



## 项目一 土家族文化解码

### Project One Decoding Tujia Culture

#### 任务三 土家族民间艺术文化发掘

#### Task Three: Excavation of Tujia Folk Art and Culture

##### 3.1: 土家族故事谜语

##### 3.1: Riddles and proverbs of Tujia

土家族人，在认识和改造自然与社会的过程中，创造了许多富有想象力和爱憎感情的传说故事，总结了许多具有知识性、艺术性的谜语和谚语。由于土家族没有文字，这些优美的民间故事、谜、谚，只是用口头世代传承。从而，逐步形成了民间口头文学的组成部分，以讲故事自我启迪、猜谜语开化智力、用谚语传播知识的形式，成为土家族人的习俗。

In the process of recognizing and transforming nature and society, Tujia people have created many imaginative and love-hate legends and stories, and summed up many intellectual and artistic riddles and proverbs. Since the Tujia people have no written language, these beautiful folk tales, riddles and proverbs are only passed down orally from generation to generation. As a result, an integral part of folk oral literature has gradually formed, and it has become the custom of Tujia people in the form of telling stories for self-enlightenment, guessing riddles to enlighten intelligence, and using proverbs to spread knowledge.

##### 一、传说故事

##### 1. Legends

“前人不讲古，后人就失谱”，这是土家族人对讲故事的重要性的总结。土家族的许多优秀民间故事、历史传说，都是用口头讲述的方法，一代一代地流传下来。因为，民间故事有着自我教化、自我陶冶、自我娱乐和培养人们良好情操的功能，既能丰富历史知识，又能美化人们的生活，所以，深受土家族人的喜爱。在土家山寨，不论是茶余饭后、工余时间以及生产劳动、数人同行或夜间闲谈等场合，均可听到有人在讲故事。



土家族人讲故事的题材很多，一般情况下，最喜欢讲述以下内容：

“<sup>[P]</sup><sub>SEP</sub>”If the predecessors do not tell the ancients, the later generations will fail”, this is a summary of the importance of storytelling by the Tujia people. Many excellent folk tales and historical legends of Tujia are told orally and passed down from generation to generation. Because folk stories have the functions of self-education, self-cultivation, self-entertainment and cultivating people's good sentiments, they can not only enrich historical knowledge, but also beautify people's lives, so they are deeply loved by Tujia people. In Tujia cottage, whether it is after tea and dinner, after work time and production labor, several people walking together or chatting at night, you can hear that someone are talking about things. There are many themes for Tujia people to tell stories. Generally speaking, they like to tell the following things the most:

### 1、习俗根古<sup>[P]</sup><sub>SEP</sub>

#### 1. Ancient customs root

土家族有独特的风俗习惯，而每种习俗，都有其来源传说。因此，土家族人在讲述故事时，往往以见景生情、借题发挥的手法，把习俗根古讲述一番。比如在接亲嫁女场合，有人看到新娘的装扮时，就会问及新娘为什么要戴蒙面丝帕？为什么要捆红色头发绳、挽巴巴髻？为什么要穿耳环、戴戒指、戴手圈？为什么要哭嫁等等。这时，知道这习俗根古的人，就争先恐后地讲述起一个《兄妹成亲》的故事来，说明新娘的首饰等习俗来源。相传，在很古很古以前，洪水滔天，涨齐天大水以后，天下没有人了，只剩下补所和冗（土家语：即哥哥和妹妹）兄妹二人躲在葫芦里没被水淹死而幸存下来。这时，天上的神仙们为了找人种繁殖人类，就推乌龟公公化作施义头嘎（土家语：即媒人）劝说兄妹俩成亲。兄妹二人因同胞之嫌，不愿意成亲时，施义头嘎就想了很多办法逼着兄妹俩成亲。第一个办法是要兄妹俩从古王堡山顶上各放一扇磨子滚下山来，两扇磨子在山下相合了就成了亲。兄妹俩照做了，两扇磨子相合了。但兄妹俩却不愿成亲时，施义头嘎又想了第二个办法，叫兄妹俩在古王堡山前山后各烧一堆火，火焰冲到空中相交了就要成亲。兄妹又照做了，两堆火焰相交了。可是，兄妹俩还是不愿成亲。施义头嘎又想了第三个办法，叫兄妹俩围绕着古王堡山前后跑，若是两人相碰了，两人的手相捏了，两人的眼睛相看了就要成亲。兄妹俩答应这样做了，妹妹上前跑，哥哥随后追，跑了七七四十九圈时，妹妹在苦李树下被路坎上伸下来的一枝倒钩刺把头发勾住了。妹妹站住



用双手使劲扯头发上的倒钩刺时，哥哥已跑到妹妹背后。哥哥伸双手想帮助妹妹扯脱头上的倒钩刺的一刹那间，两人的双手相捏了，妹妹猛回头一看，原来是碰上了哥哥，两人的眼睛相看了。这时，施义头嘎走来笑着说：“这是天意，你们兄妹俩快成亲吧。”兄妹俩再无话可说了，只得顺从天意，在苦李树下成了亲。因此，到现在，土家族山区的苦李树果子苦涩得不能吃了。兄妹成亲后，哥哥羞得满面通红，妹妹害羞得不敢见人了。妹妹就扯下头上包的丝帕把脸蒙住，成为现在出嫁时的蒙帕。妹妹还是很后悔，伤心地哭了。哭骂着施义头嘎不应该叫她与哥哥成亲；哭着骂自己的头发为什么不听话，让倒钩刺勾住？于是就惩罚了头发，扯根红藤把头发捆住挽成巴巴髻；哭着骂自己的耳朵，用藤圈圈穿上，成为现在的耳环；哭着骂自己的手，为什么要捏哥哥的手？于是就惩罚手指、手腕用藤子捆住，成为现在的戒指和手圈。这些哭骂，相传至今，成为土家族人哭嫁的习俗。这一传说故事，由于与土家族的现时婚嫁习俗相印贴切，故而流传甚广。

