

纳西族与东巴文化

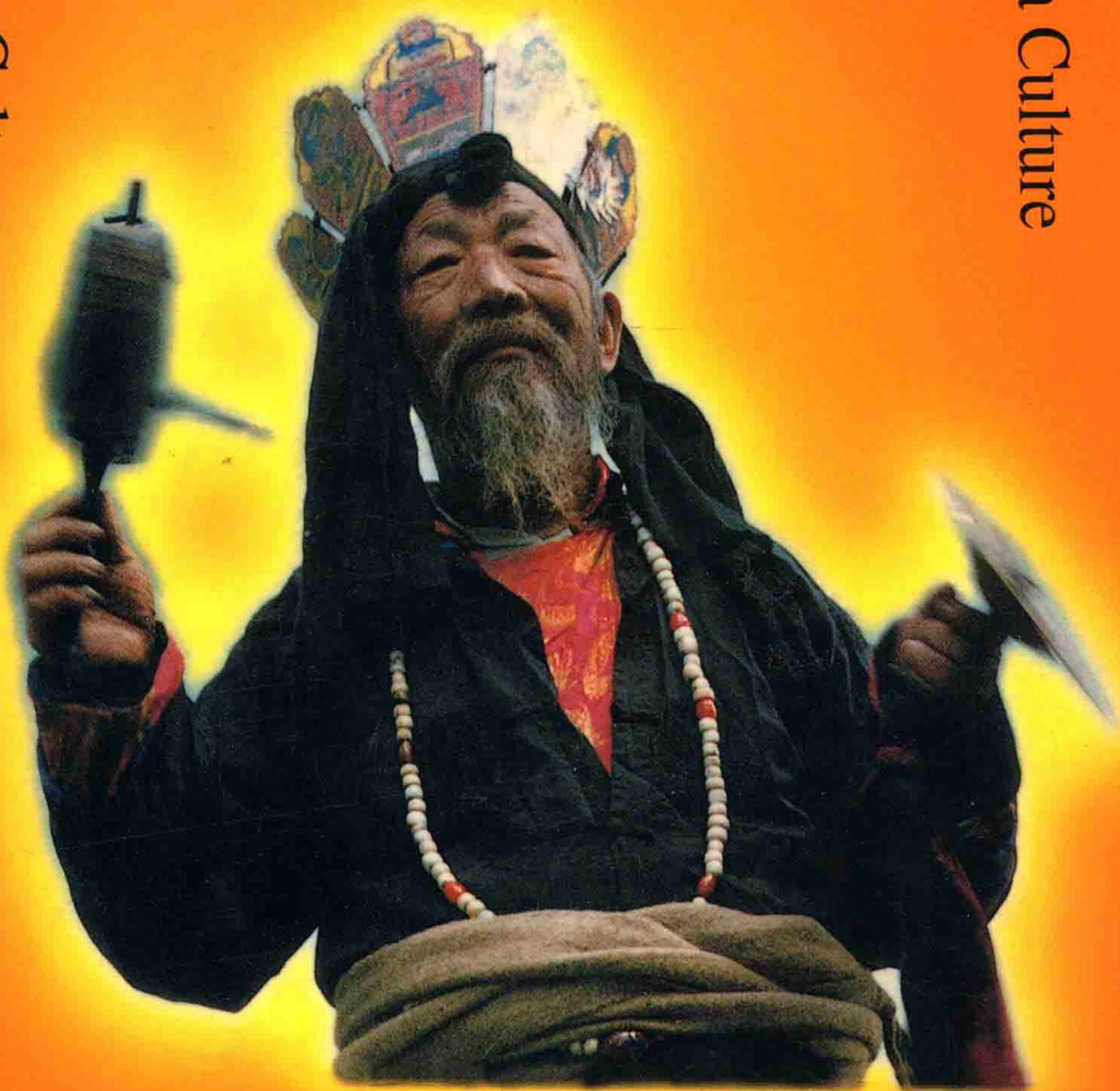
Naxi Nationality & Dongba Culture

编辑摄影 和品正 和钟泽

中国民族摄影艺术出版社

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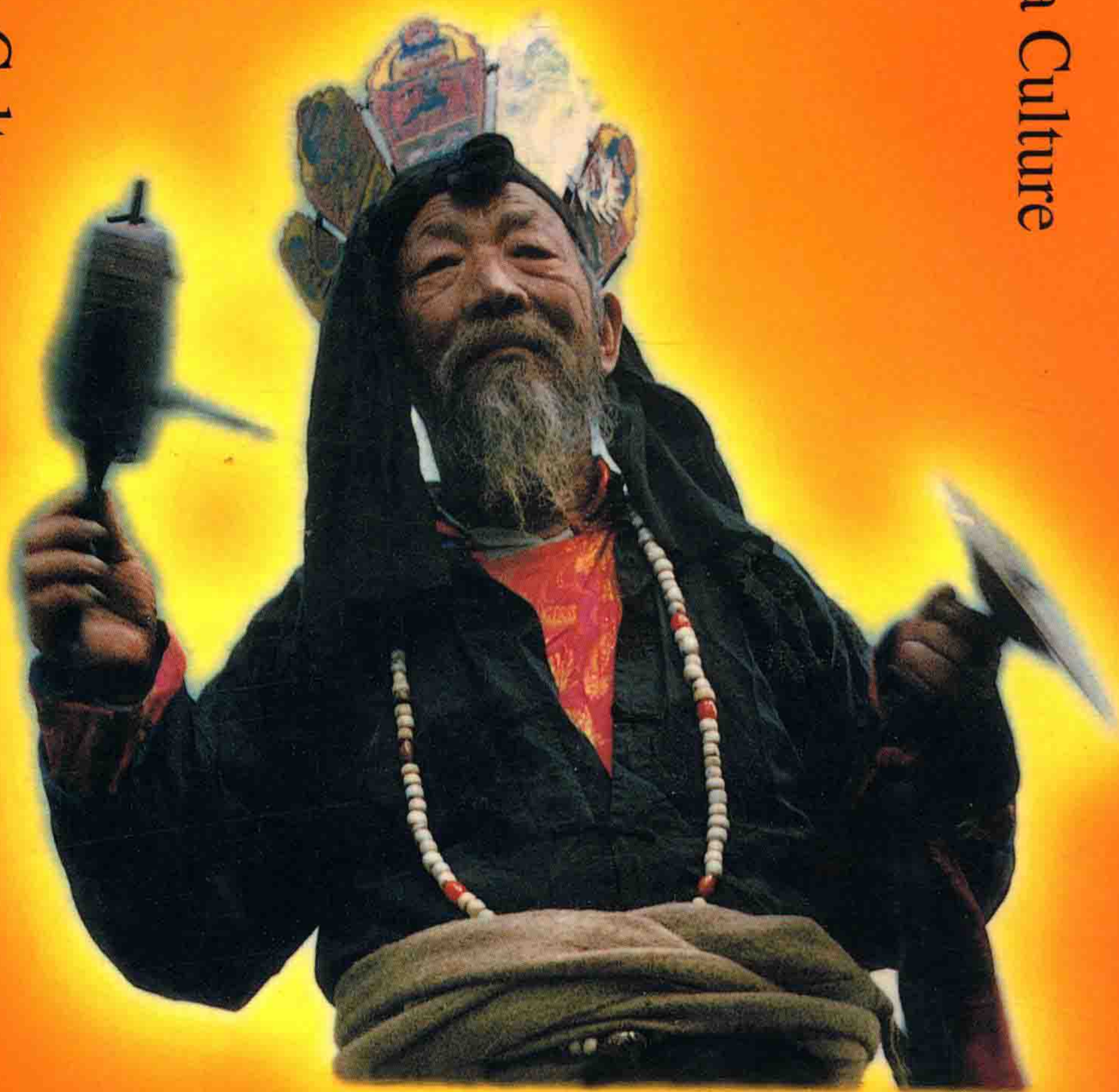
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序

纳西族，人口 27.8 万人（1990 年）。云南省丽江等地多自称“纳喜”，云南省宁蒗、四川省盐源等地多自称“纳汝”、“纳日”、“摩梭”。中国的汉文史籍中自晋朝以来，分别称为“麽些”、“末些”等称谓。纳西语属汉藏语系藏缅语族彝语支，多数群众能使用汉语。

