

亞洲民俗・社會生活專刊 ⑤

# 百粵雄風嶺南銅鼓

徐松石 著



**A STUDY OF THE BRONZE  
DRUMS OF SOUTH CHINA**

*by Rev. Princeton S. Hsu*

**百粵雄風嶺南銅鼓**

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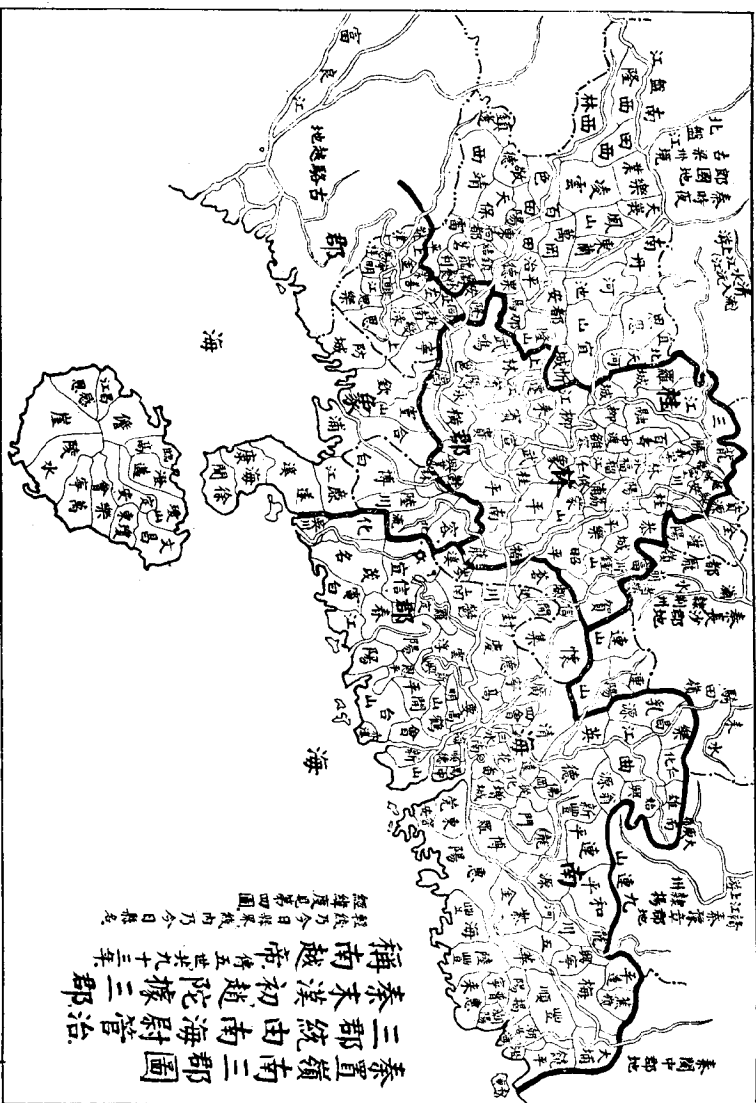
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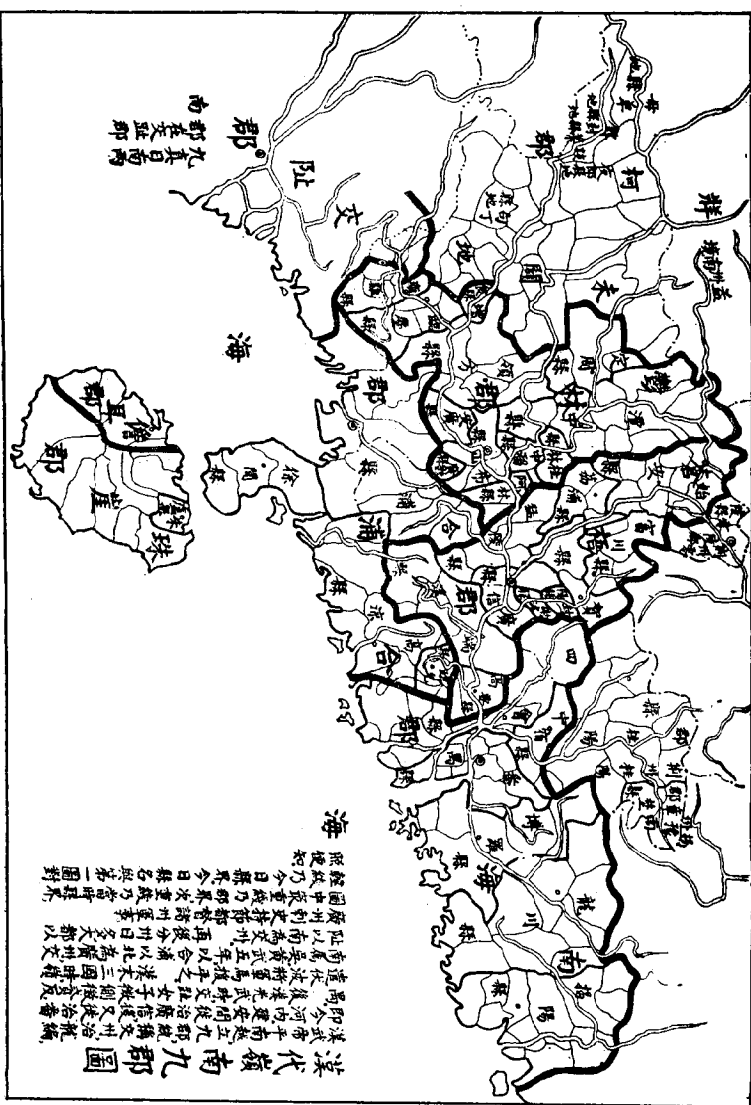
秦置嶺南三郡圖  
秦末漢初趙陀據三郡管治。

