



## 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

### Task 2: Communication of Tujia Customs and Culture

#### 2.2: 土家族饮食文化

#### 2.2: Food culture of Tujia

##### 1、酒文化

##### 1. Wine culture

土家族的酿酒技术始于何时，现已不可考。但自广义的巴人时代开始，酒就与巴人乃至后来的土家人成为同一个问题的两面。因为巴人（包括今天的土家族）都是热情而浪漫的一个民族，他们重情义、轻生死，缺少中原汉族的伦理教育。这样一个民族必定好酒。土家人招待亲朋时有一句名言：“怪酒不怪菜。”意思是，主人招待客人时，有没有好菜或拿不拿得出好菜无所谓，但如主人不拿出点酒招待亲朋，那就是怠慢，亲朋必定要见怪了，因此，土家人文化渗透了浓烈的酒味。

It is impossible to find out when the wine-making technology of Tujia began now. But since the time of the Ba people in the broad sense, wine has been two sides of the same coin with the Ba people and even the later Tujia people. Because the Ba people (including today's Tujia) are a passionate and romantic nation, they value love and righteousness over life and death, while lack the ethical education of the Han in the Central Plain. Such a nation must be good at wine. When the Tujia people entertain relatives and friends, there is a famous saying: "it is negligent without good wine rather than good dishes." It means that when the host entertains the guests, it doesn't matter whether there are good dishes or not, but if the host doesn't take out some wine to entertain the friends and relatives, it is negligent, and the friends and relatives will definitely take offense, therefore, the culture of the Tujia people is permeated with a strong taste of wine.

##### (1) 土家族酒的种类

##### (1) Types of Tujia wine



1) 苞谷酒。又名苞谷烧。系用玉米烧出的酒。土家族种植苞谷始于明代之后，同时传入的还有红薯。苞谷的传入，养活了更多的土家族人口，同时，也为历来喜酒的土家人带来了丰富的烧酒原料。从此，苞谷酒成为土家族地区最为普通，最为常见，最受欢迎的酒。

1) Bush grain wine. Also known as bush grain liquor. It is a wine made from burnt corn. Tujia planting bun grain began after the Ming Dynasty and sweet potatoes were also introduced. The introduction of bun grain had fed more Tujia population, and at the same time, it had also brought a wealth of raw materials of liquor to the Tujia people who had always been fond of wine. Since then, bun grain wine has become the most frequent, common and popular wine in the Tujia area.

2) 咂酒。据《长乐县志》记载：“土俗尚咂酒”，“其酿法于腊月取稻谷，苞谷并各种谷物配合均匀，照寻常酿酒之法酿之。酿成掺烧酒数斤，置大瓮内封紧，俟来年暑月，开瓮取糟置壶中，冲以白沸汤，用细管吸之。味甚醇厚，可以解暑”。

2) Za wine. According to the "Changle County Chronicle" records: "local customs still prefer za wine", "its brewing method the twelfth moon to take the rice, bun grain, and various grains with uniform, according to the method of common winemaking. It is mixed with several jin of liquor, placed in a large urn and sealed tightly, once the next summer, open the urn and put the dregs in a pot, brewed with white boiling soup, sucked through a thin tube. The taste is very mellow, which can relieve the summer heat".

3) 糯米酒。也称甜酒，用糯米酿成（少数地方还在糯中掺入苞谷一起酿）。将糯米蒸熟，取出撒些曲子，然后置于缶云中。7 至 120 天后开坛可吃。

3) Glutinous rice wine. Also called sweet wine, made from glutinous rice (in a few places, glutinous rice is also mixed with bun grain together). Steam the glutinous rice, take it out and sprinkle some tunes, then put it in the jar. After 7 to 120 days, open the jar to eat.

## (2) 土家族的酒文化

### (2) Tujia wine culture

1) 酒与土家民俗。在土家人的民俗中，随处可见酒的影响。祭祀活动中，必定用酒，叫奠酒。特别是在祭祀土家人的祖先神——白帝天王时，更务必用酒。传说白帝天王是当年的绝世英雄，酒量更是天下无双。他们在战场上都必喝酒，后来，也是被皇上用鸩酒毒死。所以，在天王祭祀中，酒是最基本的牲礼。

1) Wine and Tujia folklore. In the folklore of the Tujia people, the influence of wine can be seen everywhere. Wine is definitely used in the rituals, called sacrifice wine. It is especially important to use wine in the worship of the ancestral god of the Tujia people -- the Baidi Tianwang. Legend has it that Baidi Tianwang was a great hero back then, and his drinking capacity was unmatched in the world. They all must drink in battle, and later, they were also poisoned with hemlock by the emperor. Therefore, wine was the most basic animal



ritual in the sacrifice of the Tianwang.

