

中国少数民族



鄂伦春族



# 鄂 伦 春 族

秋 浦 主 编

文 物 出 版 社

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# 序

秋浦

中国，是一个伟大的国家。由几十个兄弟民族所组成的中华民族，是一个伟大的民族。从远古时候起，各民族的祖先就劳动、生息、繁衍在这块富饶美丽的土地上。约当公元前二十七世纪，游徙于黄河流域的各氏族部落，首先为流动于今陕西境内的部落联盟首领黄帝所统一，奠定了华夏族的发展基础。嗣后，夏、商、周三代相继建立起多民族的国家，阶级压迫伴随着民族压迫平行地向前发展，于是，黄河流域便成为各民族进行交往活动的中心，诸夏又成为联系各民族的纽带。西周时出现“中国”一词，正体现出多民族国家的新发展。公元前二二一年，秦始皇统一中国，在全国范围内确立起中央集权的专制主义，从而形成了秦汉时期以汉族为主体的统一的多民族的国家，呈现出腹心地区社会高度发展波及四周的宏伟场面。从此，各民族之间

种种形式的交往活动更大规模地展开，经过历代的变迁，其活动范围也扩大到整个疆域之内。

截至目前，在中国九百六十万平方公里的国土上，共生活着五十六个民族。汉族是在历史发展长河中由许多古代民族混血而成，因而人口最多，共有九亿三千多万，主要聚居在黄河、长江、珠江三大流域和松辽平原。其余六千七百万少数民族散布于约占全国总面积百分之五十到六十的边疆各地，形成了小聚居大分散的局面。各少数民族绝大部分都有自己的民族语言，分属汉藏语系、阿尔泰语系、南亚语系、南岛语系和印欧语系。有不到一半的民族有自己的民族文字，文字体系有象形表意文字、音节文字和字母文字。各民族语言文字的应用是比较复杂的。

各少数民族由于分布的地区不同，所从事的经济活动不同，所经历的道路不同，因而他们所处的发展阶段也不相同，甚至同一民族内部，由于历史的原因，也存在着极大的差异。中华人民共和国成立时，分处于东北丛林、西藏高原、云南边疆和海南岛五指山周围的鄂温克族、鄂伦春族、珞巴族、独龙族、怒族、傈僳族、佤族、景颇族、布朗族、崩龙族、拉祜族、纳西族、基诺族和黎族等民族的全部或者是一部分，共约七十万人口，还不同程度地保留着原始公社制残余。他们或者是沿用祖辈传下的简陋生产工具，攫取现成的果实谋生，在很大程度上听任大自然的摆布；或者是刀耕火种从事原始农业的生产，广种薄收，维持着半饥半饱的生活。共同劳动，平均分配，是一些民族的基本生产关系。私有制虽已产生，并在一些民族中有所发展，出现了阶级分化和剥削，但总的说来仍未跨入阶级社会的门槛。四川和云南大小凉山的部分彝族，共约一百万人口，还保存着残酷的奴隶制度。土司和诺约占总户数百分之五，构成奴隶主阶级，他们占有大量土地和牲畜，并不同程度地占有其他三个等级的人身。全部呷西和绝大多数阿加，加上少数曲诺，占总户数的百分之四十，构成奴隶阶级。呷西是奴隶中的最低等级，一无所有，终年为奴隶主从事田间劳动或家务劳动，他们的人身完全隶属于奴隶主，奴隶主对他们握有生杀之权。绝大多数曲诺属于中间阶层，是一般劳动者，他们占有少量土地和其他生产资料，但每年必须为奴隶主服一定时间的无偿劳役，并受其他盘剥。大部分藏族和傣族、哈尼族、门巴族等，共约四百多万人口，还存在着封建农奴制。在这些民族中，领主和农奴是两个主要阶级。在西藏，封建领主由官家、寺院、贵族三者组成；在云南西双版纳，封建领主由各级土司及其家臣组成。他们都只占人口的少数，却拥有全部土地和大量牲畜。

