



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

1.2: 形成阶段-古代服饰时期

1.2: Formation Stage - Ancient Costumes Period

这个时期主要是指中原族类尚未影响土家族的五代之前的一段历史时期，表现为土家族服饰的草创阶段，服饰极为简陋。有关这一时期土家族纺织服饰发展状况的研究，可以发现一个矛盾的现象，一方面，我们看到历史资料显示出，土家地区悠久的纺织历史。并创造了成为“贡物”“贡品”之类的纺织品；另外一方面从考古发掘、民间故事、历史传说中我们又可以推断，穷山僻壤的恶劣环境，致使他们经过了漫长的原始社会发展阶段，其生活水平远远落后于周围汉族地区。这里需要指出，山里的自然气候及地理环境是一些特殊纺织品原料的重要生产条件，由此可见，这些“贡品”的生产是何其不易。1973年，在湘西家旗苗族自治州泸溪县浦市镇新石器时代的文化遗址中，出土了用于原纺织的陶制纺轮。无独有偶，位十西水中游水顺县不二门的古人右穴也出土了类似的陶制纺轮。可见早在六千多年前，土家先民聚居的地区就已经有了原始纺织一其，纺织工具的出现，印证了纺织活动在这一时期已经出现。

This period mainly refers to a period of history before the Five Dynasties when the nationality in the Central Plains had not yet influenced Tujia, and it shows the haphazard stage of Tujia costumes that are extremely simple. The study of the development of the textile and costumes of Tujia in this period reveals a contradictory phenomenon; on the one hand, we can see that historical data show that the Tujia region has a long history of textile. The textile that



became "tributes" had been created; On the other hand, from archaeological excavations, folk tales, and historical legends, we can infer that the harsh environment in the poor mountains and remote areas have caused them to go through a long stage of primitive social development, and their living standards are far behind the surrounding areas of Han. Here we need to point out that the natural climate and geographical environment in the mountains are important production conditions for some special textile materials, which shows how difficult it is to produce these "tribute products". In 1973, at the Neolithic cultural site in Pushi Town, Luxi County, Jiaqi Zhuo Autonomous Prefecture, western Hunan, a pottery spinning wheel used for original textiles was unearthed. Coincidentally, a similar pottery spinning wheel was also unearthed at the right cave of the ancients in the Bu'ermen, Shuishun County, and the middle reaches of Shixishui. It can be seen that as early as more than six thousand years ago, the area where the ancestral Tujia ancestor lived had primitive textile tools; the emergence of textile tools confirmed the emergence of textile activities in this period.



早在父系氏族时期，土家先民就生活在鄂西地区的清江流域，其纺织古已有之。《华阳国志·巴志》载：武王既克殷，以其宗姬封于巴，爵之以子（即巴子）其地“土植五谷，牲具六畜。蚕桑、麻芝…皆纳贡之”。《后汉书·南蛮传》乃至秦惠王并巴中，以巴人氏为蛮夷君长，其民户出疋布八丈一尺。《玉篇》释：“柑”为蛮巾，即蛮夷所输官以代税之布之称。《后汉书·南蛮传》还记载有十家地区最早的一支先民“血溪蛮”的服饰形态“织绩木皮、染以草实好血色衣服，制裁皆有尾服”。另外，土家地区仍存



在的一种原始的表演艺术—毛古斯，也可说是其衣着状态的一种折射。从土家族现存柏原始表演艺术“茅古斯”辨蹈可以看表演者身穿的毛衣由块茅草片或稻草片构成，也有棕叶或棕片制作而成的，由此可以推断出土家先民的生活方式极为落后。还没确纺纱织巾的能力和技术，只会用兽皮稻草之类的较为原始的材料遮体御寒保暖。毛衣的穿着方法足也极为简堆，直接将那些草片分别围罩在腰胸部、双臂及头部，头罩上端翘立着3至5只尖锥形犄角，单数角表示人，双数角表示牛兽，每个演员配备一根长1米且经草索缠绕的木棒，顶端包扎红布。演出时，表演者发出阵阵怪叫，配合固定的道具，跳起表现人类跨入父系氏族社会那种狂热的图腾舞蹈。

