



Bimo communicate
with the spirits
in the ritual
ceremony.

Yi Ancestral and Nature Worship

The Yi are an ethnic minority in the southwestern part of China. They worship their ancestors, revere nature, and believe that all things have spirits. The project revolves around the Yi people's ancestral worship activities, exploring the ways in which humans communicate with nature.



Bimo is the priest of the Yi ethnic group. They serve as the presiders of religious rituals, intermediaries between humans and gods, as well as scholars of Yi ethnic history and literature.



石屏县彝族毕摩法器：海螺号。



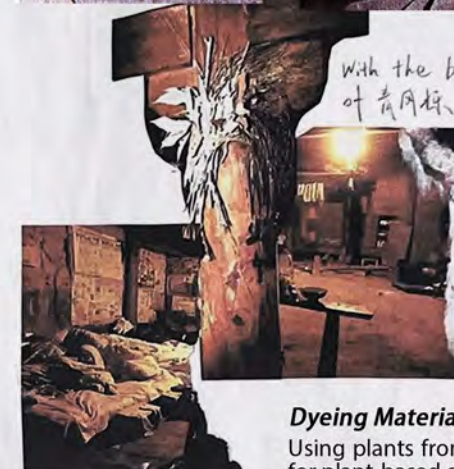
Fabric and Colour

The colors of their ceremonial attire, which also originate from the natural hues of plant-based dyeing.



Fabric Source

Natural materials used in traditional Yi clothing—cotton, linen, and wool.



With the branch
叶青网标

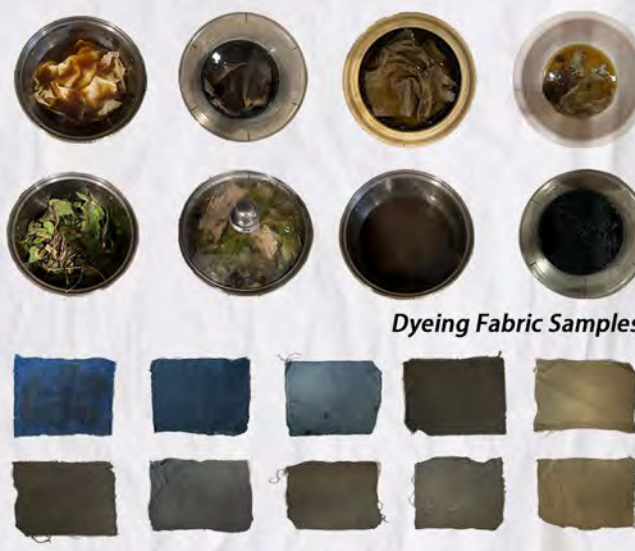
Set up altar with divine branch — 青松高网标



Dyeing Materials

Using plants from Yi ethnic rituals and traditional techniques for plant-based dyeing.

Raw materials: Indigo plant root
Dyeing agent (Ca(OH)₂)
Dyeing agent (Na₂CO₃)
Vinegar (Multi-water treatment)
Water — 100 min
Fabric soaking
Air drying and oxidation
Mordant: leaves
White goose peel
Chinese sumac leaves
Process: Preparing cotton fabric de-gumming
① Raw material: Indigo (green)
② P. Indigo
③ Fabric boiling (brown)
④ Mordant: Indigo (brown)
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Dyeing Fabric Samples

Fabric Technique Thinking



宗神御鬼道场神座 (柴桩、树枝) 布插示意图彝文图解 (二)

Bimo use divine branches to arrange ritual sites according to specific formations. The diagram of these divine branch arrangements serves as a guide, and dyed yarns are layered and combined based on this pattern to create composite fabrics.

