



项目一 土家族文化解码

Project One Decoding Tujia Culture

任务二 土家族风俗文化传播

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2.3: Etiquette culture of Tujia

“惊魂”

"Shocked"

武陵大山是一块自然的土地，同时也是一块演绎了土家先民爱恨情仇、离合悲喜的人文的土地。在这块土地上，土家人依山傍水，繁衍族类，同时也门扉半开，接纳来自周边的人流。人们彼此相濡相生，终于合成一个大写的民族。这个民族之所以是这个民族，是因为她的心底里深植着民族之根，使得村村寨寨和群落之间，根节盘缠，枝叶相连。这根，就是民族的精魂——土家的礼仪。土家先民自从挣脱掉身上的兽皮，开始焕发人性的光辉，在由蒙昧走向文明的漫漫长途中，一点点地积累着礼仪的成果。上山狩猎，必合作分工，设关堵卡，不然遇有猛兽烈兽，不仅不会获其肉寝其皮，反而危及自己的生命；下河捕捞，得因水性鱼情，因势利导；遇有土民之间扯皮斗殴，得有解决纠纷之人和解决纠纷之“法”；遇有征战，得有征战之兵、征战号令、取胜方略……于是乎，文明肇始，礼仪滥觞。礼仪既成，则无论庙堂之上，还是湖泽之滨；无论族群要著，还是居家小情，凡娶妻生子、稼穡纺绩、伐木行舟、修桥铺路、言谈举止、服饰衣着等，均具完整形式内容。纵观土家礼仪，撮其要，可以划分为五：为了融洽人与天地神鬼关系，表达土家人的崇敬或借以禳福祛灾，于是备祭祀之礼；为了正人伦别尊卑，使长幼男女，贤愚老弱等各守其位、各尽其责、各取其义，于是具人伦之礼；为了表达人情的



同苦同乐、贺人所贺、喜人所喜、哀人所哀，融洽族类关系，于是兴人情之礼；为了耕田耘地、猎捕野物、谋求饮食，于是存生产之礼；为了防御外侮、守土护疆、保卫家园，于是成兵戎之礼。凡礼仪，既然约定俗成，即在每个个体之人降生前就预设着，有时就难免如绳索如桎梏，给人以捆绑和束缚；但它毕竟是一种智慧、经验、阅历等的集合，故而在治世化民上，也有其莫大的功用。如待人接物，土家人素来就卑己以尊人：不责人之所不及、不苦人之所不好、不强人之所不能，言语谦和，态度诚恳；讲究礼尚往来：投之以桃，报之以李；重视“义”而鄙视“利”：不因利益而交人，不凭权势来区分；十分谋求团结：相扶相携，患难与共，交心无块垒，相与能知音。如尊老敬贤，土家人认为，人都是会老的，老人家，一辈子披肝沥胆，历尽风雨沧桑，到老了，已是风烛残年，年高体迈，头眼昏花，应当体贴有加。为了表达对祖辈的感恩，祖人过世后，视之为神灵，在家中神龛天天供奉；贤者，涉世颇深，见识卓越，知书达理，上可安邦，下可安民，理应虔诚崇敬。尤其难能可贵的是，每当家国有难，土家人随时听调。为保家卫国，他们认为这是自己应该履行的职责，故而特别遵从军戎之礼：散处为民，集中为兵，接受土司、把总等的号令，成旗成营，一旦国家有难，荷戈前驱，勇往直前。

The Wuling Mountains are a land of nature, but also a land of humanities that has interpreted the love, hate, sorrow and happiness of the Tujia ancestors. In this land, the Tujia people have been reproducing their clans by the mountains and water, and at the same time, their doors are half open to accept people from the surrounding areas. The people have become one with each other and finally become a capitalized nation. The reason why this nation is this nation is that the roots of the nation are deeply planted in the heart of the people, which makes the villages and communities intertwine with each other, and the branches and leaves are connected. This root is the soul of the nation - the rituals of the Tujia. Since the Tujia ancestors shook off their animal skins and began to glow with humanity, they have accumulated the fruits of etiquette little by little during the long journey from obscurity to civilization. When hunting in the mountains, they must cooperate and divide the labor and set up checkpoint and blockages. Otherwise, if they encounter raptors and beasts, not only will they get their flesh and their skins, but they will endanger their own lives; fishing in the river will be based on water-based fish conditions, and make the best use of the situation; In the event of a fight between the natives, there must be a person to resolve the dispute and a method to resolve the dispute “Law”; In the event of a war, there must be soldiers to fight, orders to fight, and strategies to win... Thus, civilization begins, and etiquette begins. If the ceremony is completed, it is not on the temple or on the shore of the lake; Whether it is the desire of the ethnic group or the love of the family, all wives and children, harvesting and spinning, logging and boating, building bridges and paving roads, talking and behaving, ^[P]_[SEP] costumes and clothing, etc., all have complete formal content. Throughout the Tujia etiquette, summarizing its essentials, it can be divided into five: In order to harmonize the relationship