土家族地区，传说白帝天王阴阳两管，老百姓有无法决断官司，多选择在天王庙里吃血解决（又叫打阴官司）。争论双方一同至王庙前盟誓，“你若冤我，我大发大旺，我若冤你，我九死九绝。”事无巨细，吃血酒后不能反悔。续修《鹤峰县志·杂述》载：“大二三神，田氏之家神也，刻木为三，其形怪恶，灵验异常。求医问寿者，往来相属于道。神所在，人康物阜，合族按户计期迎奉焉。期将终，具酒醴，封羊豕以祭之，名曰喜神。”

In the Tujia area, it is said that Baidi Tianwang controlled both yin and yang, and the common people were unable to decide a lawsuit, so they mostly chose to solve their things in the temple of Tianwang (also known as fighting the yin lawsuit). Both sides of the argument together to the temple of the Tianwang to make an oath, "If you wrong me, I will have a big prosperity, if I wrong you, I will die nine times." Nothing is too small; you can't go back after eating blood wine. Continued revision of the "Hefeng County Chronicle - Miscellaneous Description" contains: "The eldest two gods, the gods of the Tian family, carved wood for three, its shape is strange, and its validity is abnormal." Those who seek medical treatment and ask for longevity belong to the Tao. Where the gods are, the people are well and prosperous, and the clans are together according to the household counting period to welcome them. The period is coming to an end, and the wine is served, the sheep and hogs are sealed for sacrifice, and they are called the God of Joy."

在节日中，饮酒是一项主要的娱乐活动。就算是到了诸如清明节，土家人也念念不忘酒。道光《凤凰厅志·风俗》中记载：“清明日……各家揣酒执意，上坟祭扫，挂谷钱于墓……祭毕或聚饮坟间。”其他节日更是少不了酒。

Drinking wine is a major recreational activity during festivals. Even when it comes to, for example, the Qingming Festival, the Tujia people can't stop thinking about wine. Daoguang "Phoenix Hall Chronicle Customs" records: "Qingming Day ... Each family insists on carrying wine, goes to the grave to sweep the sacrifice, hung grain money on the tomb... sacrifice or drink in the grave." Other festivals are even more indispensable to wine.

在日常社交活动中，酒也是不可缺的社交工具。男人见面，没有相互赠送的礼物，但必定请对方喝杯酒。热情不热情，义气不义气，就全看劝人饮酒的执着与否。

In daily social activities, wine is also indispensable social tools. When men meet, they don't give each other gift, but they must invite each other a glass of wine. Passionate or not, righteous or not, it all depends on the persistence of persuading people to drink or not.

另外，土家人办喜事又叫“办喜席”、“报客吃酒”。请人来做客，就叫“你来我家喝酒”。做客就是喝酒，可见酒在土家人的喜庆活动中所占有的重大分量。具体来说，我们还可详细列举一些有关酒的细节。如男子娶亲前一日，必整酒席聚合男子来吃“陪郎酒”，女子出嫁前一日，姑娘要备酒席陪十姨妹，叫“戴花酒”。出嫁之日，女方兄



弟穿着草鞋跟轿到男方家吃酒，叫“赶脚酒”。婚后三天新娘新郎一起回娘家叫回门，娘家要办“回门酒”等等。

In addition, when Tujia people hold wedding events, they are also called "hosting a wedding banquet" and "reporting guests for a drink". To invite someone to be a guest, it is called "you come to my house for a drink. To be a guest is to drink, which shows the great importance of wine in the celebrations of the Tujia people. Specifically, we can also enumerate some details about wine. For example, the day before a man gets married, he will gather the men to eat "Pei Lang Wine" at the whole banquet, and the day before a woman gets married, the girl will prepare a banquet to accompany the ten sisters, called "Dai Hua Wine". On the day of the wedding, the woman's brother wearing straw shoes with the sedan chair to the man's house to eat wine, called "chasing wine". Three days after the wedding, the bride and groom go back to their parents' home and call them back to the door. The mother's family wants to do "back door wine" and so on.

过去，咂酒在一般土家百姓中并不普遍，主要流行于土司和土家大姓及名门望族中。因此吃咂酒又是土家人身份和地位的象征。咂酒的吃法，是很讲究的。宴客时，在堂屋正中摆放两张一合的“厢桌”，取出酿存的咂酒，装在专门的坛内，放于厢桌的下席位，冲上滚开水，插入通节的细竹竿。酒就准备好了。用开水冲兑咂酒，要不欠不溢，刚满坛口，谓之“正好”，取圆满不亏之意。菜，做成十碗八扣，用莲花大碗盛装。菜的品种，主要为鸡、鸭、鱼、猪、牛、羊及蔬果之类的当地产品。各样菜的出菜次序和摆法，都有严格的规矩。最有特色的菜，是一碗“压桌肉”，其片大而厚，两端以盖住碗口为度，称为“过桥”即现在土家人称的“盖碗肉”。酒、菜上齐后，在上座位和左右两旁放上筷子，然后摆椅请客入席，在席位安排上，主人上座，客列两旁，下席位不设座，为主妇敬酒位。这与土家人一般尊客上座，主陪旁席的礼节不同。主、客坐毕，主要就请主妇出来敬酒，酒宴正式开始。一首《竹枝词·咂酒歌》写得格外生动：

