

壮家常用“接雅”选瓶装浸泡。

The Zhuang often choose ornamental bottles to age their *laenjyaq*.



(10) 民俗 Folk Customs

T-a. 祭神田神谷 The Custom of Sacrificing to the Field Deity

广南县那贝村保留着一块“那弘”（壮语：神田、皇田），千百年来一直种植“口弘”（神谷、皇谷），从不外传。

The village of Nabei in Guangnan County preserves a patch of *naz hongz* meaning “royal field” in Nong Zhuang, in which they only plant an ancient type of rice seed, known as *kaenj hongz* (“royal rice”), kept pure for millennia without ever intermixing it with other rice varieties.



壮语“口弘”，意为：皇谷、神谷，是原始谷类，也称“红糯谷”，村民每年耕种神田神谷都要举行祭祀。

Kaenj hongz, meaning “royal rice” in Nong Zhuang, is an ancient rice variety, a type of red glutinous rice. Every year when the Nabei Zhuang plant this *kaenj hongz* in their *naz hongz* (“royal paddy”) they perform sacrifices.



用“口弘”蒸制的祭神山神树专用的红糯米饭。

The steamed red glutinous rice produced from the *na: hongz* is only used for offerings to the sacred tree on the sacred mountain.

T-b. 祭山 The Mountain of Sacrifices

广南县境有一座壮族崇拜的神山，每逢祭日，神山附近的12个壮族村的千余名男丁，都爬上神山去举行祭山活动。

Within Guangnan County there is a sacred mountain worshiped by the Zhuang. Every year on sacrifice days, more than one thousand men from twelve Zhuang villages near this mountain climb the mountain to perform sacrifice ceremonies.



各宗族族长在神山祭场履行祭祀仪式，平均分享祭品，祈求风调雨顺，稻谷丰收，人丁兴旺。

The head of each clan performs a sacrifice ceremony at the altar for his clan. The items offered as sacrifices (animals, rice, liquor, etc.) are shared and eaten by the men and boys, and prayers are made for good rains and weather, for an ample harvest, and for prosperity.



参加祭山的人们陪神共餐。壮族先民认为：有森林才有水，有水才能种水稻，有丰收的稻谷才有人类的繁衍，人们有责任保护神山神林。祭山是为了保护山林。

Those participating in the mountain sacrifices accompany the deity in eating the meal. The Zhuang ancestors believed that people had the responsibility to protect the sacred mountain and sacred forest because having forest means having water; having water means being able to plant rice paddies; having an abundant harvest means humans can multiply.



T-1. 接“者弘”“竜神” The Reception of *Zoa'nongz*, the God of the *Ndoang*



壮族称“森林”为“竜”，壮族崇拜“竜神”，“竜神”壮语称“者弘”。各壮族村都设有祭祀“竜神”的场所。图为广南县大波妈村妇女举行接“竜神”仪式。

“Forest” in Nong Zhuang is called *ndoang*. The spirit of

the forest, worshiped by the Zhuang and called *Zoa'nongz*, is often also referred to by this name. Each village has a designated location for sacrifices to the god of the *ndoang*. This photo shows villagers in Guangnan County's Daboma Village performing sacrifices to the god of the *ndoang*. (The rattan baskets contain live poultry that will be sacrificed.)



小广南村接回“竜神”，在祭祀“竜神”的同时，壮族歌手陪“竜神”对歌。

The villagers of Xiao Guangnan welcome the return of the god of *ndoang* to its village abode (the small building behind the villagers to the left). As the sacrifices are made to the god of the *ndoang*, Zhuang singers sing traditional songs.

T-d. 祭“者处” Sacrifices to *Zoachu*



壮族承传着保护古树林木的传统，先民将太阳神、始祖神等封于古树林木，称为“者处”，一代接一代履行祭“者处”仪式。

The Zhuang have inherited a tradition of protecting the trees of the ancient forest. The ancestors believed that the sun deity and original ancestor spirits, whom they collectively called *Zoachu*, were all sealed in the forest. The ceremony of sacrifices to the *Zoachu* has been handed down from generation to generation.