經緯度是第四圖  
經緯度乃今日界線內乃今日縣志



漢代嶺南九郡圖

漢武帝平南越立九郡統屬交州治統屬  
 蜀今河內要安南越立九郡統屬交州治統屬  
 達伏波將軍馬援平之漢末三國時屬  
 南越武帝立五王以合漢以此為南越  
 征以南越交州再設分州日冬大都以  
 廣州刺史部都督諸州軍事  
 如後漢中後漢刺史部都督諸州軍事  
 經後漢今日縣名與第一圖對  
 照後漢今日縣名與第一圖對



## 序 言

作者屬客家族，生長嶺南，自幼稅居滬上。後來多年在滬擔任大學中學教職，並且獻身於傳道事工。自一九二六年起，即對東南亞民族史深感興味。一九二七，一九三五，一九三八，和一九四〇年，多次乘邊疆佈道之便，在西南各省旅行考察，深入苗僮（音撞）區，在民族史研究上，增加心得不少。

一九三八年，寫成『粵江流域人民史』一書，由上海中華書局出版。首先證明嶺南最主要的原住人民，乃是僮族。日本學者立刻把該書譯成日文，改名爲『南支那民族史』，行銷各地，傳播甚廣。一九四七年，復由上海中華書局，印行拙著『泰族僮族粵族考』。又首先證明泰國人民的祖先，大部分去自兩粵。得蒙中央政府教育部頒發學術著作獎狀，作者內心，深獲激勵。

一九五七年，由滬來港。離亂餘生，專心傳道著述。復寫成『東南亞民族的中國血緣』，首先以事實證明，四千年前中國東南部的鳥田人，乃構成馬來民族的主要血統。而中國的僚蛋部族，則爲古代鳥田土著的子遺。降至一九六六年，又著成『日本民族的淵源』，證實日本的出雲族乃中國宿沙氏的遺民，而日本的大和民族，則起源於中國的吳越浙閩。女媧卽是女皇，倭人卽是媧人而已。