between human beings and heaven, earth, gods and ghosts, to express the Tujia people's reverence or to use it to bring blessings and dispel disasters, the rituals of sacrifice are prepared; In order to rectify the relationship between the superior and the inferior, so that the old and the young, men and women, the wise, the foolish, the old and the weak, keep their positions, perform their responsibilities, and take their own righteousness with the etiquette of human relations; In order to express Humans share pain and joy, congratulations to people, joy to people, grief to people, and harmonious racial relations, so the ritual of human affection is promoted; In order to cultivate the fields, hunt wild animals, and seek food and drink, as well as the ceremony of production; In order to defend against foreign aggression, protect the territory, protect the homeland, so the ceremony of the army and the army occurs. All rituals, since they are agreed upon, that is, predetermined before the birth of each individual person, are sometimes inevitably like ropes and shackles that bind and tie people; but they are, after all, a collection of wisdom, experience, etc., and therefore have a great function in governing the world and transforming the people. As in the case of treating others, the Tujia people have always been humble to honor others: not to blame others for their shortcomings, not to suffer others for their bad, not to force others to be unable, they speak modestly and sincerely, pay attention to courtesy and return the favor; they value "righteousness" and despise "profit": they do not to make friends because of profit, not to distinguish by power, but they seek unity very much; they support each other, suffer with each other, make fellowship without blocks, and know well each other. Such as respecting the old and respecting the virtuous, the Tujia people believe that people will grow old. The old people, who have lived through all the hardships and vicissitudes of life, must be considerate when they get old. In order to express gratitude to the ancestors, after the ancestors passed away, they regard the ancestors as a deity and worship daily at the family shrine and a wise man, who has been deeply involved in the world, has excellent insight, knows books and reasoning, and can secure the state above and the people below, therefore they should be revered with devotion. What is especially valuable is that whenever the country is in trouble, the Tujia people are always ready to listen to the order. In order to protect the country, they believe that this is their duty, so they especially follow the military ritual: They are scattered as people, but they are concentrated as soldiers, and they accept the orders of the chiefs and Tusi, and they form banners and battalions, so that when the country is in trouble, they will drive forward with their banners and go forward.

土家为了沿袭民族礼仪，于家庭内，则父母口授心传，手把手地教。平日一饭一羹，一言一行，檐前雨点点滴滴，潜移默化；节庆集会，于宗祠于摆手堂，听闻训示，循规蹈矩；参与祭祀，参与歌舞，于欢乐中领略；婚丧嫁娶，人情往来，耳濡目染；有钱的子弟，送于私塾、县学序庠，弦诵教义。就这样，礼仪得以传播，如同一条延绵不绝的河流，缓缓流淌。

In order to follow the national etiquette, in the family, the parents dictate the heart and teach their children by hand. On weekdays, a wisp of food, a word and a deed, the rain in front of the eaves, imperceptibly; festivals and gatherings, at the Ancestral Hall in the Hand-Waving Hall, to hear the instructions, to follow the rules; Participate in sacrifices, participate in song and dance, and enjoy in joy; Marriage and funeral, human exchanges, and



ear-to-ear encounters; Rich children are sent to private schools and county schools to recite the teachings. In this way, the etiquette can be spread, like an endless river, flowing slowly.