依附在封建领主土地上的广大农奴，没有人身自由，只有一小块份地，每年要用相当多的时间来为领主服无偿劳役，并缴纳各种捐税，承受着沉重的负担。除此而外的其余绝大部分民族地区，虽然发展程度与汉族比较接近，但也难以挣脱半殖民地半封建制度的桎梏。把上述这些发展程序相承的社会衔接起来，就是一部生动的人类社会发展史。很可珍贵的一点，这并不是历史书籍中死的记载，而是现实生活中的活化石、活标本。

各少数民族曲折的历史发展，表现在政治制度方面也同样是错综复杂的。在保留原始公社残余较多的民族内部，大都还保持着原始民主主义的色彩，选举年长而最有威望的人担任首领，遇有重大问题则由公社的全体成员讨论决定。而在进入阶级社会的一些民族中，无论是土司制度、山官制度、头人制度、千百户制度，或是以父系血缘为纽带的家支制度，以及僧侣贵族专政制度、盟旗制度，无不深深地打上了阶级的烙印。

在悠久的历史发展中，各少数民族以自己的智慧和才干，创造了各具特色的文化。天文历法方面的傣历、藏历、回回历，医学方面的蒙医、藏医、彝医、白医、维吾尔医，建筑方面的布达拉宫、大理崇圣寺三塔、元大都城、鸡足山寺院建筑群、侗族地区的风雨桥和风雨亭，文学艺术方面的《红楼梦》、《十二木卡姆》、《格萨尔王传》、花山壁画、剑川石窟，他如旗袍、藏袍、蒙古袍、擦尔瓦、筒裙、百褶裙、鱼皮衣等绚丽多彩的服饰，糌粑、烤馕、抓饭、手扒肉、酥油茶、奶茶、马奶酒、炒鱼毛、朝鲜冷面等饶有风味的饮食，蒙古包、帐篷、仙人柱、干栏式建筑、类似长屋的大房子等适应不同需要的住宅，滑雪板、爬犁、桦皮船、溜索等极简便的交通工具，以及压跳板、荡秋千、摔跤、赛马、射箭、划龙舟、刁羊、姑娘追、歌舞等在重大节日里的活动项目，是如此的丰富，它们都是中华民族整个文化宝库中的重要组成部分。

应当说，中国悠久的历史 and 灿烂的文化，不仅是由汉族人民，也是由各少数民族人民共同缔造的。在统一中国和促进中华民族形成方面起了重要作用的杰出历史人物，有不少就是出身于少数民族。

在长期的历史发展中，各民族人民的命运是紧紧地联系在一起的。一部近代史，既是帝国主义勾结封建主义和官僚资本主义压榨中国各民族人民的历史，也是各民族人民联合起来进行伟大革命斗争的历史。特别是五四运动以后，在中国共产党的领导下，各民族人民经过无数艰难困苦和英勇卓绝的斗争，终于在一九四九年推翻了帝国主义、封建主义和官僚资本主义在中国

的统治，建立了中华人民共和国。现在，各民族人民已经废除了历史上遗留下来的民族压迫制度，在中国共产党的统一领导下，正满怀信心地向着实现现代化的高度民主的、高度文明的社会主义强国这一目标进军。

《中国少数民族》丛书的编辑，就是试图对于构成中华民族的各民族的文化传统和历史变迁作一忠实的反映。这是一部多卷本的图文并茂的文献性质的著作，是中国民族学的一项基本建设，也是为各民族的子孙后代留下的一份珍贵的文化遗产。它的出版，不仅具有学术上的价值，可大大促进对各民族社会及其历史的研究，而且还有重大的现实意义。它体现了各民族的平等，增强了各民族的自豪感，促进了各民族之间的相互了解和团结，激励了各民族人民为了美好的明天而进行顽强的斗争。

