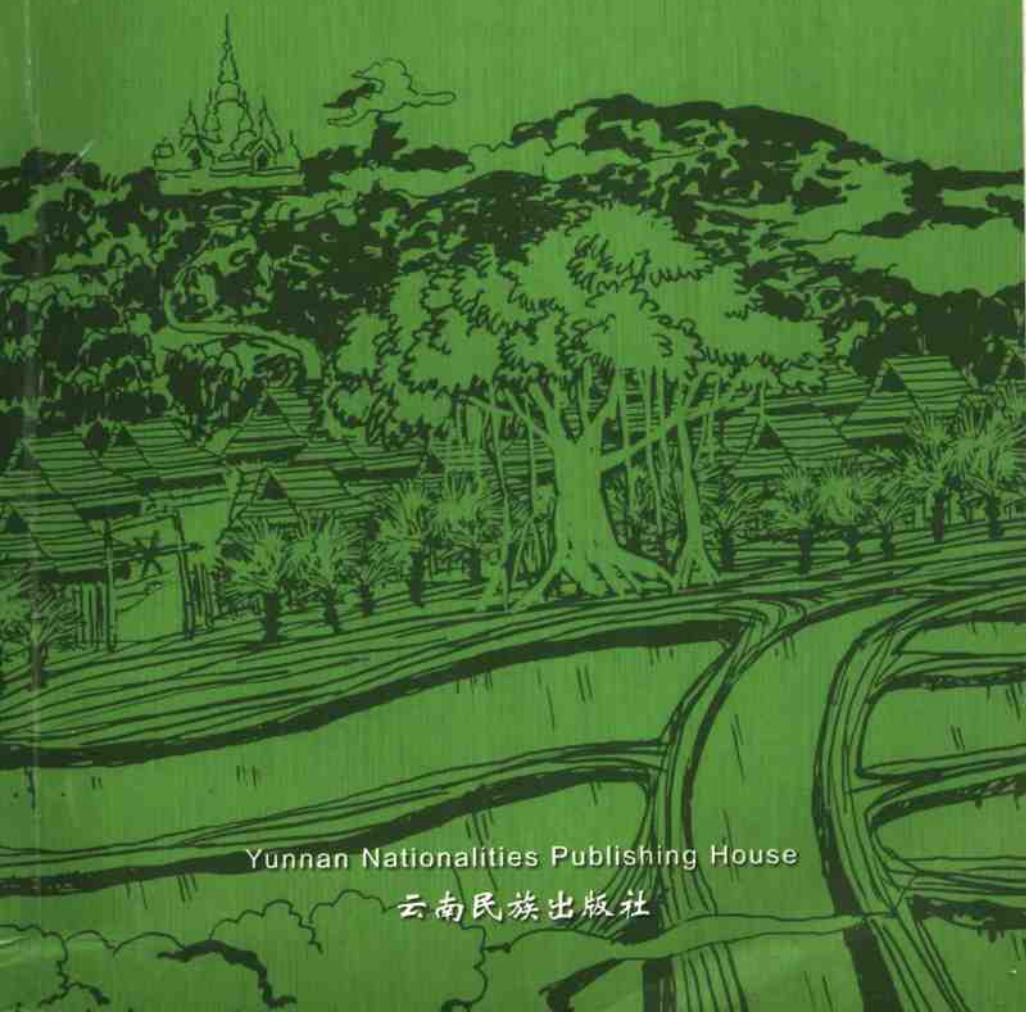


高立士傣学研究文选

A Collection of Gao Lishi's Research
Works on the Dais



Yunnan Nationalities Publishing House

云南民族出版社

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高立士,男,白族,1934年1月生,云南元江人,云南民族大学研究员,1949年初参加“边纵”,同年7月编入第九支队第四武工队,派往西双版纳开辟工作。1953年毕业于云南民族学院政策研究班(调干生),在西双版纳工作30余年,学会新老傣文,曾给周总理当过傣语翻译,曾任景洪县委党校首届校长、宣传部副部长,州民族干部学校首届副校长,主持工作;中共云南省民族研究所书记、民族学研究室主任。1980年以来,先后担任国家民委《民族问题五种丛书》云南省编委会委员,中国民族学会、云南省傣学会理事,中国西南民族研究学会常务理事、副秘书长。主持过《西双版纳傣族自治州概况》(1959)、《傣汉词典》(1976)等书的编写,《富民县民族志》主编、《曲靖地区民族志》副主编,受聘《西双版纳傣族农奴社会》科教影片摄制顾问组副组长。著作有《傣族谚语》、《西双版纳傣族的历史与文化》、《西双版纳傣族传统灌溉与环保研究》、《傣族水文化、“竜林”文化研究》等,多篇论著荣获院、省级科研成果奖,多次被评为地、州、省级民族工作模范、先进工作者、优秀共产党员称号,《云南日报》、《新华日报》表彰。作者的简历及业绩被美国世界名人书局《跨世纪国际名人名作·中国卷》、《世界名人录》收入专条。

Gao Lishi, a researcher from the Bai ethnic minority working in Yunnan Nationalities University, was born in Yuanjiang, a city in Yunnan Province in January 1934. In the early days of 1949, Gao served in the "frontier troop", and was later enlisted in the Fourth Armed Working Group in Xishuangbanna in July under the supervision of the Ninth Troop of PLA. In 1953, Gao graduated (as a cadre student) from the Political Study Class in Yunnan Institute for the Nationalities. He dedicated over thirty years to his careers in Xishuangbanna ever since then. During those years, he learned both the new and old Dai language and used it well in the interpretation work for Premier Zhou Enlai. In addition, Gao ever worked at many positions as the first president of the Party School of Jinghong CCPC, deputy chairman of the Information Department, assistant principal of Xishuangbanna's School for Ethnic Minority Cadres, CPC secretary of Yunnan Institute for the Nationalities Research as well as director of the ethnology division