蛮酒酿成扑鼻香，竹竿一吸胜壶觞。

边桥猪肉莲花碗，大妇开坛劝君尝。

土家人咂酒待客，都是从肃静开始，到酣畅淋漓，尽欢而散。虽然每一饮一注水，酒越饮越稀薄，但每宴都要醉倒不少人。清代长乐（今五峰）县令李焕春有一首《竹枝词》，就是土家山寨做客吃咂酒后，带着几分醉意写下的：

糯谷新熬酒一壶，吸来可胜碧筒无？

诗肠借此频浇洗，醉咏山林月不孤。

In the past, za wine in the general Tujia people is not common, mainly popular in the chieftains and Tujia larger surname and famous family. Therefore, za wine is a symbol of the



status of the Tujia people. The way to eat za wine is very elaborate. When the banquet is held, two "compartment tables" are placed in the middle of the hall, and the za wine is taken out and stored in a special altar, placed in the lower seat of the compartment table, rinsed with boiling water, and inserted into a thin bamboo pole with a through knot. The wine is ready. Using boiling water to mix and drink the za wine will not overflow, just fill the mouth of the altar, it is called "just right", and it means that it is complete without loss. The dishes are made into ten bowls of eight buckles and served in large lotus bowls. The variety of dishes, mainly chicken, duck, fish, pork, beef, sheep and local products such as vegetables and fruits. The order and arrangement of various dishes have strict rules. The most distinctive dish is a bowl of "pressing table meat". The slices are large and thick, with both ends covering the mouth of the bowl. It is called "crossing the bridge", which is now called "covering bowl meat" by the Tujia people. After the wine and dishes are served, put chopsticks on the upper seat and on the left and right sides, and then set up the chairs to invite the guests to the table. In the seating arrangement, the host is in the upper seat, and the guests are on both sides. There are no seats in the lower seats, and the hostess toasts. This is different from the etiquette of the Tujia people who generally honor the guests and accompany the Lord to the side seats. After the host and guests are seated, the host will invite his housewife to come out to make a toast, and the banquet will officially begin. A "Bamboo Branch Word • Za Wine Song" is particularly vividly written:

The brute wine is brewed into a fragrant aroma, and the bamboo pole sucks the pot.

Side bridge pork lotus bowl, the eldest woman opened the altar to persuade the guest to taste.

Tujia people using za wine to entertain guests starts from silence to hearty, on a good note. Although every time drinking a pour of water, the wine becomes thinner and thinner, but every feast will make many people drunk. Li Huanchun, the magistrate of Changle (now Wufeng) in the Qing Dynasty, wrote a poem "Zhuzhi Ci", which was written with a bit of drunkenness after being a guest in a Tujia cottage eating za wine:

Boiling a pot of new wine with the best glutinous rice and taking a sip of wine with a thin bamboo pole is no more than tasting and reading precious scriptures?

My stomach and intestines are often watered and washed with this wine, and drunk in the mountains and forests chanting, therefore the moon is not alone.

2) 酒与民族文艺。在第九章中，我们专门讨论过土家人的民间文艺，但没有涉及土家人的文学创作。据学者考证，明末清初，鄂西容美地区曾出过连续七八代的文学世家，这个文学世家的作品后来收入《田氏一家言》中。在这些作品中，就有数十首与酒有关的作品。如田玄的“儿童未解意，柏酒过相劳”。田甘霖的“酒罢还吟咏，斜阳已就睡”。田九龄的“去年中秋月，去筵绿酒新”。田宗文的“嗷嗷猿声夜已分，寂历卒中间”。田寺的“有酒常自酌，宛然与陶家”。田舜年的“兀坐琴三弄，间吟酒一巡”。土家人爱酒，土家文人更是癖酒。“癖诗癖酒癖烟霞”（田去诗句）是土家文人的共同心态。正因为癖，才会感受深刻，感受至深才能产生灵感；才会有诗文，于是形成了独