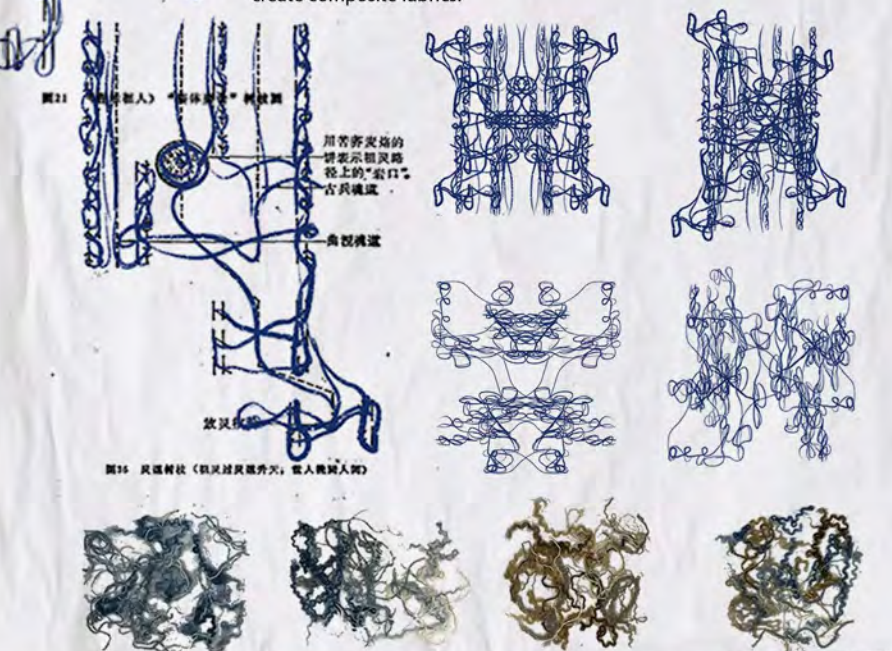
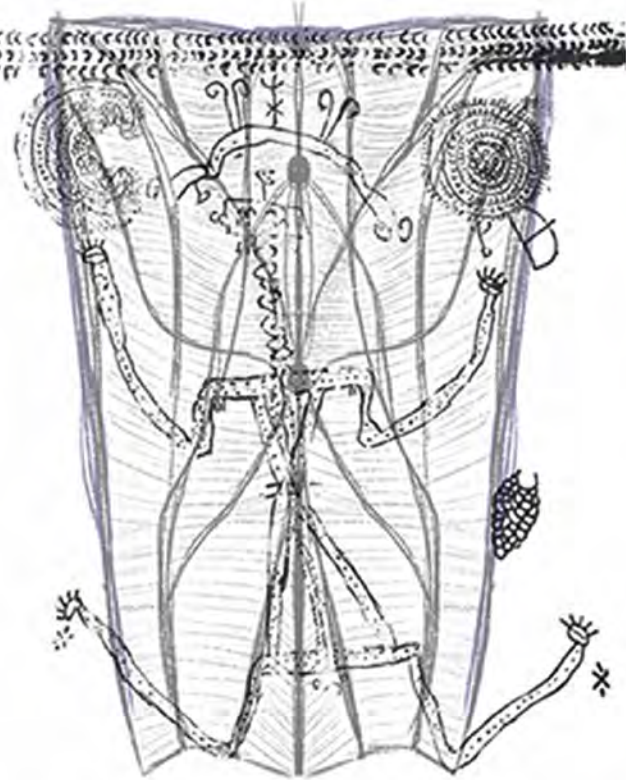


图21 宗神御鬼道场神座 (柴桩、树枝) 布插示意图彝文图解 (二)

图25 宗神御鬼道场神座 (柴桩、树枝) 布插示意图彝文图解 (二)

还说人在不同的年龄阶段，灵魂附身的程度也有所不同：幼年时灵魂主要“寄附”在冠发下（即天灵盖），青壮年时期灵魂十分活跃，“移游”于五脏六腑或暂时地、短期地离体活动，到了老年时期，除“娜格”久附身躯外，“依”和“娜”

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支格阿龙 —《Ancient Yi Bimo Painting》

