



项目一 土家族文化解码

Project One Decoding Tujia Culture

任务一 土家族历史文化溯源

Task One Tracing the History and Culture of Tujia

1.5: 土家族的生产生活

1.5: The production and life of Tujia

1、山地生产

1. Mountain production

一到土家山寨，首先映入眼帘的是崇山峻岭，农民从早晨上坡，到天晚了还在山上；有的地方还有一些浓密的原始森林。到处是种包谷、土豆的旱地，即是在山间河谷的小平坝上，稻田也少见。一些地方至今还采取广种薄收的方式务农；较偏僻山岭的农户，还在用“砍火砂”的方式耕山。“砍火砂”是过去我国南方少数民族的一种较原始的生产方式，也叫“田”、“刀耕火种”或“火耕水耨”。在解放前，土家地区“砍火砂”较普遍。

As soon as we arrive at the Tujia cottage, the first thing that catches our eye is the lofty mountains. The farmers go up the slopes in the morning and stay on the mountains at night; in some places, there are some dense virgin forests. There are dry lands growing buds and potatoes everywhere, and even growing on the small flat dams in the mountain valleys, but there are rare paddy fields. In some places, the method of planting widely and harvesting thinly is still adopted for farming; farmers in more remote mountains still use the method of "cutting fire sand" to till the mountains. "Cutting fire sand" is a more primitive production method of the southern minorities in China in the past; it is also called "field", "slash-and-burn cultivation" or "fire plowing and water hoeing". Before liberation, "cutting fire sand" was common in the Tujia area.



鄂西于 1985 年还有 7 万亩坡地是砍火砂种的，五峰每年也有上万亩地砍火砂栽种。

In 1985, there were still 70,000 mu of sloping land in western Hubei that was planted with fire sand, and Wufeng also had tens of thousands of mu of land planted with fire sand every year.

土家族的畲田，有本民族和地区的特点。每当春耕时节，住在山岭、山腰上的土家农民需要开荒拓土时，往往几户或十几户人家成群结队地上山“打锣鼓”挖土。在原来已经把树木杂草都烧光的土地上，由“打锣鼓”的歌师指挥众人，有的打锣鼓，有的唱挖土歌，卖劲地开田。夏季，在薅包谷地或稻田草的时候，要打“薅草锣鼓”，唱“薅草歌”；打锣鼓和唱山歌、是与土家长期从事山地劳动分不开的。古代土家就在武陵山支脉一带开荒种地，由于林密山高，人烟稀少，野兽成群，危害庄稼，为了驱赶鸟兽，土家人就打锣击鼓，边唱边干活。同时，有节奏的歌声，也起着鼓舞劳动热情的作用。由于鼓、锣声传遍山谷，再加上歌声，所以热烈欢快的劳动气氛浓厚。长期如此，就形成了传统的边敲锣、边打鼓、边唱歌、边劳动的生产习俗。锣鼓响一阵后，歌师领唱道：“太阳出来坡背黄，嘛草人儿忙又忙”。众人就呼应相合：“打闹锣鼓震天响，嘛草菊过几道梁（山脊）。打锣越打声越响，山歌越唱心越亮，你追我赶不落后，追到太阳下山岗。”他们在山区干农活要打锣鼓、唱歌，已成为传统的习惯。他们在生产上带有原始的互助性质，一个村子几家、十几家一组，家家都来赶锣鼓。各乡有自己的乐调，所以有“薅草锣鼓不出乡，乡乡各有各自调”的民谚。

Shetian of Tujia has the characteristics of its own ethnic group and region. Whenever the spring ploughing season, when the Tujia farmers living in the mountains and hillsides need to open up wasteland, a few or a dozen households go to the mountains in groups to "play gongs and drums" to dig soil. On the land where all the trees and weeds had been burnt out, singers



who "playing gongs and drums" directed the crowd, some played gongs and drums, some sang the digging song, and worked hard to open the field. In summer, as dealing with bud grain or rice field grass, it is necessary to play the "gongs and drums of the grass" and sing the "singing grass song"; playing gongs and drums and singing mountain songs are inseparable from the Tujia's long-term mountain labor. In ancient times, Tujia fanned the Wuling Mountains branch to open up the land, due to dense forests and high mountains, sparsely populated, beasts in groups, endangering crops, in order to drive away the birds and animals, the Tujia people were playing gongs and drums, singing, while working. At the same time, the rhythmic song also played a role in encouraging labor enthusiasm. As the sound of drums and gongs spread all over the valley, together with the songs, the atmosphere of labor was strong and cheerful. For a long time, the traditional production custom of beating gongs, drums, singing and labor has been formed. After the gongs and drums were played, the singer led the song: "The sun comes out the slope is yellow, and the people are busy. The crowd echoed in unison: "The gongs and drums are shaking the sky, and the Machaoju crosses several beams (mountain ridges). The more you play the gongs, the louder the folk sound, the more you sing the songs, the brighter the heart, you chase after me and catch up with me until the sun goes down on the hill. "It has become a traditional habit for them to play gongs and drums and sing songs when they do farming work in the mountains. They have the original nature of mutual assistance in production. Several families or a dozen families in a village turn in groups, and every family comes to play the gongs and drums. Each township has its own musical tune, so there is a folk proverb that "the gongs and drums cannot go out of the township, and each township has its own tune".

土家族先民在历史上就是善于狩猎的能手，自制的木弩药箭，射杀群虎，十分著名。狩猎一直是他们的主要副业。狩猎所得普脚，是土家祭祖的最好供品，虎皮、廉香是过去向皇帝进贡不可少的贡品。现在他们仍擅长狩猎、驱兽和护林，确保庄稼丰收。平时，土家有的独户或三五户邀约进山狩猎，叫作“赶仗”，捕获的多是山鸡、锦鸡、野兔、野猪、香獐、鹿子等飞禽走兽。土家人每当包谷成熟或看守山上猪圈、牛栏的时候，便在上山搭一个茅草棚藏身，以便驱赶野兽。

The ancestors of Tujia were historically good at hunting, homemade wooden crossbows and arrows, shooting tigers, which was very famous. Hunting has always been their main subsidiary business. The common feet obtained from hunting are the best offerings for Tujia ancestors, and tiger skins and incense were indispensable tributes to the emperor in the past. Nowadays, they are still good at hunting, driving animals and protecting forests to ensure abundant crops. Usually, Tujia single household or three or five households go into the mountains for hunting based on invitation, which is called "catching the war", and the catch is mostly birds and beasts such as pheasants, golden pheasant, hares, wild boars, musk deer, deer, etc. Whenever the bud grain is ripe or when they are guarding the pig pens and cattle pens on the mountain, the natives build a thatched hut on the mountain to hide themselves in order to drive away the wild animals.



打野猪、捉猴子、捕雀鸟，他们都有一套巧妙的方法，特别是每年的农闲时节、大雪封山的时候，农户往往结伴入山进行“围猎”。进山以前，先要举行祭神和祭枪的仪式，然后由老猎手安排分工，再开始围猎。有的人让猎犬带路搜野兽，再跟踪“赶山”；有的坚守在野兽出没必经之地捉捕。当发现野兽时，立即吆喝声四起，吓得群兽到处乱窜，射手趁机击毙鸟兽。猎获的鸟兽要先祭猎神，然后进行分配。凡是打中第一，枪的人得启头、启皮，兽脚留下挂在屋檐边，作祭祖用，凡参加围猎的人，都可分得一份兽肉；有的地方指挥围猎的人，可多得一只兽脚，这是原始公社分配制的残余。龙山等地的土家人从正月初一到十五围猎的规模很大，有时参加者达几百人，由于“攻圈”者每人都可分得一份兽肉，所以“攻圈”又叫“赶肉”。土家地区到处都有赞扬狩猎能手的赶仗歌。五峰的一肯赶仗歌唱道：“门口一架坡，獐子鹿子兔子多。回去请起枪手，带起赶狗，带起鸟枪，麻狗、黑狗、白狗、花狗、黄狗、赶出林子口。扑通一声，打倒獐子、鹿子、兔子的儿郎饱口福来获丰收”。

They have a set of ingenious methods to fight wild boars, catch monkeys, and catch birds, especially during the annual farming season and when the mountains are closed by snow, farmers often go into the mountains in pairs for "hunting". Before entering the mountain, a ceremony of sacrificing the gods and the gun is held, and then the old hunter arranges the division of labor and then begins to hunt. Some people let the hounds lead the way to search the beast, and then follow the "catching mountain"; some hold fast to catch the beast in the place where it must pass. When the beast is found, immediately yell, scare the beast everywhere, the shooter will take the opportunity to kill the birds and animals. The hunted birds and beasts must be sacrificed to the hunting god first, and then will be distributed.



