

从一滴水看见大海:土家族社会生活中的中华民族共同性

——评《中国土家族大百科全书》

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“十三五”国家重点图书出版规划项目、国家出版基金项目、湖北省学术著作出版基金项目《中国土家族大百科全书》上、中、下三册(胡祥华、黄柏权主编)于近期正式出版,全书共400余万字。该书是一项浩大工程,由湖北省民族宗教事务委员会和三峡大学牵头,会聚来自湖北大学、中南民族大学、湖北民族大学、吉首大学等单位两百余名土家族研究者,爬梳历史资料、进行田野考察,综合运用历史学、民族学、经济学、宗教学、文学、生态学等方法,历十数年之艰辛,对土家族社会生活进行全景式呈现。该书是当代土家族研究的重大成果,对当前铸牢中华民族共同体意识为主线的民族研究具有积极意义。

土家族是我国人口排名第八的少数民族,据第七次人口普查,人口总数达到958.8万人,集中居住在以武陵山区为中心的湖北、湖南、重庆和贵州等地,也分散居住在祖国各地。土家族居住的武陵山区,被费孝通先生称为武陵民族走廊,在中华民族形成和发展过程中发挥了重要的文化交流交往和交融作用。土家族的形成、发展,是中华民族形成、发展的微观体现。当代,土家族是中华民族共同体中56个民族之一,享有政治经济文化平等的权利,与各民族一道团结奋斗,土家族的繁荣发展,是中国共产党民族政策成功实践的体现。

作为百科全书,该书内容洋洋大观,涵盖土家族地区的地理环境、自然资源 and 环境保护工作;历史事件、土司制度及军事活动、卫所、职官;族源、族称、民族区域自治、行政区划、民族法制;经济制度、农业、林业、畜牧、渔业、工业、交通运输、水利电力、商业贸易、金融与保险业、旅游业、酒店与餐饮;民间信仰与宗教、语言、文学、艺术、科学研究、文化事业、教育、医疗卫生、体育游艺、民俗、文物古迹、古籍文献、人物。是学界第一部全面、系统、科学的土家族主题百科全书。该书采用贯通古今的叙事结构,将土家族的历史和社会生活置于中华民族共同体形成和发展的语境中,全面分析土家族历史和社会生活的特征,客观呈现土家族社会生活中中华民族共同性的来源。

一、地理环境和中华民族共有的生态家园

正如费孝通论及武陵民族走廊时强调的那样,武陵山区特殊的地理位置和条件,使之成为多民族共同居住的地区,其复杂的生态条件,多彩的文化条件,共同孕育了具有极高生物多样性价值的生态家园。“武陵民族走廊”是中国腹地重要的民族走廊,是沿着武陵山脉由东北向西南延伸的通道,地处东经108-110°,北纬28-30°。武陵山脉由西南向东北为主轴,雪峰山在其东,大娄山在其西,大巴山在其北,苗岭在其南,是我国第二阶梯向第三阶梯过渡的地带。

近年来,随着生态学与民族学两门学科的结合,为我们认识生态环境注入了文化的维度。该书很好地运用了生态人类学的新方法,在地理部分,不仅按照地理学分类,呈现自然地理的概貌,而且解读了被人们赋予生产和生活意义的自然环境。如在“坪坝”类的词条中,对当地物产进行了详细介绍,特别是对其发挥的生产和交易功能进行了描述。例如对“龙潭坝”的介绍,就指出这里主产油桐、生漆,并形成集市多年。众所周知,武陵山区是我国最重要的油桐和生漆产区,其油桐的生产和销售,对于宋代以后江南造船业的发展具有重要意义。该书对这样的地名的解读,给我们提供了丰富的信息。该书在奇石、石林部分,对武陵石、清江石的描述,指出其大多为图形石,对其图纹的解释有画面石、文字石和造型石的分类。对于我们理解拟人化的自然如何形成也有帮助。该书分湿地、国家地质公园、国家级自然保护区、森林公园、联合国“人与生物圈”保护网成员、世界自然遗产六个部分,全面呈现中华民族共有生态家园的生物多样性,说明其具有世界意义的科学价值,介绍了国家对生态环境的保护措施和取得的效果。

二、各民族交往交流交融与土家族文化特点的形成

据潘光旦考证,土家族先民为历史记载中的巴人。历史渊源可追溯到夏启二年,夏称“巴方”,商称“巴尊”,西周为“巴子国”。《华阳国志·巴志》记载的巴国时期,已经在武陵山区建立了地方政权。该书依据历史资料,梳理了土家族的形成和发展过程,但与以往的单一民族史不同,它高度关注了武陵山区各民族的交往交流交融,释读了土家族伟大祖国认同的来源。该书用大量历史事件、文物、遗址遗迹资料中各民族交往交流交融的实例,明确指出,“土家”并不是一个自古以来的民族自称,而是随着民族交往交流交融出现的他称,“毕兹卡”对这个他称有一个从不认可到认可,再到逐渐接受的过程,这充分说明土家族的形成是多元的。在对土家族文化的大量翔实记录中,也可以看到,作者将土家族文化视为武陵文