《中国少数民族》丛书是一部形象化的科学记录，书中的文字资料和图片，都是调查者长期深入民族地区观察体验、调查研究所得，里面凝聚了许许多多人的辛勤劳动。当然，之所以取得这些成果，我们还应该感谢各级领导的支持，以及各兄弟单位、有关学者和民族地区的干部群众的关怀与帮助。

现在，《中国少数民族》丛书各分册终于陆续和读者见面了，多年来萦绕心头的愿望逐步实现了，这是值得庆幸的事。但是，我们在编辑这一类著作方面还缺乏经验，还明显地存在一些问题，我们诚恳地期待着读者的批评和帮助。

# PREFACE

Qiu Pu

China is a great country as well as a great nation, which is made up of several dozen fraternal ethnic groups. From ancient times the ancestors of various nationalities worked, lived, and prospered on this piece of beautiful and rich land. About the 27th century before Christ various clan tribes that roamed the Yellow River valley first came to be led by the leader of the tribal alliance Huang Di in what is now Shaanxi, thus laying the foundation for the development of the ancient Han people. After that the three dynasties — Xia, Shang, and Zhou successively developed China into a multi-national state. Class oppression developed alongside national oppression. In consequence the Yellow River valley became the centre of activities for interflow among various national groups while the Han people became a tie to link the different nationalities. The term Zhong Guo or the Middle Kingdom came into use during the west Zhou period, which expresses the new development of a multi-national state. By B.C. 221 Qin Shi Huang unified China, setting up an autocracy with power concentrated in the central government. As a result a unified multi-national state with the Han people as the main body was formed by the Qin-Han period. Thus emerged a magnificent scene in which the central area of China had a highly developed society, whose influence spread to surrounding areas. Henceforth various forms of interflow activities among different nationalities were to be unfolded on a scale larger than hitherto. Through changes wrought during the various dynasties, the sphere of such activities spread to the entire territory.

To date there exist a total of 56 ethnic groups in a land area of 9.6 million square kilometres which is China. The Han nationality is formed as a result of intermarriage among various ancient nationalities in the long history of development. Its population is therefore most numerous, reaching 930,000,000 odd, who mainly aggregate in the Yellow River, Changjiang (Yangtze), and Zhujiang (Pearl River) valleys as well as the Songhua-Liaohe Plain of the Northeast. The rest of the 67,000,000 odd minority nationalities are scattered all over the border regions, which make up 50 to 60 per cent of China's total territory. A situation has arisen that in large areas different nationalities are found living together whereas in small areas, each nationality tends to live in a compact community.

The minority nationalities, for the most part, possess their own languages, which belong to the Han-Tibetan family; the Altaic family; the South Asian family; the South Island family; and the Indo-European family. Less than half of the minorities have their own written languages, however. The system of written language includes: pictographic ideograph, syllabic and alphabetic languages. The use of languages and written scripts by various nationalities is quite complex.



The various minority nationalities find themselves in different stages of development due to different regions in which they are distributed, to the different economic activities they pursue, and to the different paths traversed by them. Wide differences exist even within the same ethnic group owing to historical reasons. When the People's Republic of China was founded, a total of 700,000 people including E Wen Ke, Oroqen, Lhoba, Du Long, Nu, Li Su, the Va (Wa), Jingpo, Bu Lang, Beng Long, Lahu, Naxi, Jinuo, and Li nationalities who inhabit the forest China, the Tibetan Plateau, the border regions in Yunnan province, and the Wuzhi Hills on Hainan Island, wholly or partly retained in various degrees the remnants of primitive communes. To eke out a living these minority nationalities either used crude tools handed down from their ancestors to gather readily available fruits so that they were largely exposed to the mercy of nature, or engaged themselves in primitive agricultural pursuit or slash and burn cultivation, sowing a wide area with seeds but reaping very small crops. They led a subsistence described as having only a half empty stomach. The basic productive relation among the minority nationalities was characterised by common labor performed by the people and equitable distribution. On the whole, they had as yet to enter into the threshold of class society, though private ownership had emerged and became developed in some ethnic groups, resulting in class polarisation and exploitation of man by man.

