

瑶族民歌选译

(汉英对照)

颜健生 译

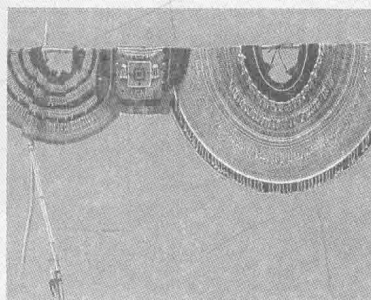


ranslation of Selected Folk Songs
from Yao Nationality



华中科技大学出版社

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中国·武汉

图书在版编目(CIP)数据

瑶族民歌选译:汉英对照/颜健生译. —武汉:华中科技大学出版社,2014.5
ISBN 978-7-5609-9998-2

I. ①瑶… II. ①颜… III. ①瑶族-民歌-作品集-中国-汉、英 IV. ①I276.295.1

中国版本图书馆 CIP 数据核字(2014)第 095831 号

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Translation of Selected Folk Songs from Yao Nationality

颜健生 译

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出版发行:华中科技大学出版社(中国·武汉)

武昌喻家山 邮编:430074 电话:(027)81321915

录排:华中科技大学惠友文印中心

印刷:武汉科源印刷设计有限公司

开本:710mm×1000mm 1/16

印张:7 插页:3

字数:130千字

版次:2014年7月第1版第1次印刷

定价:28.80元



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茶山瑶 (Cha Shan Yao)



白裤瑶 (Bai Ku Yao)



盘瑶 (Pan Yao)



顶板瑶 (Ding Ban Yao)



过山瑶 (Guo Shan Yao)



瑶族织锦 (A Woman of the Yao Nationality Was Doing
Some Brocading)



坳瑶泥鼓舞 (Ao Yao's Drum Dance)

瑶族民歌选译

Translation of Selected Folk Songs
from Yao Nationality



瑶族长鼓 (Long Drum from the Yao Nationality)



布努瑶铜鼓 (Bu Nu Yao's Bronze Drum)



瑶族歌舞 (Songs and Dances from the Yao Nationality)

译者的话

“全球化”促进了国际上多种民族、文化的融合。中国是一个多民族国家，各民族人民共同创造了光辉灿烂的历史和文化。其中，作为南方一个具有悠久历史的少数民族之一的瑶族，其生活方式、文化传承独具特色。“南岭无山不瑶”，长期的山居生活使瑶族人民养成了唱山歌的习惯。山歌题材广泛，风格多样，富有丰富的想象、奇特的夸张和浓郁的生活气息，久而久之，部分山歌经艺术加工而形成瑶族民歌。瑶族民歌是难得的原生态文化遗产。

为了让世界人民认识瑶族民歌，研究其社会价值，本书选取一批具有民族风味的瑶族民歌进行翻译，并对部分难解之处作了注释，目的是向全世界展示瑶族民歌的原生态风貌，进一步加强瑶族文化与国际文化的交流与合作；同时，通过瑶族民歌的译介传播来保护和挖掘少数民族非物质文化遗产，为各类专家、学者研究瑶族文化提供参考，满足国内外读者深入了解瑶族文化的需求。全书分两大部分，第一部分为原生态瑶族山歌，共选取了敬烟歌、敬茶歌、叹屋歌、入村寨歌、猜猜歌、互换礼物歌等二十章；第二部分为瑶族历史民歌，共选取了族源歌、迁徙歌、盘王歌、创世歌等十章。

本书为广西教育厅高校人文社科研究课题“瑶族原生态民歌英译研究(YB2014381)”基金资助项目。

由于时间仓促和水平有限，译者在理解和翻译瑶族民歌过程中难免出现偏颇，失误之处敬请专家学者批评指正。

译者

2014年1月

前言

瑶族是中国一个古老的少数民族，主要分布在广西壮族自治区和湖南、云南、广东、贵州等省。瑶族分布的特点是大分散、小聚居，主要居住在山区。据 2000 年全国人口普查统计，瑶族人口数为 2 637 421。在历史的长河中，瑶族人民创造了丰富的史诗、传奇故事、寓言、神话、幽默、谜语、谚语等，他们信奉神和崇拜图腾，有自己的语言无自己的文字。

历史概况

像中国其他民族一样，瑶族历史久远。早在战国时期，江汉平原一带活跃着一群少数民族，那时不叫瑶族，而被称为“蛮”或“荆蛮”。由于秦始皇推行“谪戍”政策，当时大量汉人进入该地区。汉人的到来促进了这些地区生产的发展。南北朝时，瑶族先民已分布到“东连寿春（今安徽寿县），西通上洛（今陕西商县一带），北接汝颖（今河南东部及安徽西北部）”的广大地区。唐代瑶族主要分布在湖南、广东、广西境内，史称莫徭蛮。莫徭主要从事农业生产。宋王朝对瑶族地区采取“以夷制夷”的政策加以控制，很快，瑶族社会进入封建时代。随后，从元朝到清朝，瑶族的分布已遍及广西、广东以及湖南西南部和云南、贵州的部分山区，一些以打猎为生，一些继续从事农业生产活动。但由于封建王朝剥削、征剿、屠杀，明末清初，部分瑶族逃至越、老、泰等国边境。至 20 世纪 70 年代，在越、老、泰等国的部分瑶族分别迁徙到美、法、加拿大等国居住。