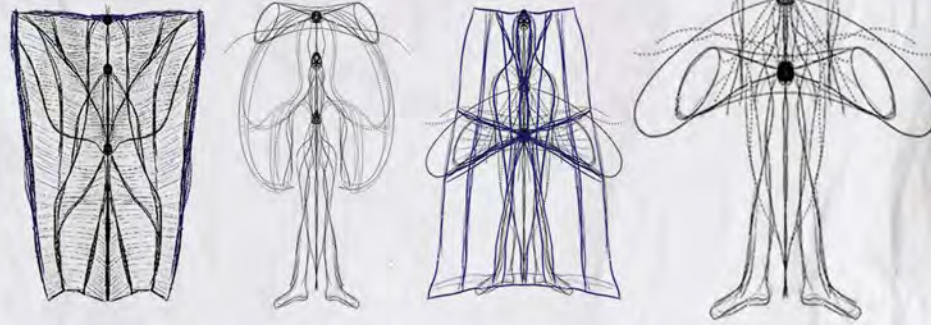
招 灵

招灵就是做灵牌。做灵牌的意思是把死者的灵招来附在竹根上，做成祖灵。过程大致为招灵附竹根——做成祖灵——装进灵桩——插在灵牌上——拱上屋。

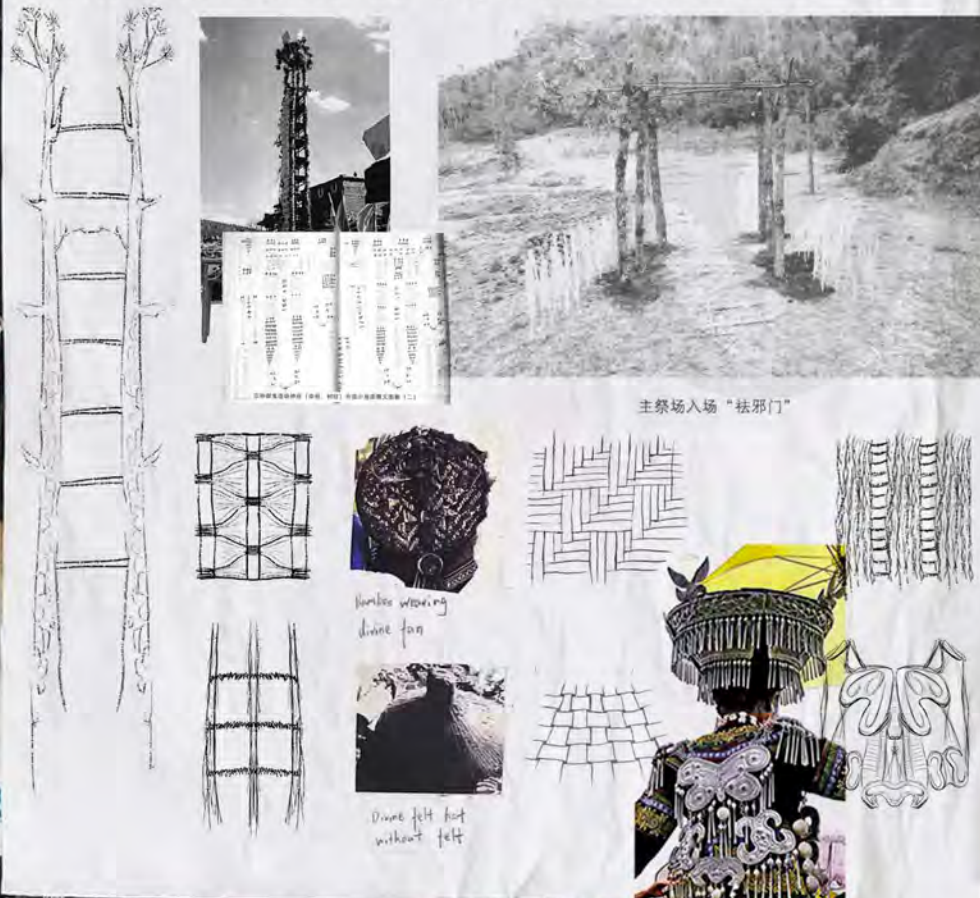
彝族的“毕摩教”认为，每个世人都三个躯体之外的精神的东。叫“依”、“娜”和“娜格”，意近似汉语的“魂、魄、灵”。毕摩教认为这些灵魂是在人出生前就已经具有——早就由精神的东变成物质的东（怀孕），当人“出世”以后，三个精神的“魂、魄、灵”相互依赖、相互制约和相互促进共同支撑物质的躯体，对人身健康起着决定性作用。