Whoever hits the first shot gets the head of the beast and the skin of the beast, and the foot of the beast is left to hang on the eaves of the house for ancestor worship. All the people who participated in the hunt could get a share of the meat of the beast; in some places, those who commanded the hunt could get an extra foot of the beast, which is the leftover of the original commune distribution system. From the first to the fifteenth day of the first lunar month, the Tujia people in Longshan and other places hunt on a large scale. Sometimes the number of participants is as high as 100 people. Since each person who "attacks the circle" can get a share of animal meat, the "attack circle" is also called "chasing meat". There are songs everywhere in the Tujia region to praise the hunting ability. Some songs from Wufeng say: "There is a slope at the entrance, where there are many deer and rabbits. When you go back, ask for a gunman, bring a chase dog, bring a shotgun, hemp dog, black dog, white dog, flower dog, yellow dog, and drive out the mouth of the forest. With a plop, the son who defeated the roe deer, the deer, and the rabbit will have a good harvest".

土家对保护野生动物和驯化动物，也有丰富的经验。因为他们长期住山、耕山，不仅擅长种植适宜在山地生长的经济作物，而且擅长封山育林和栽培经济作物，并能培育野生植物为家用作物。土家对山区土特产品加工的历史，短的有二三百年，长的达千年以上。可见，他们有从事林业、副业生产加工的丰富经验。土家群众自古就精于制茶，清明时节，茶树吐出嫩芽，他们就采摘树尖的鲜嫩叶片，制成的茶叶，用山泉水冲泡，其味格外清香甘美。1756年粤商就买过“容美茶”，销往国外。土家产的茶叶，不仅早已输入中原地区，而且制茶的技艺，也传给了汉人。所以土家地区流传许多有关茶叶的诗歌、神话和故事，“龙井怎样变成白鹤井”的传说，就是其中的一个。古时候，在柘溪河（今淡水）上的桑柘坪（今鹤峰容美镇）的容阳土五宫内，有一条青龙被贬、又被雷劈死后，葬身于龙泉井，井旁是贝锦卡（即土家）人开辟的威风台茶山。山下住着一家茶农叫向长生，他有个美貌的女儿叫茶姑，他们不仅会种茶，还有制茶的好手艺，父女以茶为业，相依为命。每到清明前后，新茶开园时节，他们采来新茶，用锅炒、手搓、脚踩，制成了上等绿茶。田土王用烧开的龙井水，冲泡土民进贡的绿茶，茶的乔味飘得好远好远。有一年，这种茶香气，冲到了武当山上正在品神茶的太乙真人的原子，他便派白鹤童子下凡，寻觅茶香来自何方，还要他把这种制茶本领学到手。白鹤童子东奔西游，好不容易才得知产地就在威风台下的向长生家。他在龙井旁边摇身一变，成了一个年轻茶农，直赴向家，硬要拜向长生为师学艺，向长生看白鹤童子诚恳肯学，也就收他为徒。谁知这事被田土王发现了，就派心腹舍人覃疤子来到向家问罪（因为当时有蛮不出境，汉不入峒的禁律）；氟疤子见白鹤童子的神力过人，硬来是敌不过他的，于是说：“你进贡的茶，若是泡在茶碗里能现得出白鹤来，就可让你在这里制茶为生。”白



鹤满口答应，才把賞疤子打发走了。白鹤便将向师傅学到的全部手艺都使了出来，制成了香喷喷的绿茶，第二天，他们三人就拿这种茶去土王宫，用龙井开水冲泡敬茶，田土王揭开茶碗，一股清清的茶香扑鼻而来，在浓浓的热气里，有一对白鹤飘然而立，把土王都看痴了，他呷了一口茶，大叫“比桂花茶香十分，比蜂糖茶甜十倍，真是好茶、好茶。”土王正想要品尝第二碗之际，发现向长生等人已走出宫门。白鹤童子在学艺期间，与茶姑发生了爱慕之情，但是，被覃疤子发现后，就向向长生索要 18 挑茶叶的债，如果还不清债，就要用茶姑抵债，企图拆散白鹤与茶姑的关系，但是目的没有达到。覃疤子又设计，趁端午节他俩在龙井旁举行婚礼时，害死白鹤，以实现土王霸占茶姑的阴谋。因此，他俩在结婚时，被推下了白鹤井。茶姑每年在端午节就飞回来，歇在八峰山上，于是，桑柘坪就成了鹤峰城；鹤峰也不愧是“茶叶之乡”。这个传说说明，土家族有种茶、制茶的先进技艺，为丰富各族人民生活做出了贡献。

Tujia people also have rich experience in protecting wild animals and domesticating them. Because they have lived and cultivated the mountains for a long time, they are not only good at planting cash crops suitable for growing in the mountains, but also good at forest sealing and cultivating cash crops, and be able to cultivate wild plants for household crops. The history of Tujia processing native products in mountainous areas is as short as two or three hundred years and as long as more than a thousand years. It is evident that they have rich experience in forestry and secondary production and processing. Tujia people have been good at making tea since ancient times. During the Qingming Festival, when the tea tree spit out tender buds, they pick the fresh leaves of the top of the tree to make tea, which is brewed with mountain spring water, and its taste is particularly fragrant and sweet. In 1756, Cantonese merchants bought "Yongmei tea" and sold it to foreign countries. Tujia tea, not only has long been imported into the Central Plains, but also the tea-making skills, have also been passed on to the Han people. Therefore, there are many poems, myths and stories about tea in the Tujia area. The legend of "How Longjing became Baihejing" is one of them. In ancient times, in the five palaces of Rongyangtu in Sangzheping (now Hefeng Rongmei Town) on the Zhexi River (now Danshui), a Qinglong was demoted and struck to death by lightning, and was buried in Longquan Well. Beside the well is the Weifengtai Tea Mountain, which was built by Beijinka (that is, Tujia) people. There lived a tea farmer named Xiang Changsheng at the foot of the mountain. He had a beautiful daughter named Cha Gu. They not only knew how to grow tea, but also had good tea making skills. Father and daughter depended on tea for their business and depended on each other for life. Before and after the Qingming Festival, when the new tea gardens were opened, they picked the new tea, stir-fry it with the pot, rubbed it with the hands, and stepped on the foot to make the first-class green tea. The king of Tiantu used the boiled Longjing water to brew the green tea that the local people paid tribute. The aroma of the tea wafted far, far away. One year, this tea aroma rushed to the yard of Taiyi Zhenren who tasted divine tea on Wudang Mountain. He sent a white crane boy down to the world to find out where the tea aroma came from, and asked him to learn this tea-making skill.