马关县壮族祭“者处”活动是全村男性参加。

All males in the Zhuang villages of Maguan County take part in the activities surrounding the sacrifices to *Zoachu*.



T-e. 祭母树 Sacrifices to the Mother Tree



文山州壮族土支系承传着祭“乜楣”（母树）的习俗，每年春耕时节，都要履行祭树母仪式。

The Dai (Tu) branch of Wenshan Zhuang have a custom of making sacrifices to a “mother tree,” *mih maix* in Dai Zhuang (*myeh maex* in Nong), at the time when the fields are first plowed in the Spring.

T-f. 三月花街 The Third Lunar Month Festival

壮乡三月花街节，也称“情人节”。图为在壮乡三月花街节期间，青年男女通过对歌选中情侣。

At the Third Lunar Month Festival young men and women in Zhuang villages choose mates by singing call-and-response songs to each other.



赶三月花街的壮族青年男女隔河对情歌。

Young Zhuang men and women sit on opposite sides of a river and sing songs to each other at the time of the Third Lunar Month Festival.



T-g. 陇端街 *Longdvaen* Festival

一年一度的富宁县归朝壮族陇端街, 各村组织土戏班上台表演传统壮剧。

Once a year, a Zhuang holiday called "*Longdvaen*" takes place in Funing County's Guichao Township. Each village organizes a local theater troop and performs Zhuang drama.



陇端街是青年男女对歌选偶的最佳时机。

The *Longdvaen* Festival is the best opportunity for the young people of Guichao to choose mates through singing.

T-h. 开秧门仪式 *The Opening the Seedlings' Door Ceremony*

每年第一天栽插稻秧, 称为“开秧门”。需杀鸡祭祀。开秧门需选一位健康漂亮的姑娘栽插第一把稻秧, 源于女性的生殖崇拜。

For "opening the rice seedlings' door," a healthy, pretty girl is chosen to plant the first seedling.





开秧门时，男女青年在田里打稀泥巴架。人们打得越热烈，表示来年稻谷越获丰收。

Part of "opening the seedlings' door" includes young men and women breaking up mud clods in the paddies.

T-i. 送虫与祭祀 A Ceremony for Repelling Insects



壮族人民为了求得人与自然的和谐，稻秧返青时节，要举行送虫仪式。

During the season when the rice seedlings are growing, ceremonies to repel insects are performed as part of the attempt of the Zhuang to maintain a harmonious relationship with nature.

人们敲锣打鼓，把害虫装入纸船送走。

Then, while the villagers beating gongs and drums, the insects caught are loaded into paper boats and they float away.



T-j. 六、七月祭侬智高

Sacrifices to Nong Zhigao in the Sixth and Seventh Lunar Months



每年六月间，壮族各村寨都祭祀宋朝部族王侬智高，祭日不统一。祭品统一蒸制紫色糯米饭。

Every year during the sixth lunar month, each Zhuang village makes an offering to the Song Dynasty (960-1279 AD) tribal chieftain Nong Zhigao (b. 1025 AD). Though not everyone makes their offering on the same day, the content of the offering is the same: purple-colored glutinous rice.



壮乡各地祭部族王侬智高的供桌都设在阳台上，若没有阳台的，需临时建高台。

All throughout the Zhuang rural area, the sacrifices to the tribal chieftain Nong Zhigao are offered on a table prepared on a balcony or porch. If the house doesn't have a balcony or porch, a small raised platform is temporarily constructed for the sacrifice.



广南县贵马村杀牛祭祀侬智高。

At Guima Village in Guangnan County a cow is sacrificed as an offering to Nong Zhigao.

T-k. 牛头寨村的牛王节 The Buffalo King Festival of Niutouzhai Village

壮族崇拜水牛，文山县牛头寨建有牛王庙，庙里供奉着牛王神。

Zhuang have traditionally worshiped the water buffalo, and the Zhuang Village of Niutouzhai (literally: "Buffalo Head Village") in Wenshan County has built a Buffalo King Temple dedicated to the Buffalo King deity.



