

NAXI DONGBA CULTURE



东巴祭师 Dongba Shaman

纳西东巴文化

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Dongba Pictograph

东巴象形文

你喜欢题图上这幅独特的图画文字吗？它是用当今世界上唯一仍在使用的象形文字——东巴象形文字写成的。而东巴文化就是以其古老而独特的东巴象形文字而闻名于世的。

远古时期，中国北方曾有强大的、以放牧牦牛为生的游牧部落群。由于部落的纷争和为寻求更好的栖息地，其中的一支便向南方进行漫长的迁徙，最后他们到达了现在西南边陲的雪山脚下，开始了定居生活。这就是中国今天的纳西民族。

相传在迁徙的过程中，纳西民族中间逐渐萌芽了宗教文化。转入定居生活后，纳西人自己的宗教“东巴教”日渐完善。勤劳的人们把高山上的灌木做成土纸，再削竹制笔，积烟为墨，用形同宇宙间自然符号的东巴象形文字，记叙并流传下了具有独特含义的东巴经典，数目多达三万卷，为全人类留下了一笔无价的宝藏。

这种古老的象形文字至今仍被活着的东巴祭师使用，成为了世界上唯一还在使用的象形文字。当今世界上许多著名的图书馆和博物馆都收藏有东巴象形文字经书。所以，国际学术界认为：东巴文化的研究将会解开世界古代人类文化之谜。从这个意义上讲，东巴文化不仅仅是我们中国纳西族的宝贵文化，也是我们全人类的文化财富。

自从1867年法国传教士德斯古丁斯作为第一个欧洲人踏上云南纳西族的土地，一百多年来，美、英、法、德、意、日、荷、瑞士等国不惜投入巨资致力于东巴文化的研究。美籍奥地利学者约瑟夫·洛克在纳西族地区生活了二十六年，他的著作《中国西南部的古纳西王国》和《纳西—英语百科词典》以及他于1928年在丽江等地拍摄的东巴舞和东巴宗教仪式的黑白影片，使他被誉为“国际纳西学之父”。之后，最有成就的西方学者还有英国的杰克逊(Dr. Jackson)和德国的雅纳特(Dr. Janet)等人。原台湾故宫博物院院长李霖灿先生一生研究东巴文化，其著名著作有《纳西族象形标音文字字典》和《麽些研究论文集》。目前国内有一批致力于东巴文化研究的学者，并出版了大量的研究专著。

近年来，国际学术界又掀起了规模空前的“东巴文化热”，其内容广泛涉及宗教学、社会学、语言文献学、医学、人类学、文艺学、生态学等等。

北京东巴文化艺术发展促进会简介

为了使中外各界人士能够充分系统地研究东巴文化并弘扬我国这一重要的、不可多得的少数民族文化遗产，为了使中外各界的有识之士认识神秘的东巴文化并鼓励人们探索其奥秘，在北京市有关单位各级领导的支持下，由北京广播电视局、北京电视艺术中心主办，北京东巴文化艺术发展促进会于1997年11月28日在北京宣告成立。

促进会的目的：团结一切有责任感的人们去共同抢救、保护和传播这个世界文化史上独一无二的东巴文化，让更多的人了解这个文化的价值，让古老的东巴文化中的崇尚自然的思想在当代社会中以新的形式存在。

自古以来，东巴文化的传承都是依靠东巴经祭师“东巴”进行的。如今在纳西族28万人口中，能够完全掌握东巴技能的东巴祭师已所剩无几，而且都已年逾古稀。他们很可能在本世纪的第一个十年里全部离世。因此，抢救和保护东巴文化，使其免于迅速消亡，就成了当今人们应该关注的焦点。

虽然我国学者多年来对东巴文化的研究已经作出过很多的贡献，但是，国外学者对东巴文化的研究和探索一直处于领先地位，并早在一个世纪以前就已经开始。我们成立北京东巴文化艺术发展促进会，就是希望在首都北京——这个中国信息交流最为灵通的地方建立一个机构，为国内外东巴文化的科学研究建立一个枢纽。同时，促进国际间东巴文化艺术的交流，使这个古老的文化在当代文化艺术中获得新的生命。

Information of the Beijing Association of Dongba Culture and Arts (ADCA) on Dongba Culture

The interesting symbols depicted here are called Dongba pictographs, and represent a unique form of writing. Dongba pictographs are the only hieroglyphic writing system still in use today, and are recognized by international academic and cultural circles as one of the most remarkable world heritages.

