa people's wine set, wine ceremony and drinking manners leave deep impression to the guests.

1.3 Value of the Wa people's wine culture

The value of the Wa people's wine culture has already been commented and heard among people. But monographic study and comment is few. Having been conducting long-term study on the Wa people's history and culture, the author believes that the Wa people's wine culture is one of the most excellent wine cultures worldwide.

The developing history of human being's wine culture indicates that wine emerged around ten thousand years ago with varieties of ten thousand. There are around 2,000 nationalities in the world. If each nationality creates one type of wine, there will be 2,000 types of wine

and 2,000 varieties of wine ceremonies. The most famous wines in the world are Brandy, Whisky, Rum, Vodka, Gin and Chinese liquor. Among Chinese liquor, there are five scents of liquor: Fenjiu of Xinghua Village in Shanxi Province, Luzhou Laojiao in Sichuan Province, Maotai and Dongjiu of Guizhou Province, Sanhuajiu of Guilin, and Xifengjiu of Shaanxi Province. (Xiao Jiacheng, 1992: 38-47) These are fragrant and pure well-known alcoholic drinks. There is also Yellow Wine, which is represented by the one in Shaoxing of Zhejiang Province. The processing methods of Chinese alcoholic drinks are complicated, and the crafts are advanced. Their scents, colors, and degrees vary. The wine culture developed from the above wines can be rich and advanced. They represent the advanced civilization of a region, a nation or a nationality. The wine culture created by the Wa people deserves to be called “a wild rose” in Chinese wine culture—one of the best wine culture in China and in the world. The reasons are as follows.

First, the wine of the Wa people is one of the oldest wines in the world. The origin of the wine of the Wa people, the wine making methods, its ingredients, yeast for brewing wine, wine set, wine color, wine degree, drinking vessels, and wine-drinking customs preserve and pass on the features of ancient wine culture, offer valuable and complete references for experts to understand and study ancient wine culture, fill the gap of primitive wine culture, and can be seen as “the living fossil” of the wine culture of ancient people. The experts think that light wine is the earliest wine of human race. The low degree Yellow Wine with written record has a history of 3,000 years. It has two types: the turbid type and the clear type. The turbid type is called “Lao” (wine with dregs). (He Manzi, 1991: 8-9)



1. *The Value and Development of the Wa People's Wine Culture*

The Wa people's wine is milky yellow with more dregs, and is cruder. And it is the wine drunk with cool water, thus the degree is lower and has distinct features of primitive wine. The original degree of the wine of the Wa people can not reach the degree of any ancient wine with written record. Being old and rough can be excellent culture features, as it has more harmonious connection with nature.

Second, the wine of the Wa people is the most popular wine in the world. The famous wines at home and abroad are expensive because of high producing cost and thus are only taken by few people. They are more expensive and the degree is higher. People will easily get drunk if taking a little more. So there are few people who drink the famous wine. Although the degree of the famous wine is getting lower, they are not as popular as the watered wine. The degree of the watered wine of the Wa people is the lowest. Even the several-year-olds can take it. In the Wa people's mountain villages there is no big difference between drinking wine and drinking cool water.

Third, the Wa people's wine ceremony and wine drinking manners are one of the simplest and noblest in the world. While the Wa people's wine-making tools—the table, stool, cup and bowl used for wine-drinking look simple, rough and a little bit unhygienic, the wine ceremony and drinking manners in drinking process are considerably noble and civilized. The hospitality and warm treatment of Wa host to the guests starting with wine, the solemn ceremony of toasting, the kindness and sincerity of taking the first sip, the etiquette of offering the elders first, and the respect to the God, heaven and ancestors etc., indicate the Wa people's tradition of being polite and noble. The “Toast” passed on from generation to generation not only expresses the good wishes of the Wa people to their guests