Part of the Yi nationality in the Da Liang Shan and Xiao Liang Shan regions of Sichuan and Yunnan provinces totalling one million odd still retained cruel slave system. *Tu si* and *nuo* (headmen) constitute five per cent of the population, forming themselves into a class of slave owners, who possessed large quantity of land and livestock. In varying degrees they possessed persons of the other three castes.

The entire population of Xiaksi, a large majority of *a-jia* plus a few *qu nuo* constituted 40 per cent of the Yi nationality. They were the slave class. Xiaksi was the lowest in the slave stratum, possessing nothing whatsoever. They worked in the field or performed domestic labor all year round. They belonged in person entirely to the slave owners, who exercised power over their very life. The overwhelming majority of *qu nuo*, belonging to the middle stratum, were common laborers who possessed only very small quantity of land and other means of production. They had to perform corvee or unpaid labor for the slave owners for a certain number of days in the year. They were also subject to other forms of exploitation under slave owners.

The majority of Tibetan, Tai, Ha Ni, and Men Ba people, totalling four million odd, still retained serfdom. The feudal lord and serf constituted two principal classes. In Tibet feudal lords were made up of officialdom, the temple, and the aristocracy. In Xi Shuang Ban Na, Yunnan province feudal lords were made up of various grades of *tu si* (hereditary headmen) and *jia chen* (underlings of headmen), who formed a fraction of the population. They nevertheless possessed the entire land and a huge amount of livestock. The masses of serfs, mere appendages of suzerain, had no personal freedom. They only possessed a tiny portion of land and had to render corvee or unpaid labor to the feudal lords for considerable time in the year, besides paying numerous taxes which were extremely heavy burdens. For the rest of the majority of areas inhabited by minority nationalities they could hardly free themselves from the clutches of feudalism, despite the fact that they were closer

to the Han ethnic group in the extent of their development. If the course of development of society mentioned above is to be connected with each other then we have a vivid history of the development of human society. What is particularly precious is the fact that they are living fossils and specimen that exist in actual life and not mere lifeless records in history books.

The winding course of historical development of the various minority nationalities as manifested in their political systems is similarly very complex. Within ethnic groups that retain the remnants of primitive commune to a greater degree, primitive democratic colorings are largely kept. Leaders are elected on account of their seniority of age and high prestige. When something of major importance happens, it is brought to the entire community for discussion. The matter is then decided upon. The brand of class is deeply set on them, without exception, once the minority nationalities enter into class society, no matter whether they have different hereditary headmen systems, such as the *tu si* system, *shan guan* system, *tou ren* system, *qian hu* or *bai hu* systems, patriarch system (linked by blood ties along patriarchal lines), priest-aristocratic despotic system, or the system of clan alliance. In their long historical development the minority nationalities of China have created various splendid cultures, including Tai, Tibetan and Moslem calendars; Mongolian, Tibetan, Yi, Bai, and Uygur medicines. In architecture there are the Potala Palace in Lhasa, the three pagodas of the Chong Sheng Si Temple in Da Li, Yunnan, the city of Da Du of the Yuan dynasty (the predecessor of Beijing), the group of architecture known as Ji Zu Shan Si (Temple), the Feng Yu Bridge and Feng Yu Pavilion in areas inhabited by the Dong nationality. In art and literature mention must be made of "The Dream of Red Mansion", the twelve divertimenti devised by Uygur musician, the story of King Ge Sa Er, the Tibetan epic, Hua Shan Murals in Guangxi, and the stone carvings in Jian Chuan, Yunnan. In addition there are the *qi pao* — close fitting woman's dress with high neck and slit skirt, Tibetan dress, Mongolian dress, *cai er wa*, *tong qun* or tube-shaped skirt, *bai zhe qun* or pleated skirt, *yu pi yi* or fish scale dress, and other pretty dresses designed and worn by minority nationalities in China. There are *zanba* or roasted qinke barley flour, a staple food of the Tibetan nationality, *kao nang* (cake made of corn, wheat or sorgum), *zhua fan* (meal eaten with hand), *shou ba rou* (meat eaten with hand), butter tea, tea with milk, horse milk wine, *chao yu mao*, Korean style cold noodles, and many other tasteful dishes. In architecture there are many types of buildings that meet different residential requirements, such as Mongolian yurt, tent, *xian ren zhu* or movable house sheltering one from the sun used by Oroqen people, *gan lan* style two-storeyed buildings (the ground floor having no walls), and big residences resembling long houses. The minority nationalities have invented skis, *bali* (a kind of sleigh), *hua pi chuan* (boat made of birch bark), and *liu suo* (a primitive form of cable car), which are simple tools used for transportation purposes. A long list of songs and dances and other lively programs is performed by the minority nationalities during festival days including: seesaw, swing, wrestling, horse racing, archery, dragon boat rowing, *diao yang* or tricking the sheep, girl chasing after young man on horseback, so much so that they with their unique features, have become an important part of the whole cultural heritage of the Chinese people.