文化艺术

瑶族在长期的历史发展中创造了具有鲜明民族特色的文化艺术。瑶族在远古时代就有了民族起源的神话传说。其中《盘瓠》《盘古开天地》和《伏羲兄妹造人民》是最为流行的古代神话传说。歌谣在其文化艺术中占有十分重要的地位，源远流长，形式多样，内容丰富，有讲述天地万物起源的创世歌，记述民族历史的古歌，表现劳动生活的狩猎歌和农事季节歌，爱情歌，祭祀用的乐神歌，赞颂反抗斗争的革命斗争歌，等等。其中的《盘王歌》歌词长达 3 000 多行，是瑶族人民的艺术



珍宝。

瑶族音乐、舞蹈与其民间歌谣一样,起源于劳动与宗教。其舞蹈著名者如长鼓舞、铜鼓舞,系祭祀盘王、密洛陀这两大祖先的大型舞蹈。民间盛行的舞蹈还有狮舞、草龙舞、花棍舞、上香舞、求师舞、三元舞等数十种。唱曲有生产歌、喝茶歌、艰辛歌、哀悼歌、情歌等。现在,瑶族的长鼓舞和铜鼓舞已登上舞台,深受人们欢迎。瑶族的工艺美术有印染、挑花、刺绣、织锦、竹编、雕刻、绘画、锻造等,形式多样,内涵丰富,其中尤以印染、挑花出名。

瑶族人民早在唐、宋时期开始学习用汉字记录本民族的历史,编纂各种典籍。迄今各地瑶族民间散藏着的大量瑶族历史典籍,包括著名的历史文献《过山榜》和数量众多的宗教经书、歌本、家谱等,就是瑶族对祖国历史文化的一大重要贡献。《过山榜》是研究瑶族历史的宝贵资料。

瑶医药是瑶族人民长期与疾病作斗争的智慧结晶,有着悠久的历史、丰富的治疗经验、独特的民族风格。瑶族民间医生多以盈亏平衡理论来指导自己的临床实践。

风俗习惯

瑶族有其独特的风俗习惯。

其一,瑶族民族服装主要用青、蓝土布制作。男子喜上着对襟无领的短衫,下着长裤或过膝短裤。广西南丹县瑶寨男子喜着绣边白裤。广东连南瑶族男子喜留发髻,插以雉毛装饰,并以红布帕包头。妇女喜着无领大襟上衣,下着长裤、短裙或百褶裙,在服装的领口、袖口、胸襟、腰带、裙边饰以色彩斑斓的挑花、刺绣,鲜艳夺目。瑶族妇女的头饰式样繁多,喜爱以银簪、银花、银串珠、弧形银板等配以彩色丝带做头饰,风格别致。少女、未婚或已婚妇女从头饰上就可以区别。

其二,瑶族居民的主食有玉米、大米、红薯等。广西金秀大瑶山瑶族利用“鸟盆”捕捉候鸟,腌制为酢,是款待贵客的美味佳肴。桂北地区的一部分瑶族盛行“打油茶”,即以油炒茶叶煎汤,佐以生姜、辣椒、食盐调味,趁势冲泡炒米、炒豆、米花之类同饮,具有特殊的风味。

其三,瑶族住房有竹舍、木屋、茅房和小部分的泥墙瓦屋。房屋一般是一栋三间,中为厅堂,两侧房前部为炉灶或火塘,后部为卧室,屋前屋后,分设洗澡棚或猪牛栏。

其四,瑶族一般不与外族通婚,招赘习俗较为普遍。男女青年婚前恋爱较为



自由,利用节日、集会的机会,通过唱歌形式,寻找配偶。节日唱山歌非常流行,当节日来临,大家聚在一起对山歌,对不上的将有小小的惩罚,很多年轻人就利用了这个机会去谈情说爱。通过对唱,若双方合意,即互相赠送信物,当然也要征得双方父母同意方可结婚。

其五,瑶族的丧葬因地区和支系不同而异。如“勉支”大都行土葬。“布努支”过去兴岩葬,现行土葬。“拉珈支”瑶族成年人行火葬,未成年人行土葬,婴儿行挂葬。连南八排瑶人死后,将尸体绑于椅子上,出殡时,抬轿似的将尸体抬至墓穴入棺,人们称为“游尸葬”。