纳西族是古代西北部青海、甘肃黄河、湟水一带南下的氐羌族系与云南西北部和四川西部土著居民长期融合而成，元明以来也有一部分汉族融入其中。据遗传学研究，纳西族与彝、白、傈僳等民族一样，起源于北方的民族，由于现在已融入了大量南方民族的血缘，应算南方蒙古人种。居住于东经 98.5~102 度、北纬 26.5~30 度之间的三省区十二县（丽江、中甸、宁蒗、维西、永胜、盐源、木里、盐边、华坪、德钦、芒康、巴塘）境内，大约 8 万平方公里范围内。

唐代，纳西族地区是吐蕃、南诏和唐王朝逐鹿之地。元明以来又是藏族文化南传，汉文化北传的交汇地。从宗教来讲，东巴教正处于自发多神教与人为一神教过渡中，从文字来说，东巴字正从图画文字向象形文字转变之中；从语言学来说，纳西语正处在羌语支与彝语支分野线上，具有双向相似性，从现实来说，纳西族木氏土司热衷于学习汉文化，从明代以来，成为开放的民族，促进了经济文化的发展。

东巴文化因保存于东巴教徒传承下来的、用象形文字或图画文字书写的东巴经书而得名，实质上她就是纳西族古代优秀文化。

东巴教是纳西族早期氏族宗教，以其祭司“东巴”为宗教主持人，崇拜“丁巴什罗”和“阿明什罗”。有近百个宗教祭祀仪式和占卜仪式，仪式中使用 1000 多种经书。在其仪式和经典中，包括了纳西族图腾、祖先、自然、鬼神、祭司等方面的崇拜内容。东巴音乐、舞蹈、绘画等艺术形式体现在其中，对中国文化以及世界文化有着积极的贡献。

东巴文字是世界上唯一活着的象形文字，它的出现应是原始社会晚期的一次飞跃。原始社会也“由于文字的发明及其应用于文献记录而过渡到文明时代”。纳西族 1500 多个象形文字正象古老冰川一样，不仅不被时代所消融，而顽强地延伸下来。图画字和象形字是最古朴的语言符号。据说世界上有的科学家拟用为宇宙间交流符号，探测有无与人类相匹敌的“外星人”。无疑，它将是人类文化史上的一个奇迹。

不同内容的东巴经典约有 1100 多卷，包罗万象，不管从哪一个角度窥测，宗教、哲学、天文、文学等，都会从中看到各自在原始社会的影子。东巴经典是纳西史学的百科全书。东巴们还试图用象形文字记录下舞蹈动作，用羊和牛的叫声以区分高、低音。无疑又是人类艺术起源史上不可多得的一页。

“东巴”意即“宗教智者”，他较多地掌握纳西族传统文化，多才多艺，集诗、歌、舞、画、卜算、工艺于一体，在山区社会地位很高。平时在家务农，有仪式才充当神、人、鬼之间“沟通者”。东巴教对纳西族生产生活曾起过较大的影响。大凡小孩取名、婚娶、治病、丧葬，甚至出门远行、上山狩猎等都要请东巴主持仪式或占卜定凶吉。

目前，东巴文化受到进一步保护和开发，在丽江已成立东巴文化研究所和东巴文化博物馆，已翻译整理出东巴古籍 1000 多卷，同时国内外文化交流日益频繁，有关东巴文化著述越来越多，研究领域也越来越宽。

该书在已出版的同类画册中，有着自己的特色。两位作者都是当地纳西族，从事东巴文化和摄影艺术的研究也有相当长的时间。和品正生于 1955 年，早年从外公周霖学画，1981 年调东巴文化研究所工作。在从事译注东巴经同时，绘画摄影多有建树。和钟泽原籍丽江，1949 年生于维西，1962 年就在维西县照像馆工作，1973 年调丽江市文化馆，1985 年调县博物馆，一直从事摄影工作。这本画册绝大多数照片系二十来年俩位作者在丽江及周边纳西族地区田野考察所得，如许多四川俄亚地区照片十分难得，并非心血来潮一时之作。

画册分历史、文字、宗教、仪式、神像画、木牌画、纸牌画，以及建筑、服饰、生产生活、舞蹈艺术等，内容十分丰富，可领略博大精深的东巴文化内涵。作者把整个东巴文化放在纳西族生产生活历史长河中去考察，从而可以看到这是植根于广大民众中的文化，而并非是虚无缥缈的宗教文化；她是一种活着的充满生命力的文化，而并非是已经死亡的文物；她是一种亲合力很强的开放性文化，而并非是唯我独尊的封闭文化系统。