Tujia has unique customs, and each custom has its own legend. Therefore, when the Tujia people tell stories, they often use the method of seeing the scene to generate emotion and borrowing the theme to tell the ancient customs. For example, on the occasion of marriage, when someone sees the bride's dress, they will ask why the bride wears a masked silk handkerchief? Why the bride ties red hair ropes and buns? Why the bride wears earrings, rings, and wristbands? Why the bride cries to marry and so on. At this time, people who knew the ancient roots of this custom rushes to tell a story of "Brother and Sister Marriage", explaining the source of customs such as the bride's jewelry. According to legend, in the very ancient ago, the floods raged to the sky, and after the floods filled the sky, there was no one in the world, and only a brother and a sister were left. The two survived by hiding in the gourd without being drowned in the water. At this time, in order to find a race to breed human beings, the gods in the sky pushed the tortoise father-in-law to transform into a matchmaker to persuade the brother and the sister to get married. When the brother and sister were unwilling to get married due to suspicion of their compatriots, so the matchmaker thought many ways to force them to get married. The first way was to ask the brother and sister to roll down the mountain with a mill from the top of the ancient castle, if the two mills meet at the bottom of the mountain, the two should get married. The brother and sister did so, and the two mills matched. But when the brother and sister were unwilling to get married, matchmaker thought a second way, asking the two to burn a fire in front of and behind Guwangbao Mountain. When the flames rushed into the air and intersect, they would be married. The siblings did so again, and the two fires intersected. However, the siblings still did not want to marry. The matchmaker thought a third way, and told the brother and sister to run around Guwangbao Mountain. If they met, they would squeeze each other's hands, and they saw each other's eyes, they would get married. The brother and sister agreed to do so. The younger sister ran forward, and the older brother chased after them. When they ran seven, seven and forty-nine laps, the



sister was caught in her hair by a barb that stretched out from the curb under the bitter plum tree. When the sister stopped pulling the barbs in her hair with both hands, the brother had already run behind her sister. The brother stretched out his hands to help the sister pull off the barb thorn on the head, the two of them squeezed their hands, and the sister looked back suddenly, it turned out to be her brother, the two eyes looked at each other. At this time, the matchmaker came over with a smile and said: "This is God's will, you two should get married soon." The brother and sister had nothing to say, so they had to obey the will of God and got married under the bitter plum tree. Therefore, up to now, the fruit of the bitter plum tree in the Tujia mountainous area is too bitter to eat. After the siblings got married, the elder brother was flushed with shame, and the younger sister was too shy to meet anyone. The sister ripped off the silk handkerchief on her head and covered her face, becoming the current Mengpa when she was married. The sister was still very sorry and cried sadly. Crying and scolding that the matchmaker shouldn't ask her to marry her brother. Crying and scolding her hair for being disobedient, and letting barb thorns hook? So she punished her hair, pulled a red vine and tied it into a Babapi; cried and scolded her ears, and put them on with vines, and became the current earrings; she cried and scolded her hand, why did she squeeze her brother's hand? So she punished the fingers and wrists with vines, which became the current rings and hand circles. These crying and scolding has been passed down to this day, and has become the custom of Tujia people crying marriage. This legend is widely circulated because it is closely related to the current marriage customs of Tujia.

## 2、有勇有谋

### 2. Courageous and resourceful

土家族人的故事中，对英雄人物的传说很多。但在讲述英雄人物的事迹时，总是教育人们不但要勇敢，而且要有谋，要吸取历史上英雄人物有勇无谋而失败的教训。这类故事中，流传较广的莫过于《鲁里嘎巴》了。鲁里嘎巴是土家族民间传说中的英雄人物之一。他性情耿直，诚实寡言，个子高大，力大无穷，家境贫苦，与盲人老母相依为命，靠打柴为生。由于家里贫穷买不起砍柴的刀、斧，全凭双手臂力拔树折枝作薪。有次，土王与客王打仗之际，土王带兵路过鲁里嘎巴背柴的卡柯（土家语：树林）下面，见一株树抱围的大树横放在路上拦住了士兵的去路。土王得知此树是鲁里嘎巴放的，就责令他把树搬开。鲁里嘎巴用双手毫不费力地把这大树搬开了。土王见他力大无比，就收他当上了士兵。从此，鲁里嘎巴带着母亲从了军。有一天，土王走到秦琼庙宿营，在半夜时分，鲁里嘎巴起来小便时，发现客兵偷营来了。鲁里嘎巴也来不及报告土王，就顺手拔了庙门前的两株大柏树，一手拿一株，横扫直打，打死了许多敌人，打得改兵落花流水，喊娘叫爹地抱头而逃了，第二天早上，土王起床后，知道几百名偷营的敌兵被鲁里嘎巴一个人打退了时，感到十分高兴，就给鲁里嘎巴赏了奖。又有一年，土王和客王打



仗，土王在桃源下面堵仗，不让客兵上来，打了几个月，土王粮绝了，想派几百名力气最大的士兵到后方背粮去。鲁里嘎巴知道后，禀报土王说：“不要去那么多人，我一个人去背粮就有了”。土王不相信他一人背得那么多粮食，还是决定派两百人，到第二天天亮后出发。鲁里嘎巴就瞒着土王，独自一人打夜工悄悄地跑到后方粮仓边，他用很长很长的铁链子把粮仓拦腰一捆，用两张大牛皮做背系子，一肩就把一个大粮仓背到兵营来。土王和士兵们看见后，欢天喜地。有了粮食，士气更足了，土王就连续打了若干次胜仗。之后，客兵不敢再进攻土王管辖的地界了，使土家族地区得到了安宁。客王打败仗以后，很不甘心，知道了士兵中最勇敢、最厉害的是鲁里嘎巴。于是就派奸细到土家族地区，扮作商人到土王的兵营卖东西，乘机暗害鲁里嘎巴。有一天，鲁里嘎巴正在练武，把一个碓窝岩拿在手中向上空抛来抛去，左手抛，右手接，右手抛，左手接，如同玩一颗鸡蛋似的，看来很不费力。客王的奸细看到这情形后，就用了一个“激将法”，对鲁里嘎巴说：“你把碓窝岩抛到空中，不用手接，能用头接得，那就真正有本事！”鲁里嘎巴是个气汉子，经不起这一激，一赌气就用头去接碓窝岩时，近千斤的碓窝岩从空中掉下来砸在鲁里嘎巴的头上，把鲁里嘎巴砸死了。这位土家族的英雄，在战场上，敌人的刀、枪、箭、戟未曾伤他一根毫毛，却在练武时在奸细的一激之下丧了性命，真是令人惋惜！土家族人用这个故事教育人们：有勇更要有谋，遇事谨慎，三思而行，不凭意气用事，不要盲目行动。

