

Tracing and Inheriting: The Lasting Sports Culture of Tusi in Southwest Hubei

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Abstract

This paper aims to fully grasp the cultural background of Tusi in Southwest Hubei, according to the development process of Tujia traditional sports culture, try to outline and clarify the development prospect and practice path of Tusi sports culture in Southwest Hubei, explore the causes, change process, excavation and protection of Tusi sports culture in this area, and put forward relevant constructive development countermeasures, Exploring the origin of Tusi sports culture in Southwest Hubei will play a positive role in promoting the sustainable development of Tusi sports culture in Southwest Hubei.

Keywords

Traceability; Inheritance; Southwest Hubei; Chieftain; Sports culture.

1. Introduction

Chieftain system is a unique political system in China's history. Due to the special historical existence of chieftain system, the research on chieftain system and chieftain sports culture by relevant foreign scholars is still in the blank stage. In recent years, there has been a hot spot in the research of chieftain sports culture in China. According to the existing literature, there are few results of systematic research directly combining chieftain and sports culture development, and the research results show a diversified trend. For example, Li Ying and Li Yuheng (2007), in the study on the construction of the theoretical system of chieftain sports culture, defined the concept of chieftain sports culture in broad and narrow senses respectively. The broad concept refers to the need of chieftain system in the Yuan, Ming and Qing Dynasties, The special sports culture formed by integrating the mainland Han culture and the local minority culture, which met the needs of the mainstream society at that time. The narrow concept refers to: in the process of implementing and promoting the chieftain system, the chieftain rulers refine, inherit and integrate the local minority traditional sports, but also learn from, absorb and integrate foreign sports (including imperial court and Han sports), so as to breed the national sports concept and a set of sports ideas serving the chieftain system. It has military characteristics, dependent characteristics, class characteristics, exclusive characteristics, regional characteristics, inclusive characteristics, demonstration characteristics, behavior characteristics, inheritance characteristics, change characteristics, national characteristics, characteristics of the times, etc. Professor Zhang Yanqing (2005), who studies national Wushu, in the article "the military system of chieftain and the development of Zhuang Wushu", through the discussion of Wushu under the chieftain system of Guangxi Zhuang Autonomous Region, summed up that the formation and development of Zhuang Wushu schools are closely related to the chieftain system of "controlling foreigners with foreigners". In the article "cultural analysis of martial arts of Southwest Ethnic Minorities", it is believed that the chieftain military system has played a role in promoting the development of martial arts of southwest ethnic minorities. Liu Jianxin and Wang Xihui (2016) pointed out in "on the excavation and protection of chieftain sports culture from the ethnographic survey of Laosi city in Yongshun, Hunan": the development of Peng chieftain in Yongshun, Hunan has provided the source power for the

germination, formation, development and change of local chieftain sports culture. Xiang Yiyi and Zheng Jun (2019) found in the study on the origin and value function of chieftain sports culture in Western Hunan that the origin of chieftain sports culture in Western Hunan is closely related to factors such as geographical environment, special political system, practical needs of production and life, religious sacrifice and chieftain military system. Throughout the long history, the research on the Tusi sports culture in Southwest Hubei is still in the exploratory stage. Although some scholars have made preliminary research on the national traditional sports culture in Southwest Hubei, the academic achievements are still rare, the world knows very little, and a mature theoretical system and systematic empirical research have not been formed. Through a comprehensive review of the origin and inheritance of Tusi sports culture in Southwest Hubei, this paper not only provides theoretical support for the follow-up research of Tusi sports culture in Southwest Hubei, but also opens a window for everyone to understand Tusi sports culture in Southwest Hubei.