牛王节这天，牛头寨的壮族乡亲给自家的水牛戴鲜花。

The Niutouzhai Zhuang decorate their own water buffaloes with flowers on the Buffalo King Festival.



牛头寨的牛王节，不仅人们要过节，牛也和人共同过节。

The water buffaloes are also invited to participate in the Buffalo King Festival.



T-1. 祭太阳 Offerings to the Sun



西畴县上果村的祭太阳日，村里的女性要下河沐浴净身，穿传统盛装去祭祀太阳，此日称“女人节”。

One day a year the Zhuang women and girls of Xichou County's Shangguo Village, after bathing in the river and putting on traditional clothing and head dresses, make offerings to the sun. This day is known as "Women's Day."



上果村女性要制黄色糯米饭，抬到太阳山上祭祀太阳。

The women and girls of Shangguo Village prepare yellow colored glutinous rice and then carry it up Sun Mountain to offer to the sun.

上果村女性在太阳山上祭太阳。

The women of Shangguo making their offerings to the sun.



T-m. 尝新节 The Firstfruits Festival

每年稻谷成熟时节，各村壮族自选吉日过尝新节。各地在尝新节这天，必须取稻穗回家祭祀，做丰盛的美味佳肴祭祖，进餐前必须端新米饭喂自家的狗和牛。

Every year, when the rice ripens, each Zhuang village chooses an auspicious day to hold a firstfruits festival. On the chosen day, some stalks of rice are plucked and brought to the house and given as offerings to the ancestors on the household's ancestor altar. Delicious foods are also prepared and offered to the ancestors. Before the family eats the meal, portions must also be fed to the home's dog and the buffalo.



壮族的尝新节，亲族集会，唱传统礼俗歌。

At the firstfruits festival, the extended family all gathers together and sings ceremonial songs.



T-1. 巴略村祭天 Bahao (Pya'kau) Village's Sky Sacrifices



广南县巴略村的“博者”山上建有祭天的木亭，为了祈求风调雨顺，稻谷丰收，人丁兴旺，每年壮族村民都聚集到木亭前杀牛祭天。图为巴略村的“博者”山。

The villagers of Bahao Pya'kau in Zhuang in Guangnan Village have built a wooden hall on Bozhe Mountain for offering sacrifices to the sky, to pray for rain, good harvests and prosperity. Every year the Zhuang villagers gather at this shrine on the mountain to sacrifice a cow to the sky. The photo shows the village around Bozhe Mountain.

因年代久远，巴略村“博者”山上建的祭天木亭已朽塌。

The wooden shrine to the sky on Bozhe Mountain, built many years ago, has now fallen into ruin.



每年村民祭天时，若年逢雨水过多，将土陶罐的口朝下，若逢干旱少雨，将土陶罐的口朝上。

Every year at the time when villagers make their sacrifice to the sky, if the rain that year has been excessive, the pots are placed upside down, but if rain has been insufficient the pots are placed mouths up.

T-0. 贵马村祭“皇厅索” Offerings at Guima Village's *Hvaeng Ting Svaeu*.



广南县贵马村建有一座老人亭，壮语称“厅皇”，内设神龛祭祀“皇厅索”。年逢节日，寨老们聚集到“厅皇”里祭“皇厅索”，同时，村民在“厅皇”前跳传统铜鼓舞。

Guangnan County's Guima Village has an elders' hall, known in Zhuang as *ting hvaeng*. The shrine inside is known as *hvaeng ting Svaeu*. On festival days, elders of the village gather in their *ting hvaeng* and make offerings at the *hvaeng ting Svaeu* while villagers dance the traditional bronze drum dances in front of the hall.



节日里，贵马村壮族聚集在“厅皇”前跳传统铜鼓祭祀舞。

While the festival offerings are made inside, the Zhuang villagers of Guima dance bronze drum dances in front of the *ting hvaeng*.