总之，丽江古城是世界文化遗产，该图册定能为古老东巴文化增加新的形象与亮点，也会受到读者的欢迎。

郭大烈

1999 年 1 月 5 日于云南社会科学院

Foreword

Naxi nationality has a population of 278 thousand (statistics in 1990). Most of them call themselves "Naxi" in Lijiang areas and "Naru", "Nari" or "Muosuo" in the areas of Ninglang and Yanyuan of Sichuan. They appeared in Chinese historical records as "Muoxie". Naxi language belongs to the Tibetan-Burmese Branch of Chinese-Tibetan language family. Most of the masses can speak Chinese.

Naxi are regarded as the descendents of the Di Qiang ethnic group who moved to South from Yellow River, Huangshui areas of Qinghai, Gansu in the Southwest and of the aboriginal who lived in northwest of Yunnan and West of Sichuan. There are some of Han nationality have melted into Naxi as well. According to the genetics, Naxi originated from the nationalities of the North like Yi, Bai, Lisu, etc. Since a lot of blood relationships of nationalities of the South have being mixed into it, Naxi are regarded as Mongolian race of the South. Naxi are living in the regions (Lijiang, Zhongdian, Ninglang, Weixi, Yongsheng, Yanyuan, Muli, Yanbian, Huaping, Deqin, Mangkang, Batang) located at between 98.5° E-102° E and 26.5° N-30° N, which cover about an area of 80 thousand square kilometers.

Naxi area was a fighting place among Tufan (Tibetan regime in ancient China), Nanchao and Tang Imperial Court during Tang Period and also a place where south-spread Tibetan culture and North-spread Han culture met since Yuan and Ming Periods. Judged by the religion, Dongbaism is transiting from spontaneous polytheism to culture monotheism; Judged by the philology, Dongba characters are changing from picture characters to pictographs; Judged by the linguistics, Naxi language have double similarities for it is lying on the dividing line of Qiang and Yi languages; Judged by the reality, the chieftains Mu of Naxi were so keen on the study of Han culture that pushed Naxi into an opened nationality and brought about great advance in economy and culture since Ming Dynasty.

Dongba culture, virtually the outstanding ancient culture of Naxi, is called so for it has been preserved in Dongba scriptures written in pictographs or picture characters by Dongba believers.

Dongbaism was the clan religion of Naxi during the earlier period. It regards shaman "Dongba" as directors of religion and worships "Dingbashiluo" and "amingshiluo". There are about 100 offering sacrifices and divination rituals in Dongbaism and more than 1000 kinds of scriptures have been used in the course of rituals. Naxi people's worship of totem, ancestor, nature, ghost, god, shaman, etc, are all included and the arts of Dongba music, dance, painting, etc, are all reflected in these rituals and scriptures that give a positive contribution to the culture of China and the culture of the world.

Dongba characters are the unique live pictographs in the world and their appearance should be a leap in the late of primitive society. Therefore, the primitive society "stepped into civilization period for the invention of characters and the use in historical records". The more than 1500 Naxi pictographs, as the ancient glaciers, have extended tenaciously to this day instead of being melted by the times. The picture characters and pictographs are the linguistic symbols of primitive simplicity. It is said some scientists in the world are trying to use them as exchange symbols in the cosmos in order to survey whether there exist "man from other heavenly bodies" who are equal to the human being. This would doubtless be a wonder in the cultural history of human being.

There are more than 1100 volumes of Dongba scriptures with varied contents and the religion, philosophy, astronomy, literature, etc, could see their own shadows in primitive society no matter which angles they look from, therefore, Dongba scriptures are regarded as the encyclopedia of Naxi history. Dongba also tried to record dance movements in pictographs and distinguish high and low pitches with the sounds of sheep and ox that is doubtless another rare page of arts origin of human being.

Dongba mean "religious sages". They master a lot of traditional culture of Naxi and are gifted in writing poems, singing, dancing, painting, divination, craft, therefore, they have a high social position in mountain areas. Generally

they are farmers, only in the rituals do they act as "go-between" among gods, man and ghosts. Dongbaism exercised influence over the production and life of Naxi. Dongba must be invited to hold rituals or do divining for children's name-given, wedding, curing the sickness, funeral, even for going on a journey or hunting.