White crane boy traveled a lot, and finally learned that Xiang Changsheng's home was under the mighty typhoon. He transformed himself beside Longjing and became a young tea farmer. He went straight to Xiang's house and insisted on worshipping Changsheng as a teacher to learn the arts. Seeing that the white brane boy was sincere and willing to learn from Changsheng, he accepted him as his apprentice. Who knew that this matter was discovered by the king of Tiantu, so he sent his confidant, Tan Bazi, to his house to launch a punitive campaign (because there was a prohibition that the barbarians should not leave the country and the Han should not enter the country); Tan Bazi saw that white brane boy's supernatural power was too strong to match him, so he said: "If the tea you pay tribute can be brewed in a tea bowl and you can see the white crane, you can make tea here for a living. " White brane agreed, and then sent Tan Bazi away. White brane used all the skills he had learned from Master Xiang and made a fragrant green tea. The next day, the three of them took this tea to the earth kings palace and brewed the tea with Longjing boiling water. From the tea bowl, a clear fragrance of tea came to the nostrils, and in the thick heat, a pair of white cranes stood floating, making the earth king mad. He took a sip of tea and shouted, "It is very fragrant than osmanthus tea, ten times sweeter than bee sugar tea, it is really good tea." When the earth king was about to taste the second bowl, he found out that Xiang Changsheng and others had already walked out of the palace gate. White brane boy fell in love with the tea girl during his studies, but after being discovered by Tan Bazi, he asked Changsheng for 18 dan of teas. If he couldn't pay off the debt, he had to use tea girl to pay off the debt, trying to break up the relationship between white brane and tea girl, but the purpose was not achieved. Tan Bazi also designed to kill white brane when they were holding a wedding beside Longjing during the Duanyang Festival, in order to realize the plot of the earth king to occupy the tea girl. Therefore, when they got married, they were pushed out of Baihe well. Tea girl will fly back every year during the Duanyang Festival and rest on Bafeng Mountain, so Sangzheping has become Hefeng City; Hefeng is also worthy of being the "hometown of tea". This legend shows that Tujia has advanced tea planting and tea making skills, which have contributed to enriching the lives of people of all ethnic groups.



石柱、利川都是全国种植黄连的主要县份，利川县鱼龙乡木场沟流传着土家拜黄连的传说：在七百多年以前，离木场沟几十里远的山沟里，有一户姓陶的土家人，一天，他家来了一个采药人，恳求在那里住上几天，就地采些药材。采药人离开的时候，送给陶家一把比油菜籽还要小的药种，告诉主人它的名字叫黄连，长起来后远看是克草，近看象根蒿，只要人识别，一定会翻俏。陶家竈这把黄连种子，年复一年地栽培下去（一般三至五年才能收获），收了很多黄连，后来变成了“富食郎”（富裕户），这个地方也被人称作“黄连沟”。后来，陶家的几个姑娘出嫁他乡，带走了种子，其他地方也会种黄连。木场沟的土家人从那时起，世代相传种黄连，这也是他们致富的传统门路。

Shizhu and Lichuan are the main counties in the country where *coptis chinensis* is grown. There is a legend that, more than seven hundred years ago, in a ravine dozens of miles away from Muchanggou, there was a Tao's Tujia people, one day, an herbalist came to his family, begging to stay there for a few days and pick some herbs on the spot. When the medicine picker left, he gave the Tao family a medicine that was smaller than rapeseed, and told the owner that its name was *coptis chinensis*, and when it grew up, it looked like a grass from a distance, and it looked like *artemisia annua* up from a distance, as long as people recognized it, it would definitely turn around. This *coptis chinensis* was cultivated year after year (usually three to five years to harvest), harvested a lot of *coptis chinensis*, and later became a rich household, which is also known as “*coptis chinensis* ditch”. Later, several girls from the Tao family got married in other places and took the seeds away, and other places would also plant *coptis chinensis*. Since then, the Tujia people in Muchanggou have been planting *coptis chinensis* from generation to generation, which is also a traditional way for them to get rich.



土家人大多数生活在山区乡村，居住在城镇的人少，经商的也少。过云，土家地区民间进行交换的场墟很少，解放后，茶店子、野三点等较大的区乡，已有几家国营商店或供销社。但有的人还有卖东西不光彩的观念；还有一些住在山坳里的土家人；•连集市都没去过，更说不上事商了。

Most of the Tujia people live in mountainous villages, and few people live in cities and towns, and few do business. In the past, there were very few markets where people in the Tujia area exchanged, but after liberation, there were already several state-run shops or supply and marketing cooperatives in larger districts and townships such as Tea Shops and Yesandian. But some people still had the disgraceful concept of selling things; there were also some Tujia people living in the mountains. They had never even been to the market, let alone a business.

2、山地生活

2. Mountain life

现在，从表面上看，土家人的服饰似乎与当地汉人的差不多，只有少数古代服饰残存的痕迹还隐约可见。但高山地区土家老人的穿着和保存的衣饰，不仅与汉人的大不一样，与苗族、侗族的服饰也迥然有别。

Now, on the surface, the costumes of the Tujia people seem to be similar to those of the local Han people, and only a few traces of ancient costumes can still be seen. However, the costumes and preserved costumes of the Tujia elderly in the alpine areas are not only very different from those of the Han people, but also very different from the costumes of the Miao and Dong.

土家人曾有过男女都穿短衣、着筒裙、赤足椎发，装束一样的阶段。大约在清代“改土归流”以后，男女的装束才有了差别，至解放初期，除女子由穿裙改为裤子外，其服饰在 200 年间的变化不大。解放前，贫富人家在穿着上的差异较大，解放后，无大区别。

The Tujia people once had a stage when both men and women wore short clothes, tube skirts, bare feet and vertebral hair, and the attire was the same. Around the time of "bureaucratization of native officers" in the Qing Dynasty, there was a difference in the costumes of men and women. In the early days of liberation, except that women changed from wearing skirts to trousers, their costumes did not change much in the past 200 years. Before liberation, there was a big difference in costumes between the rich and the poor, but after liberation, there was no big difference.

土家妇女的头上，缠着 7 尺或 14 尺宽的成圈形的墨青丝帕或布帕，上装为矮领、左衽大襟、大袖的麻质和棉质短衫，由自纺、自织、自染的土布缝纫而成。老年妇女喜欢背、蓝色的布衣，有的老年人也穿无领衣。中年妇女的盛装，多喜选用粉红色和蓝色的花衣（平时穿素色上衣，只在两衣角绣些花卉圈案），女装的衣领高五分左右，上面有三条花带，叫“三股筋”，托肩在外，托肩外缘和外缘下的衣襟边缀上一条宽青边，



边下再贴三小条等宽的五色梅花条，胸前钩花，袖口和衣襟上饰以小条花边。平时，妇女穿的上衣，有无领和矮领，长襟（长及膝下）和短襟两种，在一片素色的衫底上，托肩及衣襟边都压有另一颜色的布条。衣襟的左右角或一角，有的绣着小花朵，袖口也压上两条另色的布条。已婚育婴妇女的袖口较大，把衣袖卷上，方便幼儿吸乳。妇女劳动的时候，还罩上“围腰”。妇女的“八幅罗裙”，裙褶多又直，有的也绣有花纹，庄重大方；有的妇女穿大脚筒裤，离裤脚数寸处，往往滚上两三条五色梅花条或素色布条。

On the heads of Tujia women, a 7-foot or 14-foot silk handkerchief or cloth handkerchief in a circular shape is wrapped around the head. The top is a short shirt of linen and cotton with a short neck, a large left placket, and large sleeves, and is sewn from self-spinning, self-weaving, and self-dyed native cloth. Older women like to wear blue costumes, and some older women also wear collarless costumes. From middle-aged women's dress, more like to choose pink and blue flower costumes (usually wear a plain top, only embroidered with some floral circles in the corners of the two clothes). The collar of women's costumes is about five points high, and there are three flower belts on it, called "three strands of tendons", the shoulders are outside, and the placket under the outer edge and the outer edge of the shoulder is embellished with a wide green edge, and then pasted with three small strips of five-colored plum strips of equal width, hooked flowers on the chest, and decorated with small strips of lace on the cuffs and plackets. Usually, women wear a top, there is no collar and low collar, long placket (long and knee-length) and short placket, on a plain bottom, shoulders and placket are pressed with another color of cloth strips. Some small flowers are embroidered on the left and right or one corner of the placket, and two cloth strips of another color are pressed on the cuffs. The cuffs of married women with child-bearing are larger, and the sleeves are rolled up to facilitate the baby's breastfeeding. When women work, they also wear "waists". Women's "eight Luo skirts" have many straight pleats, and some are embroidered with patterns, which are solemn and elegant; some women wear large-legged trousers, which are often rolled with two or three five-color plum blossom strips or plain colors at a distance of a few inches from the trousers.