In the stories of the Tujia people, there are many legends about heroic characters. However, when telling the deeds of heroes, we always educate people not only to be brave, but also to be resourceful, and we must learn the lessons of heroes in history who were brave and failed. Among such stories, there is no one more widely circulated than "Luligaba". Luligaba is one of the heroic figures in the folklore of Tujia. He is straightforward, honest and reticent, tall and powerful, and he has a poor family, lives with his blind mother and makes a living by collecting firewood. Since the family could not afford to buy a knife or axe for cutting firewood, he relies on his arm strength to pluck trees and break branches for wages. Once, when the Earth King and the Guest King were fighting, Earth King led his soldiers past the kako (Tujia language: woods) where Luligaba taking firewood, and saw a large tree lying horizontally on the road to block the soldiers' way. When the Earth King learned that the tree had been placed there by Luligaba, he ordered him to move it out of the way. Luligaba moved the big tree away effortlessly with both hands. The Earth King saw that he was very strong and took him as a soldier. From then on, Luligaba joined the army with his mother. One day, Earth King went to the Qinqiong Temple to camp. In the middle of the night, when Luligaba got up to urinate, he found that guest soldiers had stolen the camp. Luligaba didn't have time to report to the Earth King, so he pulled up two big cypress trees in front of the temple gate, took one in each hand, and swept and hit, killing many enemies. He cleaned enemy soldier's





clock that shouted at their mothers and fathers, and held their heads and run away. The next morning, when the Earth King got up, he was very happy to know that the hundreds enemy soldiers who had stolen the camp had been repelled by Luligapa alone, and he rewarded Luligapa with a reward. Another year, when the Earth King and the Guest King were fighting, the Earth King blocked the battle below Taoyuan and prevented the Guest King's soldiers from coming up. After several months of fighting, the Earth King ran out of food. He wanted to send hundreds of the most powerful soldiers to the rear to carry food. When Luligaba learned of this, he reported to the Earth King and said: "Don't go with so many people, I have enough strength to carry the grain alone". The Earth King did not believe that he could carry so much grain alone, but still decided to send two hundred soldiers and set out at daybreak the next day. Luligaba kept the Earth King behind the scenes and quietly ran to the granary in the back as a night worker. He tied the granary around the waist with a long, long iron chain, and used two large cowhide as a back tie. A large granary was carried back to the barracks. When the Earth King and the soldiers saw it, they were overjoyed. With the food, the morale was even better, and the Earth King won several consecutive victories. After that, the Guest King's soldiers did not dare to attack the territory under the jurisdiction of Tujia, which brought peace to the Tujia area. After the Guest King was defeated, he was very unwilling, and learned that the bravest and the most powerful soldier among the Tujia soldiers was Luligaba. So he sent spies to the Tujia area, pretending to be businessmen to sell things in the Earth King's barracks, taking the opportunity to assassinate Luligaba. One day, Luligaba was practicing martial arts, and he threw a nest rock in his hand into the sky. He tossed it with his left hand, caught it with his right hand, threw it with his right hand, and caught it with his left hand, like playing with an egg. It seemed very effortless. After seeing this situation, Guest King's spy used a "Radical General Method", said to Luligaba: "When nest rock is thrown into the air, and if you can catch it with your head, you don't have to pick it up with your hands, then you really have the ability!" Luligaba was an angry man. He couldn't stand this provocation. When he got angry, he used his head to pick up nest rock. Nearly a thousand pounds of nest rock fell from the air and hit Luligaba's head, smashed Luligaba to death. This hero of Tujia was not hurt by the enemy's swords, guns, arrows and halberds in the battlefield, but he was killed by a spy's agitation during his martial arts training, which is a pity! The Tujia people use this story to teach people: to be brave, but also to be resourceful, to be cautious, to think twice, not to act on impulse, and not to act blindly.

### 3、爱憎分明

#### 3. Clear love and hate

土家族的故事中，教育人们爱憎分明的题材也很多，通过讲述这类故事，培养人们憎恶崇善的美德。比如，《磨亮卡铁》的故事，说的是古时候，有位名叫磨亮卡铁的土家族英雄，身有一龙二虎九牛般的神力，但从来不依仗自己的大力气欺侮乡邻人民，而且爱乡邻如兄弟，处处为乡邻人民谋利益。他上山打得猎物分给乡邻大家吃；土家族山区天旱受灾、闹饥荒了，他到平原地区把财主的粮食背到山寨给乡邻分粮食；土司王派



兵到山寨欺侮乡邻时，他就出来打抱不平，把土司王的兵赶走；就是土司王亲自到山寨来，他也不卑躬屈膝的巴结土司王，土司王做出无道的事，他就当场制止。客王几次派兵来捉他，他就拔起山上的大树做武器，把客兵打得屁滚尿流。磨亮卡铁的为人，深得土家族人民的爱戴和尊敬。可是，他却成了客王和土司王的心腹之患，客王就逼着土司王设法害死他，土司王知道磨亮卡铁力大无穷，武艺高强，要害死他，用硬办法不行，就用了让磨亮卡铁上圈套的软阴谋。有一次，土司王假惺惺地派人给磨亮卡铁送去一张请帖，请磨亮卡铁到土司王宫殿作客喝酒。乡邻知道这事后，都劝磨亮卡铁莫去，怕土司王下毒手。而磨亮卡铁胸襟坦然，不畏残暴，堂堂正正地向土司王宫殿走去。同土司王对饮酒时，磨亮卡铁被灌醉，土司王就想乘机把磨亮卡铁捉住害死。谁知，磨亮卡铁醉酒以后神力增倍，土司王的武士们捉拿他时，他一个箭步跳到宫殿前的坪坝里，顺手拔起坪坝中间的大桅杆横扫几下，把武士们扫得断头折腰，把土司王宫殿扫得梁折瓦碎，土司王被吓得东躲西藏，跪着向磨亮卡铁求饶。第二次，土司王又假惺惺地夸奖磨亮卡铁是神人，是盖世无双的英雄。同时，又叫来名叫汁卡铁的土家族英雄与磨亮卡铁比武，想用“两虎相斗，必有一伤”之计，把磨亮卡铁打死。在比武场上交手时，磨亮卡铁知道了汁卡铁也是土家族的英雄，就劝说了汁卡铁“莫上土司王的当，两兄弟不要互伤”。于是，两位英雄在比武场上结拜为兄弟，戳穿了土司王的害人阴谋。第三次，土司王请磨亮卡铁上山围猎打老虎，叫磨亮卡铁守住老虎出山的卡口，想借老虎之口把磨亮卡铁吃掉。可是，老虎出山后，磨亮卡铁捉住两只老虎提在手上当猫儿玩。这时，土司王又生一计，叫磨亮卡铁把老虎的獠牙拔下来。磨亮卡铁把手伸进老虎口里拔牙时，老虎负痛，咬破了磨亮卡铁的手指上一点皮。这时，土司王又以关心为名，在磨亮卡铁手指伤口敷了烂药。顿时，磨亮卡铁痛的十指连心，被活活地毒死了。传说，磨亮卡铁被害以后，化为一只白鹤，扑向土司王，攫开了土司王的肚皮，抓出了肠子后冲天飞去。白鹤在半空中一声长唳，一张口，土司王的肠子掉下的变成了一条恶蛇。此后，白鹤与恶蛇变为仇敌。因而，土家族人十分爱护白鹤，禁止任何人猎取同时，万分痛恨恶蛇，见恶蛇人人喊打。素有“见恶蛇不打，有七分罪”之说，反映了土家族人憎恶紫善的性格。