1、寿诞礼仪

1、Birthday etiquette

一般只做“花甲”和“古稀寿”。俗话说：“生不接，年不请。”祝寿都由发起人邀约，左邻右舍、亲戚朋友上门，以表敬老之情。所带礼物不多，人到情到，多为十来个鸡蛋或三五斤猪肉、两瓶酒，也有送辣椒、南瓜、烟叶的，也有送几升苞谷和大米的。主人必设宴招待来客，故有“赚钱的祝米赔钱得生”之说。寿堂要布置好，缀上寿字，摆好寿桃，点燃寿烛，中堂挂好寿幕。祝寿那天，寿堂正中设寿星之位，寿星上坐，有老伴的必须请来陪坐。司仪唱歌，儿媳筛蛋，亲友、晚辈上寿。平辈只有一揖，子侄则为三拜。拜寿队伍只能直列，子、侄双双跪地，孙与外孙辈只能成直行往后接，不可成横行往左、右两边接——这里既有队伍长显得热闹，又有与丧礼严格区分的意思。拜寿礼毕，接着献杖。献杖之人以孙辈为主，所献之杖多以“龙头杖”、“弥勒杖”、“如来杖”等为好。献杖不仅是为老人行走安全，更主要的是体现一种资历和声望，不到六七十岁以上的人是不能用杖的。如果女儿女婿、孙女孙婿等晚辈送有寿匾，此时还须升匾。升匾时要颂升匾贺词。贺词围绕匾上书写内容展开，即兴发挥。当晚还可看“堂戏”。

“堂戏”是寨里长者一家一家地相邀，互相凑钱凑米为寿星点的，故也叫“邀戏”。戏班进寨，分头安排，张家包几人吃住，李家包几人吃住。所点剧目有《杨令婆挂帅》、《磨房生子》等。^[P]_{SEP}]

They generally only do "Sixtieth" and "Seventieth" birthday etiquettes. As the saying goes: "New Year's Day does not casually invite guests, birthdays do not casually receive guests." The birthday parties are invited by the sponsor, and neighbors, relatives and friends come to the door to show respect for the elderly. There are not many gifts, and people are affectionate, mostly about ten eggs or three or five pounds of pork, two bottles of wine, there are also peppers, pumpkins, tobacco leaves, and some send a few liters of bud grain and rice. The host will set up a feast to entertain visitors, so there is saying that "Relatives and friends who have children in the family can make money, and they can also make money, and some people in the family celebrate birthday wine, and there are also relatives and friends to celebrate, but the family cannot make money." The longevity hall should be decorated, decorated with longevity characters; set up the longevity peaches, lit the longevity candles, and hung the longevity curtain in the middle hall. On the day of the birthday, the birthday star is set up in the middle of the hall, seated by the birthday star, and the old companion must be invited to sit with the birthday star. The emcee sings, the daughter-in-law respectfully bringing a bowl of brown sugar water eggs to the elders, while friends, relatives and juniors celebrate the star's birthday. There is only one greeting for the ordinary generation, but three



greetings for the children and nephews. The birthday procession can only be straight, sons and nephews kneel on the ground, grandchildren can only become a straight line to the back, not into a horizontal line to the left and right --- here both the long line looks lively, but also with the meaning of strict distinction between funeral rites. After the birthday ceremony, the staffs would be presented. The people who offer the staff are mainly grandchildren, preferring "dragon head staff", "Maitreya staff", "The Staff of the Buddha" etc. Offering a staff is not only for walking safety for the elderly, but more importantly, it reflects a kind of qualification and prestige. People under the age of sixty or seventy cannot use the staff. If any daughter and son-in-law, grandchildren and son-in-law have sent birthday plaques, the plaque must be raised at this time. A congratulatory speech is said when the plaque is raised. The congratulatory speech revolves around the content written on the plaque and is improvised. In the evening, "the play staged in the church" may also be watched. "A play staged in the church" is the elderly in the village invite each other one by one, and collect money and rice each other for the birthday star, so it is also called "invitation play". When the troupe enters the village, it will be arranged separately. The Zhang family provides room and board for a few people, and the Li family provides room and board for a few people. His plays include "Yang Lingpo Takes Command", "Give birth to a child at mill" and so on.

2、狩猎仪式

2、Hunting ceremony

“狩猎”仪式，与巫风之俗同源。俗话说，“猎不离山”，土家人系多神信仰者，他们认为，要获取猎物就必须求得山神、猎神等各路神灵的帮助，所以安神、请神、赶山、开山、扫山、扫影、封山、谢神等仪式都要求神。安神梅山神制成以后，要“择期登位”，以“大安日”为好。捧神人毕恭毕敬将神入供，接着念诵咒语。焚香化钱，奠酒三巡，收回供品，安神祀毕。请神全寨猎队队员备好枪械，在坪坝集合，猎头交待相关事宜后，举行请神仪式，念请神咒语，焚香化钱，施行大礼。仪式毕，猎头手势一挥，全队人马奔向目的地。开山猎队到了营地，猎头摆香案、供品，行开山礼。开山礼有“小开山”和“大开山”之分。小开山的供品只摆一块狩猎开山礼（张时红摄）豆腐、一坨“刀头”肉、一个耙耙，即可焚香。开山过后，若是山动兽出，猎头安岗布卡，挂纂施套，令猎队进入状态。若是小开山过后，仍不奏效，有必要行大开山仪式。大开山的供品、法具相应增多。如永顺县官坝乡向虎匠所用供品有：一箱豆腐、一笼耙耙、一块刀头肉、一只公鸡、一件蓑衣、一碗净水。必要时，穿戴法衣法帽，摇动司刀施法，只是不吹牛角。猎头倒披蓑衣，手提雄鸡，咬破鸡冠，血滴净水之中。血花迅疾散开，净水满碗通红，便是开山大吉先兆。大开山的咒语较为严谨。在狩猎仪式中，当推开山仪式最为复杂，同时还要配以法术。常见法术有“纸码法”、“茅草法”、“能冠法”。封



