

勐僚西尼故

“MENG LAO SHIP NI GU”

壮族文化概览

The General Introduction
of the Culture of
Zhuang People

戴光禄 何正廷 编著

Author: Dai Guanglu
He Zhengting



【云南壮族文化丛书】

云南美术出版社

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“勒”，壮语为“地方”或“家乡”之意；
“德”为“我们”；
“西尼”为“十二”；
“故”为“诗稿”或“文章”；
“勐僚西尼故”
译成汉语，就是“壮族十二诗稿”。

文化是人类在历史发展过程中创造的精神财富和精神财富。
一个民族的文化是这个民族区别于其他民族的重要标志。
壮族是个具有悠久历史的民族，壮族文化底蕴极其深厚。

本书从学术的高度对壮族文化作一个全面、系统的梳理和归纳。
从十二个方面对壮族文化作了肯定。
这部从人类学、社会学、历史学、民族学等角度对壮族文化作
一番较为深入的分析 and 阐述。



我们将把壮族文化作为一部文化产业来进行
研究和开发，以期能云南建设民族文化大省，发
展民族文化产业的战略相符合。



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戴光禄 何正廷 编著

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探视中国壮族的窗口 阐释壮族文化的典籍



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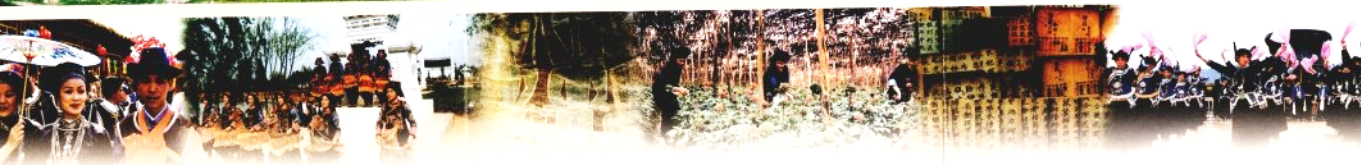
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作者简介



戴光禄

男，壮族，1943年3月生，云南砚山人，中共党员，研究生。1962年6月应征入伍，历任战士、班长、书记、干事。1979年11月转业安置在文山壮族苗族自治州人民广播电台，后任总编辑、州广播电视局副局长。1983年6月任中共文山州委常委、农村部长、州委政策研究室主任。1986年7月任州委常委、文山县委书记。1989年7月任中共文山州委副书记；1990年7月任州委书记。1994年11月任云南省副省长。1998年1月任云南省人大常委会副主任。年轻时曾从事新闻和宣传工作，业余时间写些短篇小说、散文、诗歌等。到人大工作后又重操小说创作，并进行壮学研究。著作有《旅途拾零》、《壮族文化》等。

何正廷

男，壮族，1939年生，云南西畴人，大学文化，中共党员。1964年到云南省级国家机关工作，历任科员、副处长、处长、省政府高级法制督察，曾先后被评为云南省政府法制先进工作者和法制教育先进工作者，2000年退休。现为云南省民族学会副会长、壮学研究会常务副会长兼秘书长、少数民族古籍丛书壮族文库主编。主要论著有：《马克思主义民族观和党的民族政策》、《云南多民族社区现代化问题探讨》、《保障少数民族合法权益 促进社会经济协调发展》、《中老边境民族地区睦邻发展的机遇与挑战》、《越南革新山区民族政策对我边境地区的影响及应对方略》等数十篇。主编出版的书籍有《云南壮族》、《壮族经诗译注》、《壮族文化》（合著）等。个人传略载入《云南省社会科学人才名录》、《中国人才辞典》和《二十一世纪人才库》等书。



《云南壮族文化丛书》

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当读者拿到这本书的时候，第一感觉可能是：书名怎么怪怪的？其实并不怪。这是用汉字记的壮语读音。“勐(məŋ⁴⁴)”，壮语为“地方”或“家乡”之意；“僚(rau⁴⁴)”为“我们”；“西尼(sip⁵⁵ŋi³¹)”为“十二”；“故(ku¹¹)”为“诗篇”或“文章”。“勐僚西尼故(məŋ⁴⁴rau⁴⁴sip⁵⁵ŋi³¹ku¹¹)”译成汉语，就是“壮乡十二华章”的意思。