There are many stories from Tujia that teach people to be clear about love and hate, and by telling such stories, people can cultivate the virtue of hating evil and respecting good. For example, the story of "Mo Liang Ka Tie" is about a hero of Tujia named Mo Liang Ka Tie, who had the power of a dragon, two tigers and nine cows, but never relied on his great strength to bully his neighbors, loved his neighbors as brothers, and always worked for the benefit of his neighbors. He went to the mountains to hunt and share the game with the



neighbors. When the mountainous areas of Tujia were hit by famine early in the morning, he went to the plains to carry the grain of the wealthy owners to the cottage to share the grain with the neighbors. When the Tusi King sent his soldiers to the cottage to bully the neighbors, he came out to fight for justice and drove the king's soldiers away. Even when the Tusi King himself came to the cottage, he did not grovel. When the Tusi King did something unjust, he stopped it on the spot. When the Guest King sent his soldiers to catch him several times, he pulled up the big tree in the mountain as a weapon and scared the shit out of the Guest's soldiers. Mo Liang Ka Tie was loved and respected by the Tujia people. However, he had become the serious trouble of the Guest King and the Tusi King, the Guest King forced the Tusi King to try to kill him, the Tusi King knew that Mo Liang Ka Tie was powerful with strong martial arts, it was not possible to use hard methods to kill him, so he used a soft conspiracy to make Mo Liang Ka Tie rise to a bait. Once, the Tusi King sent an invitation to Mo Liang Ka Tie to invite him to the palace of the Tusi King for a drink. After the neighbors knew about this, they all advised Mo Liang Ka Tie not to go, fearing that the Tusi King would lay murderous hands on him. But Mo Liang Ka Tie was open-minded, did not afraid of brutality, and squarely towards the palace of the Tusi King. When he drank with the Tusi King, he was drunk, and the Tusi King wanted to take the opportunity to catch and kill him. Who knows, after the drunkenness of Mo Liang Ka Tie's power was multiplied, when the Tusi King's warriors caught him, he jumped to the palace in front of the Pingba in an arrow step, pulled up the middle of the Pingba mast and swept a few times, the warriors' heads were broken, the Tusi King was scared to hide, kneeling to Mo Liang Ka Tie and begging for mercy. For the second time, the Tusi King again hypocritically praised that Mo Liang Ka Tie was a god, and an unparalleled hero. At the same time, he called for the hero of Tujia named Zhi Ka Tie to compete with Mo Liang Ka Tie, trying to use the plan that "When two tigers fight, there must be a wound" to kill Mo Liang Ka Tie. When they fought in the tournament arena, Mo Liang Ka Tie knew that Zhi Ka Tie was also a hero of Tujia, and persuaded Zhi Ka Tie "not to fall for the Tusi king's trick, and not to hurt each other." Thus, the two heroes became brothers in the tournament arena and pierced the harmful plot of the Tusi King. The third time, the Tusi King invited Mo Liang Ka Tie to go up to the mountain to round up tigers, and told Mo Liang Ka Tie to guard the tiger's exit from the mountain, wanting to use the tiger's mouth to eat Mo Liang Ka Tie. However, after the tigers came out of the mountain, Mo Liang Ka Tie caught two tigers in his hands and played with them as cats. At this time, the Tusi King had another plan, and asked Mo Liang Ka Tie to pull out the tiger's tusk. When Mo Liang Ka Tie put his hand into the tiger's mouth to extract the teeth, the tiger was in pain and broke a bit of the skin on Mo Liang Ka Tie's finger. At this time, in the name of concern, the Tusi King put rotten medicine on the wound of Mo Liang Ka Tie's finger. Suddenly, Mo Liang Ka Tie's ten fingers were connected to the heart and he was poisoned alive. According to legend, after Mo Liang Ka Tie was killed, he turned into a white crane, rushed towards the Tusi King, grabbed the belly of the Tusi King, grabbed his intestines and flew into the sky. The white crane let out a long sigh in mid-air, and with a mouth, the intestines of the Tusi King fell and turned into a vicious snake. Since then, the white crane and the evil snake became enemies. Therefore, the Tujia people love the white crane, forbidding anyone to hunt at the same time, hate the evil snake. Everyone shouted and beat as seeing the evil snake. There is a saying "As for seeing





the evil snake without fight, there are seven points of sin", reflecting the character of the Tujia people hating evil.