土家女子在幼时赤足，长大了都穿自做的布鞋。过去，土家姑娘一般在八九岁就开始学做鞋，十一二岁即学绣花；谁的鞋上绣的花好看，谁就会受到邻里乡人的夸奖。

Tujia women were barefoot when they were young, but when they grew up, they wear their own cloth shoes. In the past, Tujia girls generally began to learn to make shoes at the age of eight or nine, and learned to embroider at the age of eleven or twelve; whoever had beautiful embroidered flowers on their shoes would be praised by the neighbors and villagers.

妇女的首饰较多，且颇有特点。除了发髻上的银钗外，在着盛装时，还戴各种式样的金银发花和“灯笼”、“瓜子”、“单环”、“两环”等银耳环，胸前右衽扣上“银环”，在环上挂着八串银链，在链上系着银牌、银铃、银牙、银挖耳；手腕上戴手圈；手指上戴戒指。



Women's jewelry is more abundant and quite distinctive. In addition to the silver hairpins on the bun, when wearing a fancy dress, they also wear various styles of gold and silver hair flowers and silver earrings such as "lanterns", "melon seeds", "single rings", "two rings", etc. On the right side of the chest is a "silver ring", on which hangs eight strings of silver chains, and on the chain are silver medals, silver bells, silver teeth, and silver digging ears; they also wear a hand ring on the wrist and rings on their fingers.

男子的装饰较简单，把头用青蓝色或白色的土布帕子缠成“人”字形；过去还在左耳上戴耳环，现已不多见。青年男子喜穿对襟短衫，钉上七对、九对、十一对不等星的扣子。老年男人常穿无领满襟短衣，过去还在短衫开襟的周围压素色布条，着“琵琶襟”服；在短衣外面套黑布单褂，俗称“鸦鹊褂”。男子多穿白布围腰和青、蓝布的大筒裤，在膝至踝上缠“布裹脚”（或称“裹腿”），耕作时多赤脚或穿草鞋，农闲或外出作客时，才穿青黑布鞋。

The decoration of men is relatively simple, and the head is wrapped in a "herringbone" shape with a blue or white earth cloth; in the past, they usually wore an earring on the left ear, but it is rare now. Young men like to wear blouses with seven, nine, and eleven pairs of unequal buttons. Older men often wear collarless full-breasted short clothes, and in the past they also pressed plain cloth around the short shirt placket, wore "pipa lapel" clothing; and wore a black cloth single coat on the outside of the short coat, commonly known as the "crow coat". Men often wear white cloth waist and large trousers of green and blue cloth, wrap "cloth feet" (or "legs" on the knees to ankles), they go barefoot or wear grass shoes when farming, and only wear green and black cloth shoes when they are idle or when they are out.

过去，土家人多以渔猎、伐山等方式谋生，以包谷为主粮，稻米为辅，近年来，以稻米为主粮的地区增多，但不少人仍以包谷、土豆、荞麦为主粮。主妇将包谷磨成粉，在火炕三角架上用锅甑蒸，或煮成包谷粉饭。永顺、龙山、来凤、鹤峰等地，多把米和包谷掺在一起吃；即用锅添水把少最的米煮开，再拌上包谷粉煮熟，焖好的饭又香又耐饿。叫作“金包银”饭。

In the past, the Tujia people mostly made a living by fishing and hunting, mountain cutting, with corn grain as their main food, and rice as their supplement. In recent years, the number of areas where rice is the main food has increased, but many people still use bud grain, potatoes and buckwheat as their main food. The housewives grind bud grain into powder, steam it in a pot on a heated kang tripod, or boil it to make bud grain powder rice. In Yongshun, Longshan, Laifeng, Hefeng and other places, many people mix the rice with bud grain and eat it; that is, add water in a pot to boil the rice, and then mix with bud grain, therefore the rice is fragrant and resistant to hunger. It is called "Jinbao Yin" rice.

土家人平时吃饭，总爱把所有的菜都倒在锅里煮好，撒上辣椒、花椒、葱花、姜末等佐料，然后家人各盛上一碗，围着火炕吃饭。

When Tujia people eat, they always pour all the dishes into the pot and cook them, then



add the chili, pepper, green onion, ginger and other spices, and then each family member puts on a bowl and eats around the heated kang.

土家在节日或来了客人，喜用豆类做菜。他们往往在过年前，就将黄豆磨成浆 3 佐餐时，将豆汁烧开，掺进鲜青菜，煮熟就饭，土家把这种菜叫“合渣”（有的地方叫“懒豆腐”）。川东一带的土家喜欢把黄豆汁烧开，点成“豆花”，调上野胡椒和盐佐餐，称“豆花饭”，别有风味。

Tujia people like to cook with beans during festivals or when guests come. Before the Chinese New Year, they often grind soybeans into pulp. When serving meals, they boil the soy juice, add fresh green vegetables, and cook it. Tujia calls this kind of dish “bean dregs” (in some places it is called “lazy Doufu”). Tujia people in eastern Sichuan like to boil soybean juice, boil it into “bean flowers”, add wild pepper and salt to serve, and call it “bean flowers rice”, which has a unique flavor.

土家家户户都有酸菜坛和干辣椒，餐餐离不开酸菜和辣子。过去，贫困人家没有钱买盐，往往以辣椒调味。因他们引用的山泉水的寒气很重，常吃辣椒来温胃脾，以保健康，所以，土家有“辣椒当盐合渣过年”的民谚。

Every Tujia household has sauerkraut jars and dried peppers, and sauerkraut and chili peppers are indispensable for every meal. In the past, poor people had no money to buy salt, and they often used pepper to take flavor. Because the mountain spring water they quoted is very cold, they often eat chili to warm the stomach and spleen, so as to maintain health, so Tujia have a folk proverb “Chili is used as salt and slag for the New Year”.

土家人常以竹筒作槽，把泉水引入屋内饮用。在山野的路旁，他们往往依山傍泉搭上简易的“半厦”或“凉棚”，可供人稍事休息，又可饮水解渴、乘凉。也有不少土家在火炕边专有瓦罐煮茶，其茶味很浓，叫作“罐子茶”，有的土家善于将老茶叶粗加工而成“老萌茶”，用水煮开，色金黄，味醇香，少量饮用，可以振奋精神，喝多了会使人晕晕欲睡，所以土家有“饮茶亦醉”的民谚。

Tujia people often use bamboo tubes as troughs to introduce spring water into their houses for drinking. On the side of the road in the mountains and fields, they often set up a simple “half mansion” or “pergola” near the mountains and springs, where people can rest for a while, and they can drink to quench their thirst and enjoy the cool. There are also many Tujia people who make tea in a special clay pot beside the heated kang. The tea has a strong taste and is called “pot tea”. Some Tujia people are good at rough processing old tea leaves into “Lao Meng Tea”, boiled with water, the color is golden yellow, the taste is mellow, a small amount of drinking can boost the spirit, and drinking too much will make people dizzy and sleepy, so Tujia has a folk proverb “Drinking tea is also drunk”.