本书署名是我和何正廷同志编著。其实我更多的是做了策划、组织、统筹、统稿方面的工作，研究成果主要应属于何正廷同志。何正廷同志系云南省文山壮族苗族自治州西畴县人，壮族，1939年10月生，1959年9月至1964年8月就读于中央民族学院（现中央民族大学）历史系本科，在校时便开始了对壮族历史文化的研究，毕业后先后在云南省统计局、民政厅工作，1988年12月调云南省民族事务委员会，先后任民族工作队队长和政法处处长，2000年3月退休，退休后仍继续进行壮学研究工作。他是云南省的资深壮学专家。在壮学研究方面他是我的导师。为本书搜集材料并参与部分章节编写的还有云南省民族事务委员会的壮族干部农开文、陆保成、蒙斯牧等同志。他们也都是我的老师。此外，云南省文联原副主席那家佐老师也参与了该书的策划。当然，从源头上讲，创造、传承了壮族文化的壮族先民，以及现今云南省的120多万壮族同胞，才是当之无愧的本书的第一作者。

文化是人类在社会历史发展过程中创造的物质财富和精神财富。一个民族的文化是这个民族区别于其他民族的重要标志。壮族是个具有悠久历史的民族。壮族文化底蕴极其深厚。我是壮族，生在壮乡，长在壮乡，但对壮族文化进行较深入的学习和研究，还是近些年的事。2004年4月由云南人民出版社出版了一本大型画册，名曰《壮族文化》。那是一本以图片



为主的图式学术专著，试图从学术的高度对壮族文化作一个全面、系统的梳理和归纳，从十二个方面对壮族文化作了界定。现在出版的《勐僚西尼故》则是以文字为主，在前书已把壮族文化基本梳理清晰的基础上，试图从人类学、社会学、历史学、民族学等层面对壮族文化作一番较为深入的分析和阐述。接下来正着手办两件事：一是摄制一部电视专题系列片，借助音像展示壮族文化。二是在国家 AAA 级风景名胜区——云南省文山州普者黑开发建设一个壮族文化村，通过实物、实景展示、传承壮族优秀传统文化。总之，目的是想把壮族文化作为一项文化产业来进行研究和开发，以便同云南建设民族文化大省、发展民族文化产业的战略相呼应。所有这些工作，都得到了中共云南省委副书记丹增同志等省领导的高度重视和悉心关照，得到了省级有关部门以及文山州各级领导的大力支持，得到了全省广大壮族同胞的热烈拥护和积极参与。光禄我诚惶诚恐，万分感激！

本书无意追求“个人独到”，重在展现“众所认同”，故写作过程中参阅了众多专家学者的论著，应用了众多专家学者的研究成果。为方便有兴趣的读者研究壮族文化，本书中的壮语名词均由陆保成同志附上国际音标注音；为扩大对外交流，还请燕玲、依春明二同志将书的前言、序和每章的内容提要译成英语。在此，编著者一并表示最诚挚的谢意！

我还要感谢安宁温泉宾馆为我提供的方便。为了这本书，2004 年的“十一”长假和 2005 年的春节长假我都是在温泉宾馆度过的。勿须说，本书自然不是一两个长假所能完成的，从 2003 年酝酿策划到最后出版共花了三年时间，只能说是甘苦自知啰。

云南省人大常委会副主任 戴光禄

2005 年 12 月 于昆明



This book's name is called The "MENG LAO SHIP NI GU" in the Zhuang's language. Maybe most readers will feel it strange. In fact, it is not strange. This is the pronunciation of Zhuang's language which is recorded with the Chinese characters. "meng", means "place" or "hometown" in the Zhuang's language; "lao" means "we"; "ship ni" is "12"; "gu" is "psalter" or "articles". "MENG LAO SHIP NI GU" is the meaning of "The 12 Chapters of the Zhuang Village" in Chinese.