Literature Research

The Yi holds that the soul moves within or outside the body as the body's state changes.



The main altar of the "Depei Hao" ritual.



主祭场入场“祛邪门”

Woolen weaving
dinner fan

Dinner felt hat
without felt



图7-69 昭觉街上斜纹织布的彝族妇女

Knitting Sample

织线小样+名称



Traditional weaving technique

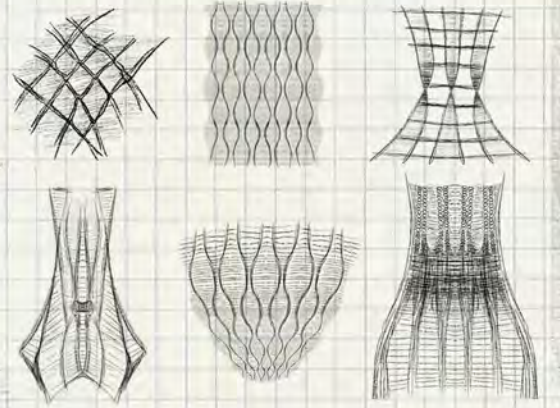


图4-37 彝尔瓦的结构和展开效果

Research on silhouette structures

—the ancestral spirit vessel

The tribespeople carry their ancestral spirits to the altar.

Simulating the way ancestral spirits integrate with the body.

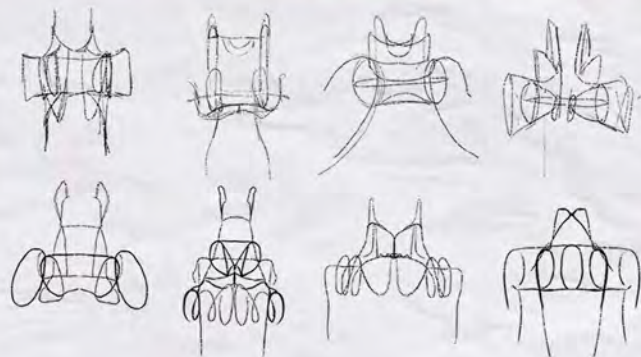
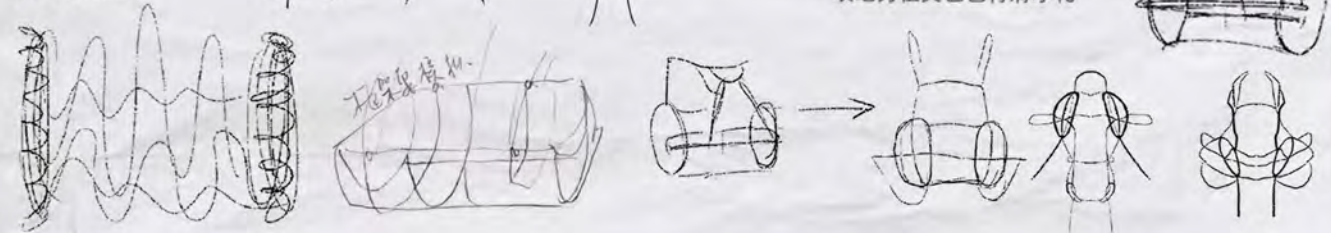