化的一部分,而武陵文化是中国区域文化的一个组成部分。武陵山特殊的地理环境才保存了土家、苗、侗等各族人民创造的原生态文化-武陵文化。因此黄柏权认为,武陵文化既是一种传统文化,也是一种现实文化;既是一种地域文化,也是多元一体的民族文化。(见黄柏权:《论武陵文化》,《广西民族研究》2002年第4期)。这种对地域文化共同性的态度,使得该书能够在辞条中客观呈现历史上三苗文化、巴文化、楚文化、汉文化、其他少数民族文化对这一区域文化的影响,对于我们理解土家族文化和武陵山区其他民族文化的混融状态提供了很好的视角。基于这样的文化释读,该书指出,土家族的民族精神一是忠诚爱国的情怀。表现为对伟大祖国的认同,在维护祖国统一,奋力抗击外侮时勇敢无畏,前赴后继。二是勤劳勇敢、坚韧不拔的民族性格,面对山地的艰苦环境毫不退缩。三是崇尚自然、尊重自然,认为万物有灵,需要相互协商的基本态度,因而建立起人和人协商、人和自然协商、人和神协商的自主管理模式。四是乐观浪漫的情怀,为土家族的艺术和文学创作提供了源源不断的动力。

三、经济的一体化进程和武陵山区人民的共同富裕

土家族社会的经济发展,过去普遍认为因为这里山高林密,交通不便,经济发展受到限制,因而经济发展水平不高。最新研究发现,武陵山区在历史上与外界就有非常密切的经济联系,无论是里耶遗址的繁华,还是桐油对江南造船业的影响,都说明其经济从来就不是一个独立发展的实体,而是嵌入祖国经济发展一体化进程中。特别是在近代以来,随着商品经济的发展,商品的流通体系和科技含量不断增加后,武陵山区才在经济竞争中处于落后的位置。该书在描述土家族经济发展状况时,基于武陵山区的资源禀赋和经济发展条件,分为历史上的经济制度、农业、林业、畜牧、渔业、工业、交通运输、水利电力、商业贸易、金融与保险业、旅游业、酒店与餐饮等十二个部分进行了描述。主要具有两大特点:一是将资源、文化、产品三者很好地结合起来。在农业经济中,不仅关注了传统农业生产方式,而且介绍了农业生产习俗,还对特色农产品进行了详细介绍。使得读者可以系统了解农业资源、农业文化和农副产品。不仅介绍了武陵山区丰富的旅游资源,而且介绍了酒店和餐饮业,二者结合,可以更好地了解新兴产业的发展情况。二是高度关注对于改善商品流通体系和生产条件具有重大意义的基础设施建设,如铁路、电力等,使得读者能够更全面地理解武陵山区与全国的经济一体化进程。

四、从土家族传统文化到中华民族共有精神家园

土家族文化的丰富性,在全书得到了充分体现。在超过三分之一的篇幅中,作者细致入微地记录了土家族的民间信仰和宗教、语言、文学、艺术、文物古迹、民俗。其中非常多的文化表现形式,是学术界最新的研究成果。例如土家族社会仪式中的科仪经文非常丰富,该书体现的内容,涵盖所有的仪式过程,都是作者在仪式过程中记录和整理的第一手田野资料,全面反映了土家族仪式过程中的知识体系,非常有学术价值。特别是在当下传统仪式的完整性很难保存的状况下,这批资料更显珍贵,具有抢救性整理的重要意义。对土家族文物古迹的详尽调查整理,直观呈现了土家族历史发展的过程,其中遗址遗迹的介绍,可以观察到土家族在政治、经济和文化上融入中华民族的历史过程。该书的文化记录,不仅关注传统文化,也关注土家族文化的当代发展,对文艺创作、戏剧表演、工艺美术传承与创新、非物质文化遗产保护都给予了充分重视,从这些文化事业的发展情况中,可以看到土家族的优秀传统文化通过创造性转化、创新性发展,成为全国各族人民共享的文化,是中华民族共有精神家园的重要组成部分。