This book's sign signature is the comrade of He Zhengting and mine. In fact I mainly plan, organize, orchestrate, and get the book draft. However, the result of study primarily should belong to Comrade He Zhengting. He Zhengting, Zhuang, was born in Xichou county of Zhuang-Miao Autonomous Prefecture of Wenshan of Yunnan Province, in October 1939; from September of 1959 to August 1964 he studied in the Central College for Nationalities (now Central University for Nationalities), majored in history. Then he started to research the history and the culture of Zhuang when he was at school; he worked in the Statistics in Yunnan province after graduation, then in the Dept. of Civil Administration, adjusting the province race business committee. In December 1988, he worked in the province Race Business Committee of Yunnan, as Captain of National working Group and Section Chief of Politics and Law Department, still did the research work continuously after retiring in March 2000; He is one of Yunnan experienced experts. He is my tutor in studying of Zhuang culture. Comrade Nong Kaiwen, Lu Baocheng and Meng Simu, who work in the Province Race Business Committee of Yunnan, have collected this book's materials and participated some parts of chapters plait writes. They are all of my teachers. In addition to, Yunnan Province Federation of Literary and Art Circles former vice-president Na Jiazuo also participated in planning of this book. Certainly, the ancient Zhuang people who create, spread to accept the culture of Zhuang, and 1,200,000 Yunnan present Zhuang, are just well-deserved the first authors of this book.

The culture is a material wealth and the spirit wealth that mankind create in social history development process. The culture of a nationality is important identifications that this nationality is different from others. Zhuang is a race with a long history. Zhuang's cultural internal information is extremely deep. I am a Zhuang, born in the Zhuang village, growing in the Zhuang village, but it's in the present years that



I did some deep research on the Zhuang culture. Yunnan People's Press published a large-scale album in April of 2004, called "Zhuang's Culture". That is a academic monograph relying mainly on picture about the culture of Zhuang to make a complete, systematic definition and inclusion to the culture of Zhuang from 12 aspects. Now "MENG LAO SHIP NI GU" being published taking characters as the core, at the base of other books, attempts to do some comparatively deep analysis and exposition to Zhuang's culture from such aspects as anthropology, sociology, history, ethnology, etc. Then we begin to do two matters : one is shooting a system television special subject series slice, with the help of photo tape and videotape to show Zhuang and the culture of Zhuang; The other is to develop a Zhuang's culture village in "Puzhehei" AAA class scenery famous spot area of Wenshan of Yunnan province, with the help of the real object, solid view demonstration to spread the excellent traditional culture of Zhuang. In a word, the purpose is to regard Zhuang's culture as a cultural industry to be researched and developed, as a strategy to build the province with rich ethnic culture, developing the national cultural industry in Yunnan. All these work, Dan Zeng, vice-secretary in Provincial Party committee in Yunnan gives high attention and care; we get strong support from province class department and the Zhuang-Miao Nationality Autonomous Prefecture of Wenshan, getting the whole province large Zhuang people's warm support and positive participate. I am full of fears and trepidations, thanks grateful!

This book not pursue the "individual original", but pursue importantly "approve ally". So in the compose process, we read the theory of numerous expert's scholars, apply the research result of numerous expert. In order to help readers who are interested in studying Zhuang culture, Lu Baocheng puts the International Phonetic Symbols to Zhuang's Language Nouns; In order to expand exchanging to the outside, we invite comrade Yanling, Nong Chunming to translate foreword, preface of the book, synopsis of every Chapter into English. Here, we mean the sincerest gratitude along together!

I still want to thank Anning Hot Springs Guest House, which provides the convenience for me. To write the book, I spent my National day 2004 and the Spring Festival 2005 there. In fact, this book can't be finished in one or two holidays. From 2003 when we planed this book to the time when this book is published, it's about 3 years. The 3 years' happiness and hardness Only can we feel.

Vice- director of the People's Congress Standing Committee of Yunnan Province:

Dai Guanglu

In 2005 December, in Kunming



在云南优美神奇的湖滨河畔，世代居住着热情好客的壮家人，他们是云南的土著，是省内五个人口超百万的少数民族之一。在壮乡辽阔的土地上，可以饱览热带、亚热带喀斯特地貌中仅有的峰林、孤山、石芽、溶洞和天生桥等自然景观，观赏长臂猿、灵猫、白鹇、麝和华盖木、香木莲、望天树等国家一、二类保护珍稀动植物，品味金边、银边、大佛、红柱、素馨、蝴蝶等各种名贵兰花的芬芳。在雄伟壮丽的山川之下，还有金、银、铜、锡、铁、锑、铅、锌、水晶等极为丰富的矿藏。壮乡地灵物丰，田平水好，随处可见金浪滚滚的稻田，密不能入的蔗园，这里有著名的文山三七、八宝贡米、丘北辣椒、马关草果、富宁八角和师宗蜜橘，还有咖啡、茶叶、高峰黄牛和无角山羊等。大自然在这里为壮家人造就了一方乐土，壮家人又在这里创造了诗样的文化。走进壮乡，她那历史的幽深和厚重，会使你在惊讶的同时，获得一份传统文化的灵光，探知先人烟火相继的生存理念，使你的思维方式得到深广的启迪。如果你带着审美的观点走进她，古朴的美更会使你得到一次不同寻常的享受，壮乡那清爽的干栏、醉人的米酒以及那令人浮想联翩的古迹、独具特色的民族风情，都会让你心旷神怡、流连忘返。壮乡是一片多彩的宝地，那里充满历史的奥秘；壮族是令人倍感亲切的民族，她的每一段历史、每一个文化信息，都是一篇篇华美的乐章，让你感觉到品不尽的一种真正的享受。