現在整理舊稿，又寫成「百粵雄風嶺南銅鼓」一冊。自問對於東南亞民族史的研究，已經作了多年廢寢忘食，嘔心咯血的工夫。深感中國五千餘年的文化遺傳，包括中國的史籍，中國的民間傳說，中國各地的風尚，中國各處的方言，中國各區的地名，和中國出土的遺物等，無一不是未經整理的資料。我們可以稱之爲今後東南亞民族學研究的極大寶庫。整個東南亞古史的研究，倚賴於這些資料的地方甚多。同時東南亞各邦尚未整理的資料，足以補證中華民族往史的，尤爲俯仰即可拾取。今後此類研究工作，仍然非常艱鉅，有待於青年後進諸君子的，正無量也。

東南亞研究所所長宋哲美教授，採列本書爲研究所叢書之一。作者對於宋教授的學術倡導，彌深景佩。

熊秀華女士幫助校對，作者謹此致謝。

作者徐松石敬序。

一九七四年八月一日。

## PREFACE

This book is a study on the bronze drums of south China. We know there are many beautiful bronze drums left in south China by the ancient aboriginal peoples of this area. The remnants of these aboriginal peoples are the Chuangs ( 僮人 ), the Tans ( 蛋人 ), the Laos ( 僚人 ), and the Miaos ( 苗人 ) etc. The Chuangs have long been the dominating tribe among these peoples. More than 4500 years ago, the Chuangs established the kingdom of Tsang Wu ( 倉吾國 ) in Kwangtung, Kwangsi and Hunan provinces. Most likely, the present day Wu-chow was the capital of this Tsang Wu State. 2357 B.C. the Chinese Emperor Shun-ti ( 舜帝 ) made a visit to this state, and he died on his way while he was going back to the north. In the third century B.C., emperor Chin Shih Whang ( 秦始皇 ) conquered the Tsang Wu State, and large teams of aboriginal peoples started their southward movements. Now there are still more than eight millions of Chuang people living in the western part of the Kwangsi province.

Many bronze drums were casted by the Chuang people during the period of 234 to 43 B.C. The main purpose of casting these drums was to worship the river god and the thunder-storm god as musical instruments. In case of great thunderstorm and great overflow of rivers, people even buried bronze drums in the hill-sides and sank bronze

drums into the rivers in order to appease the gods and to avoid or to stop the calamities. South China has been known as a place of great thunderstorms and heavy rainfalls. So burying and sinking of bronze drums once became very popular in Kwangtung and Kwangsi provinces. Many bronze drums have been excavated by the native people. The name "Bronze Drum" was usually given to the place where a bronze drum was discovered in such a way. The author of this book saw more than 35 bronze drums of different sizes on his research trips in south China.

The shape of a bronze drum is like a dipper-gourd placed upside down with the head cut off. The author of this book discovered that this was to commemorate Emperor Fuh-Hsih or Pao-Hsih ( 伏羲 ) and his daughter Empress Nu-Ah ( 女媧 ) for their using gourd-boats about 5000 years ago to save the people in a terrible flood caused by their enemy Susanoo ( 夙沙氏 ) who broke the dykes of the Yellow River during a time of heavy rain and great thunderstorm, in order to dethrone Empress Nu-Ah.

Not long after this, the aboriginal people of the Yellow River Basin under the leadership of Emperor Shen-Nung ( 神農氏 ), were defeated and driven southward by Emperor Twang-Ti ( 黃帝 ) a war hero of the northern Chinese Race, and the people driven away became the Chuangs, the Miaos, the Yaos ( 人徭 ), and the Tans etc. of south China.