attached to it. Since 1980, Gao has been chosen in succession member of Yunnan editorial committee for *Five Collections of Ethnic Problems* initiated by State Ethnic Affairs Commission, member both of China's Ethnology Society and Yunnan Society for the Dai Study, executive director and vice secretary general of China's Southwestern Society for Ethnic Research. He led as chief or associate editor in chief for the compiling of *An Introduction to Government of Xishuangbanna Autonomous Region of the Dais* (1959), *The Ethnic History of Fumin County*, and *The Ethnic History of Qijiu*. He once played an role as the vice director of the consultancy panel for the science education film *Serfdom of the Dais in Xishuangbanna*. The major works by Gao Lishi are, to name just a few, *The Dai Proverbs*, *The Dai's History and Culture in Xishuangbanna*, *A Study of the Dai's Traditional Irrigation System and Environmental protection in Xishuangbanna*, *A Study of the Dai's Water Culture and Long Forest Culture*. His works have won many prizes at different levels. Gao has been honored as an "outstanding example for ethnic workers" and "excellent party member". Both *Yunnan Daily* and *Xinhua Daily* highly commend him for his achievements. The author's curriculum vitae and accomplishments are piled in *The author's curriculum vitae and accomplishments* are piled in *The Cross-Century Celebrities and Works: Chinese Volumes* and *Who is Who in the World* issued by US Who's Who press.

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序

刀林荫

高立士教授是一位受到西双版纳傣族群众尊敬的“康朗贺”（当佛爷还俗的汉人），也是1949年被党组织派来西双版纳开辟工作的“边纵”老战士。半个世纪过去了，他从青春年华到白发苍苍，一生奉献给了西双版纳的解放和建设事业。他在边疆长期的工作中，学会傣话，学会了傣文，而且善于收集民间故事、历史传说、谚语典故、轶闻趣事。由于他讲一口流利的傣话，不仅为宣传党的方针政策创造了有利条件，也为他进行傣学研究打下了坚实的基础。