壮族是中国人口最多的少数民族，属蒙古人种南亚类型，有自己的语言文字，分布在广西、云南、广东、湖南、贵州、四川等省区，2000年全国第五次人口普查时，总人口1617.9万人，其中居住在云南的部分有114.4万人。云南壮族分为侬人、沙人、土僚三大支系，自称濮侬（phu²²nɔŋ⁴⁴）、布越（pu²²jai¹³）和濮傣（phu²²ta:i¹¹），他们是古滇濮、骆越和鸠僚人的



后裔,与越南的侬族、热衣和岱族是跨境而居的同一民族,与我国的侗、布衣、傣和东南亚的掸、老、泰等民族同属百越族群系统。他们率先开发了云南湖滨河畔广袤的土地,并依山傍水,建寨而居;他们擅长种稻,勤于耕织,器重铜鼓,厚爱银饰;他们有高尚的生活情趣,诚实的道德情操,自尊自信的民族意识,以及勤劳勇敢、不断创造和进取的优良传统。云南壮族是一个历史悠久、文化灿烂、非常古老的民族,因其所处自然环境及其特定生产方式较其他民族不同,在长期的历史发展过程中,他们创造并积淀了一整套独具特色而又丰富完备的物质文化和精神文化,集其精粹有:以“竜”为标志的生态文化,以“那”为标志的稻作文化,以“猴糯”和“邕夯”为特色的饮食文化,以“干栏”为标志的建筑文化,以壮锦为标志的服饰文化,以神人共娱为特征的节日文化,以“歌圩”为标志的诗歌文化,以人缘亲和为根本的礼俗文化,以崖画和石刻为代表的艺术文化,以“掌雅”为主体的医药文化,以“摩”和“鸡卜”为标志的宗教文化,以“宁董”为标志的铜鼓文化等。这十二个方面的文化都是原生态的,它不仅丰富多彩、内涵深厚、发育完整、自成体系,而且神秘新奇、历久不衰,涵盖了云南壮族社会生产生活的各个方面,是壮族物质文化和精神文化的主要标志。它既是壮民族文化的根和魂,是壮族同胞借以作为相互认同的心理基础,又是本民族与其他兄弟民族相互区别的重要标志。由于壮族的原生态文化是自然生成的文化,至今仍然比较完整地保存着古代百越族群的传统文化特质,对研究当代壮泰族群同根文化具有极高的学术价值,因而备受国内外学者青睐。

《周易·贲》云:“文明以止,人文也。观乎天文,以察看时变;观乎人文,以化成天下。”由于各民族所处的自然生态环境和社会环境不同,其生产方式、生活习俗、思维模式、价值观念和民族性格也不尽相同,其文明类型和文化特色自然也不同。从这个意义上说,文化是一个民族的标志性符号,也可以说民族是以文化划分的,文化是民族群体联系的重要纽带。据国内外专家考察论证,我国壮、侗、布依、



黎、傣和东南亚的侬、岱、老、掸、泰等民族，是“同源异流”的民族，或者说是同根生的民族。同根者近，同源者亲，共同的文化是民族间友好往来的感情基础。由于彼此有着共同的历史渊源关系，至今仍保留着诸多的原生同源词和相对稳定的原生态文化，凝结着民族群体深厚的情结，故而为这一民族群体所认同。寻根欲望是人类与生俱来的一种本能，文化越发展、社会越进步，人类寻根的意识就越强烈、越自觉。在人类寻根意识越来越强烈的今天，“寻根问祖”已成为旅游活动的新热点，在这当中，壮、泰等民族的同根文化，必将在推动壮族和相关民族地区旅游经济的发展、增进壮族与国内外各民族间的友好往来和文化交流，乃至发展我国与东南亚各国的睦邻友好关系中发挥积极作用。