T-p. 扫寨驱邪 Sweeping the Village to Chase Away Evil



壮族村寨的扫寨驱邪仪式，各地大同小异。富宁县上腊村的扫寨驱邪仪式为全村男女老少参加，先由道公主持吟诵经文，然后进村寨履行驱邪仪式。



扫寨驱邪仪式上，由一名男长老扮演驱邪神将。

With slight differences from place to place, every Zhuang village has its "sweeping the village to chase away evil" ceremonies. Both men and women, young and old, in Funing County's Shangla Village participate in the village sweeping customs. First the Daoist priest chants out traditional scriptures, then he enters the village and performs the village sweeping ceremony.

As part of the village sweeping ceremony, one older man plays the part of the demon general.



扫寨活动要组织儿童们握木刀冲进各家各户驱邪。

As part of the village sweeping, children are equipped with wooden knives and organized to enter every household to chase away evil.

T-q. 祭祖节 (七月半)

The Festival of the Ancestor Sacrifice of the Seventh Lunar Month



每年农历七月十四日，各户壮族要举行祭祀祖宗活动，各家都备办许多供品、纸钱祭祖，让祖先们在15日这天有足够的“银钱”去赶阴阳街。壮族认为，农历15日这天，阴阳可以互通信息，部分村民请“乩满”（女祭司）到阴间去查询先祖在阴间的生活情况。图为西畴县和平村壮族村民，请“乩满”到阴间寻找死去的亲人的灵魂来对话。

Each year, on the 14th day of the seventh lunar month, Zhuang perform offerings for their ancestors. Each family prepares many different food offerings and paper money so that on the 15th the ancestors have sufficient “money” to travel the road between the netherworld and this world. The Zhuang believe that on this one day, the 15th day of the seventh lunar month, news can be passed between the netherworld and this world. On this day some of the villagers invite a *myehmaet* (a spirit medium or priestess) to go to the netherworld to check on the living conditions of the ancestors. The photo shows Xichou County's Heping Village Zhuang villagers inviting a *myehmaet* to go visit the netherworld to look for the spirits of deceased relatives to talk with them.

T-r. 端午医药节 The *Duanwu* Medicine Festival



每年端午节，壮乡集市有特定的卖药街，凌晨，卖药和买药的人从数十里外赶交易。

Each year on the Chinese *Duanwu* Festival, the Zhuang have special traditional medicine markets at their marketplaces. Early in the morning medicine buyers and sellers arrive at the market to trade.

T-s. 祭歌仙 The Sacrifice to the Song Immortal

广南县阿科村有座壮族歌仙坟，墓碑为清代道光乙未年（1835年）立。20世纪50年代，每年清明节这天，云南和广西的壮族村民有数千人前来祭祀，近代仍然有数百人争先恐后前来祭祀。

In Guangnan County's A'ke Village there is a tomb for the Zhuang Song Immortal. The tombstone was erected in 1835. During the 1950s, several thousand Zhuang from both Yunnan Province and Guangxi Region made pilgrimages to this tomb each year to make sacrifices on the Chinese *Qingming*

holiday, when the Chinese sweep graves. Today, there are still several hundred Zhuang pilgrims each year who compete to be the first to make an offering that year.



壮乡端午医药节已经形成传统的节日。

For the Zhuang villagers, *Duanwu* Festival has already become a traditional holiday.



一百多年来，前往歌仙坟祭祀的人们，祈求歌仙传授壮族民歌，传授智慧。

For more than one hundred years Zhuang people have come to the grave of the song immortal to make sacrifices and pray to the song immortal to impart Zhuang folk songs and wisdom.

T-1.接皇姑 The Reception of the Princess Huanggu

明朝永历皇帝朱由榔的同胞妹妹安化郡主，随其兄永历帝从广东向云南躲避清兵的追杀，途经广南身染重病死亡，广南壮族人民把她安葬在广南县城的太平寨。



In 1659, at the fall of the Ming Dynasty, when the Yongli emperor Zhu Youlang (also known as the Prince of Gui, 1623-1662) and his twin sister Anhua (1632-1659) were fleeing from Guangdong Province to Yunnan pursued by Qing soldiers sent to assassinate them, Anhua fell sick while passing through Guangnan and died. The Zhuang of Guangnan buried her in Taiping Village, near the Guangnan county seat. (Zhu Youlang was assassinated in Burma several years later.)