At present, Dongba culture have been further preserved and developed. Dongba Culture Research Institute and Dongba Cultural Museum have been established in Lijiang ;More than 1000 volumes of Dongba ancient scriptures have been translated and sorted out; The cultural exchanges are increasingly frequent in the country; More and more works on Dongba culture come out and the research field becomes wider and wider.

This book has its own characteristics among the similar picture albums that have been published. The two authors are local Naxi people and have engaged in the research of Dongba culture and photo arts for quite long time. Mr. He Pinzheng was born in 1955, learned painting from his grandfather Zhou Lin and has worked in Dongba Culture Research Institute since 1981. He has great attainments on painting and taking photograph while taking up translating Dongba scriptures. Mr. He Zhongze's native place is Lijiang and was born in Weixi in 1949. He worked at Photo Center of Weixi in 1962, moved to the Cultural Center of Lijiang in 1973 and has worked at Lijiang County Museum since 1985. He is engaged in photographic work all along. Most pictures in this album are the achievements of the two authors after they did more than 20-year field survey in Lijiang and its surrounding Naxi areas. For example, many pictures about Eya of Sichuan are very rare and they are not the works which were seized by a whim.

The album is divided into history, character, religion, rituals, gods paintings, wooden-slab paintings, paper-slab paintings and construction, dress, production and life, dance arts, etc. With the splendid content, you may enjoy the broad and profound Dongba culture. The authors investigated the Dongba culture by the way of putting them into the long process of Naxi life and production history, therefore, we could see that this is the culture of numerous people instead of the illusory religious culture; a kind of live culture with great vitality instead of dead cultural relics; an opened culture with strong affinity instead of closed culture of solipsism.

In brief, Lijiang Old Town is world cultural heritage. This album will surely increase new forms and glories to the ancient Dongba culture and be warmly received by the readers.

Guo Dalie

Yunnan Social Science Academy

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玉龙大雪山

中国云南省西北部（北纬 27° ，东经 101° ），有一座雄伟壮丽的玉龙大雪山，是地球上纬度最低的雪山。雪山由北向南排列，共 13 座大峰，纵长 35 公里，横 12 公里。远远望去，恰似一条玉龙腾空起舞，因而得名玉龙大雪山。雪山最南端者为主峰，称扇子陡，海拔高度为 5596 米，至今未被人类征服。

The Great Jade Dragon Snow Mountain

There is a splendid Jade Dragon Snow Mountain, a snow mountain at the lowest latitude in the earth, standing in the southwest of Yunnan (at 27° N and 101° E). The Snow Mountain extends from the North to South with 13 great peaks. The Jade Dragon Snow Mountain is called so for it looks like a jade dragon dancing when people look at from the distance. The main peak named Sanzidou at the southend is 5596 meters high above the sea level and has never been conquered by the people so far.



朝霞浴玉龙
The Jade Dragon in Rosy Dawn



玉龙主峰
Main Peak of the Jade Dragon



纳西族

就在这座神奇大雪山的四周，以及金沙江两岸，居住着一个人口数虽少而知名度极高的民族——纳西族。纳西族人口 29 万。渊源于远古时期居住在我国西北河湟地带的羌人，于唐朝以前迁至金沙江两岸至今。

Naxi Nationality

With a small population but very famous nationality named Naxi is living at the surroundings of the magical Snow Mountain and the two banks of the Jinsha River. Naxi nationality has a population of the 290 thousand .They are closely connected with the Qiang people who lived at Hehuang area in the northwest of China in remote antiquity and moved to the banks of Jinsha River before Tang Dynasty.



赶集
Go to Market



三月菜花黄
Yellow Rape in March



20 世纪 30 年代的丽江纳西族妇女
(美国学者 洛克摄)

Naxi Women of Lijiang in 1930s (Photo-
graph by J.F Rock, an American
Scholar)



20 世纪 30 年代的丽江纳西族汉子
(美国学者 洛克摄)

Naxi Men of Lijiang in 1930s (photo-
graph by J.F Rock, an American scholar)