文化是人类在社会历史发展过程中创造的物质财富和精神财富，是人类的一种存在形态或生存模式。文化是时代的产物，其本质是人类改造世界、认识世界并与自然和谐发展的成果，是人类生产生活经验的总结，亦是人类智慧和力量的结晶。文化具有启迪心智、教育后代的功能，是社会繁荣的精神支柱。文化随着时代的变迁而发展变化。当今我们已经走进了21世纪，21世纪是高科技、高信息的世纪，又是文化的世纪。自上个世纪中后期以来，由于自然环境的加速恶化，加之现代生活节奏加快带给人的烦躁，使人们普遍产生了向往自然、留恋自然、回归自然、避繁就简的心态。大家都想回归到原汁原味的美好自然和人文环境中去，领略原生态的文化与传统文明，以获得某种心理上的满足和安慰，这已经成为当今社会的时尚。在新的世纪中，人们还越来越深刻地认识到，科学技术并非万能，现代文明并不能解决人类社会的所有问题。更多的时候，人们还是要回到各民族的传统文化中去，寻求平衡、和谐及解决问题的良方。

文化的多样性是人类最宝贵的财富，对发展至关重要，文化的创造性是人类进步的源泉。据此，让我们一起共同走进壮乡，博览壮乡的精美华章，依序去体验和研究博大精深的壮族文化吧。



At the bank of beautiful and miraculous river in Yunnan live hospitable Zhuang people, they are the original inhabitants of Yunnan, and they are one of the five ethnic minorities for over million in Yunan province. On the vast land of Zhuang's rural area, you will see the natural scene, such as, hump hills, isolated hills, the stalagmites, the stone funnel and natural bridge. All these, the gibbon, civet, silver pheasant, musk deer, canopy wood, fragrant cotton rose and so on, are the first and second types protected plants and animals of China, you can also appreciate many orchids, such as golden-rimmed, silver, Big Buddhism, red post, jasmine, butterfly, etc. Under the grand mountains and rivers, there are such extremely abundant deposit as gold, silver, copper, tin, iron, antimony, lead, zinc, crystal, etc. The efficacious thing is abundant in Zhuang villages. The field is leveled, and the water is very fine. Everywhere is in the billowing paddy field of gold wave; Dense sugarcane garden can't be entered. Here are famous Wenshan pseudo-ginseng, Babao tribute rice, Qiubei hot pepper, Maguan amomum, Funing octagonal and Shizong mandarin orange, coffee, tea, high peak ox and goat without horn etc. The nature has brought up the land of happiness to Zhuang, and the Zhuang have created the culture of kind of poems. Walked into the Zhuang village, her historical and profound with decorous will make you amazing, acquire a tradition works properly the light culturally, exploring to know first the signs of human being fire exists the principle one after another, making your thought method got deep inspiring widely. If you bring aesthetic view come into her, a simple and unsophisticated beauty can make you receiving an unusual enjoyment; Zhuang's fresh and cool "Ganlan", fascinating rice wine, historic site, distinctive national conditions and customs, will make you completely relaxed and happy; it is so enchanted by the scenery that you will forget to return. Zhuang's rural area is a slice of colorful treasured place, full of secrets of history; Zhuang is the nationality making people feel more cordial; every phase of history and every cultural information of her are all pieces of nobly movements, when you will appreciate a kind of real enjoyment.

Now Zhuang is a minority with the largest population, belonging to the Mongolian race's South Asia type. They have their own spoken and written languages. They live in Guangxi, Yunnan, Guangdong, Hunan, Guizhou, Sichuan and so on. The whole population of Zhuang is over 16,179,000. In Yunnan the population of Zhuang is about 1,144,000. Zhuang in Yunnan is divided into Punnung, Puyei