2. Analyze the Relationship and Influence with Tusi Sports Culture from the Innate Environment

2.1. Explore the Relationship with Chieftain Sports Culture from the Perspective of Objective Geographical Environment

Southwest Hubei is located on the southwest side of Chinese mainland, ravine gully, Southwest Hubei and Eastern Chongqing, northwest of Hunan. It is located in the hinterland of the Three Gorges, and belongs to the two level mountain area. The main component is Enshi Tujia and Miao Autonomous Prefecture, which was called western Hubei Autonomous Prefecture in the early days of liberation. Enshi Tujia and Miao Autonomous Prefecture is the only minority Autonomous Prefecture in Hubei Province and the only area in Hubei province that enjoys the national western development policy. Enshi City, Lichuan City, Badong County, Jianshi County, Xuanen County, Xianfeng County, Hefeng County and Laifeng County are under the jurisdiction of the prefecture, with an area of 24000 square kilometers and a population of 3.8 million. This area is one of the inhabited areas of some ethnic minorities in China, of which Tujia and Miao inhabited areas mainly represented by ethnic minorities are the most, accounting for 52.6% of the population. Therefore, Tujia minority is the representative group in Southwest Hubei. Among them, the natural environment of living alone has just shaped the regional style and cultural style. It is the so-called that one side of soil and water nourishes one side of people and cultivates one side of culture. Then, under the background of corresponding geographical environment, the unique regional attribute will breed a certain culture to a certain extent. Tujia nationality is mainly distributed in Wuling mountain area at the junction of Hunan, Hubei, Chongqing and Guizhou. The mountains in this area are steep, the transportation is inconvenient and the living environment is relatively poor. The minority groups represented by Tujia nationality live close to mountains and water, which has laid a certain foundation and finally laid a foundation for their life behavior and the formation of sports culture. Therefore, in the group life inhabited by Tujia people, they are faced with harsh natural environment and climate conditions. Tujia people innovate tools by imitating animals, entertaining human posture and natural forms, compete for prey, experience fighting behavior to create tools, and form the free instinctive behavior of Tujia people's life after long-term accumulation. In resisting natural disasters, adapting to the natural environment and seeking living space, the physical activities such as running and picking, and the social activities such as drilling wood for fire, cutting wood and tying rope, grinding tools gradually form the solid skill activities of Tujia people's life. Due to the harsh natural environment for a long time, Tujia people have formed a series of physical activities with sports as ideology and behavior in order to defend against foreign invasion and beast invasion at the same time. And gradually in a certain process,

gradually due to the geographical environment, the sports culture form and behavior can be traced back to the formation and development of chieftain sports culture. For example, according to the Yongshun County Chronicle written before Yongzheng's "changing the soil to flow" in the Qing Dynasty, "robbing tribute chickens" is a popular folk activity of Tujia Nationality in Western Hunan. Its prototype is a process of competing for prey among Tujia people and between Tujia people and other nationalities. Therefore, Tujia people live in a specific natural geographical environment. In order to resist natural disasters and drive away birds and animals, they throw stones and wave sticks; In order to pick food, physical activities such as walking, running, jumping, throwing, climbing, climbing, turning, rolling and fluttering with tools play a certain basic role in the emergence and origin of sarho, meat continuous sound and Tujia hand waving dance. At the same time, it is also the main part of the origin of Tujia traditional sports. From this point of view, the existence of objective environmental factors has played a certain role in shaping the development of local sports culture. At the same time, we can not separate the important impact of the environment on Tujia sports culture. Therefore, Tusi sports culture originates from the cultural origin of ethnic minorities. It can also be said that Tusi sports culture can be traced back to the Ming and Qing Dynasties, The political chieftain system. Then the chieftain sports culture originated here and developed accordingly.

