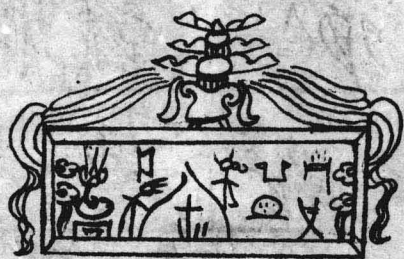




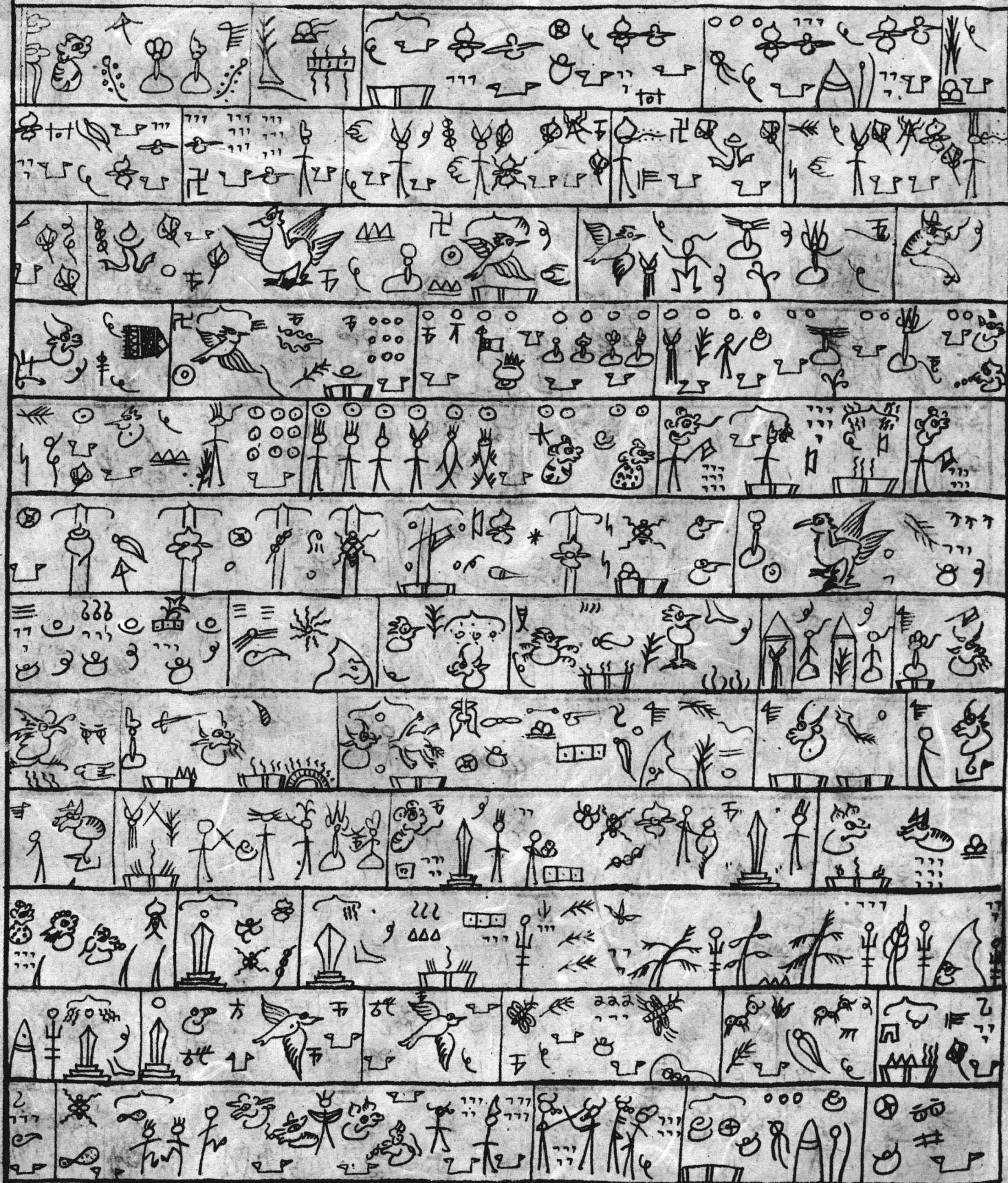
布鲁斯·里 著

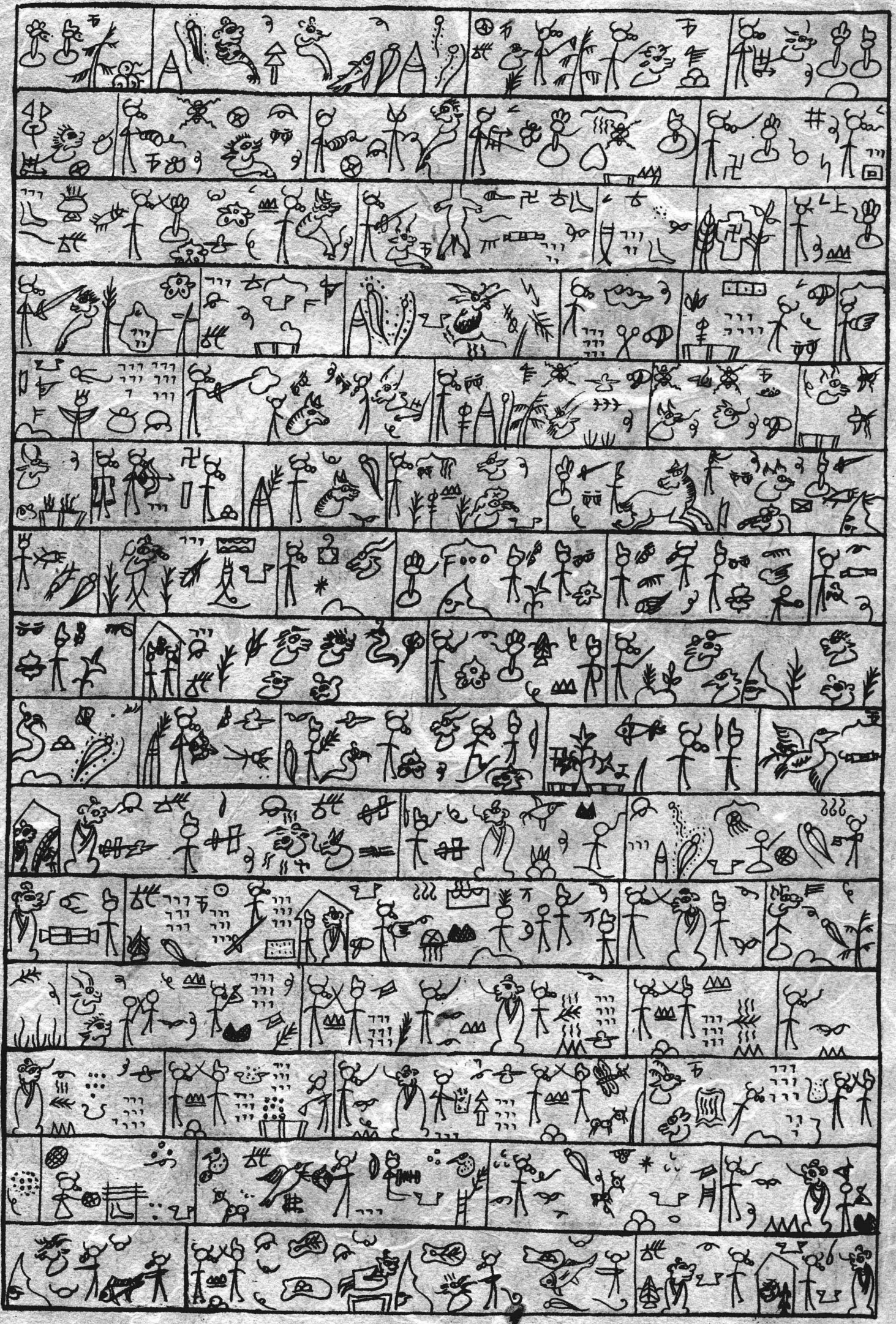


云南出版集团公司
云南美术出版社



The Naxi epic Chongbantu gives an account of the genesis of the universe. In it, the earth and the sky, the birth and growth of all creatures on earth, the origins of humanity, as well as the beginning, development and multiplying of Naxi ancestors are presented in unique way. 被纳西人称为“崇搬图”的创世史诗《创世纪》，叙述了天地形成、万物生长、人类起源和纳西先民创世立业，繁衍后代的过程。







NAXI PAPER
纳西纸书

布鲁斯·里 著

云南出版集团公司
云南美术出版社

纳西
纸书

图书在版编目 (CIP) 数据

纳西纸书/ () 里 (Lee.B.) 著; 高涵等译. —昆明:
云南美术出版社, 2003.9 (2008.1重印)
ISBN 978-7-80695-024-1

I. 纳… II. ①里…②高… III. 纳西族—民族文化—中国 IV. K285.7

中国版本图书馆CIP数据核字 (2008) 第016744号

Publication Planner

策 划 世界文化遗产丽江古城保护管理局
三希堂文化传播有限公司

Consultant

顾 问 和自兴 何金平 张红苹 和良辉
周 鸿 和仕勇 和承勇 木成君
和献中 孙文忠 和春蕾 王 云

Academic Supervisor

学 术 监 督 郭大烈 宣 科 李 锡 和力民
段 钢 张春和 黄乃镇

Overall Planner

统 筹 木崇根 和丽湖

Publisher

出 版 人 汤汉清

Executive Editor

责 任 编 辑 林维东

Invited Editor

特 邀 编 辑 王健

Written by

文 字 Bruce Lee

Pictures from

绘 画 Holly Sheryl Hanking
YY • H Allen Parker
Jane Lucie

Designed by

平 面 Calvin Cale Gary Neo

Translated by

翻 译 高涵 王乐 洪蓓 李志凌

NAXI PAPER

纳 西 纸 书

布鲁斯·里 著

出版发行: 云南出版集团公司 云南美术出版社 (昆明市环城西路609号)

制版印刷: 昆明市文化印刷厂

开 本: 889×1194mm 1/16

印 张: 5.5

版 次: 2003年9月第1版 2008年1月第2次印刷

印 数: 5000—10000

ISBN978-7-80695-024-1

定 价: 80.00元

版权所有 翻印必究

E-mail: sxt_ad@sina.com

东巴纸专利号: ZL200510010621.9

专利产品 仿冒必究

本书若出现印装质量问题, 请与丽江东巴纸坊联系调换。电话: 0888-5112218 6666099

《纳西纸书》素描画均有著作权, 未经著者同意, 全部或其中部分均不得使用。

Preface 序

This book, based on historical materials, investigates the development of the Naxi People. It explores the rich and profound multi-cultures displayed by the Ancient Town of Lijiang through such subjects as production, life, religious belief and culture. The book presents the vigorous spirit of Naxi culture from descriptions of its magnificent natural settings to the delicate little villages with flowing streams. Its story will be told through deeply searching, lively representation, concise writing and elaborate illustrations.