What is Dongba Culture?

The Geographic and Ethnic Background

The cradle of the Dongba tradition lies in Southwest China's Yunnan Province and is closely linked to the culture of the Naxi ethnic group. The home of the Naxi is situated in the western part of Yunnan, an area wedged between the 'Golden Triangle' (the intersection of Thailand, Laos, and Myanmar) and the 'Roof of the World' (Tibet). Although the Naxi are small ethnic group, with a population hovering around 280,000, they have been brought to world attention by virtue of their unique cultural heritage.

The Naxi are ethnically closely related to the Tibetan people. For more than seven centuries, the majority of the Naxi have settled in mountainous North-Yunnan, at the fringes of the Tibetan highlands, with the ancient, picturesque town of Lijiang as cultural and economic hub.

Situated at the first bend of the mighty Yangtze River, this location has put the Naxi for many centuries at the crossroads of cultural, commercial, and religious exchange between the ancient advanced civilizations of China, Tibet, India, and Southeast Asia. The resulting eclectic assimilation of various influences over the centuries, as well as the strong sense of identity and cultural pride of the Naxi, are the main contributing factors to the richness and uniqueness of this people.



Typical Naxi village at the Foot of the Mt. Yulong

玉龙雪山下的纳西族村落





The Dongba priest of the Naxi People performs a dongba dance at the ceremony

纳西族东巴祭司在祭祀仪式中的舞蹈

Origins of Dongba Culture

The word Dongba, which designates both the animistic belief system of the Naxi and its shamans, basically means 'knowledgeable-one'. Occupying hereditary positions, Dongba-shamans act as intermediaries between heaven, humanity, and earth. All Dongba-shamans must be well-versed in ancient dances, literature, traditional medicine, and folk customs to effectively perform ceremonial, divinatory, and healing duties. In this capacity, their activities encompass such diverse fields as arts and crafts, scholarship, religion, and medicine, greatly exceeding the tasks of ordinary Naxi shamans. For this reason Dongba-shamans are primarily considered being the bearers of Dongba culture, which consists mainly of the Dongba religion, the arts, classic scriptures, and pictographic Dongba script. Bearing a striking resemblance to stylistic elements of modern painters such as Miro or Klee, these hieroglyphs not only incite academic speculation but also reveal high esthetic value when appreciated. To the present day, Dongba shamans continue using Dongba script to write ceremonial or religious text.

The Significance of Dongba Culture

Dongba books, originally written with ink-filled bamboo pens on tree bark, are now mainly made of handmade paper. Since the late 19th century, when a French missionary brought the first specimens to the attention of the West, Dongba scriptures have aroused international attention. It is estimated that about 30,000 volumes still exist, around 12,000 of which have been acquired by international academic institutions and museums. Of these, 3000 can be found in the American Library of Congress.



Dr. Rock and his Naxi guards (Photo: Joseph Rock, 1927)
洛克与他的纳西族护卫队

China scholars began first to show a research interest in the then unknown Dongba culture in the early decades of this century. Most noteworthy among them is Austro-American academic Dr. Joseph Rock, later dubbed the father of modern Naxi Studies. He first ventured to Lijiang in 1922, preparing the first comprehensive cultural, linguistic, and geographic analysis of the entire area for Harvard University. Since then, interest in Naxi culture has increased steadily, culminating in the establishment of several academic centers for Naxi studies in countries such as the USA, Britain, France Germany, Italy, Switzerland and Japan.

THE SPIRIT OF DONGBA — Mural in Lijiang Airport (17.5 X 210 Artists: Zhang Chunhe Zhang Xu



Naxi studies encompass such diverse fields as history, literature, linguistics, sociology, comparative cultural, and religious studies, as well as ecology. In 1988 the International Association of Naxi Studies was established. The Chinese government also followed suit by establishing the Dongba Research Institute at the Yunnan Academy of Science in 1991.