3. Analyze The Relationship and Influence of Chieftain Sports Culture from the Acquired Environment

3.1. Analyze the Relationship Between and Chieftain Sports Culture from the Perspective of Field Production and Farming

Since ancient times, the development of any race and the progress of new history are inseparable from the promotion of productive labor. As Marxist philosophy points out, "labor and nature together constitute the source of all wealth. At the same time, it also points out that labor is first of all a process between man and nature, a process in which man causes, adjusts and controls the material transformation between man and nature with his own activities." since the formation of ancient mankind, it has experienced a long historical process of development, In this process, we get the material source of life needed in life, that is, material wealth. Of course, in the same process, we also gradually derive some spiritual and cultural wealth and content. According to the theory of labor origin, the movement of hand waving dance evolved from productive labor, reflecting some movements of Tujia people in the process of production and labor, and gradually became the form seen by people now in the process of development. The content of hand waving dance is very rich. Its movements mainly imitate sowing, transplanting seedlings, harvesting, wiping sweat, carrying a burden, grinding, shoveling soil, etc. these simple movements are the scene performance of the production and harvest of Tujia people. After repeated practice, these movements are solidified in the form of physical activities, showing the original sports form of hand waving dance. This form is not only an activity way for people to relax their body after work, but also strengthens their production and life skills. After "changing the soil to flow" was implemented in the Yongzheng period of the Qing Dynasty (about 1726 A.D.), the chieftain system implemented after the Qin Dynasty was replaced by the flow official system to realize centralization of power. The gender order contained in the ideology of the central dynasty penetrated into Tujia areas and imperceptibly affected all aspects of Tujia people's life. For another example, economically, after "changing the soil to flow", the Qing government vigorously developed agriculture, which established the small-scale peasant economy of "men farming and women weaving". In Tujia area, "Guzhang women mostly work on sericulture, and 67 out of 10 sericulture near the city". In the agricultural economy, due to the difference in physical strength between women and men, the productivity of women is lower than that of men, forming a situation of "men in charge of the

outside, women in charge of the inside", and men occupy a dominant position in the family; Then, the few sports forms with sports culture color represented by Sari drink also came from the development of small-scale peasant economy to a certain extent. In order to find a balance between hard work and self rest and relaxation, the working people at that time passed a certain humming, Singing is a joyful and coordinated self form that promotes self in the form of shouting. One is to praise the simplicity of field work and the indirect praise to the working people. In addition, it also indirectly reflects the connotation and extension of sports culture. From the above examples, we can see that the unearthed family culture is related to production labor to a certain extent, and the development of chieftain culture is also closely related to social production labor at that time.

3.2. Analyze the Relationship with Chieftain Sports Culture from the Perspective of Military System

Since the founding of any race, it is inseparable from military war and warlord separatism. This extends to the chieftain system, in which the banner connotation under the chieftain system reflects the system and mechanism with defense. The flag system under the chieftain system is not only an administrative organization in a small area, but also an organizational organization of the army. It is the most basic management unit. In some small chieftains, there are some differences in their management system, with stockade, camp or cave as their management organization. In addition, there are also cases where there are local prefects and chief departments under them. But generally speaking, the system of battalion and flag is the characteristic of the management system in the chieftain system. The appellations of the flag are different, but the meaning of war is strong, and it has more primitiveness. It is slightly different among the chieftains. The number of flags shows the strength of military forces and population among the chieftains. At the same time, in Tujia sports culture, Wushu is also an important part of the content of war, which stems from the fact that the development of war has derived Wushu culture. Therefore, Wushu culture is closely related to war, so the development of Wushu also has a certain historical process. In the early stage of the development of Tujia Wushu, war is the basis to promote the development of Wushu. The development of Tujia Wushu is closely combined with all kinds of wars experienced by the nation. The research shows that the ancestors of Tujia nationality established their own national political power in the war. It can be seen that the emergence of Wushu has the background of the times. The evolution of the demand for the plundering of means of production based on the ancient war is the inevitable demand for consolidating the ruler's own political power. It can be concluded that the development of this stage belongs to the period of slow budding development, showing the characteristics of history and times. In the middle period of Tujia Wushu, the development of Tujia Wushu showed a stable trend in the Tang and Song dynasties. At the end of the Yuan Dynasty, in order to overthrow the brutal rule of the Yuan Dynasty, peasant uprisings were carried out everywhere, and Tujia areas responded to and supported the peasant army uprising. In this way, Tujia Wushu was enriched and developed in the war of anti yuan uprising. The Ming and Qing Dynasties was a period of great development of Tujia Wushu. In the Ming Dynasty, Tujia soldiers actively responded to the imperial court's recruitment and fought north and south. In the battle, Tujia soldiers made Tuquan exert great power. Another example is the bench dragon and bench fist in Xianfeng on the border of Tujia nationality, which can also be used as a defensive tool and a form of self-protection. To a certain extent, it can be seen that they are reflected in running, chasing, fighting and war. The main function of bench Boxing at that time was to prevent their own property and life safety. Its origin comes from life and is displayed in life. As a weapon, the characteristics of bench, which is "durable and portable", have little change. From the origin, we can see its relationship with people's production and life. The Wuling mountain area where Bandeng