每年农历4月第一个寅（虎）日，太平寨壮族乡亲都履行传统的“接皇姑”（安化郡主）和祭“者弘”（壮语：森林神名）仪式。

Each year on the first “tiger” day of the fourth lunar month, the Zhuang of Taiping Village perform ceremonies to “receive the emperor’s daughter” (Infanta Anhua) and sacrifice to Zoa’hongz, the forest deity.



T-u. 斗牛节 The Bull Fight Festival



广南县特产高峰黄牛，其牛好斗，壮乡每年都专设斗牛场提供斗牛活动。广南县的斗牛活动已形成传统的斗牛节。

Each year the Zhuang of Guangnan County set up a bull ring and organize bull fights. The activities surrounding these bull fights have become a traditional festival.

T-v. 祭铜鼓 Sacrifices to Bronze Drums



壮族先民创造了铜鼓，千百年来，博大精深的壮族文化凝结在铜鼓上，为铜鼓铸造了“灵魂”，铜鼓变成了赐福镇邪的神圣器物。壮族人民每逢庆典、节庆都要举行祭铜鼓仪式。

The ancestors of the Zhuang first created bronze drums millennia ago and the bronze drums continue to epitomize the essence of the culture of the Zhuang. As the bronze drums are believed to be “spirits”

cast in bronze, the drums have come to be seen as tools for bring blessing and suppressing evil. On each festival or celebration day, the Zhuang people conduct sacrifice ceremonies to the bronze drums.

贵马村收藏铜鼓的家族在祭铜鼓仪式上吸饮鸭血铜鼓酒

Members of Zhuang clans that have kept bronze drums in Guima Village during the bronze drum sacrifice ceremonies lick duck blood and liquor off the bronze drums.



T-w. 祭侬智高 Sacrifices to Nong Zhigao



云南省文山州的壮族，多数村寨祭祀北宋壮族部族王侬智高没有庙宇，仅有广南县阿科村和阿用村建有侬智高庙。

The majority of the Wenshan Prefecture Zhuang that make sacrifices to Song dynasty-era Zhuang chieftain Nong Zhigao (b. 1025 AD) do not have a Nong Zhigao temple, but Ayong Village in Guangnan County has built a temple to Nong Zhigao.

阿用村侬智高后裔在侬智高庙举行祭祀活动。

Descendants of Nong Zhigao perform sacrifices at the Nong Zhigao Temple.



T-x. 布傣小年节 The Year End Festival of the Bu Dai Zhuang

文山县壮族布傣支系的小年节，是历史上经历战争的纪念。节日里，族长要履行传统的祭祀活动。

Wenshan County's Bu Dai Zhuang branch celebrate the end of the lunar year with a festival commemorating past battles. A tribal chieftain officiates traditional sacrifice activities.





传统小年节，要聚集族人开展文艺表演。

Members of the Bu Dai branch of Zhuang gather at the Year End Festival for artistic performances.



T-y. 壮族传统服饰 Zhuang Traditional Dress and Jewelry



云南省文山州的壮族有10个支系，每个支系的盛装、便装、童装等服饰，各具特色。

There are at least ten different branches of Zhuang in Wenshan Prefecture, each having its own unique formal costume, casual dress, and children's styles as well as jewelry.



壮族布依支系服饰的传统图案之一。

A traditional design used in the clothing of the Bu Dai branch of Zhuang.

T-z. 壮乡儿童节 Zhuang Children's Festival

壮乡儿童节，各村自选节日。节日期间，儿童们邀约伙伴聚集，互相联络，相互帮助，各自从家里带美食来共餐。

Each village chooses its own day for the Zhuang Children's festival. On the chosen day, the children work together to prepare a picnic meal.