宗教信仰

瑶族的宗教信仰比较复杂,有些地区原始的自然崇拜、祖先崇拜或图腾崇拜占有一定地位;有些地区则主要信奉巫教和道教。道教对瑶族影响很大,凡属丧葬一套祭祀仪式,基本上按道教法旨进行,只是其中掺杂了一些民族原始宗教的内容。

语言文字

瑶族有自己的民族语言瑶语。按照语言谱系划分,瑶族的语言属于汉藏语系苗瑶语族瑶语支。瑶族的语言大致分为四种,即“勉语”“布努语”“拉珈语”和“炳多优语”。这四种语言的瑶族互相间不能用瑶语进行交际,而借助汉语作媒介。历史上,瑶族没有统一的民族文字,因此多数瑶人是借用汉字来书写和记事的。

瑶族教育

瑶族各地区学校教育的出现时间差别很大,有的在两汉时期,有的在民国以后,局部地区发展较快的则在宋代。据《宋史》记载,宋代封建王朝统治势力不断深入瑶区,开始在梅山地区推行以儒为教的措施。进入明王朝,统治集团对瑶区采取“兴教化,立学校”的措施,从此,瑶山的孩子才有机会接受教育。中华人民共和国成立后,政府十分重视瑶族的教育事业发展,各个村寨开设学校或教学点,甚至一些专门的学校如民族中学也被建立起来,大量干部、作家、教授、工程师、医生和科技人员被培养出来。如今,这些地区的教育正在快速发展。

Introduction

The Yao nationality is one of the ancient ethnic minorities of China. They mainly live in mountain areas in Guangxi Zhuang Autonomous Region and provinces of Hunan, Yunnan, Guangdong, Guizhou, more scattered than together. According to the 2000 National Census Statistics, the total population of the Yao nationality is 2,637,421 million. Throughout their long history, the Yao nationality has created many beautiful epic legends, stories, fables, fairy tales, jokes, riddles, proverbs and so on. They believe in gods and totem. The Yao nationality has its own languages but no writing systems.

A Survey of History

Like any other nationalities in China, the Yao nationality has a long history. Around the Warring States Period, there was an ethnic group called Man or Jing. Man dwelled in the district of Jiangnan Plain, central China. Owing to Emperor Qin Shi Huang's Banishing-to-Frontier policy, a large number of the Han people (the largest nationality in China) came into this area and promoted the development in production. Till the Northern and Southern Dynasties, the Yao people had distributed from Shouchun of Anhui province in the east to Shang county of Shaanxi province in the west. In the Tang Dynasty, the Yao nationality mainly lived in Hunan, Guangxi and Guangdong provinces. They were called Mo Yao Man, taking agricultural production as their main activity. During the Song Dynasty, the policy of playing one barbarian state against another was adopted to rule the Yao nationality; soon the Yao's society turned into feudalization. From Yuan Dynasty to Qing Dynasty, the Yao people had lived throughout Guangxi, Guangdong, and west south of Hunan and part of mountainous areas in Yunnan, Guizhou provinces. Some of them lived by hunting, others by farming. Because of the exploitation, suppression and driving from feudal dynasties, then in late Ming



and early Qing dynasties, part of the Yao people fled to Vietnam, Laos and Thailand. Until 1970s, part of them in these three countries continued to migrate to America, France and Canada, etc.

Culture and Art

The Yao nationality had created culture and art with distinctive national features through the long historical development. Early in ancient times, they had tales of legenda about the origin of nationality. *The Myth of Pan Hu*, *Pan Gu Created Heaven and Earth*, *Brother and Sister of Fu Xi Created Human Beings* are the most popular ancient legends. Besides, folk songs also take the very important position in Yao's ethnic culture and art, they are of long standing and multitudinousness, and their contents include songs of the creation, historical epic songs, and songs of living by hunting, songs of farming season, love songs, songs of gods, songs of revolutionary struggles, etc. Among of them *Songs of King Pan* has a length of more than 3 000 lines. It is the art treasure of the Yao nationality.

Like their folk songs and ballads, Yao's music and dance originated from manual labor and religion. Their famous dances like long-drum dance, bronze-drum dance are large-scale dances used to sacrifice king Pan and Mi Luo Tuo, the most important two ancestors of the Yao nationality. Popular folk dances include the lion dance, grass dragon dance, colorful stick dance, offering incense dance, apprentice dance, ternary dance, etc. and their music includes production songs, drinking songs, hardship songs, mournful songs, love songs, etc. Now, Yao's long-drum dance and bronze-drum dance are boarding on stage, which are very popular with the masses. Yao's industrial art includes printing and dyeing, cross-stitch work, embroidery, brocade, bamboo weaving, carving, painting, forging, etc.