山仪式是在猎事告捷时举行的。捆好猎物，清点人数，收回安放的猎具，猎头又搭起梅山神供台，将“五折码子”放在台上。封山仪式也分“大封山”和“小封山”两种，一般只用“小封山”。念完咒语、行香化纸以后，猎队回村寨。谢神猎队回村，无论何时抵达，都得及时举行谢神仪式。《打猎歌》云：“弟兄三五入层峦，觅见脚踪喜欲癫，猎犬紧追款款吠，归来半夜敬梅山。”猎队抬着猎物回村后，须将猎物摆在梅山殿前。几位猎人扯毛粘血粘在神位之前。猎头焚香化纸，虔诚有加，酬谢梅山神。酬神礼毕，分配猎物。

"Hunting" ceremony, homologous to the custom of witchcraft. As the saying goes, "Hunting does not leave the mountain", Tujia people are polytheistic believers, and they believe that in order to obtain prey, they must seek the mountains gods, hunting gods and other gods. Therefore, gods are required by all rituals such as calming gods, inviting gods, driving mountains, opening mountains, sweeping mountains, sweeping shadows, closing mountains, and thanking gods. After the Anshen Meishan god is made, it is necessary to "choose a date to ascend to the throne", and it is better to take "Da'an Day". The god-bearer respectfully puts the god into the offering, and then recites the incantation, burns incense and money, drinks three rounds, and takes back the offerings, and the gods sacrifice is over. The members of the Shenquanzhai Hunting Team are asked to prepare their firearms and gather in level ground. After the headhunter explains the relevant matters, they will hold a ceremony of inviting the gods, reciting the incantations of the gods, burning incense and converting money, and giving great gifts. At the end of the ceremony, the headhunter gestures, and the whole team rushes to the destination. When the mountain hunting team arrives at the camp, the headhunters set up incense cases, offerings, and perform the opening mountain ceremony. Opening Mountain is divided into "small Opening Mountain" and "large Opening Mountain". The offering for the small opening mountain is only a piece of hunting opening mountain ritual (photo by Zhang Shihong) tofu, a pile of "knife head" meat, and a papa, and incense can be burned. After the mountain is opened, if the mountain is moving and the beast comes out, the headhunter Angang Buka will hang up the sway, and the hunting team will enter the state. If the small opening mountain still does not work, it is necessary to perform the large opening mountain ceremony. The offerings and tools of large Opening Mountain are increased accordingly. For example, the offerings used by Xiang Hujiang at Guanba Township of Yongshun County are: a box of tofu, a cage of papa, a piece of knife-headed meat, a rooster, a straw coat, and a bowl of pure water. If necessary, wear the ecclesiastical robe and hat, shake the sword to cast spells, but don't brag. The head hunter puts on a straw rain cape, carries a rooster, bites the cockscomb, and drops the blood into the clean water. The blood flowers spread quickly, and the bowl of clean water is full of red blood, which is a harbinger of good luck. The incantation of the large opening mountain is more rigorous. Among the hunting rituals, the most complicated is the opening mountain ceremony, which is also accompanied by spells. The common spells are "paper code method", "thatch method" and "Nengguan method". The mountain closure ceremony is held when the hunt is successful. Tie up the prey, count the number of people, and retrieve the placed hunting equipment. The head hunter sets



up the Meishan god offering platform, and takes the "five fold yards" on the platform. Mountain closure ceremony is also divided into "big mountain closure" and "small mountain closure", generally only use "small mountain closure". After reciting the incantation and making incense and paper, the hunting party returns to the village. Whenever the hunting party returns to the village, they must perform the ceremony of thanking the gods in time. "Hunting Song" says: "Brothers enter the mountains in three or five times, they are overjoyed when they see footsteps, the hounds chase after each other and bark, and they return in the middle of the night to respect Meishan." After the hunting team carries the prey back to the village, the prey has to be placed in front of the Meishan Temple. Several hunters pull their hair and stick their blood before the god's seat. The head hunter burns incense and paper with enough devotion, thanking the god of Meishan. After the ceremony, the hunting goods will be distributed.