#### 4、夫妻恩爱

#### 4. Conjugal affection

土家族的爱情故事中，多以夫妻恩爱的题材来教化青年一代。如《婆婆树》的故事，是说一个美丽的土家族姑娘，名叫阿打，自嫁给一位土家族小伙子阿可以后，夫妻俩相亲相爱、夫唱妇随、男耕女织，生活美满幸福。一天，阿打在河边洗衣服时，被一条好色的酉水（亦说清江）龙王抢去了龙宫。龙王强行污辱阿打，阿打宁死不从，并把龙王的手狠狠地咬了几口。龙王大怒，把阿打勒死后丢在河边。过后，阿打的尸体变成了一株婆婆树，屹立在河边，面向河对岸望着亲爱的丈夫阿可。阿可出远门回家后，不见了亲爱的妻子，就到处奔波去寻找阿打。阿可走到河边，见河对岸有株挺立的婆婆树时，一只喜鹊在婆婆树上喳喳叫着告诉阿可说：“阿打阿打，龙王害死了她，这株婆婆树，就是阿打。”阿可听懂喜鹊的话后，就望着对岸的婆婆树放声大哭，哭声震得山摇地动、河水飘荡、天昏地暗时，一声巨响，两边河岸拢到一块，阿可张手抱住了对岸的婆婆树，紧紧地抱住、痛哭着，抱哭了三天三夜之后，阿可也变成了婆婆树，两边河岸又慢慢分开了。可是，河两岸的两株婆婆树，已枝丫交叉，盘根相缠，永世分不开了，任凭风吹浪打，日晒雨淋，两株婆婆树紧紧地抱在一块，表示着夫妻恩爱永不分离之情。

Most of the love stories of Tujia use the theme of conjugal affection to teach the young generation. For example, the story of "The Granny Tree" is about a beautiful Tujia girl named A Da, who has been married to a Tujia boy named A Ke, and the couple loved each other, and the husband sang and the wife followed, and the man cultivated and the woman weaved, living a happy life. One day, when A Da was washing clothes at the river, she was robbed by a lustful dragon king of Youshui (also known as Qingjiang) and taken to the dragon palace. The dragon king forcibly insulted A Da, A Da would rather die than obey, and she bit the dragon king's hand a few times. The Dragon King was furious and strangled A Da and threw her at the river. Afterwards, A Da's body turned into a granny tree, standing at the river, facing the other side of the river looking at her dear husband A Ke. After A Ke came home from a long trip, he lost his dear wife, so he went everywhere to look for A Da. A Ke walked to the river and saw a standing mother-in-law tree on the other side of the river. A magpie roared on the mother-in-law tree and told A Ke: "A Da A Da, the Dragon King Killed her, this mother-in-law tree is A Da." A Ke understood the magpie's words, then looked at the opposite bank of the mother-in-law tree to cry shaking the mountains, drifting the river, darkening the sky. a loud sound made the two sides of the river bank together to a piece, A Ke opened his hands and hugged the other side of the mother-in-law tree, clinging, crying, hugging for three days and three nights, A Ke also became a mother-in-law tree, the two sides of the river bank were slowly separated also. However, the two mother-in-law trees on both sides of the river had



crossed branches and intertwined roots. They will never be separated. No matter the wind and waves, the sun and the rain, the two mother-in-law trees hug each other tightly, indicating the love of husband and wife will never be separated.

## 5、机智勇敢

### 5. Resourcefulness and courage

土家族老人给少年儿童们讲述童话故事时，总是以《席里莎乃》的故事，教育和培养孩子的机智勇敢精神，深得孩子们的喜欢。这则故事，是说的席里和莎乃两姐妹的遇难事迹。有一天，妈妈到外婆家有事，叫席里和莎乃在家守屋，并嘱咐，“妈妈没回来，谁来也不要开门。”傍晚，一只人熊变为老太婆，自称是席里莎乃的外婆来敲门。席里从门缝中一看说：“你不是外婆，外婆的脸上有颗黑痣。”人熊忙从地下捡颗羊屎粘在脸上。席里还不相信说：“外婆的头发是白的。”人熊又忙从门边抓把石灰抹在头上。席里还是不相信说：“外婆没穿黑衣服。”人熊解释说：“你俩姐妹莫苕（方言：即莫蠢）嘛，外婆看你们来时换了黑衣服沙！”俩姐妹相信了，开门接人熊进了屋。晚上，席里和莎乃睡着时，人熊把莎乃吃了。席里醒来，听到人熊咬莎乃得骨头“卡台卡台”的响声。席里知道已碰上了人熊，就跳下床想跑。人熊问席里往那里去？席里说解手去。人熊怕席里跑脱，就用一根麻索一头缚在席里的脚上，一头套在自己的手上。机智勇敢的席里，就把自己脚上的索子解下来缚在一只鸡脚上，拔腿跑了。人熊在黑夜中一扯麻索，被缚脚的鸡就“辟替叭他”（鸡拍翅声）地拍下翅膀，人熊认为席里是在屑稀屎，就放心睡着了。到第二天早上，人熊不见了席里，到处去寻找，找到水井边，人熊因吃了莎乃口渴得很，就趴着喝井水时，发现水井上坎的树子上有个人影，人熊抬头一看，原来是席里躲在水井树上。人熊就爬上树，哄着席里给她梳头，想乘机再把席里吃掉。聪明的席里，把人熊的头发分成一支一支地捆在树枝上，然后，把梳子丢到树下，借捡梳子的机会就跑。人熊想追席里，猛地从树上跳下来，连头发带头皮全部被扯脱挂在树上，满头鲜血直流，痛得昏倒了。席里跑到石灰窑边，撮了一撮石灰跑回来，把石灰撒在人熊的无皮头上，人熊就这样被石灰腌死了。这个童话故事，生动地教育着孩子们要提高警惕，以防坏人，遇到难处，要机智勇敢。

When telling fairy tales to children and teenagers, the Tujia elders always use the story of "Xili Shanai" to educate and cultivate the children's spirit of resourcefulness and courage, which is deeply liked by children. This story is about the shipwreck of two sisters, Xili and Shanai. One day, mother went to grandmother's house for business, and asked Xili and Shanai to keep the house at home, and instructed, "Don't open the door if mother is not back." In the evening, a human bear turned into an old woman, claiming to be Xili and Shanai's