boxing is located is the main distribution zone of Ba culture. There is no distinction between "dance" and "martial arts" in Ba culture. The annals of Huayang recorded that "Ba Shi is brave and sharp, and his songs and dances are Ling Yin people". It can be seen that dance and martial arts are important contents for primitive tribes to carry out military training and prepare for war. In the era of frequent wars, many production and living tools were also used for self-defense. In the winter of 1910, Wen Chaozhong, a native of daluba, Xianfeng, formed a peasant uprising army. Chen Zaiyao, the successor of bench boxing, led more than 100 bench boxing disciples to go and help the uprising army attack Qianjiang County, Sichuan at that time. Bench boxing also gained a reputation in the surrounding areas, and an endless stream of people came to learn. Production and life tools can be used in production practice, but they can also be used as defensive weapons in war, which enriches the content and form of war. Similarly, it is also reflected in other aspects, so the development of military system can not be separated from the Tujia sports culture.

3.3. Analyze the Relationship with Tujia Culture from the Perspective of Folk Custom and Sacrifice

Tracing back to the historical development process, in the form of "song", "dance" and "dance", we can understand that it has certain cultural factors, as one of the forms of entertainment and relaxation, but at the same time, it also has certain sports cultural factors. "Salho" can be said to be one of the typical representatives. Before "changing the soil to flow", sarho was the worship ceremony of supernatural forces in the primitive religious belief system of Tujia nationality, that is, the worship of nature, God and ancestors, including the worship of Goddess and female ancestors. Under the gender culture of female worship, "salho" excludes women. Although there is no written record of the reason, one or two can be seen from the legend of the origin of "sarho". It is said that "sarho" originated from the military dance of the Ba people, namely "military war". Its purpose is to boost morale and deter the enemy. It also hopes to pray for the blessing of the gods in the form of song and dance, defeat the enemy and win with the power of the gods. Therefore, to a certain extent, religious sacrifice is praised in the form of singing and dancing, with the form of singing and dancing, which shows the respect and praise for ancestors and ancestors. For another example, Tujia nationality uses its unique sacrificial form to strengthen the spiritual comfort and find spiritual sustenance of their ancestors. Waving Dance is a dance with hands, which is divided into big pendulum and small pendulum. The pendulum is closely linked to the theme of the campaign. It is rough, bold and unrestrained, and the small pendulum is closely related to people's life. It is related to the ancestors' praying for the gods to protect and beg for the next harvest. They are quick in action, coordinated in hands and feet, imitated animal, imitate labor movements, are easy to learn, fit for fitness and spread widely. No matter what grand party, we should dance; Beating around the coffin belongs to the sacrificial dance in funeral activities. Some are unarmed and some take props. The professional mage leads the filial son to talk, sing and dance around the table and coffin. The actions are mainly characterized by praying for God, transcendence and offering sacrifices to the dead. Whether it's hand waving or beating around the coffin, the upper body movements are mainly arm dancing, and the lower body is mainly leg shaking, knee shaking and foot movement. Well, in the form of sacrificial ceremony of beating around coffins to worship and send off ancestors, which is inseparable from the influence of Tujia sports culture. Therefore, some Tujia sports cultural factors are gradually integrated with some cultures and customs produced in daily production and life, This provides an angle and direction for us to explore the relationship between Tujia sports culture and chieftain culture.

4. Inherit and Develop the Sports Culture of Tusi in Southwest Hubei

A certain culture is determined by a certain political economy. Accordingly, the chieftain sports culture was born under the rule of the chieftain system in the feudal autocratic period. The chieftain sports culture produced and developed in the Song, Yuan, Ming and Qing Dynasties is not only a tool for the chieftain rulers to maintain their rule, but also a way for the people of all ethnic groups engaged in small-scale peasant production to strengthen their health, leisure and entertainment and ethnic exchanges. Therefore, inheriting and developing the excellent components of Tusi sports culture in Southwest Hubei is not only of positive significance for developing people's physical strength and enhancing physique, but also of profound significance for enriching national cultural diversity and harmonizing national relations.