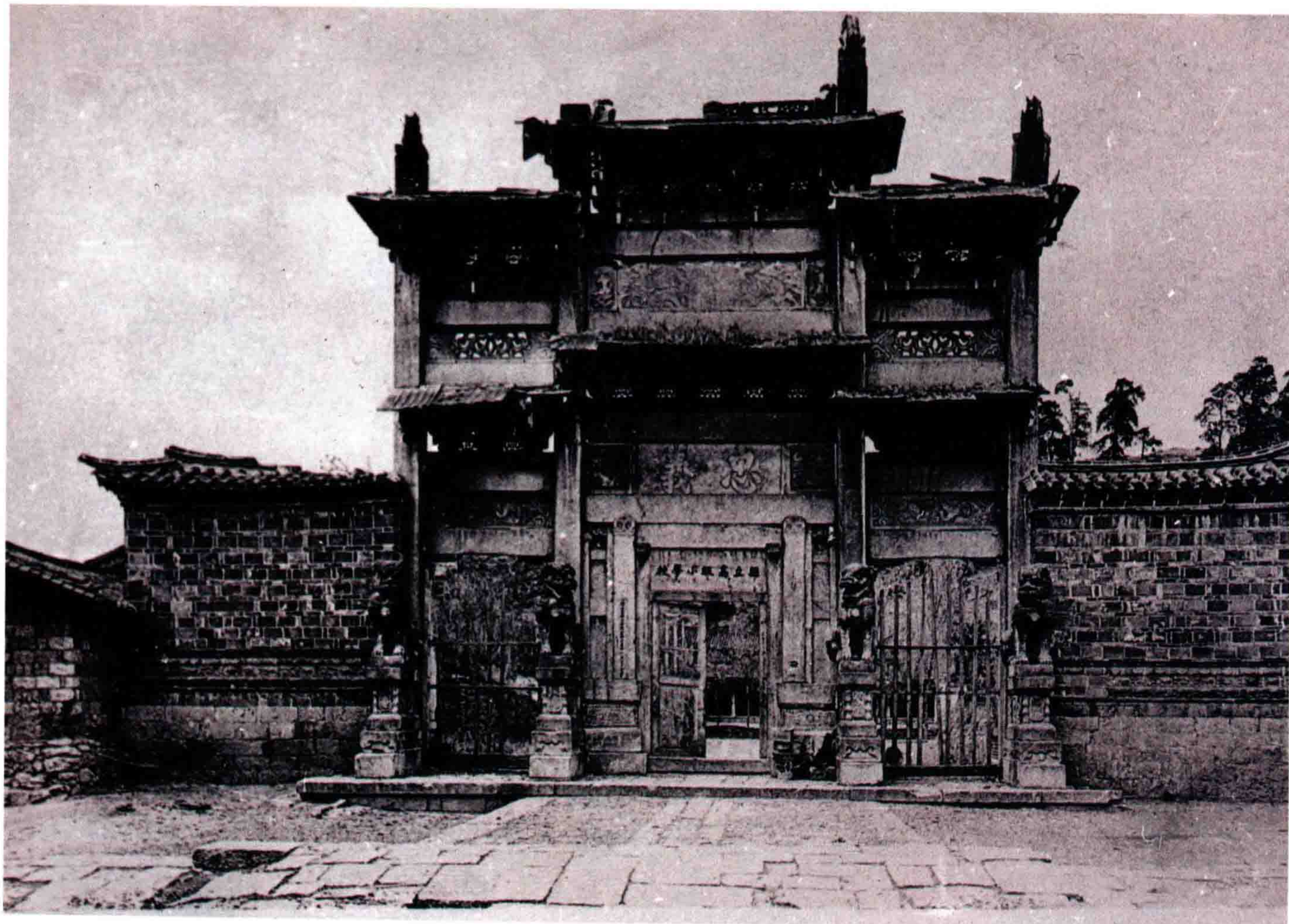
20 世纪 30 年代的丽江古城 (美国学者 洛克摄)

Lijiang Old Town in 1930s (photograph by J.F Rock, an American scholar)



革囊渡江 (美国学者 洛克摄)
Rafts of inflated sheepskin (photograph
by J. F Rock, an American scholar)





丽江木氏土司石牌坊(美国学者 洛克摄)

Stone Archway of Chieftain Mu Clan in Lijiang (photograph by J.F. Rock, an American scholar)

元、明、清三朝，纳西族首领被朝廷封为世袭土司，实行高度自治。历时 470 年，共 23 代土司。历代土司受命于中央王朝，维护祖国统一，为稳定西南作出了积极的贡献。