The aboriginal peoples of south China and the northern

Chinese people have long been thinking of Emperor Fuh-Hsih and Emperor Pan-Ku (盤古) as two persons. But these two names are really denoting one person only. "Pan" means boat and "Ku" means gourd. Pan-Ku means boat-gourd. "Fuh" or "Pao" means gourd and "Hsih" means boat. Fuh-Hsih or Pao Hsih means gourd-boat. Pan-Gourd or Pan-Ku (槃古) is a name of southern aboriginal grammatical construction, while Pao-Hsih (匏犧) is a name constructed according to the northern Chinese grammatical rule. Tung means bronze. Ku means gourd or drum. So bronze drum (Chinese pronunciation Tung-Ku, originally meant "Bronze gourd" instead of "Bronze drum".) This explains why the bronze drum is of the shape of a gourd.

The gourd plant must be originally produced in China. (1) The Chinese people had it more than 5000 years ago. The Japanese ancient history called gourd as "G-Gord" (吉葛). The westerners call it "Goord". The ancient Chinese aboriginal peoples commonly used "goord" as the pronunciation of gourd, and many of the present day Cantonese dialects still cling to the goord-pronunciation. It seems to be true that the English word "Gourd" is a translation of the sound of the Chinese word for gourd.

The aboriginal people of the south-western part of Kwangtung and the south-eastern part of Kwangsi first casted the bronze drums about 2200 years ago. Lots of these people migrated to Indo-China Peninsula and the other

places of south-east Asia, from two to three hundred years B.C. downward. So they carried bronze drums to these places, and the peoples of these places have also been known as bronze-drum races.

As far as we can trace, the earliest aboriginal people of the south-eastern coast of China were called "Laotan people" (鳥田及駱田人). 4000 years ago, these Laotan people thickly populated not only the south-eastern coast of China, but also the Yangtse River banks as far as up to Szechuen Province. The tribal names of "Lau or Lao" and "Tan" were derived from this word "Laotan" (僚蛋, 盧亭), which has long been a Malay word meaning "Sea People", "River People", or "Boat People". The author of this book has many evidences to prove that the early ancestors of the Malay People, including the people of Indonesia and Philippines, did come from the south-eastern coast of China more than two thousand years ago. These earliest ancestors made inter-marriages with the Negritoes and the Polynesians. Their offsprings became people of the brown race or the Malay Stock.

We must also keep in mind that the original Chinese language was agglutinative in nature. It became monosyllabic only after the invention of the Chinese block-characters. So that 4000 years ago, the coastal aboriginal people of China spoke a language very similar to the Malay tongue. The Chuang people of China still use a language very similar



to the present day Thai language.

The author of this book likes to point out eight similarities of all the south-eastern Asian languages. (1) All south-eastern Asian languages are very rich of Ng-beginning and Ng-ending sounds in their words, such as Hong Kong, Peneng, Prabang, Chittagong, Balimbing, Bandung, Ngaka, Ngeng, Ngang and Ngung. (2) All south-eastern Asian languages very commonly insert numerical coefficient articles between adjectives and the qualified nouns, such as “a teu of street” (一條街), (instead of “a street”), “a gieh of egg” (一隻蛋), (instead of “an egg”), “an orang of person” (一個人), (instead of “a person”), and “An ekor of cow” (一頭牛), (instead of a cow). (3) In addressing to persons, all south-eastern Asian languages like to prefix the names or the titles with the sound “A” or “Ah”, such as “Ah-kung” (grand father 阿公), “Ah-poh” (grand mother 阿婆), “Abang” (elder brother 哥哥), “Aboek” (old man 老者), “Adang” (aunt 伯母), and “Ah-Wong” (阿王). (4) All south-eastern Asian languages like to use repeated sounds and repeated words to be adjectives, adverbs and nouns, such as “mang mang” (slowly 慢慢), “hari-hari” (daily 天天), and “kupu-kupu or rama-rama” (butterfly 蝶蝶). The other four similarities are given in chapter 19 of this book. Readers may refer to that chapter.

The spreading out of the bronze drums, the spreading out of the Chinese aboriginal peoples, and the spreading out