平时，成丰、来凤、鹤峰等地土家也喜欢做“油茶汤”。武陵山支脉的土家垦植的油茶籽树很多，在收获季节，不仅将在树上的油茶籽摘下，散落在地上的油茶籽也要捡



回，榨成茶籽油食用。要喝油茶汤时，先将在炕灶上的铁锅烧红，用茶籽油炒茶叶，然后添水煮开，再加些芝麻、姜、葱、盐等佐料，便成为佐餐的油茶汤。有客人或过节时，土家还用油炸花生米、核桃仁、黄豆，米泡、包谷泡等，打上三四个鸡蛋，放入煮开的油茶汤内，称为“鸡蛋茶”，味道鲜美，颇有山村风味。湘西土家人喜欢吃炒米、糖果、团树。“炒米”是先将糯米用甑蒸熟，取出晒干后，再用砂炒成米泡，称为“炒米”，食时，将炒米放在碗内，用开水冲泡，加入食糖，便可饮用。“糖果”是将炒米用熬化的饴糖团好，置于木框内铺平，其上撒些花生米、核桃仁和芝麻，切成块片，便成“糖果”。解放前，七家人还把它作祭祀的“供果”。“团槌”是先将糯米蒸熟后，置于一圆形的模具内，摊开晒干，便成为熟糯米团饼，用油炸了叫“团槌”，香脆可口；把它贮藏在坛内，以备自家吃和待客，或作馈赠品。

Usually, the Tujia people in Chengfeng, Laifeng, Hefeng and other places also like to make "oil tea soup". There are many camellia seed trees cultivated by Tujia in the branch of Wuling Mountain. During the harvest season, not only the camellia seeds on the trees are picked, but the camellia seeds scattered on the ground are also picked up and squeezed into tea seed oil for consumption. When they want to drink oil tea soup, first heat the iron pot on the stove red, fry the tea leaves with tea seed oil, and then add water to boil, and add some sesame, ginger, green onion, salt, etc., so it becomes the oil tea soup with meals. When there are guests visiting or during festivals, Tujia also use fried peanuts, walnut kernels, soybeans, rice soaked, bun grain soaked, etc., beat three or four eggs, and put them into the boiled oil tea soup, known as "egg tea", it tastes delicious and has a mountain village flavor. Tujia people in western Hunan like to eat fried rice, candy, and dough trees. "Fried rice" is to steam the glutinous rice in a rice steamer first, take it out and dry it in the sun, and then fry it with sand to make rice bubbles, which is called as "fried rice". When eating, they put the fried rice in a bowl, brew it with boiling water, add sugar, and then drink. "Candy" is to make fried rice with boiled caramel, put it in a wooden frame and lay it flat, sprinkle some peanuts, walnuts and sesame on it, and cut it into pieces to become "candy". Before liberation, Tujia people also used it as a "fruit offering" for sacrifices. "Tuanxi" is to first steam the glutinous rice, put it in a round mold, spread it out and dry it, it becomes a cooked glutinous rice dumpling cake, fried it in oil called "tuanxi", crisp and delicious. Store it in an altar for home food and hospitality, or as a gift.

过年过节，土家人都爱“打耙耙”吃，已形成一种传统的习惯。如鹤峰走马坪唐姓土家，必须打耙耙拜年。每年腊月二十七八，家家户户打耙耙，在做好的糯米耙耙上，用上好木头雕成的模子，印成各种各样的图案，成为“印印儿耙耙”。过了初二，女婿就要挑着耙耙去岳父母家拜年，大女婿要带“双龙闹海”印儿耙。拜年要送大耙耙，自家的小孩吃小耙耙。过年打的耙耙越多，越显示其家里富。湘西有的土家还兴五个耙耙



合起“一搭”的规矩。

During the Chinese New Year and festivals, Tujia people love to “beat papa” to eat, which has formed a traditional habit. For example, when Hefeng takes a trip to Maping and has a surname of Tang, he must beat papa to pay respect to the New Year. Every year on the 27th or 28th day of the twelfth lunar month, every household beats papa. On the glutinous rice papa prepared, a mold carved from good wood is used to print various patterns, which is called “Yinyin papa”. After the second day of the New Year, the son-in-law will bring a papa to his parents-in-law's house for New Year's greetings, and the eldest son-in-law will bring the “Double Dragon Haunting the Sea” Yinyin papa. For New Year's greetings, they will send big papa, and their children will eat small papa. The more papa they beat during the Chinese New Year, the more wealthy their family will be. Some Tujia people in western Hunan also developed the rule of “one match” with five papas.

土家还有“咂酒”的习惯。酒用糯米、包谷或高粱加曲酿成，用坛藏好；一般至少储存七八个月或一年、数年不等。饮酒时，将坛取出，冲上凉水，插入一支竹管，轮流吸喝，边吸边冲水，味甜又香。现在，石柱、成丰等地仍盛行咂酒，其他地方的多数人，已用土碗盛包谷或大米酿成的浓度较高的烧酒。因为烧酒倒在碗里，冲起的泡沫经久不散，土家就把这种酒取名为“堆花酒”。土家人喜欢饮酒，没有下酒菜，也可喝上几碗。

Tujia also have the habit of “smacking wine”. The wine is made from glutinous rice, bun grain or sorghum and koji, and is stored in an altar; generally, it is stored for at least seven or eight months or a year, or several years. When drinking, take out the altar, rinse with cold water, insert a bamboo tube, take turns to suck and drink, while sucking and rinsing, the taste is sweet and fragrant. At present, smacking wine is still popular in Shizhu, Chengfeng and other places, and most people elsewhere have used earthen bowls to hold buds or rice to make a higher concentration of liquor. Because liquor is poured into a bowl, the foam that rises does not dissipate, so Tujia name this wine as “pile flowers wine”. The Tujia people like to drink, and they can drink a few bowls even if they don't have snacks.



土家对亲朋好友到家，总是殷勤款待，进门一杯茶是少不了的。土家待客茶的种类较多，如果是貴客或长辈来了，要奉上鸡蛋茶，稀客、远客来了吃油茶，俗客常客来了吃清茶；正月待客吃米儿茶，九十月间吃菊花茶，喜庆酒宴吃糖茶。土家来了贵客或办喜事，往往都要办宴席庆贺。鹤峰、五峰、长阳一带一般分“酥扣席”和“砍剁席”两种。“酥相席”有酥肉、扣肉、蒸肉等主要菜肴。“砍剁席”有盖面肉，炖肉等主要菜肴。“盖面肉”又叫“过桥肉”、“大块肉”或“大坨肉”，是肥膘肉切成厚实的肉片，摆成桥形，盖住莲花碗口，碗内是喷香的佐料、可口的精肉、排骨等。盖面肉有二两、四两甚至半斤的不等，一面显示主人大方好客，另方面也显示主人的富有；主人殷勤地给客人敬肉，客人不推辞，主人就感到无比的高兴。土家的宴席上，除了鸡、肉、蛋外，还以野禽、野兽的肉为“山珍”佳肴。贵客到后，主人常常上山行猎待客。他们在夏天，喝斑鸠、锦鸡汤解暑，秋天吃野猪、獐子、鹿子的肉补身体，冬天吃野兔、野羊肉御寒。娃娃鱼和螃蟹（棘胸蛙）都是溪洞生长可食用的“野鲜”，主人也常用来宴客。