特的酒文学现象。

2) Wine and national literature and art. In the ninth chapter, we have discussed the folk literature and art of the Tujia people, but not the literary creation of the Tujia people. According to scholars' research, in the late Ming and early Qing dynasties, there had been a literary family in successive seven or eight generations in the Rongmei area of western Hubei. The works of this literary family were later included in the "Tian Family Speech". Among these works, there are dozens of works related to wine. Such as Tian Xuan's "The children are not relieved, and the wine is too much". Tian Ganlin's "I still chant after drinking, and I sleep when the sun sets." Tian Jiuling's "Last year's Mid-Autumn Festival, go to a feast for the new green wine". Tian Zongwen's "the sound of ape has been divided into the night, and the silence is in the middle of death". Tian Si's "There is wine often drunk by yourself, just like the Tao family". Tian Shunian's "Sit on the piano for three songs, and recite wine for a tour". Tujia people love wine, and Tujia literati are even more addicted to wine. "Poetry and wine addiction" (Tian Qu's verse) is the common mentality of Tujia literati. It is because of the addiction that will feel deeply, and the deep feeling will generate inspiration; poetry and prose can be produced, thus a unique phenomenon of wine literature can be formed.

3) 酒文化与土家人的伦理精神。尼采说，西方文化有日神精神与酒神精神之分。

日神精神富于理性，按常规生活。酒神精神更多地表现为激情，冒险，艺术，有种悲剧意识。土家人的酒文化中，我们虽不能随意将土家人的文化精神与“酒神精神”以至与悲剧意识类比，但土家文化确乎是热情奔放，强调艺术与人生，与中原文化形成强烈对比。所以，土家文化在其文化交往史上，数次成为原文化的强心剂。

3) Wine culture and the ethical spirit of the Tujia people. Ni Cai says that, Western culture has the Sun God spirit and the Wine God spirit. The Sun God spirit is rational and lives by routine. The Wine God spirit is more of passion, adventure, art, and a sense of tragedy. In the wine culture of the Tujia people, although we cannot arbitrarily compare the cultural spirit of the Tujia people with the "wine god spirit" or even with the tragic consciousness, but the Tujia culture is indeed enthusiastic and unrestrained, emphasizing art and life, and forming a strong contrast with the Central Plains culture. Therefore, Tujia culture has become a booster for the original culture several times in the history of cultural exchanges.

战国末期，中原文化由儒入法，文化进入刻板时期，正是屈原的楚辞给行将萎靡的文学与文化注入了新的精神，为文化人扩展了无限的想象空间与创造空间。唐朝中后期，诗坛一度低迷。在种这文化的衰落时期，一部分文人发现了竹枝词。于是，竹枝词的清新自由形式及其哀婉的人生咏叹，成为唐诗创作的新风向，白居易等大诗人都深深得益于竹枝词的养分。新文学运动时期，沈从文先生以其湘西题材的文学作品而为中国文坛树立了新的文学方向，以致有评论家认为：“翠翠地一声喊，喊醒了二十世纪八十年代整整一代作家的灵感”。土家人充满浓烈酒味的文化精神，使他们处事热烈大方，胸襟



开阔，重情义，轻生死，重价值轻规则，为人豪放勇敢。所以土家士兵作战勇敢，史不绝书。民间传说，白帝天王作战只许进不许退，故土家打廩跳排中只击鼓不鸣金。而明朝士兵东南战倭寇之遗事，不但明史有载，至今土家人还有种种传说。到清代，凤凰县的土家族士兵（当时称竿兵）更是绿营中的佼佼者，当时就有“乾州的城，凤凰的兵”的民谚（乾州城修得坚固，天下有名，而凤凰的兵作战勇敢也是名声天下）。清末湘军打下太平天国的首都金陵城时，冲进天王府的最前面五员虎将全是凤凰的竿军。土家人重视人生气节，藐视权贵，沈从文先生在总结凤凰的精神时说过：“凤凰出两种人，他拿起枪，成了一名战士，要不，他拿起笔，成了一名文人。”这句话也适合土家人。他们可能缺乏变通，因而不会做官，不会经商。但他看重朋友，重视气节，犹能将民族大义发挥得淋漓尽致。从屈原不弃楚到近代田兴恕闹教案，再到竿军 1937 年在浙江嘉善抗击日军侵略，民族大节一以贯之。