我有幸学习了高立士教授的这本傣学研究论文集，获益匪浅。这是一本很值得读的论文集。通过读高教授的这本论文集，我认为他在学术研究上至少有三点突破，值得肯定和提倡。

高教授研究的方向始终为党的中心工作服务，为现实服务。他1953年以前的民族研究是为民族识别、贯彻执行民族区域自治政策服务；1953年至1955年的民族研究是为民主改革服务；1980年以来的民族研究，除学科本身的基础理论研究外，主要为民族地区的改革开放服务，选题也是与时俱进，抓住当前国内国际的焦点、热点问题。《西双版纳傣族传统灌溉与环保研究》一书，就是这一思想指导下的代表作。该书着重论述了傣族传统环境保护和水利灌溉的关系，总结了傣族人民如何处理人与自然

的关系，对于如何防止水患，恢复生态平衡，均提出了针对性较强、并能操作的建议。例如高教授关于立法保护“竜林”的提案，已写进《西双版纳傣族自治州环境保护条例》，并于2005年3月26日第8届州人大通过，云南省人大第17次常委会批准，自2005年11月起执行。

高教授研究的重点既强调利用现代科技治理环境，更重视挖掘、总结少数民族历史传统环保经验。森林锐减，水土流失，环境污染、生态恶化，是当今世界普遍存在的一个严重问题。而当前对于环境保护的研究，大多侧重于垃圾、废水、废气的处理和水土保持，强调利用现代化科学技术治理环境，保护环境，学习西方环保经验，这当然是必要的和无可非议的。但很少关注历史上的环境保护与传统经验，特别是少数民族的传统环保经验。高教授从西双版纳傣族传统灌溉的新视角，通过许多生动的实例，系统总结了“竜林”文化对生态环保的巨大贡献，说明“竜林”文化表面看它是原始宗教祖先崇拜的产物，实质是傣族人民纯朴的自然生态观的具体体现；是傣族人民保持人与自然和谐相处的一种文化；是保证水稻灌溉的基础建设；是保护生态的历史经验和传统制度。高教授突破了关于“竜林”是封建迷信产物的成见，中央民族大学祁庆富教授说：“高立士先生这一研究，可以看作中国民族生态学第一本实例著作。”

高教授研究方法改单一学科的研究为多学科的交叉综合研究。高教授从自己的民族学专业出发，善于向各学科专家学习，善于关注并收集各学科有关“竜林”研究的最新成果。《竜林》一文论述“竜林”文化对自然科学方面的贡献，已涵盖民族植物学、生态学、环保学、植保学、气象学等多学科的研究成果；对社会科学方面的贡献，已经涵盖民族宗教学、民族学、民俗学、社会学、民族地方史学、民族民间文学、民族考古学、民族音乐舞蹈等多学科的研究成果。通读后，深感内容丰富，主题鲜

明，观点新颖，论证有力，广征博引，以理服人，避免了学科的单一性和成果的片面性。

我们衷心祝贺和感谢高立士教授傣学研究成果面世，衷心感谢高立士教授和“边纵”的老同志为西双版纳的经济社会所作出的重要贡献。

2006年10月16日于景洪

(注：刀林荫，女，傣族，现任西双版纳傣族自治州州长)

序 二

刀爱民

高立士同志出生在玉溪市元江县一个白族知识分子家庭，自幼受到良好教育，在中学时代就受到地下党的影响，积极参加了云南地下党领导的游击队。

1949年7月，组织上将他派往西双版纳开辟工作，投入解放西双版纳的革命武装斗争，在易武曾担任过曼乃村的村长。

1950年，西双版纳解放初期，在勐腊县从事民族工作的高立士，被群众选为勐捧区的区长，为了学习傣语和傣文，他主动到佛寺里拜大佛爷为师，因此，当时勐捧城的佛寺里多了一个编外的“和尚”。时年15岁的高立士即受到傣族传统文化的熏陶。