3、建房礼仪

3、Building etiquette

长期以来，建房子是土家族人一辈子或几代人难得实现的梦想。所以，修房子时，十分慎重，礼仪多，场面热闹。择土地家人修房子，第一件事就是选择屋场。一般选在台地上，坐北朝南，以图冬暖夏凉。也有东西向的，让太阳能照到前后壁，谓之“晒壁”，以去湿除阴。房址忌正子午向，并有“坟对尖山屋对址”之说。后面要有靠山，前面不一定有水；如果有水，以慢水为佳。如有急水险滩，决不可取，那叫“看水流舟”。而且，前面的水要横流而过，不可对着大门直冲而来。如果这样，叫“孽龙锁户”。所以在竖房之前，主家都得三番五次地考察多处，并请内行定夺。砍梁自古以来，土家人沿用偷梁之俗。砍梁时，由一位亲戚或任意一位村民邀上几个青年带上香纸、蜡烛寻找，只要相中一根梁木，他们不问是哪家人跑马楼的，走上前去就砍。砍梁木要让它倒向东方，取“紫气东来”之意。砍倒之后，用红绸缠好，点上香烛，大放鞭炮，然后抬进修建工地。到了工地，立即放在木码上。若是放在地上，被人踩了，被人坐了，则前功尽弃，此梁作废，还得重新去偷。做梁关键之处是画梁，图案为太极、八卦、兵书宝剑，含高雅、华贵之意。上梁立排扇、安棋筒后，选择吉祥时日上梁。上梁之时，亲朋好友上门祝贺，赠送匾、联、“梁炮”和钱粮等，俗称“镶火坑”。屋架立好以后，即由掌墨师主持祭梁、开梁口、上梁、赞梁。建房师傅等待良辰一到，令众人用棕索、梯子将梁木升起，升至屋顶，搭在中柱顶头后“开梁口”，就是做“榫头”，让梁木与中柱结构牢固一些。开梁口时，掌墨师傅边起凿边诵唱：“先开东，主东金银满堂中；后开西，主东骡马南山栖……”“开梁口凿下的木渣由木匠接好，然后从屋上抛下来，主人跪在地上，扯开衣衫接住，视为金银，取梁上金银，永裕儿和孙之意”。“上梁”时，掌墨师



从上梯开始，然后依次攀枋、上梁、甩梁粑、下云梯，边走边唱讲。唱讲时，由东家礼官与掌墨师互盘互对，讲由来，说吉祥，道喜庆；讲中有唱，唱中有讲。^[56]

For a long time, building a house is a rare dream that the Tujia people have realized in their lifetime or for several generations. Therefore, when repairing a house, it is very cautious, with many rituals and lively scenes. When choosing land for a family to build a house, the first thing is to choose a house site. It is usually chosen on a terrace, facing south, in order to be warm in winter and cool in summer. There is also east-west, so that the solar energy shines to the front and back wall, called "sun wall", to remove moisture and yin. The house site should not be in the mid-meridian direction, and there is a saying that "the grave is opposite the Jianshan house". There must be a backer in the back, and there may not be water in front; if there is water, slow water is better. If there is rapid water and dangerous shoals, it is absolutely not advisable, that is called "watching the river boat". Moreover, the water in front must flow across, not rushing straight towards the gate. If so, it is called "Sinful Dragon Locked Household". Therefore, before erecting a house, the head of the family has to examine many places for several times, and ask the insiders to decide. Since ancient times, Tujia people have followed the custom of stealing beams. When chopping beams, a relative or any villager invites a few young people to bring incense paper and candles to look for them. As long as a beam is found, they don't ask, but go up and cut it. Cut the beam wood to make it fall to the east, taking the meaning of "The Purple Air comes from the east". After cutting down, they wrap it with red silk, lit with incense and candles, and set off firecracker, and then carry it into the construction site. When they arrive at the site, they will immediately place it on wooden yards. If it is placed on the ground, stepped on by people, or sit by people, it is a foregone conclusion, the beam is invalid, and they have to steal again. The key point of making the beam is to paint the beam; the pattern is Taiji, Bagua, Bing Shu Bao Jian, containing elegant and noble meaning. After the beam is set up row of fans and chess cylinder, they will choose an auspicious day on the beam. When the beam is put up, friends and relatives will come to the door to congratulate, presenting plaques, couplings, "beamsguns" and money and grain, etc., commonly known as "setting fire pit". After the roof frame is erected, the ink master will preside over the sacrifice of the beam, open the beam mouth, put on the beam, and praise the beam. Once the good time arrives, the house builder orders the people to use brown ropes and ladders to raise the beams to the roof, after hitting the top of the middle column" to open the mouth of the beams", that is, to make "tenons" to make the beam wood and the center column structure stronger. When opening the beam mouth, the ink master chants while starts the chisel: "Open the east first, and the master will be full of gold and silver; After opening the west, the master's mule and horse will perch in the south mountain ...". The wood slag chiseled from the opening beam mouth was picked up by the carpenter, and then thrown down from the house, and the master knelt on the ground, ripped open his clothes and caught it, which regarded it as gold and silver taken from the beam enjoying for their children and grandchildren". "As climbing the beam", the ink master starts as follows: ascend the beam, climb the fang, go up the beam, throw the beam, go down the ladder, and sings while walks. When singing, the proprietor and the ink master exchange views each other, talking about the origin, saying auspiciousness and celebration; singing in