In the course of the development of the Naxi people, a colorful multi-culture has been created through the primary culture actively absorbing the advanced cultures of the neighboring nationalities. The Lijiang Ancient Town has experienced the formation of the above multi-culture during its construction, development and flourishing. Therefore, it can be regarded as a product of this multi-culture, the living model of urban civilization and one of the culture heritages of human beings. The Naxizhishu Naxi paper fondly describes the Ancient Town's unique layout, its streets, rivers, headwaters, bridges and folk arts. These characteristics reflect its historical background as well as its culture value celebrating harmony between the nature and humans and the peace in the hearts of the people.

Dongba papermaking is an ancient technique still alive today. It has been the carrier transferring Dongba culture from generation to generation. Naxi Paper is the first illustrated book printed on traditional Dongba paper. It is an exquisite work that combines traditional culture with traditional handicraft. It demonstrates not only a first attempt but also a brand-new starting point.

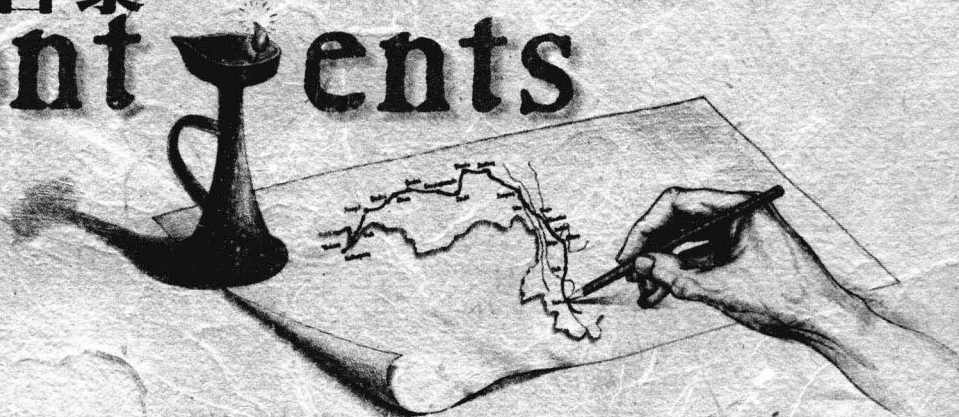
《纳西纸书》一书立足史料，从生产生活、宗教信仰、文化艺术等多方面探讨了纳西族发展的历史过程，研究了丽江古城深厚的多元文化。书中既有波澜壮阔的雄奇，又兼具小桥流水的亲切，更以深层次的挖掘，迎面扑来的现场感受，简洁清新的笔风，精心绘制的插图，展示了纳西文化强劲的生命力。纳西民族在漫长的历史过程中，以原生文化为主，主动吸纳、融合周边各民族的先进文化，创造出丰富多彩的多元文化，而丽江古城正是这种多元文化的高度结晶。丽江古城从兴建、发展到繁荣经历了这一多元文化形成的过程，是人居环境及城镇文明活的样本，留下了无数凝固的和鲜活的遗产。

《纳西纸书》深入地刻画了丽江古城独特的布局、街道、河流、水源、桥梁、民俗文化等诸多内容，详细地反映了古城的历史文脉，清晰地告诉了读者丽江古城独有的文化价值：与自然和谐相处，与人和谐相处，最终达到每个人内心的和谐。

东巴造纸工艺是现今仅存的古老手工造纸工艺之一，也是东巴文化千百年来传承至今的主要载体，《纳西纸书》是世界上第一本用传统东巴纸印制的图书，是一件传统文化和传统工艺完美结合的精品，同时，这也是一种尝试，这更是一种开始！