Tujia people are always hospitable to relatives and friends when they visit their homes, and a cup of tea is indispensable when entering the door. There are many types of Tujia hospitality tea, that is, egg tea for distinguished guests or elders, oil tea for rare and distant guests, and clear tea for regular guests. Guests eat rice tea in the first month, chrysanthemum tea in September and October, and sugar tea at festive wine banquets. When Tujia has a distinguished guest or a wedding, a banquet is often held to celebrate. The areas of Hefeng, Wufeng and Changyang are generally divided into two types: "Shukouxi" and "Kanduoxi". "Shukouxi" has the main dishes such as crispy meat, braised meat, steamed meat and so on. "Kanduoxi" has the main dishes such as covered noodle meat, stewed meat, and so on. "Covered noodle meat", also known as "Bridge meat", "Big Piece Meat" or "Big Tuo Meat", it is fatty meat cut into thick slices of meat, placed in the shape of a bridge, covering the



mouth of the lotus bowl, and there are fragrant seasonings, delicious meat, ribs and so on inside the bowl. There are two liang, four liquor or even half jin, on the one hand it shows that the host is generous and hospitable, and on the other hand it shows the wealth of the host. If the host graciously gives the guests meat, and the guests do not resign, and the host will feel extremely happy. In Tujia feasts, in addition to chicken, meat and eggs, the meat of wild birds and beasts is also used as "mountain treasures". After the guest arrives, the host often goes up the mountain to hunt for entertaining the guest. In summer, they drink turtledove and golden pheasant soup to relieve the heat; in autumn they eat the meat of wild boar, river deer and deer to nourish their bodies; and in winter they eat meat of hare and wild mutton to keep out the cold. The dollfish and crab (spiny-breasted frog) are both edible "wild food" grown in the cave, and are often used by the hosts for feasting.

他们储存食物最有特色的是腌渍腊肉。武陵山区的土家人，家家每年都养“年猪”，养猪饲料的种奖多，来路广。他们在腊月开始宰年猪，烘烤“腊肉”，先将鲜肉腌在缸内，经过用柏枝等阴火炕的烟熏后取出，高悬在屋檐下有烟熏又通风的地方。做出的腊肉，肉皮橙黄，肉味美，有的保存数年不变质。土家总喜欢蒸煮“腊肉”招待客人。

The most distinctive feature of their food storage is cured bacon. Tujia people in the Wuling Mountains, every family raises "year pigs" every year. There are many kinds of pig feeds, and there are many places to come. They start to slaughter pigs and bake "bacon" in the twelfth month of the lunar year, first pickling the fresh meat in a jar, then taking it out after smoking it with cypress sticks and other shady fires, and hanging it high in a smoky and ventilated place under the eaves. The meat is orange and tasty, and some of them are kept for several years without deterioration. Tujia people always like to cook "bacon" to entertain guests.

土家族住房的屋基都选择在高险的地方，这和土司时期的土人首领要依山、凭险抵抗来犯者有关。房屋的位置，多利用山形，“坐北朝南”或“坐南朝北”，既“以避风御寒，又能朝阳取暖。

The foundations of Tujia houses are chosen in high-risk places, which are related to the fact that the native leaders of the Tusi period had to rely on the mountains to resist intruders. For the location of the house, the mountain shape is mostly used, "sitting north facing south" or "sitting south facing north", not only to shelter from the wind and cold, but also to get warm from the sun.

土家寨子往往是同族同姓，或同族几个姓氏居住在一起。因此，土家地区的地名，不少是与当地的山形或姓氏有关。土家族聚居区何处是土家村寨，至少老年人都是一清二楚的。

Tujia village is often the same family surname, or the same family surname lives together. Therefore, many place names in the Tujia area are related to the local mountain shape or surname. The elderly are clear where the Tujia family settlement is a Tujia village at least.

过去只准土官、土司用木头盖房，屋顶盖瓦，柱梁上镂刻各种花纹图案，连房屋盖



多高，都有严格规定。土民盖的楼房只能有两层，每层高不准超过一丈零八，以和七王宫殿的高度严格区别开。一般农户只准用竹子、木枝、包谷秆等编织房墙，房顶上盖茅草，俗称“千根柱头落地”；草房又低又矮，屋内烧火，四边透风，在房外就可看见房内人的活动。土官盖房屋，全靠征派土民劳力；农户盖房历来都是换工互助。他们总爱选在古历的初八、十八、二十八有八字的日期修房造屋，所以土家有“要想发不离八”的民谚。

In the past, only native officials and chieftains were allowed to build houses with wood, cover the roof with tiles, and engraved various patterns on the pillars and beams. There were strict regulations on the height of the house. The buildings built by the natives could only have two floors, and the height of each floor should not exceed ten feet and eight, which was strictly distinguished from the height of the Palace of the Seven Kings. Generally, farmers are only allowed to use bamboo, wooden branches, stalks, etc. to weave the walls of their houses, and the roofs are covered with thatch, commonly known as "thousands of stigmas fall to the ground". The grass hut is low, the fire is made inside the house, the four sides are ventilated, and the activities of the people in the room can be seen outside the room. The native officials built houses, all relying on the labor of the natives; farmers have always built houses by pair and mutual assistance. They always choose to build houses on the eighth, eighteenth, and twenty-eighth dates of the ancient lunar calendar. Therefore, the Tujia people have a folk saying that "if you wait for unexpected wealth, you can't leave the eighth".



现在，土家地区的住房，一般多为“三柱四骑三间”或“五柱四骑三间”，木板作壁の木房，也有筑土墙的；六排五间、十排九间的大房子也有，但为数不多。湘鄂西土家是一栋三间的土屋，中间堂屋是祭祖和迎客的地方，左厢房是居室，右厢房有烧火煮



食的《火铺堂》，内有一个火炕，又叫“火炕屋”。火炕周围用砖、石砌一炕框，在中央放一铁三角架为灶，烹饪食物；火炕上悬一木头烘架，以烘烤食物。有的在：烘架上挂有可上可下的“冲抱钩”（类似滑轮），既可挂物，又叮挂壶烧水。有的人家在火炕周围铺上地板，供人坐卧，有的是在屋内用木板隔开，后面的小间供人下榻和收藏什物。他们的居处按辈份有别，男女分开，屋后有半拖檐或全拖檐，是用蒿杆围成的，可堆放什物或作厕所。

Now, the houses in the Tujia area are generally "three pillars, four rides and three rooms" or "five pillars, four rides and three rooms". The wooden houses with wooden walls are also built with earth walls; there are also large houses with six rows of five rooms and ten rows of nine rooms, there are also big houses, but there are not many of them. The Tujia people in the west of Hunan and Hubei live a three-room earthen house, the middle hall house is a place to worship ancestors and welcome guests, the left room is a living room, and the right wing room has a fire shop hall for cooking and eating", there is a heated kang inside, which is called "heated kang house". A kang frame is built with brick and stone around the heated kang, and an iron tripod is placed in the center as a stove to cook food; a wooden grill hangs from the heated kang to bake food. Some are hung on the shelf with up and down "punch hooks" (similar to pulleys), which can be hung things and hung in pots to boil water. Some households put a floor around the heated kang for people to seat and sleep on, and some use wooden boards to separate them in the house, and the small room at the back is used for people to stay and store their belongings. Their residences are different according to their seniority, they are separated from men and women, there are half or full eaves at the back of the house, and they are surrounded by stalks, which can be used to store miscellaneous objects or as a toilet.

土家人多数住的是干栏屋；有的是平边厢房的立柱悬成吊脚楼子，上面住人，下面是关猪牛的畜栏；也有在正屋的一侧或两侧相连处另修一个或两个吊脚楼子，上面是妇女织麻纺线，做鞋刺花的地方，下面豢养牲畜，贮藏柴草。多数吊脚楼子的底层空着，不编篱围，有的砌石围圈，以防汗忤。吊脚楼子上还有阳台，用木头栏杆围成。富户在杆栏和窗杪上镂刻花卉，造型古雅，别具风格。吊脚楼子避风寒，通气干燥，冬温夏凉，居住舒适。

Most of the Tujia people live in dry-rail houses; some have flat-sided wing houses whose columns are suspended as hanging buildings, with people living above and corrals for pigs and cattle below; some are built on one side of the main house or where the two sides are connected. Or two stilted buildings, above which are the places where women weave and spin thread and make flowers for shoe thorns and below they raise livestock and store firewood. Most of the stilted buildings are left empty on the ground floor, without fences, and some are built with stone fences to prevent sweating. There are also balconies on the stilted buildings, surrounded by wooden railings. The wealthy households have carved flowers on the railings



and window sills, which are quaint and unique in style. The stilted building is sheltered from wind and cold, ventilated and dry, warm in winter and cool in summer, and comfortable in living.