4.1. Make Good Use of Cultural Tools and Play A Leverage Role

As a spiritual tool, culture plays an important role in the change and progress of people's life. Only by clarifying the characteristics of cultural tools can we have a definite goal. There are three kinds of tool levers in Physics: one is labor-saving lever, which can save energy; One is a laborious lever, which can save distance; One is equal arm lever, which has strong flexibility. These three levers can be set according to needs in daily life, so the cultural inheritance should also use the appropriate lever at the right time, and use the literary spirit of the lever to promote the development of chieftain sports culture. (1) The inheritance of chieftain sports culture should learn to "save effort", classify and integrate chieftain sports culture, and try to avoid repeated effort. In these original ecological cultures, new and old mixed cultures and "hybrid" cultures formed by national exchanges, we need to protect and make appropriate use of the culture displayed in material or physical form in combination with the development of the times, and combine it with modern tourism and multimedia technology to make it a dynamic culture that can create value with static culture; We can extract and integrate the spiritual essence and the part that adapts to the trend of modern society, and form a system. (2) the development of the sports culture of chieftain should have the spirit of "arduous effort", and extract its essence and discard its dross. The so-called "culture" in a broad sense refers to the part where all natural things are branded artificially. Chieftain sports reflects the special form created by different nationalities in special regions. Combined with the relatively closed natural environment and simple cultural environment in Southwest Hubei, the chieftain's sports culture will be more affected by the internal cultures of various nationalities. In addition, since the chieftain system was an autocratic system implemented by the central government to maintain the rule of frontier or "barbarian" areas in the feudal period, the chieftain sports culture naturally contained feudal nature. The chieftains often used the ignorance and conservatism of ordinary people to maintain and consolidate their rule through religious and cultural autocracy, From this we can see that the content of Tusi culture is complex, with both the essence and the dross which are limited by the times. To promote the development of the toast culture in the southwest of Hubei Province in the new era, it is necessary to define the part worthy of recognition and inheritance in the process of cultural inheritance, and transform the cultural dross to be eliminated if necessary. (3) The flexible use of cultural tools should have the spirit of sustainable development. In Li Ying's research, feudal chieftains would paralyze the thoughts of ordinary people through religious superstition in order to maintain their rule. feudal chieftains used religion to rule the people, so that the people could consciously maintain their rule and be in awe. Therefore, we should keep a clear understanding of this deep-rooted religious thinking. Adhere to the freedom of religious belief in cultural inheritance, neither criticize and oppose the belief of religious culture, nor advocate and exaggerate the role of religion. In addition, in the process of transformation, the entity component of Tusi sports culture can not lose the national cultural heritage in order to cater to the modern society too much; For the spiritual elements, especially the parts that need action memory, combined with

the aesthetics of the new era, appeal and call on the people in China, especially the young generation, to learn. Cultural protection and inheritance institutions can open up special places for learning according to needs, so as to be popularized.

4.2. Tap Cultural and Economic Benefits to Form Cultural Industry

In addition to Tujia and Miao ethnic groups, 29 ethnic groups in Southwest Hubei, including Dong, Han, Zhuang and Yi, have lived here for generations. In the fifth census, the minority population accounted for 52.8% of the total population. The chieftain sports culture can be demonstrated through these ethnic sports projects to develop the chieftain sports culture while developing national sports, forming a distinctive regional culture, attracting local investment and foreign investment, building a national cultural industry and giving full play to the advantages of market economy is also an effective means of cultural inheritance. In short, maintaining the characteristics of culture can not only be inclusive, but also be unique, so as to arouse more people to inherit consciously and voluntarily.