At the end of the Warring States Period, the culture of the Central Plains changed from Confucianism to law, and culture entered a period of rigidity. It was Qu Yuan's Chu Ci that injected a new spirit into the dying literature and culture, and expanded infinite imagination and creation space for literati. In the middle and late Tang Dynasty, the poetry world was in a downturn for a time. During the decline of this culture, some literati discovered ZhuZhi Poem. As a result, the fresh and free form of ZhuZhi Poem and its mournful life chants had become a new trend in the creation of Tang poetry, and great poets such as Bai Juyi had deeply benefited from the nourishment of ZhuZhi Poem. During the period of the New Literature Movement, Mr. Shen Congwen established a new literary direction for the Chinese literary world with his literary works on the theme of Western Hunan, so that some critics thought: "Cui Cui shouted, awakening the inspiration of an entire generation of writers in the 1980s". The Tujia people are full of strong wine-flavored cultural spirit, which makes them warm and generous, open-minded, emphasizing friendship, ignoring life and death, emphasizing value over rules, and being bold and brave. Therefore, Tujia soldiers fought bravely, and history books are full of such instances. According to folklore, Baidi Tianwang only allowed to advance and not retreated in battle, and the native Tujia only beat not retreated in battle. As for the legacy of the Ming Dynasty soldiers in the southeast battle of the Wokou was not only recorded in the history of the Ming Dynasty, but also there are still various legends of the Tujia people. In the Qing Dynasty, the Tujia soldiers in Fenghuang County (then called pole soldiers) were even more outstanding among the green camps. At that time, there was a folk proverb of "the city of Qianzhou, the soldiers of Phoenix" (Qianzhou City was strong and famous in the world, and Phoenix's bravery in battle was also famous in the world). At the end of the Qing Dynasty, when the Hunan Army captured Jinling City, the capital of the Taiping Heavenly Kingdom, the first five tiger generals who rushed into the Heavenly King's Mansion were all Phoenix's pole army. Tujia people attached great importance to the moral courage of life and despised the dignitary. Mr. Shen Congwen said when summarizing the spirit of Phoenix: "There are two kinds of people in Phoenix, he picks up a gun and becomes a soldier,



or else, he picks up a pen and becomes literati." This sentence also applies to the natives. They might be inflexible and therefore did not become officials or businessmen. But they value friends and integrity, and they are still able to give full play to the righteousness of the nation. From Qu Yuan not abandoning Chu to modern Tian Xingshu troubling lesson plan, to Gan Jun's fight against Japanese aggression in Jiashan, Zhejiang in 1937, the national political integrity had been consistent.

土家人的这种酒文化表现在日常生活中，容易引起种种评论：有人说他们是好酒贪杯，有人说他们是酒疯子。但土家人却不这么认为，他们可能因重义气而忘了生产，也可能因重义气而放弃营利。但他们不在乎。遇喜事要唱，遇朋友要唱，喝了酒就能唱歌，就能跳舞。人生似乎因有酒而有了峰巅的感受体验。这就是土家人的酒文化精神。

This wine culture of Tujia people is manifested in their daily life, and it is easy to cause various comments: Some people say that they are good drinkers; some people say they are alcoholics. But Tujia people don't think so. They may forget to produce because of loyalty, or they may give up making profits because of loyalty, but they don't care. When they meet a happy event, they need to sing, when they meet a friend, they can sing and dance when they drink. Life seems to have a peak experience because of wine. This is the spirit of the Tujia people's wine culture.

## 2、茶文化

### 2. Tea culture

茶文化是土家族饮食文化的主要组成部分之一。土家族地区盛产茶叶，而且加工制作技术精细，历史悠久，成为土家族地区向中央王朝朝贡的驰名方物，也是土家族民间馈赠交际的上等礼品。茶叶是土家族地区的家常饮料，成为生活的必需品，又有独特用法。在漫长的种茶、制茶、喝茶的历史中，土家人发展出了自己独特的茶文化。

Tea culture is one of the main components of Tujia food culture. The Tujia area is rich in tea, and the processing and production technology is exquisite with a long history, which has become a well-known object of tribute to the Central Dynasty in the Tujia area, and is also a superior gift for Tujia folk gifts. Tea is a home-cooked drink in the Tujia area, and it has become a necessity of life and has a unique usage. In the long history of growing, making and drinking tea, Tujia people have developed their own unique tea culture.

#### 1) 种茶

##### 1) Planting tea

土家族种茶的历史悠久。由于缺乏文字，土家族种茶历史的时间上限现今还是一个谜，但到了明代，种茶已经成为一项重要的经济活动。明代西北、北方等地区的茶马互市中，土家族的茶叶也是官方指定的茶叶产区。到了清代改土归流之后，新来的流官把茶叶种植，看成是提高土家族人民经济收入的重要手段，从而在土家族地区大力推进茶





叶生产。茶叶生产从少数地方迅速扩大到土家族全境。今天，古丈县的绿茶已经成为中国的名茶，成为当地的支柱产业。

The Tujia people have a long history of planting tea. Due to the lack of writing, the time limit for the history of tea cultivation of Tujia is still a mystery, but in the Ming Dynasty, tea cultivation had become an important economic activity. In the tea-horse exchanges in the northwest and north of the Ming Dynasty, the tea of Tujia was also the officially designated tea producing area. After the bureaucratization of native officers in the Qing Dynasty, the newly arrived officials regarded tea cultivation as an important means to increase the economic income of the Tujia people, and thus vigorously promoted tea production in the Tujia area. Tea production expanded rapidly from a few places to the entire Tujia territory. Today, green tea from Guzhang County has become China's famous tea and a local pillar industry.