Early in the Tang and Song dynasties, the Yao nationality began to record their history and compile classics in Chinese characters. So far, a large number of historical classics are scattered among the people, including the famous historical document *Announcement of Possessing Mountains*, numerous religion books, song



books and genealogies, which are significant contributions to the native culture. *Announcement of Possessing Mountains* becomes valuable data to study the Yao's history.

The medicine of the Yao nationality is their essence of wisdom accumulated by long time fighting against illness, which contains abundant treatment experience and unique national style. The Yao's folk doctors usually conduct their clinical practice by a theory of equilibrium between gaining and losing.

Customs

The Yao nationality has its unique customs.

First, Yao's ethnic costume is made of black and blue homespun. Men like wearing front opening collarless blouse to go with pants or knee-reaching shorts. For example, at the Yao ethnic stockade village of Nandan county in Guangxi province, men are fond of wearing white pants with embroider; and at Lian Nan county in Guang Dong province, men of the Yao nationality are fond of having their hair worn in a bun or coil, decorating with pheasant feather and swathing their heads with red cloth, but women are fond of wearing a Chinese garment without collar which buttons on the right, and pants, skirt or pleated skirt. Generally, gorgeous cross-stitch work and embroidery are decorated on the collar, sleeves, breast, girdles, skirt edge, etc. Women's headwear is characterized by silver hairpins, silver flowers, silver string beads, arc-shaped silver plate, stuck on colorful silk ribbons, from which maidens, unmarried or married women are distinguished.

Second, the staple foods of the Yao nationality include corn, rice and sweet potatoes. The Yao residents living in Dayao mountain of Jinxiu in Guangxi can use bird basin to catch birds and salt them. These salted birds will become a delicacy when entertaining their guests. In the north of Guangxi, there are Yao people who like drinking tea cooked with edible oil. They fry tea leaves to decoct soup, adding ginger, hot pepper, salt when brewing parched rice, frying beans, popcorn, etc. which produce special flavor.

Third, the housing of the Yao nationality includes bamboo houses, wooden



houses, shanties and a small part of tile-roofed houses, etc. Houses with three rooms are common, of which halls are set in the middle, fireplaces stand on both sides, bedrooms are at the rear, and in front of or at the back of the house are bath shed or cattle pen.

Fourth, the Yao people would not intermarry to people who are not of the same clan. The custom of taking in a son-in-law to bear the bride's family name is popular. Boys and girls take free love for granted, and they may seek their spouses by attending festivals and assemblies. Singing folk songs is popular among the Yao people, when festivals come. They may assemble together and counter folk songs, those who have failed may be slightly punished. Most young people will make full use of the chance to find their lovers. By singing, if both are satisfied, they may change presents. Of course they may solicit agreement of their parents sometimes.

Fifth, the funeral of the Yao nationality is different from area to area, from subline to subline. The Mian branch is popular with burial in the ground; the Bu Nu branch is popular with burial on cliffs in the past, but now in the ground; as to La Jia branch, funeral of an adult is done in cremation, a nonage in ground burial, and an infant in hung burial. In Lian Man, there live people of Ba Pai Yao. When a person dies, the corpse will be tied to a chair, and then carried to the cemetery like lifting up a sedan, which is called funeral of corpse parade.

Religious Faith

The religious faith of the Yao nationality is a bit complicated. In some districts, they attach importance to original nature worship, ancestor worship and totem worship, but in other districts, they mainly believe in witch and Taoism. Taoism has a tremendous influence on Yao's sacrificial ceremony. Almost all the sacrificial ceremonies follow the form of Taoism, mingling with content of ethnic primitive religion.

Language and Writing System

The Yao nationality has its own language called Yao language, which belongs to a branch of Sino-Tibetan language system. Approximately four kinds



of Yao languages are spoken; they are Mian language, Bu Nu language, La Jia language and Bing Duo You language. But people from different languages of the four cannot communicate with one another; they have to communicate with the help of Chinese. In history, the Yao nationality hasn't unified ethnic writing system, so most of them have been employing Chinese characters when writing or recording something.

Education

In the districts of the Yao nationality, school education arose from different periods, some in the period of the two Han Dynasties, some after the Republic of China, and parts of the districts in the Song Dynasty. According to the records of *History of the Song Dynasty*, with the influence of the feudal power going deep into the Yao districts, the Song Dynasty put Confucianism into force on them, and in the Ming Dynasty, the government adopted policy of "encouraging civilization, establishing schools". Then children from the Yao nationality began to have the chance of accepting school education. After the founding of the People's Republic of China, the government attaches great importance to the education development in the districts of the Yao nationality. Schools have been set up in each stockade village, and even special schools such as ethnic schools have also been set up. Many leading cadres, writers, professors, engineers, doctors and other scientific & technological talents have been trained. Today, education in these districts is developing fast.

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