4.3. Open up Cultural Vision and Promote the "Reform and Opening Up" of Tusi Sports Culture

If a culture is stagnant and complacent, it can only be hidden in the museum as a "mascot", so that latecomers can look through the barrier, and gradually annihilate in the dust of history. As the youngest Autonomous Prefecture in China, it has a chieftain culture spanning the Yuan, Ming and Qing Dynasties. The profound historical heritage has a dual impact on the development of chieftain sports culture. Therefore, the national sports culture should also speed up the pace of "reform and opening up". For example, innovate the expression form of Tusi sports culture or add new elements to go out on the basis of maintaining cultural characteristics. Of course, while inheriting, we should also combine the special natural environment and geographical characteristics of Southwest Hubei, combine the humanistic elements with the natural elements, so as to combine the natural green water and green mountains of Enshi with the dynamic elements of sports culture, not only meet the requirements of modern people's pursuit of healthy life, but also experience novel feelings and seek new opportunities for development in the new era. "A single flower is not spring, a hundred flowers bloom and spring fills the garden." the development of culture should promote and progress each other. The "reform" of chieftain sports culture should be an innovation based on prototype culture, rather than the creation of "knocking down kongjadian"; The "opening" of Tusi sports culture should also be mutual. It can not only promote the Tusi sports culture in Southwest Hubei to the world, even spread and exchange on the international stage, but also introduce other cultures into China and carry out relevant national cultural exchange activities, so as to open up to each other and achieve win-win results. Open up the vision of culture and open up a new chapter in the inheritance of chieftain sports culture in many aspects, levels and angles.

4.4. Develop Cultural Tourism and Cultivate Cultural Inheritors

Tourism has developed rapidly in recent years. The following figure shows the growth trend of tourism in China in the past decade. The development trend of tourism is obviously on the rise. Combining national sports with various natural scenery and other cultural physical landscapes in Southwest Hubei is of great benefit to the inheritance of sports culture. First, it has the advantages of natural tourism. Southwest Hubei is composed of Wushan mountain, Wuling Mountain and Dalou mountain. Therefore, most of the territory is mountainous and inconvenient transportation, which is the disadvantage of its tourism development. At the same time, it is also the advantage of being a natural tourism area in the territory. In particular, the improvement of people's material life in recent years has gradually improved people's pursuit of physical quality and spiritual level, It is consistent with the tone of strengthening the body contained in the chieftain's sports culture. Second, it has many national cultural characteristics.

The region is inhabited by many nationalities. The content and forms of natural traditional festivals are diverse. For example, Tujia people have traditional festivals or customs such as ox King Festival, social Festival, new year's Eve, daughter's meeting, hand waving Festival and flower chasing Festival. Therefore, many activities of these traditional festivals actually create opportunities for the inheritance of sports culture. We can use the customs of various traditional festivals to attract tourists to participate in them; In addition, we should promote the transformation from "should be" to "actually" of tourism and inheriting sports culture, that is, we should combine the actual situation and various advantageous conditions in Southwest Hubei to realize the effective combination and sustainable development of the two. With the continuous improvement of economic level, more and more people are more willing to return to the original life. Therefore, the development of tourism conforms to the wishes of the people, integrates the national traditional sports culture and allows the people to participate. When tourists go out of Southwest Hubei, they are cultural seeds one by one, promoting the chieftain sports culture.

4.5. Promote the Popularization of Chieftain Sports and Enhance People's Participation

Strengthening people's physique and physical exercise is the spiritual demand based on the gradual improvement of material life in the new era, which has been put forward in the outline of the national fitness plan "Excavate and sort out the precious heritage of China's traditional sports in medical treatment, health care and rehabilitation, develop national and folk traditional sports, and widely carry out sports fitness activities focusing on Ethnic Minority Traditional Sports in ethnic areas" Ethnic Sports in Southwest Hubei, such as rowing dry boats, spinning tops and stepping on bamboo horses, have not only become hot spots in schools and communities within the territory, but also dabbled in other provinces and cities in Hubei and even outside the province. In addition, social sports activities have the characteristics of entertainment and competitiveness. Holding sports activities through competition can enhance people's participation to a certain extent For example, many Enshi people can dance hand waving dance and "play" In this way, the combination of entertainment and competition and the integration of chieftain sports and modern sports are not only interesting, but also exercise the physique, enhance the communication between people, and enable the people to consciously and voluntarily participate in it. In this way, the participation of the people can be relatively improved, which is also of certain positive significance to the inheritance and development of national sports.

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