土家房前的墙上和吊脚楼子上，挂满了包谷坨或一串串的烟叶子。屋前都有一块较为宽广的晒场，在晒场外，往往垒石为墙。屋后的竹子茂密，是天然的围篱。这就是土家山村的幽美情景。

The walls in front of the Tujia houses and the stilted buildings are covered with bun grain heap or strings of tobacco leaves. There is a relatively wide drying field in front of the house. Outside the drying field, there are often stone walls. The dense bamboo behind the house is a natural fence. This is the beautiful scene of Tujia Mountain Village.

解放前，居住在湘鄂川黔边界崇山峻岭的各族人民，要互相往来，很不方便。因为人们赶集时，上山要走十几里，下山走十几里，甚至几十里，到了集镇稍畱留，就得往回走，所以有很多老年人，一生没有赶过一次集市，走亲戚的也很少。“对山喊得应，走大半天”，他们多在逢年过节，才出去探亲访友。

Before liberation, it was very inconvenient for people of all ethnic groups living in the mountains on the border of Hunan, Hubei, Sichuan and Guizhou to communicate with each other. Because when people go to the market, they have to go up the mountain for more than ten miles, go down the mountain for twelve miles, even dozens of miles. Therefore, there are many elderly people who have never been to the market once in their lives, and rarely visit relatives. "Shout up to the mountain and walk for a long time." Most of them go out to visit relatives and friends during Chinese New Year and festivals.

湘鄂山区交通十分不便，运输什物多用畜力，也靠人肩挑、背负。牲畜多是南方产的矮小川马、黄牛和骡，每头牲畜载重仅几百斤，在崎岖的山路上缓慢而行。

The transportation in the mountainous areas of Hunan and Hubei is very inconvenient. Most of the transportation uses animal power, and it is also carried on the shoulders of people. Most of the livestock are dwarf Sichuan horses, cattle and mules produced in the south. Each livestock weighs only 100 pounds and travels slowly on rugged mountain roads.

人工搬运，多用竹编背篓、木制单轮车、长柄竹箕和木架制成的“马夹子”等。特别是使用背篓最为普遍，“人不离篓，篓不离背”，正是土家背负的真实写照。土家山寨的男女，上山割草打柴、收获谷物，全靠背篓运回家。解放前，他们挑谷子、背包谷的计算单位叫“运”；一“运”是120至140斤。土家妇女出门，总是把小孩放在背篓里，放些食物在内，再插上纸伞，背着走路。

For manual transportation, bamboo woven baskets, wooden unicycles, long-handled bamboo pans and "horseshoe clamp" made of wooden frames are often used. In particular, the use of back baskets is the most common. "People do not leave the basket, and the basket does not leave the back", which is the true portrayal of the Tujia's burden. Men and women



from Tujia cottages go up the mountain to mow grass, collect firewood, and harvest grains, all of which are carried back home by baskets. Before liberation, the unit of calculation for picking millet and backing bun grain is called "yun"; a "yun" is 120 to 140 jin. When Tujia women go out, they always put their children in the back basket, put some food in it, and then insert a paper umbrella and walk on their backs.

武陵、大娄山脉间的大小河溪众多，土家便用船只作运载工具。湘鄂川黔边境山地盛产竹木，他们用竹筏、木筏顺水放排，将竹木大批运往外地。土家山寨有不少放排、筏的能手。酉水、清江、乌江的放排号子，则是自成一格。

There are many rivers and streams between Wuling and Dalou Mountains, and the Tujia people use boats as means of transportation. The mountains along the border between Hunan, Hubei, Sichuan and Guizhou are rich in bamboo and wood. They use bamboo rafts and wooden rafts to transport bamboo and wood in large quantities to foreign countries. There are many experts in the Tujia village who are dredging and rafting. Youshui, Qingjiang, Wujiang boasts its own self-contained style.

3、生产生活变化

3. Change of production and life

土家族的生产生活方式，随着社会的变革，特别是在新中国建立后，与解放前相比，不仅变化大，而且速度快。

The production and way of life of Tujia, with the social changes, especially after the founding of New China, not only changed greatly, but also faster compared with that before liberation.

解放前，“一脚踏三省”或“一脚踏四省”的土家地区，真称得上是“穷乡僻壤”。那时，军阀官僚横行，地方豪强胡作非为，土匪到处绑架，他们三位一体，沆瀣一气，坑害土家人民，连过往商客，都不愿到这里贸易，社会生产停滞衰颓。随着新中国的建立，土家族聚居区的情况，发生了很大的变化，尤其工农业生产的发展较快。

Before liberation, the Tujia area with "one foot in three provinces" or "one foot in four provinces" could really be called a "backcountry". At that time, warlords and bureaucrats were rampant, local tyrants were doing mischief, and bandits kidnapped everywhere. They were all three in one, and they harmed the Tujia people. Even the former merchants were reluctant to trade here, social production stagnated and declined. With the founding of New China, the situation of Tujia inhabited areas has undergone great changes, especially the rapid development of industrial and agricultural production.

解放前，土家族地区没有工业，加工靠一些手工业和作坊，一个县城里至多有三两家半机械、半手工的织袜、织毛巾之类的厂子。永顺在湘西是个较大的县城，也只有一个用汽车引擎来发电的厂子。绝大部分城镇都没有电力机械；广大土家农村山寨的农民晚上行路靠“打火杆”，在家点松明，能点上“铜油灯”、“菜油灯”的就不错了。解



放后，现代化的工矿、能源工业在土家地区的城镇兴起。经过 30 多年来的建设，电力、电子、农业机械、建筑材料、民族工艺等工业，如雨后春笋般地林立而起。其中的水电建设非常突出，长阳、建始县已加入全国一百个水电县之列。所以，四县交界地区的工业产值，都是几倍甚至几十倍地增长起来。湘西在 1952 年只有 30 多家手工工场和作坊，到 1985 年，就拥有现代化工矿企业 949 个，工业总产值达 4.76 亿元。鄂西在 1952 年只有 44 个小工业企业，到 1985 年，工业企业增加到 994 个，产值 4.55 亿元。其他 7 个自治县几乎各有 200 个左右的工矿企业。有的土家村寨，随着现代化工业的建立和发展，已成为新兴的小城市，而这种类型的城镇并不只一两个，它们象夜空里的群星正在闪烁发光。

Before liberation, there was no industry in the Tujia area, and the processing relied on some handicrafts and workshops. There were at most three or two semi-mechanical and semi-manual knitting socks and towel factories in a county. Yongshun is a large county in western Hunan, and there is only one factory that uses automobile engines to generate electricity. Most cities and towns do not have electrical machinery; the vast number of peasants in the rural cottages of Tujia relies on "lighting poles" at night and light up pines at home. It is good to be able to light "copper oil lamp" and "vegetable oil lamp". After liberation, modern industrial, mining and energy industries emerged in towns and cities in the Tujia area. After more than 30 years of construction, industries such as electric power, electronics, agricultural machinery, building materials, and ethnic crafts have sprung up like mushrooms after a rain. Among them, hydropower construction is very prominent. Changyang and Jianshi counties have joined the list of 100 hydropower counties in China. Therefore, the industrial output value of the border areas of the four counties has increased several times or even dozens of times. In 1952, there were only more than 30 handicraft workshops in western Hunan. By 1985, there were 949 modern industrial and mining enterprises with a total industrial output value of 476 million yuan. In 1952, there were only 44 small industrial enterprises in western Hubei. By 1985, the number of industrial enterprises had increased to 994, with an output value of 455 million yuan. The other 7 autonomous counties each had about 200 industrial and mining enterprises. Some Tujia cottages, with the establishment and development of modern industry, have become emerging small cities, and this type of town does not more than one or two, they are like the stars in the night sky shining in the media.

