



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

1.6: 土家族服饰文化的变迁

1.6: Changes in costumes culture of Tujia

当代学者论土家族的服饰，多归之以满襟服饰，即认为土家族人传统服饰就是满襟。其实，这不完全正确。土家族人的服饰，同他们的命运一样，既有相对稳定的一面，又是历经变迁。大致说来，土家人的服饰经历了三个阶段，分别为：改土归流之前、改土归流之后至民国、新中国成立以来等三个阶段。

Contemporary scholars talk about the costumes of Tujia, and most of them are attributed to the costumes full of plackets, that is, they believe that the traditional costumes of Tujia people are full of plackets. Actually, this is not entirely true. Like their destiny, Tujia's costumes are relatively stable and transitionary. Roughly speaking, the Tujia people's costumes have gone through three stages, namely: before the bureaucratization of native officers, after the bureaucratization of native officers to the Republic of China, and since the founding of New China.

1、改土归流之前的服饰

1. Costumes before the bureaucratization of native officers

改土归流之前的土家族人因物质上的极度缺乏，服饰上比较单纯质朴，大体上是服饰不分男女。有关土家族的历史，早在宋代就有文献记载，但在这个时期及宋以前，所有文献都未专门谈及土家族的服饰。直到清代，土家族服饰才正式载入了文献。《鹤峰州志》载：土家族服饰“俗尚俭朴”，“无奢靡之风”。《建始县志》载：“建始俗简陋……男女作苦与共，俗不尚衣冠。”《宣恩县志》载：土民“不尚服饰”。可见，鄂西土家族服饰具有“尚俭朴”的总体特征。《来凤县志—风俗志》载：土家族“男女垂髻，短衣跣足，以布勒额，喜斑斓服色。”清代县志中的这些记载，大致描绘出土家族服饰的基本特色。当土家族先民处于原始部落时代，还不懂得纺纱织布，只能身穿树叶



草根、兽皮之类的东西，这在古老的歌舞《毛古斯》及《摆手舞》中，就曾出现过稻草毛人与身披土花被面的形象。五代开平年间，江西汉人酋豪彭王咸归楚，封为溪州刺史，带了所部及工匠千余人进入土家族聚居地区，从而开始出现“女勤于织，户有机杼”的繁荣气象。到了宋代，土家织锦工艺发展到很高水平，被列为向朝廷纳贡之物，史书上称为“溪布”、“峒布”、“土锦”、“宝布”。由于受汉族先进技术的影响，土家族人用自织自染的“土布”、“土锦”，将短布改为围裙，将披风改为衣裙。

Due to the extreme lack of material resources, the costumes of Tujia people were relatively simple, and generally did not distinguish between men and women before bureaucratization of native officers. The history of Tujia has been documented as early as the Song Dynasty, but in this period and before the Song Dynasty, all the literature did not specifically talk about Tujia costumes. It was not until the Qing Dynasty that Tujia costumes were officially included in the literature. "Hefeng State Chronicles" contains: Tujia costumes are "vulgar and frugal", "without extravagance". "Jianshi County Chronicle" contains: "The founding customs are vulgar and shabby...Men and women share hardships together, and they are not fashionable." "Xuanen County Chronicle" contains: the natives "weren't well dressed". It can be seen that the costumes of Tujia in western Hubei has the overall characteristics of "frugal and simple". "Laifeng County Chronicle - Customs 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 records in the Qing Dynasty County Chronicle roughly describing the basic characteristics of Tujia costumes. When the ancestors of Tujia were in the primitive tribal era, they did not know how to spin and weave, and could only wear things like leaves, grass roots, and animal skins. There had been images of straw hairy men and quilts draped in earth flowers appeared in the ancient song and dance "Maogusi" and "hand-waving dance". During the Kaiping period of the Five Dynasties, the Han Chinese chief of Jiangxi Province, Peng Wangxian, returned to Chu and was appointed as the Assassin of Xizhou, bringing more than 1,000 people from his men and craftsmen into the Tujia settlement area, thus beginning to appear "women diligent in weaving, households available in looms" prosperous weather. In the Song Dynasty, Tujia brocade weaving technology developed to a very high level and was listed as a tribute to the court, which was called "Xi Bu", "Jue Bu", "Tu Jin" and "Bao Bu" in the history books. Due to the influence of advanced Han technology, the Tujia people changed the short cloth into aprons and the cloak into dress by using the self-woven and self-dyed "Tu Bu" and "Tu Jin".