and Pudai three major branches. They are ancient "Yunnan Pu", "Luo Yue" and "JiuLiao descendant. They are the same nationality as Nung, Re-yi and Dai in Vietnam, Dong, Bu-yi, Dai in our country, Dan, Lao and Dai in Southeast Asia of, belonging to Bai-yue ethnicity's system. They first have developed large riverside land of Yunnan, built stocked village and occupied near the mountain; They are good at planting the rice, diligent in the farming and weaving, think highly of the bronze drum, adorn the great silver; They have noble delight of life, honest morals sentiment, the national consciousness with self-confident self-respect, industry and bravery, creating constant aggressive fine tradition. Zhuang in Yunnan is an old nationality with a long history and magnificent culture, because they are different from other peoples in natural environment and specific mode of production. In the course of long-term historical development, they create and accumulate a whole set of showing unique characteristics, abundant and complete material and spiritual culture. Its cream are the following: The ecological culture taking "long" as sign, the rice culture taking "na" as sign, the cooking culture featuring "Kou-nu" and "Park-hang", the culture of building taking "Ganlan" as sign, the culture of dress taking brocade of Zhuang's as sign, give pleasure to the culture for the festival of the characteristic, the culture of poem taking "song country fair" as sign, basic etiquette and custom culture stone engraving artistic culture, taking "zhang-ya" as medical culture, "dok jie" and "mo" as the religious culture, culture of bronze drum taking "ning-dong" as sign, etc.. These 12 cultures are original ecosystem. It is not only abundant colorful, the content is deep, the growth is complete, system is formed, but also mystery are unusual, covered the Zhuang society living, which is characterized by is Zhuang's material culture and spirit culture. It is the Zhuang's national root and soul of culture, Zhuang's compatriot for as the psychological foundation of admitting each other, and it is the important sign that distinguishes other brother nationalities. Because Zhuang's original ecosystem culture is traditional culture, now still compare up completely conservancy ancient Buyue's ethnicity. Because of contemporary of Zhuang and Dai, the alpine culture has more scholarship value, suffering from domestic and international scholar's favor.

The book of ZHOUYI.BEN says: "Civilization is humanity. Watching astronomy is watching change; Watching humanity, is watching custom". Because the nature ecosystem environment and social milieu are different, its mode of production, life custom, thought mode and concept of value are different. So are its civilization type and culture character. In this sense, culture is a significant symbol of a nationality, that is, the nationality divides with culture, culture is an important tie that the national colony gets in touch. Domestic and international experts proved that Zhuang, Dong, Buyi, Li, Dai in China and Nung, Dai, Lao, Dan Thai in Southeast Asia, are nationality that "the homology flows differently", or the



nationality growing with the root. It is the root, the homology, common culture that is an emotional foundation of the exchange of friendly visits among the nationalities. Because there is a common historical origin relation, it is still keeping growing the homology word, relatively stable original ecological culture and condense national colony's deep complex, it is admitted by this national colony. The desire is a kind of innate of mankind's instinct to look for roots. The more developed the culture is, the stronger society is, the more people look for roots. Today, the consciousness of man looking for roots is stronger and stronger and it become new focus of tourist activity. National and root culture, such as Zhuang and Dai, will be promoting the development of Zhuang and relevant tourist economy of ethnic minority area, promoting the exchange of friendly visits and cultural exchanges among domestic and international various nationalities, and even developing and playing a positive role in our country and good-neighborly various countries of Southeast Asia.

Culture is a material and spiritual wealth that the mankind created in the course of social historical development, it is a kind of human modes of having the shape or surviving. Culture is the results of the times; its essence is that the mankind transforms the world, knows the world and achievement of harmonious development; it is a summary that the mankind produced experience of life; it is also human intelligence and crystallization of strength. The culture has the function of inspiring intelligence, educational later generation; it is the spiritual prop about society's prosperity. The culture is developed and changed with the times. Nowadays we already came into the 21st century. The 21st century is the centuries of Hi-Tech, high information, and culture. Since the middle and later periods of last century, because of the high speed deterioration of the natural environment, in addition to the modern rhythm of life accelerates bringing people's agitation, all made people generally produce the yearn for nature, returning to nature and avoiding the closely idle psychology. Everybody wants to come back to the genuine beautiful natural and humane environment, has a taste of original and ecological culture and traditional civilization, in order to obtain a certain psychological satisfaction and comfort, all has become the fashion of the current society. During the new century, people still realize more and more deeply, the science and technology is not omnipotent, modern civilization can not solve all problems of the human society. Even more, people still want to return the traditional culture, seeking balancing and harmonious good recipe of solving the problem. The variety of culture is the most valuable wealth of the mankind, essential to the developing. The creativity of culture is a source of the progress of mankind. In view of the above, let us come into Zhuang rural area together, enjoy the brilliant work of Zhuang's rural area extensively. Let's experience and study extensive profound Zhuang's culture.