## 2) 制茶

### 2) Making tea

土家人不但有着长远的种茶历史、丰富的种茶技艺，而且，土家族的茶艺在中国茶艺中亦别具一格，值得我们深入研究，大加发扬。土家族茶艺值得称道的有擂茶、罐罐茶、大盆凉茶。

The Tujia people not only have a long history of tea cultivation and rich tea cultivation skills, but also the tea art of the Tujia people is unique in the Chinese tea art, which is worthy of our in-depth study and promotion. The Tujia tea art is commendable, including Leicha, canned tea, and large pot of herbal tea.

在湘、鄂、渝、黔的武陵山区一带，居住着许多土家族同胞，千百年来，他们世代相传，至今还保留着一种古老的吃茶法，这就是喝擂茶。擂茶又叫油茶汤、三生汤。土家族的擂茶有着久远的制作历史。大约在唐代，擂茶就盛行于土家族地区。陆羽在《茶经》中记载唐宋时“荆巴间，用茶叶做饼，叶老者饼以茶膏出之，欲者各饮，先圣令赤色，捣末，置瓷器中，以汤覆之，用葱、姜、橘呈之，其醒酒，令人不服”。今天的擂茶已经不像唐代那么复杂。其做法在土家族各地也稍有区别。

There are many Tujia compatriots living in the Wuling Mountains of Hunan, Hubei, Chongqing and Guizhou. For thousands of years, they have been passed down from generation to generation, and they still retain an ancient way of eating tea, which is drinking Leicha. Leicha is also called Oil Tea and Sansheng Soup. The Leicha of Tujia has a long production history. Around the Tang Dynasty, Leicha was prevalent in the Tujia area. Lu Yu recorded in the "Tea Classic" in the Tang and Song Dynasties: "In Jingba, tea leaves are used to make cakes, and the old leaves are made of tea paste. Those who want to drink it, first order the red color, pound the powder, and place it in a porcelain ware. Cover it with soup, and present it with onion, ginger, and orange, and its sobering is unbelieving." Today's tea is no longer as complicated as in the Tang Dynasty. The practice is also slightly different in



different parts of Tujia.

做法之一，取吴茱萸、胡桃共捣烂煮沸做茶，此惟黔咸接壤处有之。

One of the methods is to smash and boil Wuyu and walnuts together to make tea, which is only found on the border between Guizhou and Hunan.

做法之二，用生叶（指从茶树采下的新鲜茶叶）、生姜和生米仁等三种生原料经混合研碎加水后烹煮而成的汤，故而得名。

The second method is a soup made from three raw materials, such as raw leaves (referring to fresh tea leaves picked from tea trees), ginger and raw rice kernels, which are mixed, ground and added with water, hence the name.

做法之三，有些地方在制作擂茶时，通常用的除茶叶外，再配上炒熟的花生、芝麻、米花等；另外，还要加些生姜、食盐、胡椒粉之类。再讲究一点的，还将茶和多种食品，以及作料放在特制的陶制擂钵内，然后用硬木擂棍用力旋转，使各种原料相互混合，再取出一一倾入碗中，用沸水冲泡，用调匙轻轻搅动几下，即调成擂茶。少数地方也有省去擂研，将多种原料放入碗内，直接用沸水冲泡的，但冲茶的水必须是现沸现泡的。

The third method, in some places, when making Leicha, in addition to tea leaves, it is usually used with fried peanuts, sesame seeds, rice crackers, etc. In addition, they also add some ginger, salt, pepper and so on. A little more exquisite, tea, a variety of foods, and the ingredients are placed in a special pottery bowl, and then rotated vigorously with a hardwood stick, so that the various raw materials are mixed with each other, and then taken out one by one into the bowl, brewed with boiling water, gently stirred with a spoon, that is, adjusted into Leicha. In a few places, there is also no need to grind, put a variety of raw materials into a bowl, and brew directly with boiling water, but the water for brewing tea must be freshly brewed.

罐罐茶和大盆凉茶，都是土家族日常饮用及婚宴、祝寿、新屋落成、宾宴等场合酒余饭后的好饮料。土家族民谣：“客来不办苞谷饭，请到家中喝油茶。”罐罐茶和大盆凉茶是土家族人最为普及的茶，制作方法简便易行，茶味则可口凉爽，深受土家人的喜爱。

Canned tea and large pot of herbal tea are good beverages for Tujia to drink in daily life, as well as for wedding banquets, birthday celebrations, the completion of new houses, banquets and other occasions. Tujia folk song: "we do not serve guest with bud grain rice, but please come to our house to drink oil tea." Canned tea and large pot of herbal tea are the most popular teas among the Tujia people. The preparation method is simple and easy, and the tea taste is delicious and cool, which is deeply loved by the Tujia people.