2、改土归流后的服饰

2. Costumes after the bureaucratization of native officers

改土归流之后，流官采用行政手段，对土家族进行文化同化，这其中也包括对土家族的服饰进行改造。从此土家族人的服饰有了男女之分。不但有男女之分，而且服饰有意模仿满族服装，只是土家族的纺织布料一时间无法改变，依然是用西兰卡普做基本布



料。可以说，直到民国年间，土家人还是保持着用自织、自染的土布（家机布）做衣料的传统（新中国成立后的三十余年，家织布还是主要布料之一）。男子多穿黑色或蓝色，女子将布染成“鹿子闹莲”、“喜鹊闹梅”、“双凤朝阳”等富有喜色的图案。

After the bureaucratization of native officers, the noble officials used administrative means to culturally assimilate Tujia, which also included the transformation of the Tujia's costumes. Since then, the costumes of the Tujia people have been divided into male and female. Not only was there a distinction between men and women, but also the costumes intentionally imitated Manchu costumes, except that the textile fabric of Tujia could not be changed for a while, and still used Xilankapu as the basic fabric. It can be said that until the Republic of China, the Tujia people still maintained the tradition of using self-woven and self-dyed native cloth (home machine cloth) as clothing material (for more than 30 years after the founding of New China, home woven cloth was still one of the main fabrics). Men mostly wore black or blue, while women dyed the cloth into joyful patterns such as "deer and lotus", "magpie and plum" and "double phoenix and sunrise".

土家男女一年四季都戴头巾，男人以青、蓝、白或条纹布为主，长两三尺，一圈圈地缠绕在头上，包成人字形；女人则多为青丝帕或白印花头巾，丝帕薄如蝉翼，最长达七八米，是妇女终生陪伴之物，死后必以帕缠头入葬。衣服以青、蓝、白、印花布为主，男衣样式是对襟短衫，布扣九至十一对，无领满襟短衣（俗称蜈蚣扣，袖口、领口及裤管末端加花边），布条腰带，裤子肥大，多打绑腿。女人则右开襟，袖大而短，饰花边，挂银铜佩饰，俗称“满襟”；未出阁少女着花衣，讲究大红大绿；小孩喜戴菩萨帽，虎头帽；男鞋多为青蓝布，女人穿绣鞋；姑娘出嫁时必穿“露水衣”，上着鲜艳挑花绣衣，下着八幅罗裙，与土老司八幅罗裙有异曲同工之妙。男女都缠帕子，帕子有一丈多长，以青丝帕为多，缠成人字形。姑娘素装是外套黑布单褂，春秋季节多穿白衣，外套黑褂，色似鸦鹊，称为“鸦鹊衣”。过去土家男女不穿袜，兴打绑腿，尤男子将裤筒裹成人字路，配布鞋或草鞋，十分精神利索，民族学专家说这是土家士兵的战争装束，有土司“兵农合一”传统制度的痕迹。而民间百匠，又有不同职业装，如铁匠穿长而宽的牛皮肚兜以防灼伤；猎户挂绣花子弹肚兜是实战需要；农民雨天下田披蓑衣则是农事需要。对那些“命相”不佳的小孩，还要按土老司的指点戴“百家锁”、穿百衲衣，即从一百户人家讨一百块碎布拼做成衣服穿，否则难养成人等等。故外人说：土家人穿了一身的“讲究”。

Both men and women wore headscarves all year round. Men wore green, blue, white or striped cloth, mainly two to three meters long, wrapped around their heads in a circle and wrapped in a human figure; women wore green silk handkerchiefs or white printed headscarves, which were as thin as cicada wings and up to seven or eight meters long, and



