



## 项目二 土家族服饰认知

### Project Two Awareness on Costumes of Tujia

#### 任务一 土家族服饰起源与发展

#### Task One Origin and Development on Costumes of Tujia

##### 1.3: 发展阶段-土司时期

##### 1.3: Development Stage - Chieftain Period

土司时期是指五代至明清改土归流之前，这一时期是土家族服饰文化接受外来文化影响较大的一个时期，尤其是中原封建经济生活文化形态对于土家族的影响非常之大。土家原始的渔猎生活受到外来封建生活的冲击，让土家物质生活水平有了大幅度提高。外来文化的入侵，一方面让生活条件本就艰苦的土家先民受到更重的压迫和剥削，但另一方面是，这种压迫和剥削客观上促进土家族先民在长期的生产劳动实践中，不断提高生产力，不断改进生产技术，还掌握了割麻纺纱织布技术，出现了早期的民族服饰。

Chieftain period refers to the period from the Five Dynasties to the Ming and Qing Dynasties bureaucratization of native officers, when Tujia costumes culture was greatly influenced by foreign cultures, especially the feudal economic life and cultural forms of the Central Plains on Tujia. The original fishing and hunting life of Tujia was impacted by the foreign feudal life, which greatly improved the material living standard of Tujia. The invasion of foreign culture, on the one hand, made the already difficult living conditions of the Tujia ancestors to be more oppressed and exploited, but on the other hand, this oppression and exploitation objectively promoted the Tujia ancestors in the long-term production and labor practice, and constantly improved productivity, production technology, but also mastered the cutting hemp spinning and weaving technology, and the emergence of early national costumes.



到了宋代，中央王朝对土家族实行土司制度管理，手工织布和织锦技术得到进一步发展。根据《宋史·真宗本纪》记载，少数民族地区需向中央王朝纳税献贡，载有：“大中祥符五年(1012年)…峒酋田仕琼等贡溪布”。又如《永顺县志·食货志·贡献》记载：“哲宗元祐二年(1087年)五月，彭允宗等奉端午布，十月彭儒武等奉兴龙节溪布。”这段文字是对当时土家族纳税献贡的文字记载，同时反映出当时土家族纺织风气的盛行。

《世风》“女勤于织，户多机声”也是对这一现象的描述。物质条件的改善，为土家族服饰的发展提供了肥沃的土壤。土家服饰品类开始丰富发展起来，出现了衣裙、裤子、头饰等服饰品类，男女皆穿琵琶襟斑斓花衣和八幅罗裙。《永顺府志》载：“土民地处万山之中……

In the Song Dynasty, Tujia was managed by the central dynasty's Chieftain system, and its handloom and brocade weaving techniques were further developed. According to the records of "Song History, Zhenzong Chronicle", the minority regions were required to pay taxes and tribute to the central dynasty, which contains: "In the fifth year of Dazhong Xiangfu (in 1012)...Tong Chief Tian Shiqiong and others tributed stream cloths". Another example is recorded in "Yongshun County Chronicle, Food and Goods Chronicle, Contribution": "In May of the second year of Yuanhu Zhezong (in 1087), Peng Yunzong and others tributed the Dragon Boat Festival cloth, and in October Peng Ruwu and others tributed the Dragon Festival creek cloth." This text is a written record of the tax offering of Tujia at that time, and



at the same time reflects the prevalence of Tujia textile culture at that time. "The Wind of the World" ""Women are diligent in weaving, and the household has many machine sounds", which is also a description of this phenomenon. The improvement of material conditions provides fertile soil for the development of Tujia costumes. Tujia costumes categories began to develop richly, such as dresses, trousers, headwear, etc. Both men and women wore colorful floral dresses with pipa lapel and eight robe skirts. "Yongshun House Records" contains: "The Tujia natives are located in the mountains...

男女服饰皆一式.....头裹刺花巾帕，衣裙尽刺花边”。《华阳国志·巴志》载：“土民散处山谷阡，男女短衣跣足，以布裹头，服斑斓之衣.....喜垂耳圈，两耳累累然，双有项圈手圈。”《来风县志》载“男女垂髻，短衣跣足，以布勒额，喜斑斓服色”。这些文字与现在收藏的土司时期的土家族服饰能够相互印证。男女普遍垂髻，头裹青色或白色刺花头帕，耳饰金银大耳环。上穿圆领对襟大袖短衣，袖口襟边用色布或绸缎镶边。男子胸前还钉有两条飘带，下着八幅罗裙。