It must be said that China's splendid culture and long history are made not only by the Han people but by the joint efforts of the minority people as well. Many

outstanding historical figures who play a major role in bringing about the unification of China and in fostering the development of the nation come from minority nationalities.

In the long process of historical development the fate of various nationalities is closely linked to one another. Modern Chinese history is the history of oppression and exploitation of various nationalities by imperialism in collusion with feudalism and bureaucratic capitalism. It is likewise the history of various nationalities in jointly putting up a great revolutionary struggle. In particular, it is the history of the various nationalities of China, led by the Chinese Communist Party in overcoming many difficulties and in putting up a sustained heroic struggle to overthrow imperialism, feudalism and bureaucratic capitalism since the May 4th Movement of 1919. They finally established the People's Republic of China in 1949.

At present, the various nationalities of China have abolished the system of national oppression, which is a legacy of the past. Under the unified leadership of the Chinese Communist Party they are marching with great confidence towards modernisation with a view to achieving a highly democratic and highly civilised socialist state.

The editors of the Chinese Minority Nationalities Series wish to reflect faithfully the historical changes and cultural tradition of the various Chinese ethnic groups. It is a work of documentary nature consisting of many volumes, well illustrated and finely written. It is a sort of capital construction, so to speak, in the study of Chinese Nationalities as well as a precious cultural heritage for the posterity of various ethnic groups. Its publication not only has academic value, fostering as it does the study of society and history of the various nationalities, but major realistic significance as well. It embodies equality among nationalities, strengthens their pride, promotes their mutual understanding and unity, and inspires the people of ethnic groups to wage a persistent struggle for a better tomorrow.

This Series is a symbolic scientific record. The written materials and illustrations are obtained from investigations and research, observation and actual experience by the investigators deep in regions inhabited by the nationalities. They embody the arduous labor of many people. As a matter of course we are thankful to leadership at various levels for their support to the fruit of this undertaking, as well as the concern and assistance rendered by fraternal organisations plus scholars concerned as well as cadres and masses in various nationality regions.

The various books of the Chinese Minority Nationalities Series are being published one after another in the end. The dream of editors over the years is gradually becoming true, which deserves congratulation. However, lacking in experience in editing such a series, where problems must obviously exist, we, in the spirit of modesty, soliciting help and striving towards practicalness, earnestly await criticism and help from our readers.