the talking, and talking in the singing.

如《上梯》（共唱赞十余梯）：

木匠：

此梯此梯，

主东攀龙攀凤之梯，

步步登高之梯，

何处生得此树，

何人造下此梯？

礼官：

此梯此梯，

王母娘娘瑶池赴会之梯，

主东云中打马之梯。

西眉山上长此树，

山中百鸟树上啼……

如《讲梁》：

讲此梁，说此梁，讲起此梁根源长；

坐在西眉山上，长在活龙头上；

上有千枝百丫，又有细叶长长；

下有古树盘根，中有凤凰乘凉……

如《下梯》：

一步退下梁，打马进科场。

秀才风云会，得中状元郎。

二步退下枋，顺路下长江。

去装白银黄金用斗量……

Such as "Up the Ladder" (more than ten ladders are sung and praised in total):

Carpenter:

This ladder, this ladder,

The ladder that the master climbs the dragon and the phoenix,

The ladder of ascending step by step.

Where did this tree come from?

Who built this ladder?

Ceremonial officer:



This ladder, this ladder.
The ladder of Queen Mother of the West's meeting at Yaochi.
The ladder of the master hitting horse in the clouds.
This tree grows in Ximei Mountain,
Birds in the mountains cry in the trees...
Such as "Speaking of beam":
Talk about this beam, talk about this beam, talk about the long source of this beam;
Sitting in Ximei Mountain, growing on the head of a living dragon;
There are thousands of branches, and there are long and thin leaves;
There are ancient trees under the roots, and there are phoenixes enjoying the shade...
Such as "Going Down the Ladder":
Step back down the beam, hit the horse and enter the examination field.
Scholar Feng Yunhui, won the champion.
Two steps back the lower fillet and fascia, and down the road down the Yangtze River.
Go to load silver and gold with bucket.....

4. 兵戎制度

4. Military system

土家族人在长期的战争实践中创造了独特的兵制和战略战术。兵制一是实行营兵制。营兵制是土司制度时期土家族地区土司的常规军队建制。各地土司依其级别和势力大小，均拥有数量不等的营兵。宣慰司一般拥有 5 营兵丁，每营 100 名，共 500 名。5 营，分称为前、后、中、左、右，以中营为重，常由土司的应袭子率领，其余 4 营则以土司的亲属或心腹为首领。营兵的主要职责是，一备捍卫，二供役使。平时驻防守关，凭土司衙署的“领单”监视来往行人出入土司辖境，战时服从调遣，随土司出征。营兵的供给，每名年领工食银三两六钱、米三石六斗。营兵的来源，是土司从所辖地方精选的壮丁。据载，土司杀白牛祭天，将牛头和银两置于桌上，下令曰：“有敢死冲锋者收此银两，啖此牛首。”勇者报名，遂盟誓汇而收之。土司汇集兵员后在校场坪训练兵法，严肃军纪。故在当时，永顺、保靖、桑植等土司，都拥有骁勇的营兵。营兵的装备有钩刀、长矛（枪）、腰刀（镰）、弓弩、火炮、藤牌、牌刀和健甲、马匹等。二是实行旗头兵制。这是土家族地区在土司制度时期亦军亦民的兵制。各土司在所辖境，根据人户多少和地域大小，设置若干个军政合一的基层组织——旗。每旗设旗长或旗头，领土兵百人，定期训练军事，战时调集为军，以备战斗；平时散处为民，以习耕猎。旗头阵法这是土司制度时期永顺、保靖土兵的战术布阵法。即每土司精选土兵 384 人，立 24 旗头，每旗 16 人。列为三角形阵式：一人在前为先锋，次三人横列为第二重，又次五人横列为第三重，再次七人横列为第四重，以五重为限，其余众兵皆置阵后呐喊助阵对敌