grandmother, and knocked on the door. Xi Li looked through the crack of the door and said: "You are not grandma, and grandma has a mole on her face." The human bear was busy picking up a piece of sheep excrement from the ground and sticking it on his face. Xili didn't believe it and said: "Grandma's hair is white." The human bear was busy grabbing from the door and smearing lime on his head. Xili didn't believe him and said: "Grandma is not in black." The human bear explained: "You two sisters, do not be silly (dialect: don't be stupid), well, grandma saw you in black clothes when I came!" The two sisters believed, and opened the door to pick up human bear into the house. In the evening, when Xili and Shanai fell asleep, the human bear ate Shanai. Xili woke up and heard the sound of the human bear biting the Shanai's bone "Katai Katai". Knowing that they had run into a human bear, he jumped out of bed and wanted to run. The human bear asked Xili where to go? Xili said to get a poop. The human bear was afraid that Xili would run away, so he tied one end of a hemp rope to Xili's feet and the other to his own hands. The witty and brave Xili untied the rope from his feet, tied it to a chicken foot, and ran away. As soon as the human bear pulled the rope in the darkness, the tied chicken flapped its wings "pilipala" (the sound of the chicken flapping its wings), and the human bear thought that Xili was pooping, so he fell asleep with confidence. The next morning, the human bear could not find out Xili, and he went to look around and found a well. The human bear was very thirsty after eating the Shanai, so he lay down and drank the water from the well, and found a figure in the tree on the top of the well. The human bear looked up and found out Xili hiding in the well tree. The human bear climbed up the tree, coaxed Xili to comb her hair, and wanted to take the opportunity to eat Xili again. The clever Xili divided the human bear's hair into branches and tied to the branches, and then threw the comb under the tree, and want to run away by taking the opportunity to pick up a comb. When the human bear tried to chase Xili, he jumped down from the tree, and his hair and scalp were torn off and hung on the tree, his head was full of blood and he fainted from the pain. Xili ran to the lime kiln, took a handful of lime and ran back, sprinkling the lime on the skinless head of the human bear, and the human bear was cured by lime in this way. This fairy tale vividly teaches children to be vigilant against bad guys and to be resourceful and brave when they encounter difficulties.

## 6、讥讽笑话

### 6. Sarcastic jokes

土家族人在讲故事中，很喜欢讲笑话故事，以此取乐和得到某种启示。比如《我你他》的故事，就是一则令人发笑和深思的笑话故事。传说，从前有一个财主，家财万贯，膝下一子为掌上明珠。财主望子成龙心切，便请来一名秀才给儿子当教书先生。可是，这孩子脑筋呆板，读的字只能死记硬背，不能灵活运用。开学的头一个月，先生给他教了“一、二、三、四、五”，死记还可以。第二个月，先生教了“我、你、他”三个字，财主儿就天天照抄照认，但不懂得这三个字的意思。到第三个月，先生给他解释这三个字的意思。先生说：“我，是第一人称，比如，我是你的先生；你，是第二人称，比如，



你是我的学生他，是第三人称，比如，他（指在旁的师母）是我的夫人，你的师娘。”这个孩子记住了先生的解释，走到财主的房里，报告财主说：“我已学了‘我你他’三个字，不但会写、会认，而且会解释。”财主听了很高兴，立即磨墨，叫儿子写一遍、认一遍、解释一遍。儿子提笔写了“我你他”三个字以后，接着解释说：“我是你的先生，你是我的学生，他（指在旁的财主夫人）是我的夫人，你的师娘。”财主气极了，把儿子重打了几个耳光，并纠正说：“我是你的父亲，你是我的儿子，他（指在旁的财主夫人）是我的夫人，你的母亲。”第二天，财主儿子气呼呼地找先生说：“先生，你教我的三个字解释错了。我父亲讲，我是你的父亲，你是我的儿子，他（指旁的师娘）是我的夫人，你的母亲。”先生听后，睁大眼睛看着财主儿子，一双眼珠子看到鼓出来，差一点要鼓炸了。这则童话故事，一面逗人发笑取乐，一面教育在校学生，读书认字，不要死搬教条，要理解其真正的含义，在运用时才能避免类似笑话。<sup>[5]</sup>总之，土家族的民间故事内容十分丰富，而每则故事，都寓意着一定的效益。尤其是土家族传说中的英雄人物，如：八部大王、务相廪君、向王天子、科洞茅人、热其八、尼可耐以及向老信人、田好汉等等的形象，不仅在土家族人心中成为崇敬习俗方面的神化人物，而且在土家族人讲故事习俗中成为言必即及的主要角色。因而，使其世代流传，永兴不衰。

The Tujia people are fond of telling joke stories in their storytelling, as a way to have fun and get some kind of enlightenment. For example, the story of "I, You He" is a funny and thought-provoking joke story. Legend has it that once upon a time there was a rich man with vast wealth and a son under his knees who was the jewel in his palm. The rich man hoped his son would have a bright future, so he invited a scholar to be a teacher for his son. However, the boy's brain was dull, and the words he read could only be memorized by rote, not applied flexibly. In the first month of term, the gentleman taught him "one, two, three, four, five", which was okay for rote memorization. In the second month, the gentleman taught "I, you, him" three words, and the rich man's son copied and recognized them every day, but did not know the meaning of these three words. In the third month, the master explained to him the meaning of these three words. The master said: "I, in the first person, for example, I am your master. You, in the second person, for example, you are my student. He is the third person, for example, he (referring to the master mother who is nearby) is my wife, your mistress." The child remembered the explanation of the master, went to the rich man's room, and reported to the rich man: "I have learned the three words: I, you, he, I not only can write, recognize, and interpret." The rich man was very happy when he heard it. He immediately brushed the ink and told his son to write it, recognize it, and explain it again. After the son picked up the pen and wrote the words "I, you, he", he then explained: "I am your master, you are my student, she (referring to the rich man's wife next to him) is my wife, your mistress." The rich man was very angry, slapped his son several times in the face, and corrected: "I am your father, you are my son, and she (referring to the rich man's wife next to him) is my wife, your



mother." The next day, the rich man's son angrily asked his master and said: "Sir, the three words you taught me are wrong. My father said, I am your father, you are my son, and she (referring to the teacher's wife next to me) is my wife, your mother. " After hearing this, the master opened his eyes wide and looked at the rich man's son, whose pair of eyeballs almost blown up. This fairy tale is amusing and entertaining on the one hand, and it educates the students in the school to read and recognize characters, not to copy the dogma, to understand its true meaning, and to avoid similar jokes when using it. <sup>[P]</sup><sub>SEP</sub>In a word, the folk stories of Tujia are very rich in content, and each story implies certain benefits. Especially the heroes in Tujia legends, such as: Eight Kings, Wu Xiang Linjun, Xiangwang Tianzi, Kedong Maoren, Reqiba, Nikenai, old officer Xiang, Tian gordon, etc., who not only have become deified figures in the reverence of customs in the minds of the Tujia people, but also become the main role in the storytelling customs of the Tujia people. Therefore, the heroes will be passed down from generation to generation and will never fail.