1953年，调到州上工作后，由于工作的需要，组织的信任，群众的支持，1955年，时年21岁的高立士同志即担任了州民族干部学校的首届副校长，主持工作。1958年，撤销12版纳区划，并为三个县，高立士担任景洪县委党校首届校长、宣传部副部长等职。他不论到哪个部门和岗位，只要涉及傣族的历史和文化，他都比较刻苦钻研，又善于积累生活中的经验。

高立士在傣族地区工作的五十多年，勤于调查研究，笔耕不止，收集了大量有价值 and 宝贵的第一手资料。更为可贵的是，他将来自民间的素材，提到理论的高度进行探索研究。先后写出了诸如：《云南四江流域傣族支系研究》、《傣族纯朴的自然生态

观》、《傣族“竜林”文化研究》、《傣族的水崇拜与水文化》、《傣族悠久的稻作文化》、《傣族竹楼文化》等40多篇在国际国内很有影响的学术论文，他为我省民族学研究，特别是傣学研究提供了宝贵的资料及成果的样本。

我们云南民族学会傣学研究委员会，资助出版高立士同志的傣学论文集，就是希望热心于傣学研究，关心支持傣学研究的专家学者，以高立士同志为榜样，积极深入傣族地区，多探索、多研究傣族社会经济、历史文化和风土人情，多写一些反映傣族地区社会进步、经济发展、乡风文明、文化独特的论文，为云南民族文化大省建设添砖加瓦。

我们相信，在各位学者的共同努力下，一批傣学研究的优秀论文将会源源不断地问世。

2006年5月于昆明

（注：刀爱民，傣族，云南民族学会傣学研究委员会会长）

Preface One

By Dao Linyin

Esteemed by the local Dais in Xishuangbanna as “Kanglanghe”, which means a former Han Buddha having resumed his secular life, Professor Gao Lishi has dedicated his whole life to the liberation and development of Xishuangbanna. His career here took off as early as 1949 when he was assigned by the Chinese Communist Party as an armed worker in the Party – led troops in the border area. Half a century has seen the growth of such a devoted worker from a blooming youth to a senior scholar. Years of hard working helped Gao pick up the Dai language and its calligraphy. In addition, he collected many folktales, legends, proverbs and anecdotes, which all contribute to the publication of the Party’s policies and lay a solid foundation for his study of the Dais later on.

It is my honor to study Professor Gao’s works collection on the Dai studies. The collected articles carry a lot of weighty instructiveness in our knowledge of the Dais; in my humble opinion, there are at least three aspects of whose remarkable breakthroughs are worthy of our strong attention and appreciation.

First of all, Professor Gao’s research has all the time served for the Party’s central causes and all realities. His academic exploration

before 1953 focused on ethnic identification and the policy enforcement of the ethnic administrative autonomy. Continuously, his principal labor was given to local democratization between 1953 and 1955. Since 1980, he has kept on his study of the ethnic people along with the strengthening of basic theories, and devoted more of his efforts to the reforming in the ethnic regions. The theme that Professor Gao pursues keeps abreast with the time and contemporary progresses of the country and the world. His book *On the Dai's Traditional Irrigation System and Environmental Protection in Xishuangbanna* is a typical output of such pursuit. Within this book he elaborates the relations of the Dai's traditional environmental protection and irrigation, and pertinently, puts forward quite a few constructive suggestions on how to deal with the relationship between man and nature, how to prevent water troubles, and how to restore ecological balance. One of his proposals represented as an official overture has already been adopted and written in *Principles of Environmental Protection in Xishuangbanna Autonomous Prefecture of the Dais*, which was passed by the 8th Prefectural People's Congress on March 26th, 2005 and was approved by the 17th Standing Committee of the People's Congress of Yunnan and came in effect since the November of 2005.

On the one hand, Professor Gao stresses in his research report the importance of applying modern scientific technology to environmental protection; on the other hand, he attaches even greater importance to the traditional approaches possessed by the ethnic minorities since they have been experientially - proved valuable in conquering so many universal problems such as losses of forest and water, soil erosion, environmental pollution and eco-deterioration.