*(Translated by He Fei)*

鄂伦春族是生活在中国东北黑龙江流域、大小兴安岭一带的一个少数民族，人口四千一百人。直至解放前夕，这个民族的社会发展还停留在原始社会末期。鄂伦春人世世代代过着动荡不定的游猎生活，“风驰一矢山腰去，猎马长衫带血归”。此外，他们还从事捕鱼、采集和以皮毛及桦皮制品为主的手工业生产。鄂伦春人崇拜多种神灵，信仰萨满教。

本书通过大量的图片，对鄂伦春族的生活环境、生产活动、物质生活、社会组织、宗教信仰、文化、婚姻和葬俗等作了形象和生动的介绍。对解放后鄂伦春人民在中国共产党和人民政府领导下建立的新生活，也用了相当篇幅予以反映。

本书为秋浦主编的多卷本《中国少数民族》丛书的一种。这套丛书是中国社会科学院民族研究所一项重要的科研项目，以图文并茂的形式反映中国各少数民族发展的历史，对民族学、历史学的研究具有珍贵价值。

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Oroqen with a population of 4,100, is a minority nationality inhabiting the Heilongjiang River Valley and the Greater and Lesser Xing'an Ranges in Northeast China. They worship many gods and spirits and believe in the Sa Man religion.

With the aid of many photos this book introduces to the readers in vivid and graphic terms the living conditions, productive pursuits, material life, social organizations, religious beliefs, culture, marriage and funeral and burials of the Oroqen people. It also reflects in a suitable manner the Oroqen people's new life under the leadership of the Chinese Communist Party and the People's Government since liberation. The present volume is one of the *Chinese Minority Nationalities Series*, edited by Qiu Pu of the Nationality Research Institute of the Chinese Academy of Social Science. The series reflects by means of fine illustrations and well written scripts, the history of the development of various Chinese minority nationalities. It is of great value to Nationality study and to research in History.