were a lifelong companion for women. After death, it would be buried with a handkerchief wrapped around its head. Costumes were mainly in green, blue, white, printed cloth, men's costumes style was a short shirt with lapels, cloth button nine to eleven pairs, collarless full lapel and short clothes (commonly known as centipede button, cuffs, collar and pants with lace at the end) with cloth belt, fat pants and more legging. Women were right lapel, large and short sleeves, decorated with lace as well as the silver and copper ornaments, commonly known as "full lapel"; unmarried girls were in flowery clothes paying attention to big red and green; children liked to wear Bodhisattva hat and tiger head hat; men's shoes were mostly green and blue cloth, women wore embroidered shoes; girls must wear "dew clothes" when getting married, with bright cross-stitched embroidered clothes, and eight Luo skirts below, which were similar to the eight Luo skirts of Tu Laosi. Both men and women were wrapped with handkerchiefs, which were more than ten feet long, most of which were green silk handkerchiefs, wrapped in the shape of a human character. In spring and autumn, the girls wore white clothes and black coats, which resembled magpies, called "magpie clothes". In the past, Tujia men and women did not wear socks, and they wore leg bindings, and men wrapped their pants into a "human" road and wore cloth shoes or straw shoes, which were very smart and sharp. Ethnological experts say that this is the war attire of the Tujia soldiers, which has traces of the traditional system of "integration of soldiers and farmers" in Tusi. The folk craftsmen had different professional attire. For example, blacksmiths wore long and wide cowhide apron to prevent burns; hunters hang embroidered bullet apron for actual combat needs; farmers wore straw rain cape in rainy fields for agricultural needs. For those children with poor "fate", they should also wear the "Hundred Houses Lock" and Bai Na clothes according to the instructions of the Tu Laosi, that is, to ask for a hundred pieces of rags from a hundred households to make clothes to wear, otherwise it's difficult to raise people and so on. Therefore, outsiders say: Tujia people wore a "delicate" dress.

女鞋较讲究，除了鞋口缉边挑“狗牙齿”外，鞋面多用青、蓝、粉红绸子。鞋尖正面用五色丝线绣各种花草、蝴蝶、蜜蜂。

Women's shoes were more particular. Except for the "dog teeth" on the edge of the shoe, the uppers were mostly made of blue, green and pink silk. The front of the toe was embroidered with various flowers, butterflies and bees with five-color silk threads.

绣花鞋垫，是姑娘赠给意中人最珍贵的礼物，这种鞋垫的制作，先用面粉糊布壳晾干，再用纸剪出鞋垫式样，画上格子后，以青、蓝、白、红、绿、黄、紫等多色线，手工纳出花纹或字图案。

Embroidered insoles were the most precious gift given by girls to their loved ones. The production of this kind of insoles was first dried with flour paste and cloth shell, and then cut out the insole pattern with paper. After painting the grid, using multi-colored lines such as black, green, white, red, green, yellow, and purple to manually produce patterns or character patterns.

小孩的服饰突出在帽子上。按年龄、季节确定帽形：如春秋戴“紫金冠”，夏季戴“冬瓜圈”，冬季戴“狗头帽”、“鱼尾帽”、“风帽”等。这些帽子上除用五色丝线



绣“喜鹊闹梅”、“凤穿牡丹”和“长命富贵”、“易养成人”、“福禄寿禧”等花鸟和字外，还在帽檐正面缝上“大八仙”、“小八仙”、“十八罗汉”等银菩萨。

Children's costumes stood out on their hats. According to age and season, the shape of the hat was determined: such as wearing a "purple and gold crown" in spring and autumn, wearing a "white gourd circle" in summer, and wearing a "dog head hat", "fishtail hat", "hood" and so on in winter. In addition to embroidering flowers, birds and characters such as "Magpie and Plum", "Phoenix and Peony", "Long Life and Wealth", "Easy to Raise People" and "Jubilee", these hats were embroidered with five-color silk threads, the "Big Eight Immortals", "Little Eight Immortals", "Eighteen Arhats" and other silver Bodhisattvas were worn at the cap peaks.

3、新中国成立以来的服饰

3. Costumes since the founding of New China

新中国成立以来，土家族的服饰有了新的大变化。一是绝大多数土家人都改穿汉服，许多年轻人以及已经担任国家公务的人员、教师等人员已经改穿西装，以致在许多土家族生活地区，人们很难从表面印象中获得土家族的民族特征。另一是土家族服饰在新的科技中获得了新的发展，生产出了许多新的服饰产品，这些新产品丰富了国内外服饰文化。

Since the founding of New China, the Tujia costumes have undergone major changes. First, the vast majority of Tujia people have changed to wear Hanfu, and many young people, as well as people who have served as state officials, teachers and other personnel have changed to wear suits, so that in many areas where the Tujia people live, it is difficult for people to get the national characteristics of Tujia people from the superficial impression. The other is that Tujia costumes have gained new development in new technology and produced many new costume products, which have enriched the costume culture at home and abroad.