## 二、各类谜语

### II. Various riddles

土家族民间，普遍有着猜谜语活动的习惯。凡土家族山寨，不论男女老少，都能用隐喻、形似、暗示某一事物特征的方法造成诗句、俗语等短句的几个谜面，供人猜测，以此开化智力、增强人们的思维能力，其义有益，其乐无穷，深得土家族人民的喜爱。土家族民间流传谜语的形式，主要的有盘歌谜语、直释谜语和故事谜语三类。

The Tujia people generally have the habit of guessing riddles. All Tujia cottages, whether men, women or children, can use metaphors, shapes, and hints at the characteristics of a certain thing to create several riddles of short sentences such as verses and colloquialisms for people to guess, so as to enlighten their intelligence and enhance people's thinking ability. Its meaning is beneficial, its pleasure is endless, and it is deeply loved by the Tujia people. There are mainly three types of riddles in Tujia folk traditions: Pange riddles, direct interpretation riddles and story riddles.

#### 1、盘歌谜语

##### 1. Pange riddles

用盘歌形式开展谜语活动，是土家族山寨的一个娱乐特点。盘歌谜语的内容有盘花、盘物、盘人、盘事等谜题，在活动时，一般以二人对唱，一问一答，也有一人盘唱，众人抢答的。盘歌谜语，除了一些固定成型的谜歌以外，多以即兴拟题，出口成章，随口便答的手法，表现歌手们的聪明才智。

Carrying out riddle activities in the form of Pange is an entertainment feature of Tujia cottages. The content of Pange riddles includes puzzles such as pan flowers, pan objects, pan people, pan things, etc. During activities, usually two people sing duets, one question and one answer, and one person sings and everyone rushes to answer. In addition to some fixed riddles, Pange riddles are mostly improvised, written in chapters, and answered casually, to express





the ingenuity of the singers.

在盘花时，根据土家族山寨的农作物和自然花木为题，盘唱各种花谜。

During the pan flower, various flower riddles are sung according to the crops and natural flowers and trees of the Tujia cottage.

问唱：什么开花朝太阳？

什么开花节节长？

什么开花长杆吊？

什么开花满园香？

答唱：葵花开花朝太阳，

芝麻开花节节长，

紫木开花长杆吊，

桂树开花满园香。

问唱：什么开花遍地红？<sup>[15]</sup>

什么开花白蒙蒙？

什么开花人不见？

什么开花一场空？

答唱：杜鹃开花遍地红，

梨树开花白蒙蒙，

白果开花人不见，

映山开花一场空。

Question: What blossoms toward the sun?

What blossoming knots are long?

What blooms with a long hanging pole?

What blossoms fill the garden with fragrance?

Answer: Sunflower blossoms toward the sun,

Sesame blossoming knots are long,

Camwood blooms with a long hanging pole,

Cherry bay blossoms fill the garden with fragrance.

Question: What blossoms all over the place?

What blooms misty?

What blooms out of sight?

What blossoms all in vain?

Answer: Cuckoo blossoms all over the place,

Pear blooms misty,

Ginkgo blooms out of sight,



Azalea blossoms all in vain.

在盘物时，根据土家族生产、生活中的器具为题，盘唱各种各样的器具什物谜语。

When making dishes, they sing a variety of riddles about utensils and objects according to the utensils in the production and life of Tujia.

问唱：什么吃草不吃根？<sup>[P]</sup><sub>SEP</sub>

什么睡倒不翻身？

什么肚里有牙齿？

什么肚里有眼睛？

答唱：镰刀吃草不吃根，

板凳睡倒不翻身，

磨子肚里有牙齿，

灯笼肚里有眼睛。

问唱：什么有口不会喊？<sup>[P]</sup><sub>SEP</sub>

什么无口喊连天？

什么有脚不会走？

什么无脚飘海洋？

答唱：坛子有口不会喊，

铜锣无口喊连天，

板凳有脚不会走，

船儿无脚飘海洋。<sup>[P]</sup><sub>SEP</sub>

Question: What eats grass but does not eat roots?

What fall asleep without turning over?

What has teeth in its belly?

What has eyes in its belly?

Answer: Sickle eats grass but does not eat roots,

Wooden bench falls asleep without turning over,

Grind has teeth in its belly,

Lantern has eyes in its belly.

Question: What has a mouth but cannot shout?

What has not a moth but shout for days?

What has feet but cannot walk?

What has not feet but can drift the ocean?

Answer: Jar has a mouth but cannot shout,

Gong has not a moth but shout for days,

Wooden bench has feet but cannot walk,



Ship has not feet but can drift the ocean.

在盘动物时，按照土家族地区有关动物的特征，绘声绘色地盘唱各种动物谜语。

<sup>[P]</sup><sub>[SEP]</sub> When discussing animals, sing various animal riddles vividly according to the characteristics of the animals in Tujia area.

问唱：什么上坡点点头？<sup>[P]</sup><sub>[SEP]</sub>

什么下坡如水流？

什么飞着吹笛子？

什么坐着假梳头？

答唱：羊子上坡点点头，

蛇儿下坡如水流，

蚊子飞着吹笛子，

猫儿坐着假梳头。

问唱：什么起窝三根柴？<sup>[P]</sup><sub>[SEP]</sub>

什么生蛋沙中埋？

什么起窝屋檐上？

什么生蛋在高崖？

答唱：斑鸠起窝三根柴，

团鱼生蛋沙中埋，

燕子起窝屋檐上，

老鹰生蛋在高崖。

问唱：什么无骨聚田角？<sup>[P]</sup><sub>[SEP]</sub>

什么无骨飘江河？

什么无骨钻硬土？

什么无骨织绫罗？

答唱：娣蚌无骨聚田角，

蚂蟥无骨飘江河，

蚯蚓无骨钻硬土，

蚕几无骨织绫罗。<sup>[P]</sup><sub>[SEP]</sub>

Question: What nods uphill?



What goes downhill like water?

What flies and plays the flute?

What sits and pretends to comb the hair?

Answer: Sheep nods uphill,

Snake goes downhill like water,

Mosquito flies and plays the flute,

Cat sits and pretends to comb the hair.

Question: What nests with three firewood?

What lays eggs buried in the sand?

What nests on the eaves?

What kind of egg is laid on a high cliff?

Answer: Dove nests with three firewood,

Soft-shelled turtle lays eggs buried in the sand,

Swallow nests on the eaves,

Eagle's egg is laid on a high cliff.

Question: What boneless gathering at field corner?

What boneless floating rivers?