The earlier mentioned Dongba hieroglyphs occupy a prominent place in this discipline. In itself, their present status represents a notable phenomenon. Seen from the anthropologic point of view, the actual use of hieroglyphs in a contemporary society seems an anachronistic oddity, defying established doctrine. Preservation and further research of Dongba culture may be able to teach us more about ourselves.

Notwithstanding the fact that Dongba culture is essentially of limited local influence, its preservation is a task of international significance. By including the historic town center of Lijiang among the protected UNESCO World Heritage Sites in 1997, the first step to preserve the ancient architecture of the Dongba heartland has been undertaken.



The Old Town of Dayan

丽江古城小景

Purposes and Goals of the Beijing Association of Dongba Culture and Arts (ADCA)

The designated task of this association is to help preserve the ancient Dongba heritage of China and actively promote the understanding of Dongba culture, arts, and traditions both nationally and internationally. In its endeavors ADCA has received encouragement from the central government of China, the Beijing municipal government, and the government of the Lijiang Naxi Autonomous County.

ADCA is a non-profit organization according to the applicable laws and regulations of China. After approval by the relevant authorities, it was officially registered in March 1997. The founding session of the Association was held on November 28th 1997 in Beijing, and drew significant attention from academic, cultural, and media circles. It was followed immediately by a series of acclaimed exhibitions of rare cultural objects, photos, documentaries, and works of art that toured both in China and abroad.

With the gradual waning of traditional Dongba influences, coupled with the ascent of modern values and changing lifestyles, the establishment of ADCA represents a significant step to reverse a process of loss. With its work ADCA aims not only to preserve and promote Dongba culture, but also to foster cooperation and understanding among all nationalities of China.

Although Dongba culture has recently enjoyed increased exposure, much still remains to be done to beat the clock. We therefore hope that people from all walks of life who are genuinely interested in Dongba culture will provide ADCA with their active support and valuable opinions, and join us in our efforts.

《东巴神韵》——丽江机场壁画 17.5 X 2(米) 作者: 张春和 张旭





纳西族火葬生祭仪式

Sacrifice of the Living in a Naxi Cremation Ceremony



祭风仪式
Rite of the Wind

东巴降鬼仪式
Dongbas performing
exorcising rite



古老的东巴经卷
Ancient Scriptures
of Dongba Religion



占卜纸牌画 Ritual Divination Cards



木牌画
Wooden Slab
Paintings

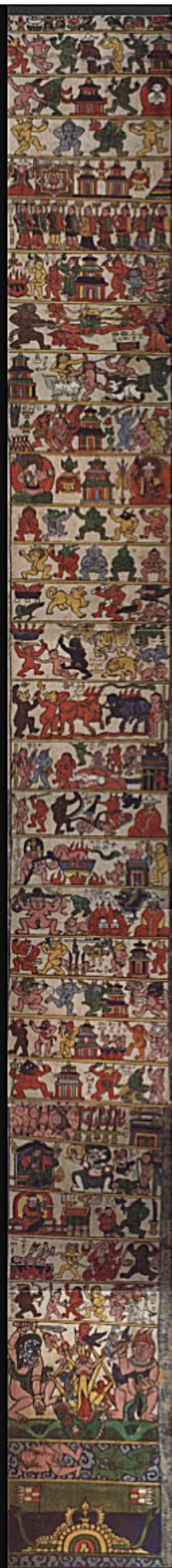


东巴神路图

神路图即灵魂的道路。纳西人信奉：人死后，人的灵魂将走过图上的十八层鬼域、人间和三十三界神地，回到祖先居住的地方。图上绘有各种造型奇异，风格古朴的神、鬼、人形象。

Dongba Picture of the Sacred Road

The picture of the ancient road is the depiction of the stages through which the soul must travel. The Naxi believe that after death the soul must pass through 18 levels of hell and earth, and 33 levels of heaven, in order to return to the ancestral grounds.





Kiss of Sun and Moon
 Painted by Zhang Xu Tayou Lamu
 Website: <http://www.dongba-culture.com>

日月吻
 作者：张旭 塔尤拉姆
 网站： <http://www.dongba-culture.com>

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Beijing Association of Dongba Culture and Arts