*The Management Committee for the Protection of the
World's Cultural Heritage of Lijiang Ancient Town
世界文化遗产丽江古城保护管理委员会*

目录 Contents



Joseph Rock	6.. 洛克
Peter Goullart	7.. 顾彼得
Social Development	8.. 社会发展
Religions	10.. 宗教信仰
Dongba Culture	12.. 东巴文化
Ancient Naxi Music	16.. 纳西古乐
Lijiang Fresco	18.. 丽江壁画
Man and Nature enjoy brotherhood	20.. 人与自然是兄弟
Alpine Plants	22.. 高山植物
The Ancient Tea-horse Road	23.. 茶马古道
The Development of Naxi Architecture	24.. 建筑发展
Rebuilding the City in Lijiang	26.. 建造古城
The Ancient Town of Lijiang	28.. 丽江古城
Square Market, the Heart of the Ancient Town	30.. 四方街是古城的心脏
Rivers, the Arteries of the Ancient Town	32.. 河流是古城的血脉
Water, the Eyes of the Ancient Town	33.. 水源是古城的眼睛
Bridges, the Joints of the Ancient Town	34.. 桥梁是古城的关节
Streets, the Skeleton of the Ancient Town	36.. 街道是古城的骨架
To Be a Naxi	37.. 做个纳西人
Working Like an Ant	38.. 劳动时学蚂蚁
Living like a Butterfly	40.. 生活时学蝴蝶
Naxi Courtyard	42.. 纳西庭院
Naxi Farmland	44.. 纳西田园

Seeing the Ancient Town from the Wangu Tower
 Black Dragon Pond
 Mu Residence
 Beiyue Temple and the Sanduo God
 The Key of Wenfeng Tower
 Yufeng Lamasery and the Great Camellia
 Puji Lamasery and the Oriental Cherry Trees
 Zhiyun Lamasery and Fuzang Stone

45.. 从万古楼看古城
 46.. 黑龙潭
 48.. 木府
 50.. 北岳庙与三多
 51.. 文峰寺的钥匙
 52.. 玉峰寺和万朵山茶
 53.. 普济寺和樱花
 54.. 指云寺与伏藏石

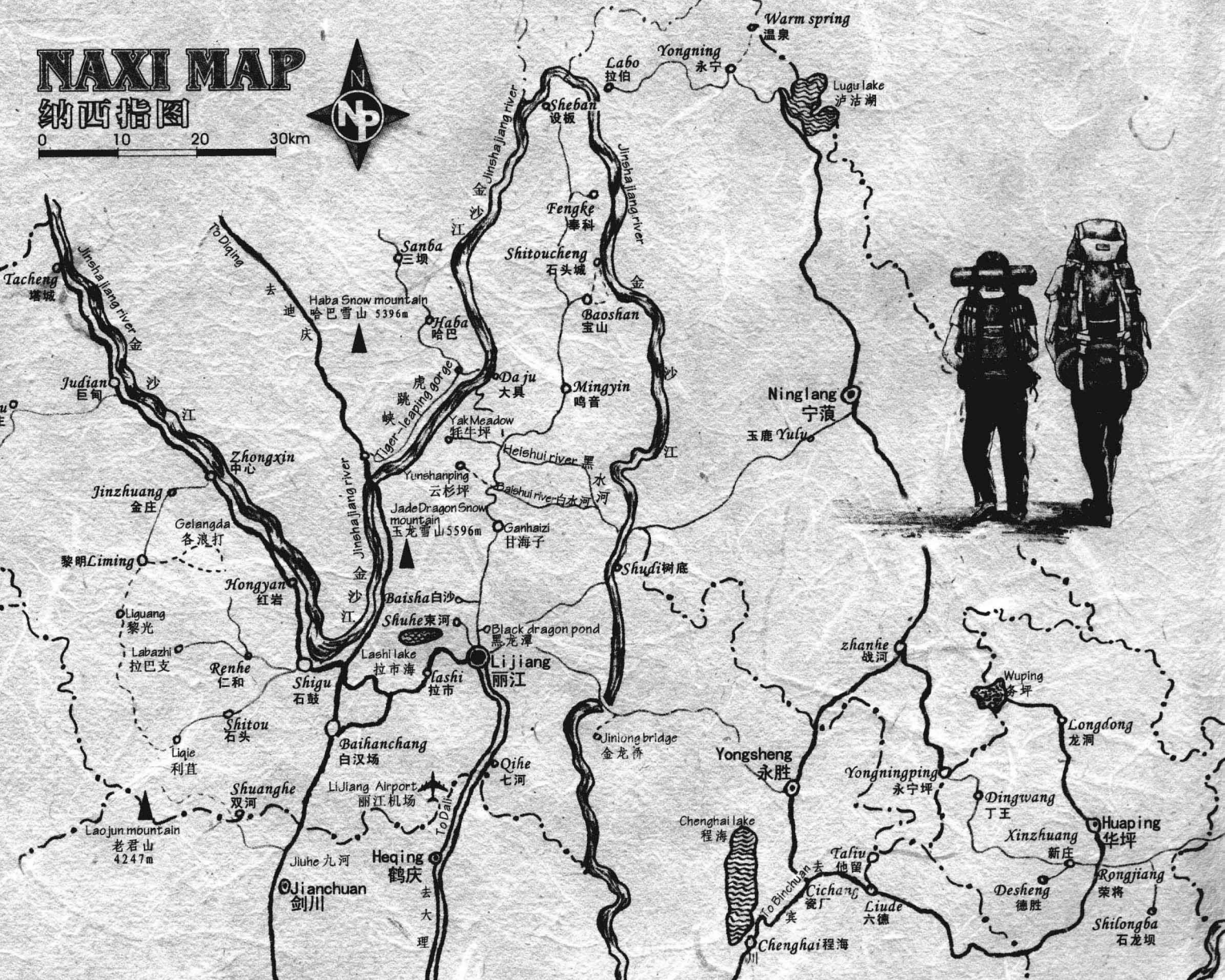
Baisha
 Shuhe
 Yuhu Village
 Jade Dragon Snow Mountain
 Shigu
 Tiger-Leaping Gorge
 Stone Town of Baoshan
 Lashi Lake
 The Three-Abreast Flowing Rivers
 The Laojun Mountain
 Liming
 Baishuitai Terrace
 The Lugu Lake

55.. 白沙
 56.. 束河
 57.. 玉湖村
 58.. 玉龙雪山
 62.. 石鼓
 64.. 虎跳峡
 68.. 宝山石头城
 69.. 拉市海
 70.. 三江并流
 71.. 老君山
 72.. 黎明
 74.. 白水台
 76.. 泸沽湖