五、教育医疗体育事业大发展与土家族人民的美好生活

教育、医疗和体育事业,都是我国基本公共服务的重要领域,也是衡量人民美好生活实现程度的重要标志。该书详细介绍了土家族地区的教育机构和教育特色。从中可以看到,土家族地区的教育事业,在1949年后发生了翻天覆地的变化。尽管土家族地区古代就有零星的书院,近代开设了中学教育、职业教育、师范和军事教育,但总体学校少,民众受教育的比例低,教育水平不高。而当代的土家族地区,已经建立起完善的教育体系,幼儿教育、义务教育、职业教育、高等教育完备。义务教育已经普及,职业教育初见成效,高等教育学校达17所之多。教育事业的发展,为未来土家族的整体发展提供了牢固的支撑,也培养了该书末尾灿若星辰、在各行各业做出突出贡献的优秀土家儿女。该书系统整理了土家族传统医疗、医药体系,介绍了当前医疗保健机构和医疗发展状况。土家族地区的医疗卫生事业,也从过去缺医少药,靠民间医生转变为基本医疗服务全覆盖,新农合参保比例大,地方病和传染病得到有效遏制,人民的平均寿命大幅提高,实现了历史性飞跃。土家族崇尚勇武,因而民间体育游艺极为发达。该书分竞技体育、游艺健身活动、武术三个部分,介绍了土家族传统体育的内容。其中的很多传统体育活动第一次得到翔实的记录,具有极高的价值。从武术的内容,可以看到多民族武术交流和相互影响的特点。

我们要看到,《中国土家族百科全书》是一部大型工具书,对于以汇集辞条为形式的著作而言,尽可能多而准确地传递信息是其主要目标。从这个意义上看,该书是一部填补空白的著作,其提供的信息既来自历史资料,更来自田野调查和科学研究,翔实、丰富,是我们整体上认识土家族社会生活的工具。书中对土家族社会生活中中华民族共同性的呈现,更为我们提供了一个理解中华民族共同性形成和发展的个案,必将在铸牢中华民族共同体意识的过程中发挥重要作用。

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Abstracts of Main Essays

New Critical Interpretation of Aristotle's Akrasia Thought

ZHAN Shi-you, SONG Min-ting

It has been controversial among the scholars about how and whether Aristotle explains akrasia successfully. Some scholars pay special attention to the intellectual cause of akrasia, others to the unintellectual cause of akrasia. In fact, Aristotle's interpretation of the cause of akrasia takes a double-cause reading model that includes both desire and reason. This model distinguishes the thinking process from action process of akrasia. In the thinking process, the desire and reason from the akratic are potential. The desire in him is a potential wish, and the reason(i.e., knowledge) in him is potential phronesis. In the action process, motivated by appetite, the reason of the weak allows himself to abandon earlier consideration and yield to appetite, while the reason of the impetuous is hidden behind desire. The imputability of the impetuous is confirmed, with reason, by spontaneity of desire.

Analysis on Logic Relation in Subject-predicate Sentence Pattern: Individual and Genre

KONG Hong

Frege discovered the form of atomic sentences in the process of linguistic analysis. He believed that the basic logical relationship in subject-predicate sentences is the relation between an object and a concept, and proposed a new theory of concept. The development of semantics in modern logic shows that the relation between individuals and classes is the basic logical relationship in subject-predicate sentences. There are some problems with Frege's concept theory that can be solved by reinterpreting the meaning and denoting of conceptual words, and it also proves that the relation between individuals and classes is the basic logical relationship in subject-predicate sentences. The traditional logic directly depends on the surface grammar in natural languages, while the modern logic created by Frege reveals the deep grammatical structure of sentences through the surface grammar of sentences, and makes a more rigorous and accurate treatment of sentence structures. Thus we can see the intrinsic connection between modern logic and linguistic analysis, and the important role Fregean logic syntax plays in philosophical analysis.

Analysis on Social Role of Urban Guild Halls along the Han River Belt during the Early-Middle Qing Dynasty: Geographical Connection and Local Integration

QIN Zhao-gui, WANG Yao

In the early and middle Qing Dynasty, the Han River trade route was gradually revived as an important trade route connecting business and trade in the east, west, south, and north of the state. With the development of long-distance trade, commerce in the cities along the Han River became increasingly prosperous, and businessmen of different groups took root in the cities and built chambers. Most of the chambers of commerce in the cities along the Han River were magnificent, became important landmark landscapes of the cities, and had important identification significance. Therefore, they affected people's impression of the cities, and developed into common memories and emotions of out-of-province settlers and locals, thereby forming a collective identity in urban social life and becoming the memory of the city. As a trade and commerce organization dominated by businessmen from another province, the chambers were deeply involved in the urban social grassroots governance, spontaneously maintained the order of the urban market, played the part of the functions of municipal construction, charity, and public welfare, and to a certain extent, realized integration of the local culture.