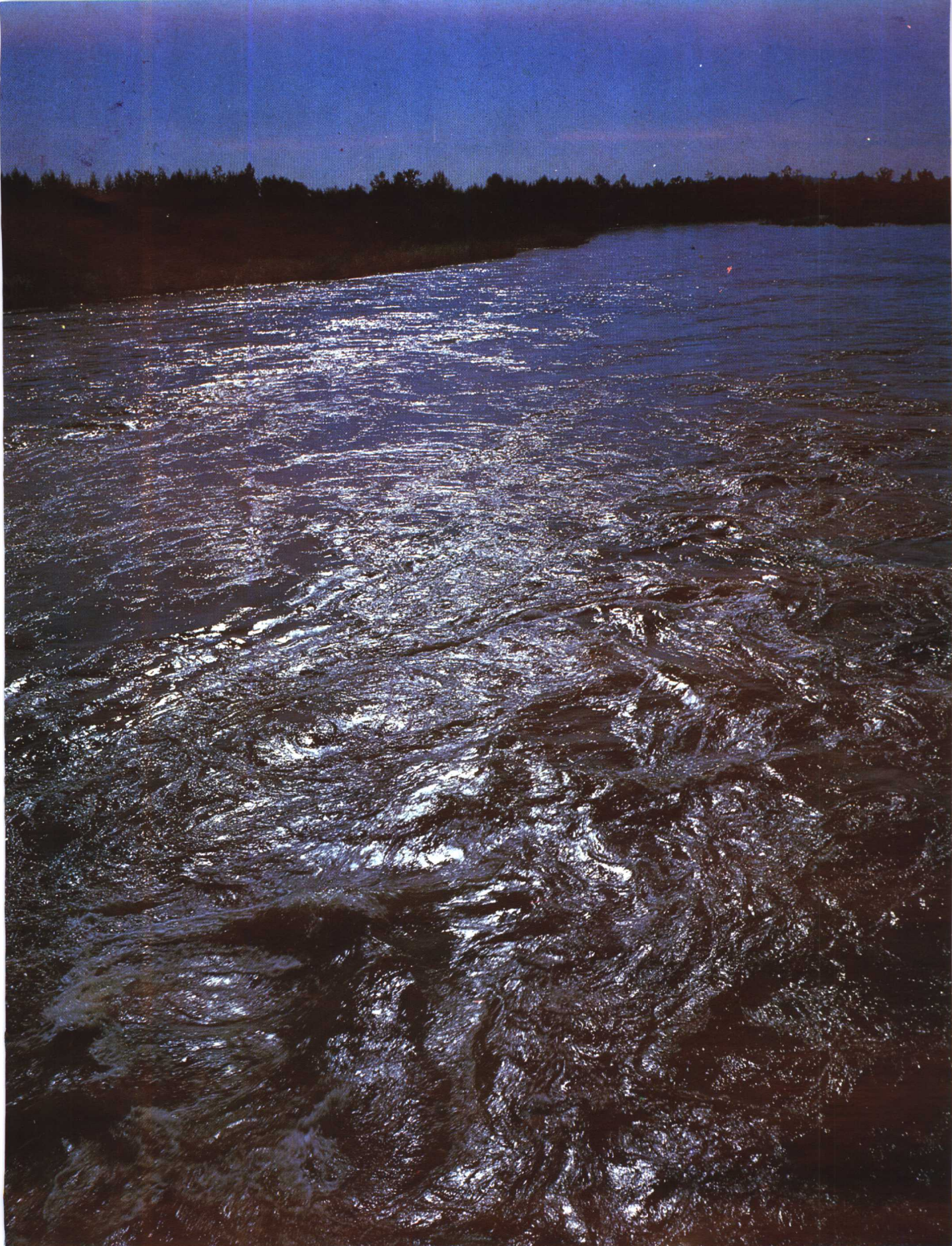
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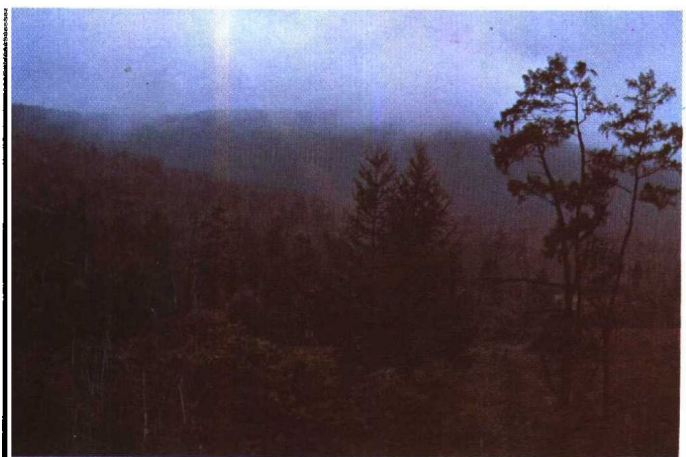


1 环绕大、小兴安岭的黑龙江





## 绿色的林海 ——地理环境



鄂伦春族有四千一百余人（据一九八二年统计）。它主要分布在我国东北黑龙江流域的大、小兴安岭一带，处于东经一百二十二度至一百三十一度、北纬四十八度至五十三度之间。这里是内蒙古自治区和黑龙江省的接壤地带，覆盖着茂密的原始森林。



兴安岭是一系列隆起带和沉降带中的一个组成部分。大兴安岭隆起带的主脉山系，主轴大体上沿北东十度至三十度的方向延伸，长达一千四百公里，宽约二百至四百公里，海拔一般在五百至一千五百米之间，个别山峰达一千七百米以上。整个山势自东南向西北逐渐升高。这里新构造运动非常明显而且强烈，断陷构造十分突出。北北东向的区域断裂差异运动，在东部形成了一个典型的阶梯状断层上升山地。大量的火山岩沿断裂喷出，覆盖了几乎整个大兴安岭的山区，花岗岩分布面积很广。地貌上东坡陡峭，河流切割很深，水流湍急。东北部因受棋盘格式新裂组的控制，



- 2 兴安岭是一系列雄伟壮观的拗陷带的一个组成部分
- 3 远眺诺敏大山
- 4 火山岩到处可见
- 5 呼玛河