NAXI MAP

纳西指图

0 10 20 30km



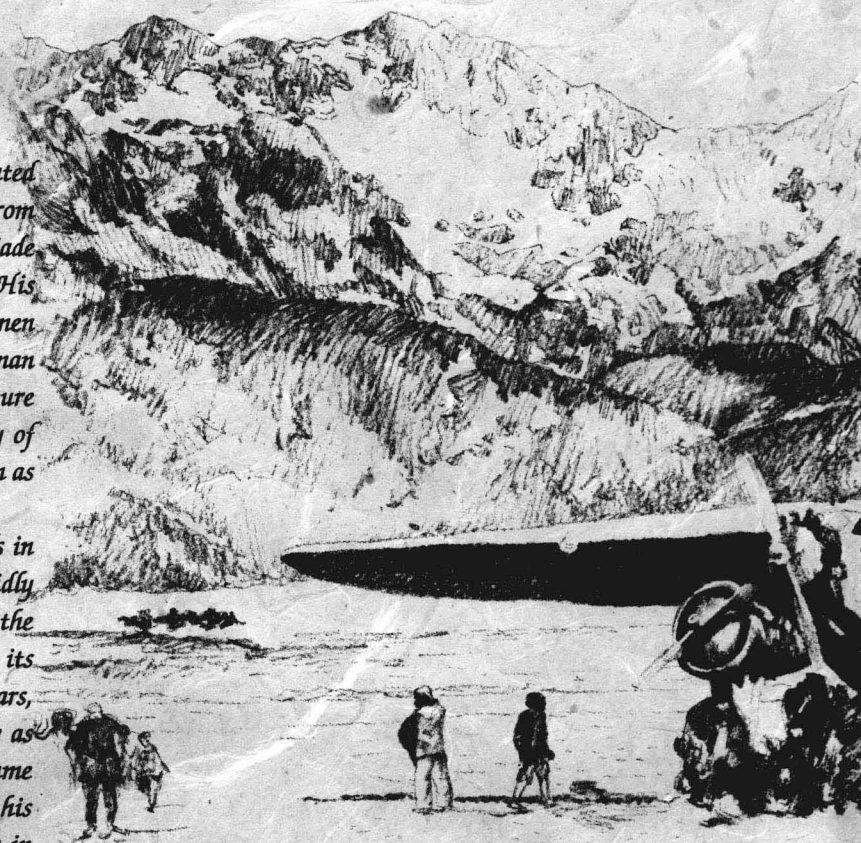
Joseph Rock

In May of 1922, an odd westerner who was appointed by the US Department of Agriculture came to China from thousands of miles away. Mr. Rock arrived at the foot of Jade Dragon Snow Mountain by a plane named "Kunming". His mission was to conduct the botanic research and the specimen collecting in Hengduan Mountain range. However, the man was deeply attracted by the natural geography and culture that he saw there. He soon devoted himself to the study of Naxi culture. He, Joseph Rock (1884-1962), became known as the "Father of Naxi-ology" in the western academic world.

From 1922 to 1935, Mr. Rock published nine journals in National Geographic. His writings realistically and vividly reflected the geographic conditions and unique culture of the northwestern province of Yunnan, which has Lijiang at its center. Mr. Rock had lived in Lijiang for twenty-seven years, satisfying his desire to explore the fascinating geography as well as his strong interests in Naxi culture. Lijiang became the "hometown" of his heart. When he was dying, he told his family that he would love to be buried under the flowers in Jade Dragon Snow Mountain.

Rock was not the first westerner who came to live in Lijiang, but he was the only western scholar who studied Naxi culture as his prime ambition in life. He explained how Naxi culture is one of the treasures of human civilization. He earned Naxi people's friendship and respect for his courage, honesty and sincerity. In Lijiang, far away from the US, he found his great passion through research and observation of the beautiful landscape. Lijiang was the only place on earth that he yearned to be with until the end of his life.

Joseph Rock 约瑟夫·洛克



Rock arrived at the foot of Jade Dragon Snow Mountain by plane "Kunming"
洛克乘坐昆明号飞机降落在玉龙山脚下

洛克

1922年5月，有一位古怪的西方人受美国农业部委派，不远万里来到了中国西南横断山地区，先是进行植物考察和标本采集，后被这里奇特的风土人情吸引，转而进行纳西文化的研究，他就是后来被西方学术界誉为“纳西学之父”的约瑟夫·洛克（1884-1962）。

《国家地理》杂志从1922年到1935年先后发表了洛克的9篇文章，这些作品真实生动地反映了滇西北以丽江为中心的地理状况和民俗风情。洛克凭着他对那些神秘山峰的探险欲望和对纳西文化的浓厚兴趣在丽江居住了整整27年，而丽江也成为了他心灵深处的“故乡”，他在弥留之际都在盼望着能回到玉龙雪山的鲜花丛中长眠。

洛克不是第一个来到纳西族地区生活的西方人，可他是当时唯一全方位地研究纳西文化的西方学者。他已预感到自己所研究的纳西文化，是全人类共同拥有的文明。凭着勇敢和真诚，他赢得了纳西人的友谊和尊重。在这片远离西方世界的地方，洛克找到了工作的激情和心灵的归宿。他临终时，丽江是其在地球上唯一思念的地方。

顾彼得

1955年由伦敦约翰·默里出版有限公司出版的《被遗忘的王国》中，俄国人顾彼得用抒情的笔调叙述了他在丽江近9年的生活，生动地展现了当时丽江社会生活的各个层面。顾彼得被丽江绮丽的风光、独特的民族文化、淳朴善良的纳西人深深地吸引住了。他把自己当做丽江人，他喜欢丽江悠闲雅致的生活。在热情友好的纳西人中生活，他感到充实愉快，在这里他找到了精神家园。

顾彼得在丽江先后创办了40余个民间合作社，涉及纺织、印染、陶瓷、皮毛皮革、冶炼、造纸、粮油加工、铁木加工、家具等行业。这些合作社的建立，帮助当时的丽江打下了手工业的基础，促进了地方经济的发展。

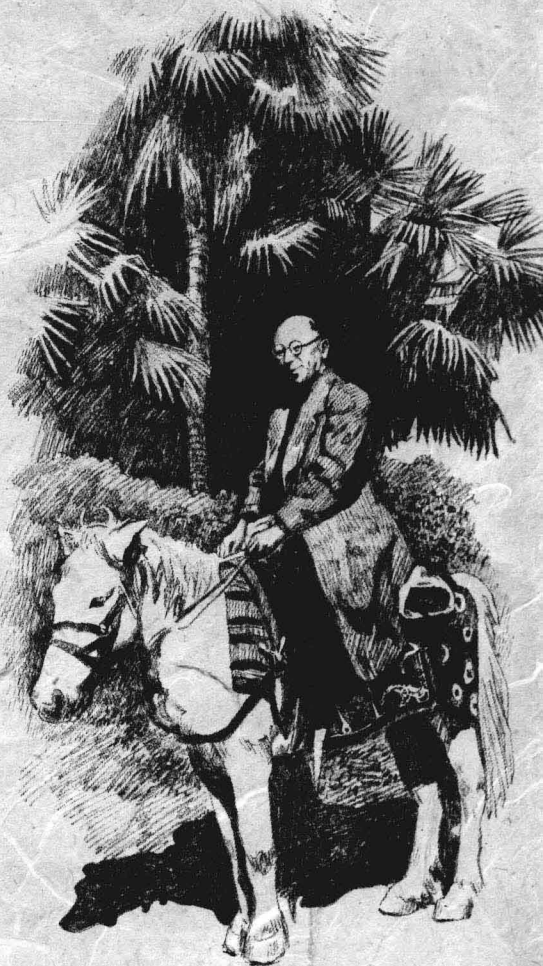
尽管洛克和顾彼得算是同一时期在丽江的两个外国人，但他们对丽江的视角却有很多不同。洛克始终站在研究者的角度，把丽江看得很清楚，但没有再往前一步；顾彼得作为一个外来者，对丽江的一切都充满了好奇，他的方式是更多地融入纳西人的生活。

Peter Goullart

In "The Forgotten Kingdom", published by London John Murray Publishing House in 1955, the Russian gentlemen Peter Goullart narrated his nine years life in Lijiang with lyrical words. This book brings to the reader every aspect of life and customs in Lijiang. Peter Goullart was deeply attracted by the fascinating landscape, the unique culture and the kind and honest Naxi people. He even learned to live like a native Naxi. He enjoyed the leisure and tasteful life there. Being around these enthusiastic Naxi people, he felt contented and delighted. He eventually found Lijiang a homeland of kindred spirits.