解放前，在土家居住的深山老林偏僻的地方，最多有一条石板铺的“老大路”，有的地方连这样的路也没有，运输主要靠人挑、背负和牛、骡、马驮运，能用大木滚独轮车的地方都不多。四省交界地区的川湘公路，通过川东南而进入湘西，在湘西境内的公路长 178 公里，行驶的汽车，仅有一辆。鄂西仅有一条从巴东到石门坎的 300 多公里长的巴石公路，交通闭塞到“进也进不去，出也出不来”的地步。解放后，土家族山区的



交通面貌大大改观。从武汉到恩施过去至少要三天三夜，现在乘飞机，一个小时便可到达。大庸正在修筑机场，将有民航飞机来往于长沙一大庸之间。土家聚居区的公路网已经建成，省、州、县之间，已全部通车，有 80% 的乡都通了汽车。邮电网早已建成，并拥有无线电传真等现代化的通讯设备。交通可谓四通八达，改变了“与世隔绝”的状况。

Before liberation, in the remote places in the deep mountains and forests where Tujia people lived, there was at most one "big road" paved with slate, and in some places there was no such road, and transportation mainly depended on people picking, carried by cattle, mules, horses, and there were not many places where large wooden roller wheelbarrows could be used. The Sichuan-Hunan Highway in the border area of the four provinces passed through southeastern Sichuan and entered western Hunan. The highway in western Hunan was 178 kilometers long, and there was only one car driving. In western Hubei, there was only one more than 300-kilometer-long Bashi highway from Badong to Shimenkan. The traffic was so blocked that "you couldn't get in, you couldn't get out". After liberation, the traffic situation in the Tujia mountainous area has been greatly improved. It used to take at least three days and three nights to travel from Wuhan to Enshi, but now it can be reached in an hour by plane. Dayong is building an airport, and there will be civil aviation planes flying between Changsha and Dayong. The highway network in the Tujia settlement area has been completed, and all the provinces, prefectures and counties have been opened to traffic, and 80% of the townships have access to cars. The postal network has long been established and has modern communication equipment such as radio facsimiles. Transportation can be described as extending in all directions, changing the situation of "isolation".

土家族聚居地区的农业，也有较大的变化。过去是广种薄收、靠天吃饭。现在，有不少的地方已实行精耕细作，科学种田。过去农业结构单一，只种粮食；现在因地制宜，搞多种经营，并正在改变产业结构。过去全靠人力、畜力操作；现已用电力机械，正向着农业现代化的方向发展。

Agriculture in the areas where the Tujia people live has also undergone major changes. In the past, it was widely planted and meagerly harvested, relying on the sky to eat. Now, many places have practiced intensive cultivation and scientific farming. In the past, the agricultural structure was single, and only grain was grown. Now, according to local conditions, diversified operations are being carried out, and the industrial structure is being changed. In the past, it was all operated by human and animal power. Now, electric machinery is used, and it is developing in the direction of agricultural modernization.

解放后，土家地区的农业总产值，逐年增加，现在与解放前相比增加了几倍，每年的递增率，一般都在 4-5% 左右，发展速度还是比较快的。

After the liberation, the total agricultural output value of the Tujia area has increased year by year, and now it has increased several times compared with before liberation. The annual increment rate is generally around 4%-5%, and the development speed is still relatively fast.



建国后，随着社会主义经济建设的发展，工农业生产大变样，土家族人民的生活水平也有了明显的提高，生活方式也变了样。我们于 50 年代去访问土家族老人的时候，他们诉说旧社会的生活情景：“吃的包谷糊，穿的株片叶，盖的包谷壳，住的茅草棚。”这确实是当时他们生活的写照。龙山洗车河的草果多有 153 户土家族，在解放初有 123 户缺粮；其中，有 70 多户没有穿过棉衣。来凤月亮乡有 70% 的土家农户吃不饱，穿不暖。

After the founding of the People's Republic of China, with the development of socialist economic construction, the industrial and agricultural production changed greatly, the living standards of the Tujia people also improved significantly, and the way of life also changed. When we visited the old people of Tujia in the 1950s, they told the life situation of the old society: "they eat rice paste, wear plants and leaves, cover with rice husks, and live in thatched huts." This is indeed a portrayal of their lives at that time. There were 153 Tujia families in Caoguo in Longshan Car Washing River, and 123 households lacked grain at the beginning of liberation; among them, more than 70 households did not wear cotton-padded clothes. In Laifeng Yueliang Township, 70% of the Tujia farmers did not have enough to eat or wear warm clothes.

建国后，土家族聚居地区有 80% 以上的农户解决了温饱问题，绝大多数土家群众的生活得到改善，吃的主粮已不再是包谷，而是多吃稻米。过去龙山、永顺等地土家人在秋冬农闲时，每天只吃两餐，现在已改为三餐。虽然土家人现在仍然喜欢吃辣椒，但在宅旁、园地中都种了蔬菜。集城镇近的农户，还有多余的菜出卖，有的还到较远的中、小城市去贸易。家家每年的食肉量，不是几斤、十几斤，而是几十斤了，“家家杀年猪”；他们精制的腊肉、火腿，还到市场上去卖。

After the founding of the People's Republic of China, more than 80% of the farmers in the Tujia areas have solved the problem of food and clothing, and the lives of the vast majority of the Tujia people have been improved. The staple food eaten is no longer bud grain, but more rice. In the past, Tujia people in Longshan, Yongshun and other places only ate two meals a day during the slack in autumn and winter, but now it has been changed to three meals. Although the Tujia people still like to eat chili peppers, vegetables are grown beside the house and in the garden. Farmers near the market towns still have surplus vegetables to sell, and some also go to distant small and medium-sized cities to trade. Every year, the amount of meat eaten by every family is not a few catties or a dozen catties, but a few dozen catties. "Every family kills pigs"; their refined bacon and ham are also sold in the market.

“四根柱头”落地的茅屋几乎绝迹了。土家农户有 40%—90% 都盖了土木砖瓦结构的平房和楼房。过去，往往整个村寨都是吊脚楼子，现在，多数已是拔地而起的新式农村建筑。

The thatched hut where the "four capitals" fell to the ground has almost disappeared. 40%-90% of Tujia farmers have built bungalows and buildings with civil and brick structures.



In the past, the whole village was often a building on stilts; but now, most of them are new rural buildings that have risen from the ground.

过去土家的日用品不仅数最少，而且品种也不多，现在有不少土家农户已开始使用高档和耐用商品。80 年代，家用电器不仅到了土家地区的城镇，也到了农民家。湘西自治州，每百户就有 3 台电视机；鄂西自治州鹤峰县，由于土家人的电视机多，还建立了地面接收站，以充分发挥电视的作用。

In the past, Tujia had not only the fewest number of daily necessities, but also not many varieties. Now, many Tujia farmers have begun to use high-end and durable commodities. In the 1980s, household appliances not only arrived in towns in the Tujia area, but also in farmers' homes. In western Hunan Autonomous Prefecture, there are 3 TV sets for every 100 households; in Hefeng County, Western Hubei Autonomous Prefecture, due to the large number of TV sets in Tujia people, ground receiving stations have also been established to give full play to the role of TVs.