Study of Modern Chinese Communal Recognition of Sea Power: Chinese Public Policy Adaptation to the New World Trend(1927—1949)

HU Jun-xiu

The foreign aggression of China has frequently derived from the seas since the Opium War. As a result, the issue of maritime rights suddenly has emerged among the Chinese people. Compared with the passivity in Late Qing Dynasty and ignorance in the Beiyang Government Period, the cognition of maritime rights of the Chinese society in the Nanjing National Government Period had a breakthrough in three dimensions. Firstly, coast defense should be based on the imaginary enemy as a reference to guarantee the marine safety, constructing island chains and substituting defensive defense to aggressive defense. Secondly, the maritime rights transcended a single military dimension, linking the marine economy with national forces. People advocated vigorously digging marine resources, improving shipping capacity and marine trade because it would not only prosper the national economy but also

help coast defense. Thirdly, as far as the international situation is concerned, China takes a broad view of the competition in the Pacific and China's strategic position, and maintains that as a Pacific country, China should take the security of the Pacific as its own responsibility and actively seek a say in Pacific issues and world peace. At the same time, the fundamental purpose of the Chinese people's maritime rights has not changed, and they continue to pursue their pacifist pursuit of self-defense. The change and invariance of the concept of maritime rights in the context of national crisis not only shows the openness of accepting new knowledge, but also continues the goodwill of pursuing peace, both of which show the same glory, and the limitation of The times and history.

Study of Academic Ontology and Realistic Ontology from the Perspective of Philosophical Certainty and Uncertainty

QIANG Yi-hua

If the ontology of traditional Chinese and Western philosophy is placed under the two visions of "interpreting" the world and "constructing" the world, the noumenon has two meanings: academic and realistic. In the study of ontology, philosophers study ontology only from the perspective of interpreting the world, and know the academic meaning of noumenon explained in philosophical theory. Based on this meaning, Western philosophy also regards the metaphysics of ontology as first science, which has led to the "crisis" of Western metaphysics and the trend of rejection of metaphysics. But when people look at ontology from the perspective of constructing the world, they will find that traditional Chinese and Western philosophers have incorporated their own subjective value regulations based on scientific knowledge in interpreting the connotations of noumenon, and tried to give this regulation as a kind of "meaning" to the noumenon or the world. When their actions meet the standards of "reasonableness of facts" and the standard of "reasonableness of value", and are supported by certain subjective conditions, the meaning of noumenon or world given by philosophers is regarded by the community as the real nature of the world, academic noumenon has become the real noumenon. Based on this real noumenon, the public have formed their worldview on life and values, which are determined through the rules of human nature. When philosophers who only stand "within philosophy" understand the meaning of noumenon as academic meaning from the perspective of "interpreting" the world, they will be arguing what noumenon is and concludes that "philosophy is inconclusive" because they cannot judge right or wrong about "transcendental" ontology by experience. If they stand "outside of philosophy" and find the realistic meaning of noumenon from the perspective of "constructing" the world, then they will be able to discover a definite world constructed by ontology, and affirm that "philosophy has a definite conclusion", from which they discover the most important world-building role of the philosophical discipline hitherto largely ignored by philosophers.

Analysis on Technological Empowerment on Modernization Construction of Chinese Rural Communities: Significance, Challenge and Solution

WEN Feng-an

With the rapid development of modern digital technology, the application of digital technology in rural construction is one of the key factors to implement the strategy of Rural Revitalization. Digital technology empowering rural construction (DTERC) is an important link to promote rural revitalization, an important means to promote urban-rural integration, and an important support for building a digital China. At present, the DTERC is faced with many difficulties, including the lagging development of rural digital infrastructure construction, the lack of compound talents to promote the digital transformation of rural construction, and the lack of technical support for the digital transformation in the agricultural field. Therefore, we need to strengthen infrastructure construction and realize the digital transformation of rural construction; Strengthen the main capacity of rural construction and realize individual empowerment; Promote digital technology innovation and realize effective empowerment.

Analysis on Smart Media as Power and Public Participation from the Space Theory Perspective

LV Shang-bin, HUANG Hong-ye

From the perspective of the intelligent applications launched by various media in the NPC and CPPCC in the past two years, intelligent technology has constructed a new dimension of network information space, power and knowledge. From the dimension of the change of the relationship between media technology and "space-power", it is found that intelligent algorithm does not mean the absolute control of power by media or capital. The media driven by intelligent technology empowers the public, and the media partly transfers the power of setting space issues to the public. At the same time, the will of the public seeps into the production mechanism of space issues, and the intelligent technology, as a "symbol" of power, helps the public to realize the transformation of spatial identity. In the language of intelligent media as a "medium of power", the media share power with the public and build space together. Through the intelligent technology, the media and the public share the power, build the space, the change of the information space communication order is objectively promoting the distribution of the power in the field of communication, which opens up a new possibility for the state to hold and innovate the ideological work.



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