Peter Goullart founded about 40 small businesses in Lijiang which related to fields such as spinning and weaving, printing and dyeing, hide processing, smelting, papermaking, grain and oil processing, wood products and furniture producing. All these businesses helped to strengthen the local handicrafts industry and to develop the local economy.

Peter Goullart and Joseph Rock lived in Lijiang at the same time. Even though they were both foreigners, their perspectives toward Lijiang were quite different. Mr. Rock modeled himself only as a researcher studying in Lijiang. He learned everything about Lijiang but still remained somewhat outside the culture. On the contrary, Mr. Goullart tried to integrate himself into Naxi culture rather than to only observe them. He enjoyed living like a Naxi so much that over the years he settled in Lijiang.



Peter Goullart 顾彼得

Social development

There are two different theories regarding the origin of Naxi people. One account states that the Naxi were ancient Qiang people who migrated to southern China from the north hundreds of years ago. The other story insists that they are descendants of the local tribes integrated with nomadic minority groups who migrated from northern China.

Since the Tang Dynasty, the Naxi have maintained a steady population on their ancestral land. They have concentrated in the drainage area along the Yunnan River,

the Yanzin River and the Jinshajiang River which define boundaries with Sichuan, Yunnan and Tibet. Most Naxi people live in Lijiang Basin, Lashi Basin, Qihe Basin, and the Jinshajiang River village which are all in the Lijiang Prefecture. Because of their unique customs and religion, the Naxi people (also called the Mosuo) who live in Yongning, Ninglang County and the Naxi people who live Baidi (also called the Ruanke), Diqing have gained more attention from the world.

Migrating

The ancient Naxi had retained a nomadic lifestyle before the Han Dynasty. They mainly worked on collecting life resources, hunting and pasturing.

Developing

From the Jin Dynasty to the Song Dynasty, the Naxi began to settle down in some stable and independent groups. Some tribes developed strongly and began to be noticed by the central governments of Tang, Tibet and the current Dali.

Unification

In the Yuan Dynasty, several independent Naxi tribes united. In 1252, their chieftain eventually submitted to the empire of the Yuan Dynasty when the Emperor Kublai Khan's troops passed by Dali and finally reached Lijiang.

Growth

In the Ming Dynasty the Naxi flourished to their greatest extent. In 1382, the emperor obliged a surname, Mu, to the chieftain of the Naxi. The Mu noble advocated Sinology.

Integration with the Han

In 1723, Emperor Yongzheng of the Qing Dynasty created a new prefecture government in Lijiang. He arranged for the application of management from both the Han officers and native representatives. He encouraged Han cultural education for the Naxi common people. The communication of the Han and the Naxi had an opportunity to develop well.



Prosperity

In modern history, a large portion of China as well as Vietnam and Burma tragically fell to Japanese imperial domination during World War II. Lijiang became a significant strategic place from which China, India and several East Asian countries could be supported with trade and transport activities. Lijiang therefore benefited in its economics, trade and culture export.

New Birth

On December 4th, 1997, Lijiang was selected into the World Heritage List by The United Nations Educational, Scientific and Cultural Organization (UNESCO).

The Three Parallel Rivers of Yunnan Protected Area, mostly located in Lijiang Prefecture, was selected into the same List on July 2nd, 2003. Lijiang thus became a paradise for travelers with its great cultural and national heritages.

The Naxi have created a brilliant history and undoubtedly they will continue to create for themselves a splendid future.

社会发展

关于纳西族的族源，有两种主要的见解，一种是古代羌族南迁说，另一种是土著农耕部落和南下游牧民族的融合说。

从唐以来，纳西族的分布地区均无太大的变化，即其中心稳定在川、藏、滇交界处的雅砻江、盐井河及金沙江流域一

带，其间又以丽江坝、拉市坝、七河坝等坝区及金沙江河谷地带分布最为集中。由于特殊的风俗和宗教的原因，人们对宁蒗永宁的纳西族（摩梭人）和迪庆白地地区的纳西族（阮可人）似乎特别关注。

The exquisite techniques of building the long memorial archway of mu Residow reflected the development of The Naxi society in The Ming Dynasty.

木府石牌坊的精湛工艺代表了明代纳西社会的发展状况。



流动

（在汉代和汉代以前）：纳西族的先民还处于一种流动的生活状态，即从事采集，游猎到游牧。

崛起

（由晋代到宋代）：纳西族作为一个稳定、独立的群体，从流动进入定居，部落势力纷纷崛起，并开始唐、吐蕃、南诏三大势力之间崭露头角。

统一

（元代）：纳西族结束部落间各自分立，完成全民族的统一。忽必烈于1252年率军渡江，纳西首领依附元军。

辉煌

（明代）：纳西族发展的辉煌时期。明洪武十五年（公元1382年）纳西族率先归附，获赐木姓，木氏土司崇尚汉学。

融合

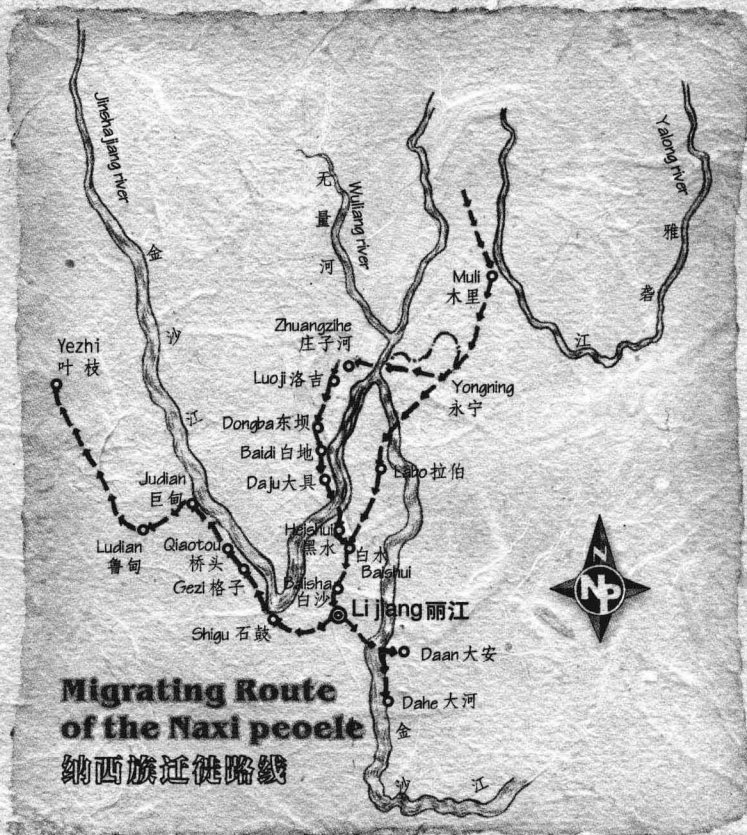
（清“改土归流”后）：雍正即位（公元1723年）后实行“改土归流”，土司改为土通判，由流官进行管理，推行一系列中原文化，汉族与纳西族文化的交流，也达到空前未有的深度。