Carrying the ancestral spirit vessel on one's back



吹毫为祖灵毡包行清净礼

Individual Spirits



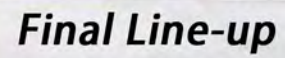
Traditional Garment Reference



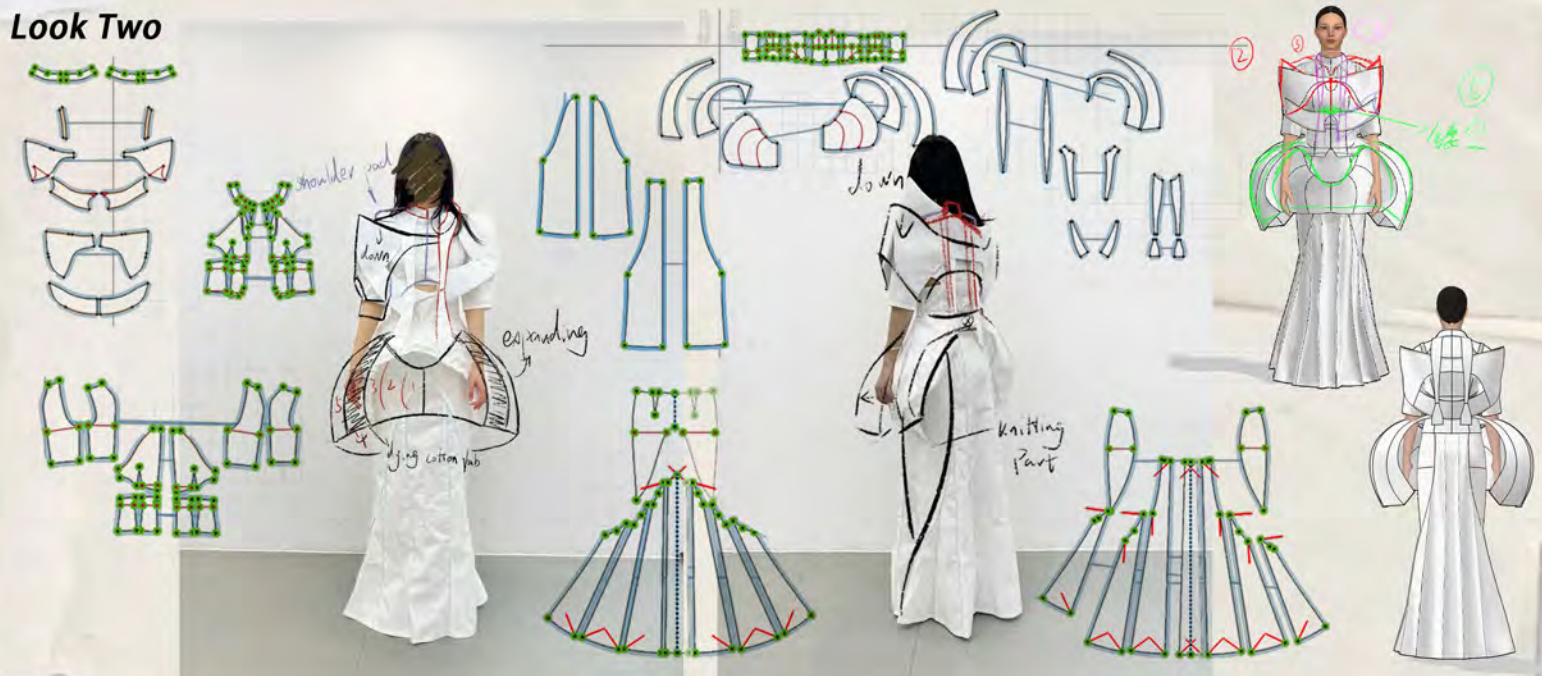
图6-58 黑毡空帽、黑神帽、黑羊是高级别华贵的装备，帽上刻有虎、狼或鹰头等

3D Draping Experimentation & Sketch





Look Two





Designer: Dominic Duan
Photographer: Jinkai Bao





Designer: Dominic Duan
Photographer: Jinkai Bao



un sastre para una temporada. 4. En matemáticas, se refiere a una hermosa e de bribones; anticam. en un senti