### 3) 茶道

### 3) Tea ceremony

土家族的茶道也别具一格。既可体验古老的饮茶乐趣，又有迷人风味。头道茶称为



“亲亲热热”，即用滚沸的开水冲泡的一碗云雾茶，清淡素雅，意在热气腾腾待客；二道茶称为“香香喷喷”，即茶叶放有腊肉碎丁，其香无比；三道茶称为“甜甜蜜蜜”，即以鸡蛋代茶，意在良好的祝愿。

The tea ceremony of Tujia is also unique. You can experience the ancient fun of tea drinking and the charming flavor. The first course of tea is called "intimacy and warmth", that is, a bowl of cloud-mist tea brewed with boiling water, which is light and elegant, is intended to be steaming for hospitality; the second course of tea is called "fragrance", that is, the tea leaves are filled with minced bacon, which is very fragrant. The three-course tea is called "sweet and honey", that is, eggs are used instead of tea, which means good wishes.

还有一种茶道叫情趣茶。情趣茶与功夫茶不同。功夫茶讲究细活，讲究耐心，讲究技艺，说得直白一点叫茶在茶外。功夫茶完全在一个品字，是有闲人喝的茶。土家人的情趣茶则以质取胜。讲究口感，快感。一般人们中午干活回家，在用餐前总以喝几碗擂茶为快。有的老年人倘若一天不喝擂茶，就会感到全身乏力，精神不爽，视喝擂茶如同吃饭一样重要。不过，倘有亲朋进门，那么，在喝擂茶的同时，还必须设有几碟茶点。茶点以清淡、香脆食品为主，诸如花生、薯片、瓜子、米花糖、炸鱼片之类，以平添喝擂茶的情趣。土家人的这种茶道是与土家人的生活环境分不开的。土家人的茶道是老百姓的茶道，是在劳动中发展出来的茶道，因此，喝茶不在茶外，而就在茶内，讲究茶的实用性，但又不缺乏人们对技艺与趣味的追求。

There is also a tea ceremony called erotic tea. Erotic tea is different from Kung Fu tea. Kung Fu tea pays attention to fine work, patience and skill. To put it bluntly, it is called that tea is outside the tea. Kung Fu tea is completely in one word Pin, it is a tea for idle people to drink. The tea of the Tujia people is based on quality. They pay attention to taste and pleasure. Usually people go home from work at noon, and they always drink a few bowls of tea before eating. If some elderly people do not drink Leicha for a day, they will feel weak and unhappy. They regard drinking Leicha as important as eating. However, if relatives and friends enter the house, there must be a few plates of refreshments while drinking the tea. The refreshments are mainly light and crispy foods, such as peanuts, potato chips, melon seeds, rice candy, fried fish fillets, etc., to add to the taste of drinking Leicha. This tea ceremony of the Tujia people is inseparable from the living environment of the Tujia people. The tea ceremony of the Tujia people is the tea ceremony of the common people. It is a tea ceremony developed in labor. Therefore, drinking tea is not outside the tea, but inside the tea. It pays attention to the practicality of tea, but does not lack of people's pursuit of craftsmanship and fun.

#### 4) 茶歌与传说

#### 4) Tea songs and legends

土家人有许多与茶有关的茶歌、茶的传说。我们简单挑两则放在下面，供读者欣赏。



Tujia people have many tea songs and tea legends related to tea. We simply pick up two and put them below for readers to enjoy.

张飞与擂茶。相传三国时，张飞带兵进攻武陵壶头山（今湖南省沅陵境内），正值炎夏酷暑，当地正好瘟疫蔓延，张飞部下数百将士病倒，连张飞本人也不能幸免。正在危难之际，村中一位草医郎中有感于张飞部属纪律严明，秋毫无犯，便献出祖传除瘟秘方擂茶，结果茶（药）到病除。其实，茶能提神祛邪，清火明目；姜能理脾解表，去湿发汗；米仁能健脾润肺，和胃止火，所以，说擂茶是一帖治病良药，是有科学道理的。

Zhang Fei and Leicha. According to legend, during the Three Kingdoms period, Zhang Fei led troops to attack Hutou Mountain in Wuling (now in Yuanling, Hunan Province). It was a hot summer and the local plague was spreading. Hundreds of Zhang Fei's soldiers fell ill, even Zhang Fei himself did not escaped. At the time of the crisis, an herbal doctor in the village felt that Zhang Fei's subordinates were strict and disciplined, and did not commit the slightest offense against people, so he offered the ancestral secret recipe for eliminating plague. As a result, tea (medicine) was removed from the disease. In fact, tea can refresh the mind and dispel pathogens, clear the fire and improve eyesight; ginger can regulate the spleen and relieve the exterior, remove dampness and sweat. Seed kernel can strengthen the spleen and lungs, and harmonize stomach and stop the fire, so it is scientifically reasonable to say that tea is a good medicine for curing diseases.