繁华

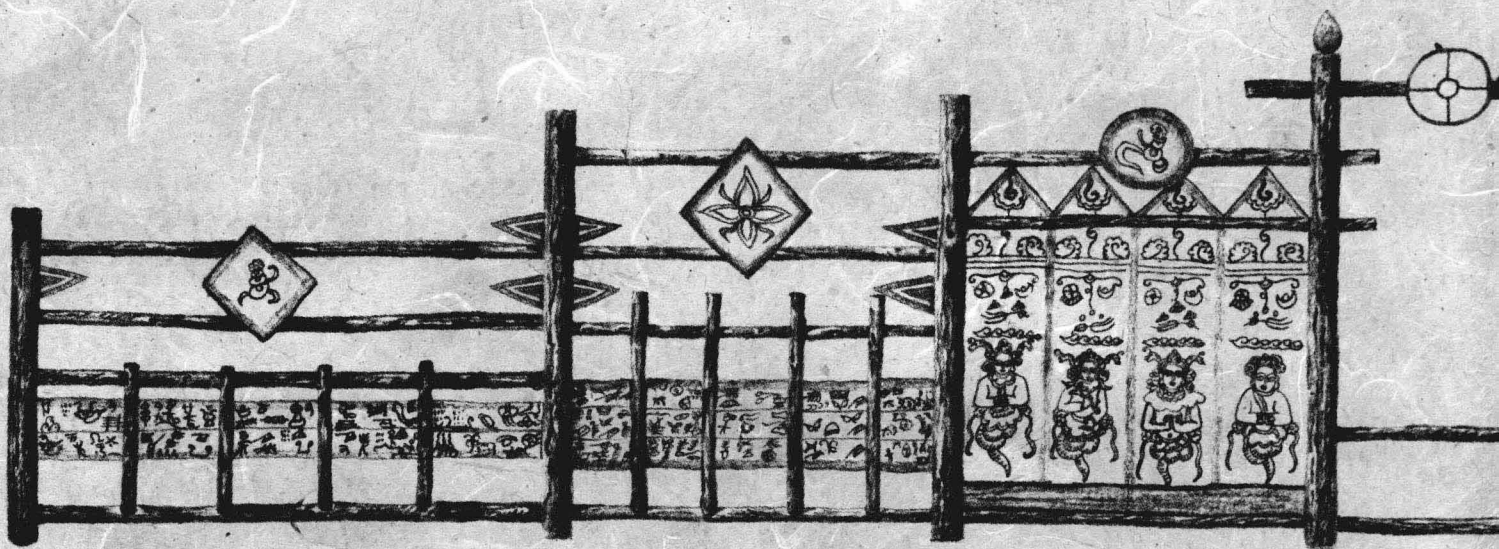
（近代）：抗战期间，邻国越南、缅甸及中国大片国土沦陷，丽江成为中、印国际贸易通道上的一个重要枢纽，给丽江古城带来前所未有的发展。

新生

1997年12月4日，丽江古城进入世界文化遗产名录，2003年7月2日，三江并流进入世界自然遗产名录，2003年8月30日，《东巴古籍》被列入世界记忆遗产名录；人神共享的纳西家园——丽江，正成为世界各国旅游者的天堂。



纳西人就是这样创造了自己的过去，
纳西人还将继续创造自己的未来。



Religion

Believing in Dongba religion, the Naxi also accepted Lamaism, Buddhism, Taoism and Confucianism. Naxi's Dongba religion had been in a relatively pristine existence for a long time. Other peoples noticed the Naxi were not negative toward any other religion. For the Naxi people religious activities were more like an external behavior rather than an internal belief. They even utilized the religious options available to them according to their needs. For example, Buddhism was quite helpful when the Naxi people had funerals and needed to pray for the relief of dead souls. Taoism catered to people's inclination to mystery and aesthetics. The Worship of ancestors was the necessary approach for communicating between the living and the dead. Polytheism was used by people to identify and differentiate the unseen mysteries and powers of nature. As well, it also provided people a method to deal with things unexplained.

Through belief in these religions, the Naxi developed a very deep-rooted and practical philosophy in their own religion. They believed that happiness is the ultimate pursuit of human life. Looking back, we may say that the Naxi people had in large measure reached their philosophical goal.

Dongba Religion

Dongba Jiao was the endemic religion of the Naxi people. Before the Yuan Dynasty, Dongba Jiao had dominated the whole Lijiang area. Dongba Jiao's Holy Land was Baidi. The Mosuo people, a branch of the Naxi who live nearby Lugu Lake, believed in Daba Jiao which was quite similar to Dongba Jiao. According to historical records, Daba devotees wore the same style hat as Dongba followers did. However Daba Jiao didn't have a written language, their advocates prayed by following their memory.

Buddhism

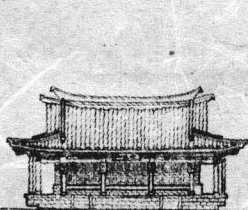
There is another interesting aspect to Lijiang's history. Lamaism spread in China from the north to the south. Coincidentally, Buddhism spread from the south to the north. Both belief systems met in Lijiang. Because of this, a great number of Buddhist temples and Lamaseries can be still found in Lijiang.

Confucianism

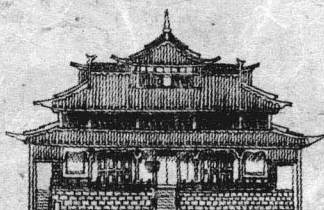
In the Ming Dynasty, the chieftains in Lijiang started to learn Han culture. They developed closer ties and better communication with the midland. The central government of the Qing Dynasty applied a policy which encouraged the minorities to learn about the larger cultures. Being the religion that most Han intellectuals advocated, Confucianism flourished in Lijiang. As a result, a Naxi intellectual class developed in Lijiang. From then on, the Naxi people formed positive habits of reading books and respecting teachers. Some people even called Lijiang a "Noah's Ark" of Confucianism.

Taoism

Taoism was brought to Lijiang in the Ming Dynasty. It has significantly influenced Lijiang's musical and applied arts by means of adding many new aspects to Naxi fresco aesthetic as well as music.