Generally speaking, modern studies, however, show much preference of utilizing advanced technology to deal with such practical pollutants as rubbish and wastes of water and gas. Above criticism and also quite necessary as this tendency is, we may overlook the historical effects and traditional ways already accomplished by the local minority people in treating the environment. By using some lively examples grounded upon a refreshed look of the Dai's irrigation traditions in Xishuangbanna, Professor Gao exposes how the Long Forest Culture has yielded so huge contribution to ecological protection and illuminates to us that the Long Forest is more than a superficial showcase of ancestral adoration in a primitive way; indeed, it embodies the Dai people's plain outlook of nature as well as their special culture to keep mankind and nature harmoniously bound. Moreover, it functions as infrastructural facility to guarantee paddy-field irrigation. It is an experience and a tradition gained by the locals in balancing ecological system. Professor Gao has broken through the boundary of making the Long Forest as a superstitious product. As Professor Qi Qingfu praised, "The research done by professor Gao is presented to us with the country's first exemplified book about ethnic - ecology."

Professor Gao diversified his study with an interrelated view rather than just in divided research domains. That is, he carries out academic work by originating from his own specialized knowledge of ethnology, learning from different kinds of experts and the newest achievements of all relative subjects. Take the article *The Long Forest* as an example, it displays the Long Forest's benefits to natural sciences including ethnic - botany, zoology, ecology, environmental protection, plant protection, meteorology, and so on; it also

contributes to social sciences like ethnic – religion, ethnology, folk custom, sociology, ethnic regional history, ethnic folklore and folk music and dance. Reading over this paper, we can be easily impressed by the author through his convincing way of multidimensional expounding and citing, which avoids the possible limitations with detached findings.

We are very willing to extend our warmest congratulations to Professor Gao Lishi's outstanding job in bringing this book to the world, and our heartfelt appreciations to him, a lovable veteran, for his invaluable dedication to Xishuangbanna's prosperity.

(Written on Oct. 16, 2006)

(By Dao Linyin, Governor of Xishuangbanna Autonomous Prefecture of the Dais)

(Translated by Li Zhiling)

Preface Two

By Dao Aimin

Gao Lishi, a well - educated researcher born in a scholar - gentry family of the Bais in Yuanjiang, a country in Yuxi prefecture. Inspired by the underground Communist Party at high school, he joined the party - led underground militia of Yunnan.

In July 1949 Gao was transferred to the armed working unit in Xishuangbanna where he devoted himself to the revolution for local liberation. In Yiwu he worked as head of Mannai village.

In 1950, soon after Xishuangbanna's liberation, Gao was called on for his excellent work for the national business in Mengla and elected governor of Mengpeng in conformint with the locals' wills. In order to learn the Dai language both orally and graphically, he apprenticed to the Great Buddha master as an unregistered "monk" of Mengpeng's temple. From then on, the fifteen - year - old "monk" started to receive profound influence of the Dais' cultures.

Two years after working for the prefectural government, Gao, aged twenty – one, was appointed in 1955 the first vice president of the new cadre school for the ethnic minorities which was opened at prefectural level. The twelve – region Xishuangbanna was amalgamated into three big countries, of which the County of Jinghong welcomed Gao ' s office assumption as the first president of the Party school and deputy – director of information department. At whichever position in his career, as long as the work is related to the Dai people ' s history and culture, Gao dedicates himself to it meticulously, paying attention to accumulating all kinds of life experience.

For more than fifty years ' life in regions of the Dais, Gao Lishi has done a great deal of working, studying and writing, and has collected plenty of first – hand information of great value. More valuably, he explores the wealth of gained material and information by theoretical approaches. His findings have yielded a good many academic fruits. Over forty articles by Gao Lishi—to name just a few, *Research of the Dai Branches in the Four – River Basin*, *The Dai People ' s Unsophisticated Values of the Nature*, *A Study of the "Long Forest" Culture of the Dai People*, *The Water Adoration and Water Culture of the Dai People*, *The Long Paddy Culture of the Dais*, *The Bamboo House Culture of the Dais*—have wielded powerful influence home and