冲锋。若前锋一人败，第二重居中者迅速进补，三、四重居中者亦依次进补，两翼继续战斗；若第二重的两翼战败，第三重两翼之左右居二者迅速进补，第四重两翼之左右居二者依次进补，其他各种依此类推见缺即补；阵后众兵随时进补第四重缺员，使旗头阵形始终不变，前后呼应，左右相顾，能攻能守，似座铁塔直插敌阵。永、保土兵用此阵法，屡战皆捷。

The Tujia people have created a unique military system and strategic tactics during their long-term war practice. The first military system is to implement the battalion system. The battalion system is the regular military establishment of the Tusi in the Tusi region during the Tusi system period. Depending on their rank and power, the local Tusi has a varying number of battalion soldiers. The Xuanwei division generally has 5 battalions of soldiers, 100 soldiers per battalion, a total of 500 soldiers. 5 battalions are divided into the front, back, middle, left, right, with the middle battalion as the most important, are often led by the sons of the chieftain, while the remaining four battalions are led by relatives or confidants of the chieftain. The main duties of the battalion soldiers are, one ready to defend, two for service. Stationing at the defensive pass in peacetime, with the "collar list" of the Tusi Office to monitor the passage of pedestrians entering and leaving the territory of the Tusi, obeying the dispatch in wartime, and accompanying the Tusi on the expedition. As for the provision each battalion soldier will receive 3.6 taels of work food silver each year, and 3 stone 6 buckets of rice. The source of the battalion soldiers is the strong men selected by the Tusi from the places under his jurisdiction. It is reported that the Tusi killed the white bull to sacrifice to heaven, put the head of the bull and silver on the table, and ordered: "Anyone who dares to charge to death receives this silver and eats the head of this bull." The brave men signed up, so they swore to converge and collect them. Tuji gathered soldiers after training military law in the school field, and he was strict with military discipline. Therefore, at that time, Yongshun, Baojing, Sangzhi and other Tusi, all had primitive battalion soldiers. Battalion soldiers were equipped with hook knife, spear (gun), waist knife (sickle), bow and crossbow, artillery, rattan card, card knife and armor, horses, etc. Second, the implementation of the flag head soldier system. This was the military and civilian soldier system in the Tujia region during the period of the Tusi system. Each Tusi in the territory under their jurisdiction, according to the number of people and the size of the territory, sets up a number of military and political grassroots organizations - the banner. Each banner sets up a banner leader or banner head with hundreds of territorial soldiers for regular military training, who are trained regularly for the military and mobilized as an army in times of war to prepare for battle; in normal times, they are scattered as people to practice farming and hunting. Banner head formation method is the tactical formation method of Yongshun and Baojing native soldiers during the period of the Tusi system. In other words, there are 384 soldiers selected from each Tusi, and 24 banner heads are set up, with 16 men per banner. Listing a triangular formation: one person in front is the vanguard, the next three people across the second, and the next five people across the third, and again seven people across the fourth, to the limit of five, the rest of the soldiers are placed behind the formation shouting to help the formation to charge against the enemy. If one person in the front is defeated, the one in the center of the second weight would quickly fill in, the one in



the center of the third and fourth would also fill in in turn, and the two wings will continue to fight; If the two wings of the second weight are defeated, the one on the left and right of the two wings of the third weight would quickly fill in, and the one on the left and right of the two wings of the fourth would fill in in turn. Other kinds of inferences are made up for deficiencies; After the battle, the soldiers could fill the fourth vacancy at any time, so that the banner head formation is always unchanged, echoing back and forth, looking left and right, being able to attack and defend, like an iron tower directly inserted into the enemy position. Yong and Bao Tu soldiers use this formation to win victorious in repeated battles.