The Great Hall of Beiyue Temple
北岳庙大殿



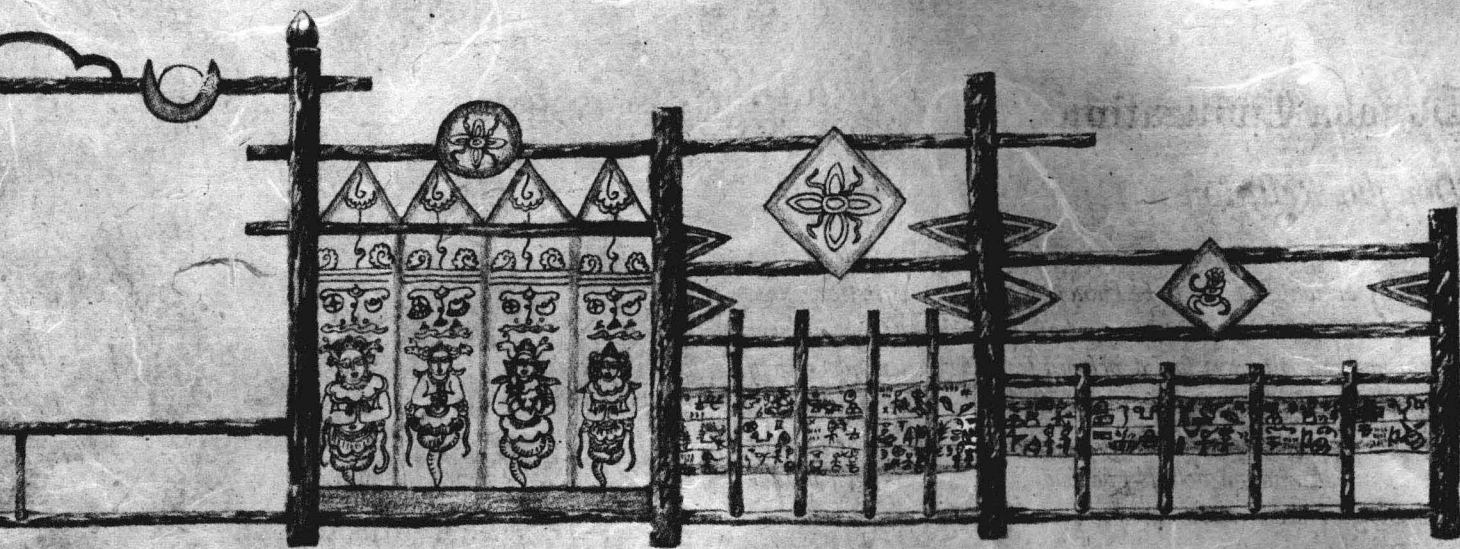
Wenfeng Lamastery
文峰寺



Zhiyun Lamastery
指云寺



The Great Hall of Yufeng Lamastery
玉峰寺大殿



宗教信仰

纳西人在信奉东巴教的同时，也接受了藏传佛教、汉地佛教、道教和儒教。可以这样认为，东巴教在古代纳西族中曾纯洁地保持并存在了很长时期。有必要特别说明的是，纳西人并不是所有来到丽江试图立足的各种宗教真正意义上的信徒。对于纳西人来说，宗教活动是一种外在表面的行为，而不是内在信仰。也就是说，纳西人的信仰是一种分类信仰，每一种宗教服务于一种专门的需要。佛教在举行葬礼和祈祷亡魂的安息时很有用；道教则满足了一种对神秘和美感的渴望；祖先崇拜是生者和死者保持接触的最佳且必须的途径；多神论是对自然界中看不见的力量和智慧的认同和分辨，并提供一种对付它们的方法。

在所有这些宗教信仰之上，他们从祖先那里继承了一种根深蒂固非常实用的哲学思想。生活的快乐一直是生存的极至。从这个角度来看，必须承认，总的来说纳西人已获得了他们自己的哲学目标。



东巴教

是纳西族的民族宗教，在元代以前是纳西族唯一可信奉的宗教。东巴教的圣地是白地。在泸沽湖的摩梭人中，还信奉一种很古老的原始宗教，称为“达巴”。达巴和丽江东巴戴相同的帽子，所不同的是他们没有文字，一切祈祷词完全靠记忆唱颂。

佛教

有一个有趣的宗教现象：藏传佛教由北向南传，到丽江而止；汉传佛教由南向北传，也到丽江而止。丽江成为两大教派的分水岭，从而在这里形成了丽江有大量的佛教寺庙和五大喇嘛庙并存的局面。

儒学

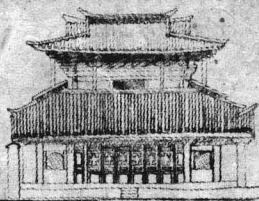
明代木氏土司主动学习汉文化，不断扩大与内地的交往。清代雍正年间实行“改土归流”后，流官知府大兴儒学，丽江逐步形成了一个知识分子阶层。纳西人养成喜爱读书、尊师重教的传统。今天，甚至有人称之为“儒学的诺亚方舟”。

道教

明代传入丽江的道教的最大的影响表现在绘画与音乐方面，为丽江壁画和纳西古乐增加了新的内容。



The Hall of Puji Lamasery
普济寺大殿



The Glazed Hall
琉璃殿



Dabaoji Hall
大宝积宫



Jingang Hall
金刚殿

Dongba Civilization

Dongba Religion

Believing all creatures have spirits, the Naxi people created their religion which came to be known as Dongba. It first appeared in Baidi which is located at the foot of Haba Snow Mountain near the Jinshajiang River. It had developed from the ancient worship of nature during the united tribe period. In the long history of its development, Dongba religion absorbed some thoughts of the ancient Tibetan and Lamaism beliefs eventually forming its own unique style. Dongba religion advocated respect for nature and ancestors.

Despite the absence of uniform organization and temples, Dongba religion developed abundant written scriptures and codified ceremonies. These developments offered great benefit to the Naxi people. Their most magnificent religious book, called *The Dongba Scripture*, recorded a multitude of beautiful lessons. One story recounts how Aming Shiluo was to be the first person to expose the Dongba religion to Lijiang. He first arrived at Baisha, an ancient small town near Lijiang. He opened schools there to teach Dongba religion. He acquired many disciples over time. It was in Baisha that he standardized the Naxi hieroglyph. He wrote the first scriptures of Dongba religion in that pictographic form. Becoming the prevailing religion in Lijiang, Naxi people began to have their unified spiritual mainstay. In future years, Naxi people's lives became influenced by the stories, rituals and religious ceremonies relating to Dongba religion. The fascinating and mysterious Dongba culture therefore came into being. The Naxi people's commitment to the preservation of natural resources originated from Dongba religious belief. As well, they instinctively cared about all creatures, even trees or little animals, because of their belief that all living things are embodiments of gods. This unsophisticated affection was later rewarded as Lijiang became one of the most beautiful homelands of any people.

东巴文化

东巴教

纳西先民们在崇尚万物有灵的原始崇拜中形成了自己的原始自然宗教——东巴教。东巴教初始于金沙江畔哈巴雪山脚下的白地，是纳西族处于部落联盟时期在原始崇拜的基础上发展起来的。在长期的发展过程中，东巴教又吸收了西藏苯教和藏传佛教的一些内容，形成了一种独特的民族宗教形式。东巴教信奉万物有灵，崇拜自然，崇拜祖先，保持着一种人与自然的和谐关系。

东巴教没有统一的组织和寺庙，却有着丰富的文字经典和统一的宗教礼仪，从多方面影响了纳西人的生活。东巴经里有关于东巴教教主之一的阿明什罗后来离开白地，把东巴教带到了丽江一带的记载。他在丽江最初的传教地是白沙。阿明在这里开办了传播教义的学校，广招弟子，还规范了象形文字，编写东巴经书。随着东巴教在纳西族里的推广，纳西民族有了统一的精神支柱。由东巴教产生的种种神话传说、祭祀活动、宗教典礼，影响了人们的生活方式，在它的巨大作用之下，逐渐产生发展起了灿烂而又神秘的东巴文化。丽江的水源、森林的保护与纳西族的这一宗教信仰不无关系，纳西人本能地呵护着一草一木，视自然万物为神灵的化身。这种朴素的感情得到了自然的厚爱，使丽江成为人神共享的美丽家园。