As early as the patrilineal clan period, the ancestors of Tujia lived in the Qingjiang River valley in the Western Hubei, and their textile was already in existence. The Huayang Guozhi - Ba Zhi" contains: After King Wu of Zhou defeated Yin Shang, he divided the sons of Ji in Ba and granted them official positions, "The soil was planted with five grains, and the livestock was six animals. Mulberry, silkworm, hemp..... Were for tribute." The Book of Han - South Barbarians Biography" and even the King of Qin Hui and Ba Zhong, the Ba people was for the barbarians ruler, the people of the household got married with eight Zhang and one Chi cloth. The "Yu Chapter" explained: the "Tujia" people dressed with barbarian towels. That is to say, the title of the cloth used by Tujia to pay taxes to the government. The Book of Han - South Barbarians Biography" also contains the earliest costume form of the "blood stream barbarians" in Shijia region, "Weaving skins, dyeing grass and good blood-colored clothes, all sanctions had tail clothes". In addition, the Tujia region still existed primitive performing arts - Maogusi, can also be said to be a reflection of its dress form. From the primitive performance art "Maogusi " dance of surviving Tujia cypress, we can see that the sweaters worn by the performers are made of thatch or straw, as well as palm leaves or brown pieces. From this, it can be inferred that the Tujia ancestor's lifestyle is extremely backward. There is no spinning ability and technology, only use animal skin straw and other more primitive materials to cover the body to keep warm. The method of wearing the sweater is also extremely simple, those grass pieces are directly surrounded by the waist and chest, arms and head, the upper end of the hood stands 3 to 5 sharp conical horns, the odd number of horns indicates people, even number of horns indicates cattle and animals. Each actor is equipped



with a wooden stick with a root length of 1 meter and wrapped in a straw rope, and a red cloth is bandaged at the top. During the performance, the performers made strange screams with fixed props, danced to the frenetic totem dance that represents the human beings entering the patriarchal clan society.



毛古斯服装是土家族先民原始衣着的一种折射，它暗示着土家族经历过结草为服的原始时代。《后汉书·南蛮传》里记载“五色衣服”，具推断应该是彩色织锦装饰而成的。与毛古斯装束相比，土家先民开始用布来装饰自己，他们腰上围着原始手工织机织造出来的麻布条，身上挂着五彩织锦装饰的原始衣裙，可以说，这即是土家族真正服饰的开始。如果把土家族服饰的起源与中原族类服装发展状况相比较，就会发现土家服饰在这一时期服饰形制的简陋不堪。中原族类服饰的具备时期产生在周代，也说就是土家民族共同体开始形成的阶段。《周礼·春官》：“司服掌王之吉凶衣服，辩其名物，与其用事。”这是讲依礼的轻重大小各服其服，所以说至周而服饰之制备矣。

Maogusi costume is a reflection of the original clothing of the ancestors of Tujia, which implies that Tujia has experienced the primitive era of knotted grass for clothing. In the Book of Han - South Barbarians Biography” - it is recorded that the "five-color clothes" are presumed to be decorated with colorful brocade. Compared with the Maogusi attire, the Tujia ancestors began to decorate themselves with cloth, they were surrounded by linen strips woven by primitive hand looms, and hung with primitive dresses decorated by colorful brocade. It can be said that it is the beginning of the real costume of Tujia. If we compare the



origin of the Tujia costume with the development status of Central Plains costume, we will see the simplicity of the Tujia costume in this period. The period of the Central Plains costume was during the Zhou Dynasty, when the Tujia ethnic community began to form. "Zhou Li- Chunguan": "The minister of costume is in charge of the King's auspicious clothes, defining their names and objects, and their use of things." According to the light and heavy of the ceremony, each serves its own clothes, so it is said that the preparation of the costumes is complete.