Men and women dress the same way... The head is wrapped in a thorny scarf, and the dress is full of thorny lace.” The Huayang Guozhi - Ba Zhi" contains: "The Tujia natives are scattered in the valleys, men and women are short-clothed, their heads are wrapped in cloth, and they are dressed in colorful clothes... They like to drop earrings, both ears are tired, and both have collars and hand rings. " "Laifeng County Chronicle" contains "men and women with tie, short clothes and sloppy feet, their forehead are dressed with cloth, and all of them prefer happy and colorful clothes". These texts can be mutually confirmed with the Tujia costumes of the Chieftain period that are currently collected. Men and women generally hang their buns, their heads are wrapped in blue or white tattoo headbands, and they are decorated with large gold and silver earrings. They wear a long-sleeved shirt with a round neck and placket, and the cuffs are trimmed with colored fabric or satin. Men's chests also are pinned with two ribbons, under the eight robe skirts.



男裙稍短不过膝，女裙宽大较长外面还多百围裙。尽管土司时期的纺织水平有了一定的发展，但就整个土家族地区的物质生活水平而言，还相当低下，服饰观念守旧。从前文提到早期男女共服一式的特点来看，说明土家服饰非常古老。就世界绝大多数民族伦理意识观念的发展来看，用服饰区别两性以及维护性道德的意识观念已经非常普遍。此外，从土家族“八幅罗裙”的来历“为了纪念八个土家部落团结奋战的故事”来看，也可以鉴证这种服饰的古老。生活水平的低下，决定了这些纺织品不能优先服务于土家民众。再加上当时经济发展在土家地区极不平衡，土地贫瘠，土家族妇女辛勤劳动得来的纺织成果，多以实物地租，赋税等形式上交给土司统治者。《宋会辑稿·食货》载“村民刀耕火种，所收不多”。《四川通志輿地·风俗》中云：“峡土硗确，暖气晚达，民烧地而耕，谓之火耕”这种原始的“刀耕火种”作动方式使得人民“终岁勤劳，不得一饱”。到了年底，储备的粮食往往不能满足基本温饱，还需草木根实充饥，此外，不得不利用原始的弓弩猎取野猪兽类，捕捞网渔以补充食物来源。

Men's skirts are slightly shorter than the knees, and women's skirts are wider and longer, and there are pleated aprons outside. Although the textile level in the Chieftain period has developed to a certain extent, the material living standard of the entire Tujia area is still quite low, and the concept of clothing is old-fashioned. Judging from the characteristics of the early men and women serving one style mentioned above, it shows that Tujia costumes are very ancient. As far as the development of the ethical consciousness of the vast majority of ethnic



groups in the world is concerned, the consciousness of using costumes to distinguish between the sexes and to maintain sexual morality has become very common. In addition, judging from the origin of the Tujia "eight Luo skirts", "to commemorate the story of the eight Tujia tribes fighting in unity", we can also verify the antiquity of this kind of costumes. The low living standard determines that these textiles cannot serve the Tujia people first. In addition, the economic development was extremely unbalanced in the Tujia area at that time, and the land was barren. The textile fruits obtained by the hard work of Tujia women were mostly handed over to the Chieftain rulers in the form of real rents and taxes. "Song Hui Compilation Draft · Food and Goods" contains "Village slash-and-burn cultivation has not much income". In "Sichuan Tongzhi Yudi·Customs", it says: "The soil in the gorge is barren, the heating arrives late, and the people burn the land and cultivate it, This primitive "slash-and-burn" approach makes the people "Industrious all year round, not full." By the end of the year, the grain reserves are often unable to meet the basic needs of food and clothing, and plants and trees are needed to satisfy hunger. In addition, primitive bows and crossbows have to be used to hunt wild boars and beasts, and nets are used to supplement food sources.

总之，这一时期生产力的提高，经济水平的提高都还没有达到满足自用的条件，这就决定了这些纺织品最终不能充分地运用于美化他们自己的生活。而是为统治阶层做嫁衣，土官们有了专属的官服，男子一般穿麻布长袍，妇女一般穿红绸百褶裙，基本上承袭了唐宋王朝的冠服制度。

In short, the improvement of productivity and the improvement of economic level in this period have not yet met the conditions for self-use, which determines that these textiles cannot be fully used to beautify their own lives. Rather, they were used as dowry for the ruling class. The sergeants had exclusive official uniforms, men generally wore linen robes, and women generally wore red silk pleated skirts, basically inheriting the crown dress system of the Tang and Song dynasties.