茶歌更是土家族的一大骄傲。古代的茶歌我们暂且不说，单是当代的茶歌就能叫响歌坛。比如土家族民歌《挑担茶叶上北京》，曾几何时，是全国人民家喻户晓的民歌。

Tea songs are a huge pride of Tujia. Let's not talk about the ancient tea songs for a while, but the contemporary tea songs alone can be called the song circle. For example, the Tujia folk song "Carrying Tea Leaves to Beijing" was once a well-known folk song in the whole country.

### 3、饮食文化的区域特色

#### 3. Regional characteristics of food culture

许多对饮食文化一知半解的人，经常将土家族的饮食文化与川菜、湘菜等特色菜相混淆。其实不完全如此。大体说来，土家族的饮食文化呈现两大区域特色。一是渝东和黔东一带土家族，饮食文化与川菜保持一致，一是鄂西和湘西土家族又自成一系。对于川菜，各种著作论述已经相当普遍，我们在此暂且放在一边不论，下面特别介绍一下湘西鄂西的饮食文化。

Many people, who have little knowledge of food culture, often confuse the food culture of Tujia with Sichuan cuisine, Hunan cuisine and other specialties. Actually, this is not entirely true. Generally speaking, the food culture of Tujia presents two regional characteristics. One is the Tujia in eastern Chongqing and eastern Guizhou, and their food culture is consistent with Sichuan cuisine. First, the Tujia in western Hubei and western Hunan have become a family of their own. Regarding Sichuan cuisine, various writings have



been quite common, we will leave it aside for now, and the following is a special introduction to the food culture in western Hunan and western Hubei.

湘鄂西土家族的饮食文化主张酸、香、辣，正好是川菜与湘菜两大菜系的综合，同时又与两大菜系保持区别。川菜主张酸、辣、麻，湘菜主张香和辣。与川菜相比，土家族的饮食文化有酸辣的一面，但没有强调麻。与湘菜相比，虽有香、辣的一面，但又强调酸。正是这种饮食文化使土家族保持了饮食上的独立性，在长江中上游地区树立了自己独特的饮食品牌。

The food culture of the Tujia in western Hunan and Hubei advocates sour, fragrant and spicy, which is exactly the synthesis of Sichuan cuisine and Hunan cuisine, and at the same time maintains a distinction with the two major cuisines. Sichuan cuisine advocates sour, spicy, and numb, and Hunan cuisine advocates fragrant and spicy. Compared with Sichuan cuisine, Tujia's food culture has a hot and sour side, but no emphasis on hemp. Compared with Hunan cuisine, although it is fragrant and spicy, it emphasizes sourness. It is this food culture that enables Tujia to maintain their independence in food and establish their own unique food brand in the middle and upper reaches of the Yangtze River.

土家族地区盛产稻谷、苞谷、高粱、红薯、养、粟及各种豆类，坪坝上的土家人以大米为主食，大山界上的土家人主杂掺半，也有以苞谷为主食的。

The Tujia area is rich in rice, bud grain, sorghum, sweet potato, Yang, millet and various beans. The Tujia people on Pingba take rice as their staple food, and the Tujia people on the mountain border are mixed with half and half, there are also those that feed on bud grains as the staple food.

土家人菜肴讲究酸、香、辣，俗话说：“三日不吃酸和辣，心里就像猫爪抓，走路脚软眼也花”，故特别看重辣椒、胡椒、花椒、大蒜、胡葱、韭菜、香椿等，辛辣香味特浓的佐料食品。清代《大庸县志》记载说：因土人居住“丛岩遂谷间，冰泉凜冽，岗瘴郁蒸，非辛味不足以温胃健脾。”

Tujia cuisine pays attention to sour, fragrant and spicy dishes. As the saying goes: "If we don't eat sour and spicy food for three days, our heart will be scratched like a cat's claws, and our feet will be soft when we walk." Therefore, special emphasis is placed on chili peppers, peppers, black peppers, garlic, shallots, leeks, toon, etc., and spicy and fragrant condiments are particularly strong. The "Dayong County Chronicle" in the Qing Dynasty recorded that: because the natives lived "among the valleys and rocks, the ice springs are cold, the hill miasma is steamed, and the non-pungent taste is not enough to warm the stomach and strengthen the spleen."

土家妇女多为酸、香、辣制作能手，诸如将四季鲜菜、野菜或五禽六畜之肉通过干制、腌制、烘焙等制成干菜系列、腊菜系列、辣菜系列、酸菜系列等，把人生的日子打发得有滋有味。





Tujia women are mostly experts in making sour, fragrant and spicy dishes, such as making dried vegetables, preserved vegetables, spicy vegetables, pickled vegetables, etc., to pass the days of life to the fullest.