5. 日常礼仪

5. Daily etiquette

土家人在日常交往中注重礼仪，既热情大方，又淳朴真诚。土家人非常好客，在为客和待客之道上很讲究。土家人出门做客，除拜年外，一般不带礼物。赴喜宴的，到主人家，得喊“请送恭喜”。待客时，主人必得热情，一视同仁：若是男客，先给客人几张烟叶。客人落座以后，立即给客人沏茶，先清茶，次蛋茶。若在新年或在春天，要给客人泡碗团馓或烧几个糍粑。若在夏天，就给客人一碗甜酒，以解暑渴。待客菜一般以腊猪肉为主。请客就餐，主人起身，在右边引路。走到席前，主人后退几步，先请客人就座。用餐过程中，晚辈给长辈敬酒、夹菜。主不吃，客不饮。客人没喝干杯，主人不喝干杯。主人家的妇女或晚辈要主动给客人盛饭。当客人快要吃完时，还要再给客人添饭，并且多次叮嘱“吃饱！”客人或主人谁先吃完，都要对还在吃饭的人说声“慢吃”，然后才放下碗筷。与客人讲话时，不大声叫喊，不当场辩驳。客人要离开时，还要送行或送土特产给客人。待人接物，“尊人卑己”。熟人相遇，互相问候。若在早晨，要说声：“你早！”若在平时，问声“你好”，“从哪里来？”对面相遇之时，晚辈站在路旁，请长辈先过。熟人相聚一堂，若要起身走动，应走别人身后，不走身前。坐时，妇女不跷二郎腿。在别人家串门时，不坐别人家的门槛上。做客吃饭时，不用筷子敲打饭碗。对于老师，十分敬重。小孩在私塾读书，讲课前，要给老师鞠一躬；讲课毕，再给老师鞠一躬。在路上碰见老师，一定要问声“破嘎岔（老师好）！”每逢节日，要把老师请上门来，一同过节。老师若有三病两痛，学生家长或学生一定要带鸡蛋、鸡、红糖等礼品慰问。老师家里有什么事情，学生及家长不约而同地上门帮忙。这种礼仪至今尚存。

The Tujia people pay attention to etiquette in their daily interactions, and are warm and generous, as well as simple and sincere. The Tujia people are very hospitable and are very particular about their hospitality. When they go out as guests, they usually do not bring gifts except for New Year's greetings. For those who go to the wedding banquet, when they arrive



at the host's house, they have to shout "please send congratulations". When treating a guest, the host must be warm and treat them equally: If it is a male guest, give him a few cigarettes first. After the guest is seated, the host must immediately make tea for the guest, first clear tea, and second egg tea. If it is New Year's Day or in spring, the host should give the guests a bowl of deep-fried noodles or a few glutinous rice cakes. In summer, a bowl of sweet wine is given to the guests to quench their thirst. The main dish for the guests is preserved pork. Treating guests to dinner, the host gets up and leads the way on the right. When walking to the front of the table, the host takes a few steps back and invites the guests to take their seats first. During the meal, the younger generation gives the elder a toast and a dish. If the host does not eat, the guest does not drink. If the guest does not drink a toast, the host does not drink a toast. The woman or youngest member of the host's family should take the initiative to serve rice to the guests. When the guest is about to finish eating, he or she should add more rice to the guest and repeatedly urge "Eat enough please!" When the guest or the host finishes eating first, he or she has to say "Eat slowly "to the person who is still eating, before putting down the dishes. When speaking with a guest, do not shout or argue on the spot. When guests are leaving, they also send off or send souvenirs to the guests. To treat people with respect, "To honor others and humble oneself. When acquaintances meet, they will greet each other. If it is morning, say: "Good morning!" If it is usual, say "Hello", "Where did you come from?" When meeting on the opposite side, the junior stands by the roadside and asks the elder to pass first. When acquaintances get together, if they want to get up and walk around, they should walk behind others, not in front of them. When sitting, women should not stilt their legs. When visiting someone's house, do not sit on the threshold of someone's house. When being a guest for dinner, do not knock the rice bowl with chopsticks. For teachers, they are very respectful. When a child is studying in a private school, before the lecture, he bows to the teacher; after the lecture, he bows to the teacher again. When they meet teachers on the road, they always say hello teacher! On every holiday, they will invite teacher to their home and spend the holiday together. If their teacher has illnesses, the parents or students must bring eggs, chickens, brown sugar and other gifts to comfort. If the teacher's family has any issue, students and parents should coincidentally help at home. This ritual still exists today.