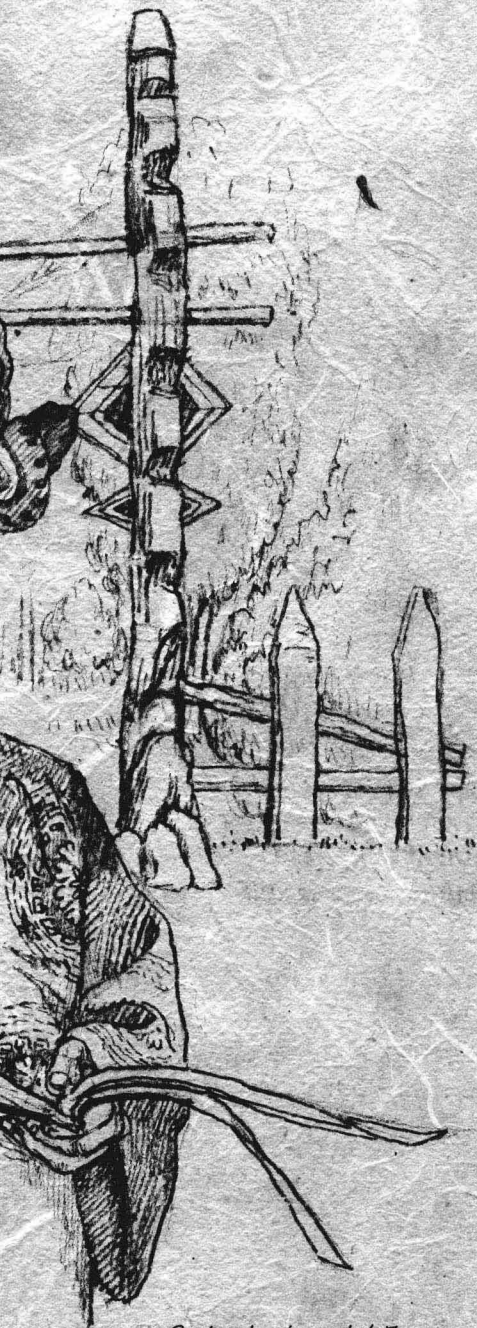


Dongba

Dongba means sage. A Dongba in Dongba religion was a scholar-priest who took charge of sanctified activities. Different from the clergies of other religions, a Dongba only worked part-time. As well, a Dongba had to be a male, and normally had responsibilities of performing many professions at once. A Dongba could be such things as a sorcerer, doctor, artist, craftsman and more. They served their religion on many different occasions by leading in ceremonies, chants, dances or scriptural readings for followers. They served common people as the active citizens in their communities. Dongba were the advocates and successors of the Dongba religion.

东巴

东巴，意即智者，是东巴教的祭司。与其他的宗教有专门的寺庙和专职的“僧众”不同，东巴教只有非专职的东巴。东巴全部为男性，他们往往集巫、医、学、艺、匠于一身，平时无祭祀活动时，他们就从事其他各种职业。东巴们是东巴文化的传播者和继承者。




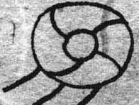




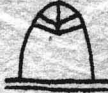




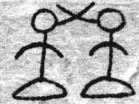









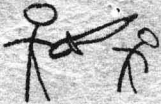
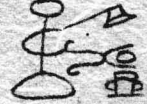
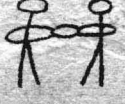
Senior dongba 大东巴

The Dongba Hieroglyph

Naxi people called the Dongba hieroglyph "Sijiulujiu". It was eventually fixed as a type of written language in the 11th century. The Dongba Hieroglyph is the only living pictography in the world. The over 1500 pictographic characters, like an ancient glacier, survived to the present without melting away with time. Undoubtedly, it's been a cultural wonder of human history. The Dongba Hieroglyph and Dongba Scripture together are the two greatest contributions of Dongba Culture to the world. The Dongba Hieroglyph had begun by the time the Naxi settled in Lijiang. In the seventh century, some single pictographic patterns started to be commonly used among the Naxi people. By the tenth century the founder of Dongba Religion, Dingba Shiluo, standardized these patterns and made them an integrated written language system. There is an interesting fable about the Naxi pictographs. A long time ago the ancestors of the Naxi went to visit God to learn literature together with the ancestors of other ethnic groups. The Naxi's ancestors carved what they learned on pieces of wood and stone while the others wrote their's on leather. On the way home they became very hungry. Those ancestors could not stand starvation and boiled their leather for food. The Naxi's ancestors endured and brought back the wood and stone carvings that later became the foundation of the Dongba Hieroglyph. This explains why the other regional nationalities don't have their own written languages.

东巴文

被纳西人称为“斯究鲁究”的东巴文字，约定型于公元11世纪。东巴文字是世界上唯一活着的象形文字。1500多个象形文字正像古老冰川一样，不因时代的发展而消融，而是顽强地延伸下来。东巴文这一古朴的语言符号已成为人类文化史上的一个奇迹。以纳西象形文字和东巴经典为显著标志的东巴文化，创始于纳西族逐步迁入、定居丽江之后。到公元7世纪时，那些零星的象形文字经各地之间的传播，已形成一批记号图案。公元10世纪，经过东巴祖师丁巴什罗的进一步规范，最终确立了统一固定的东巴象形文字体系。关于象形文字，有一则有趣的神话：纳西先人和其他族人一起去天神那里学文字。纳西先人把文字刻在木片上、石片上，其他族人则把文字记在皮子上。学成回来，途中，大家饿了，其他族人耐不住饥饿，把写有文字的皮子煮着吃了，因此他们就没有了文字；纳西先人忍着饿，把木片、石片带回来，于是纳西人有了象形文字。

 book 书	 day 日	 month 月	 weave 织	 shot 射	 Naxi paper 纳西纸书
 mountain 山	 slope 坡	 rock 石	 drink 饮	 ride 骑	 discuss 商量
 water 水	 spring 泉	 bridge 桥	 pregnant 孕	 plough 耕	 tie 拴
 cattle 牛	 building 房	 village 寨	 kill 杀	 blacksmith 铁匠	 pull 拉



Dongba Dance

In Dongba scripture, there is a thing known as the Dongba Dance Map. This book recorded the details of more than 60 ways of dancing. Dongba Dance was normally performed in religious ceremonies. It came from the Naxi people's natural daily life experiences. Many actions in these dances came from the imitation of animals in nature as well.

东巴舞

在东巴经里有专门的东巴舞谱，详细记录了60多个东巴舞的跳法。东巴舞是东巴教在进行宗教仪式时所跳的一种宗教舞蹈。东巴舞源于古代纳西人的生活，舞蹈中的许多动作都是模仿自然界中的动物。

Wood-Block Painting

The Naxi ancestors had created more than thirty different sacred rituals to help people resolve all kinds of spiritual problems in their lives. Wood-Block Painting was widely used for these occasions. The images of deities or ghosts were painted on wood blocks then erected at places of ritual practice. The Dongba priests believed that they could communicate with the deities through these images.

木牌画

纳西先民共设计出三十多个不同的祭祀活动来解决生活中的种种问题。在这些仪式上，木牌画的使用非常广泛。涂绘着各种鬼神形象的木牌，竖立在祭场的四周，东巴祭司们在木牌的四周就可以与天神心灵相通。