What boneless drill hard earth?

What boneless weaving of silks?

Answer: Mussels are boneless gathering at field corner,

Leeches are boneless floating rivers,

Earthworms are boneless drill hard earth,

Silkworms are boneless weaving of silks.

在盘人物时，结合土家族有关风俗习惯方面的人物活动情形，盘唱各种人物谜语。

The riddles are sung in conjunction with the activities of the characters in Tujia regarding customs and traditions.

问唱：何人何事吹牛角？

何人何事吹海螺？

何人何事敲木鱼？



何人何事打挤钹？

答唱，梯玛法事吹牛角，  
道士法事吹海螺，  
和尚法事敲木鱼，  
婚嫁喜庆打挤钹。

又如，根据土家族地区常见的一些人物特征，盘唱其情。

问唱：何人转东又转西？

何人夜夜受孤凄？  
何人吃的百家饭？  
何人穿的百家衣？

答唱：商人转东又转西，  
单身夜夜受孤凄。  
叫花子吃的百家饭，  
和尚穿的百家衣。

Question: Who and what blows the bull's horn?

Who and why blows the bull's conch?  
Who and what plays the wooden fish?  
Who and what plays the cymbal?

Answer: Tima's religious rites will blow the bull's horn,  
Taoist's religious rites will blow the conch,  
Monk's religious rites will play the wooden fish,  
The wedding celebrations will play cymbal.

Another example is to sing their feelings according to some common characters in the Tujia area.

Question: Who turns east and west?

Who suffers from loneliness night after night?  
Who eats the food of a hundred families?  
Who wears the clothes of a hundred families?

Answer: Businessman turns east and west,





Singlehood suffers from loneliness night after night,  
Beggar eats the food of a hundred families,  
Monk wears the clothes of a hundred families.

这些盘歌谜语，一句描述一事，四句成首诗歌，唱者出口成章，听者悦耳入神，情趣浓郁，意味深长。故而，成为土家族人喜闻乐见的习俗之一。

These pan song riddles are described in one sentence, and four sentences into a poem. The singer's mouth is full of chapters, and the listeners are pleasant to the ears, full of interest and meaningful. Therefore, it has become one of the favorite customs of the Tujia people.

## 2. 直释谜语

### 2. Direct interpretation riddles

土家族的直释谜语比盘歌谜语隐喻深奥，经过一番深思熟虑才能猜准。直释谜语的谜面，有一句一事，二句一事，也有三句、四句一事的，但一个谜底的谜面最多不超过四句，而在四句谜面中，也有四件事物连成一首诗歌似的谜面。直释谜语的题材，根据土家族人的生产、生活及社会实践，有物谜、人谜、事谜、行为谜和文字谜等等，包罗万象，无所不有。

The direct interpretation riddles of Tujia are more esoteric than the Pange riddles, which can only be guessed after a lot of deliberation. The riddle of a direct interpretation riddle, there is one sentence and one thing, two sentences and one thing, and there are three sentences and four sentences and one thing, but the answer of the riddle is no more than four sentences, and in the four riddles, there are also four things connected into a poetry-like riddle. The subject matter of the direct interpretation riddles, according to the production, life and social practice of the Tujia people, includes material riddles, people riddles, event riddles, behavior riddles and word riddles, etc., which is all-inclusive and all-encompassing.

以渔猎生产为谜面的如：[P]  
[SEP]

不动就不动，动了就连动，  
上头就喜欢，下头就挨痛。

（钓鱼）

四四方方一座城，城内城外是老庚，  
内外老庚互相喊，城内老庚害老庚。[P]  
[SEP]



(用媒子套雀笼子)

以家禽家畜为谜面的如:

家中一群客, 男女分不得,

若要分男女, 见官(冠)才晓得。[P][SEP]

(一窝雏鸡)

守夜受人夸, 仗势遭人骂,

摇尾人不齿, 画虎怕画它。[P][SEP]

(家狗) [P][SEP]

以家具、物件为谜面的

如: 远看一匹马, 近看无尾巴,

肚里一把扇, 口里吐黄沙。[P][SEP]

(扬谷风车)

生在山中有, 拿在贵人手,

如果不听话, 卡起耳朵扭。[P][SEP]

(胡琴) [P][SEP]

两个兄弟一样高, 中间隔了八棱桥,

年轻之人他不要, 年老之人可相交。

[P][SEP] (老花眼镜) [P][SEP]

稀奇稀奇真稀奇, 两层骨头一层皮,

皮子包在骨头内, 你看稀奇不稀奇? [P][SEP]

(篾纸斗篷)

Take fishing and hunting production as a mystery, such as;

If you don't move, you don't move, and if you don't move, you will move all the time,

I like it if the top is up, but it hurts if the bottom is down.

(Fishing)

A city in all directions, friends are inside and outside the city.

Friends inside and outside shout at each other, and friends in the city harm friends.

(Caged with a matchmaker)

The mystery of poultry and livestock is as follows:



A group of guests at home, men and women cannot be separated,

If you want to distinguish between men and women, you only know when you see the official (crown).

(A litter of chicks)

The vigil is exaggerated, and the bully is cursed,

The tail wagging man is disdainful, and drawing tiger is afraid to draw it.

(Dog)

Furniture and objects as a mystery

For example: A horse from afar, without a tail when seen close up,

It has a fan in its belly and spits yellow sand in its mouth.

(Windmill)

Born in the mountains, held in the hands of nobles,

If you are disobedient, twist your ears.

(Huqin)

The two brothers are the same height, with an octagonal bridge in the middle,

He does not work for young people, but old people can be friends.

(Reading glasses)

It's so rare, so rare, two layers of bones and one layer of skin,

The skin is wrapped in the bone, don't you think it's unusual?

(Cloak)

此外，在有文化的土家族人中，常以文字谜为乐，相互考测，颇有情趣。

In addition, among the literate Tujia people, they often have fun with word puzzles and test each other, which is quite interesting.

比如：二人力大冲破天，十女耕种半边田，

八王坐在我头上，千里连土土连田。

(夫妻义重)

看有节，摸无节，两头冷，中间热。[P]  
[SEP]

(春夏秋冬)

一字共四笔，无横也无直，



你定认得他，他定认得你。

(父) [P] [SEP]

一阴一阳，一短一长，

一昼一夜，合为一双。 [P] [SEP]

(明) [P] [SEP]

昔有三个女皮匠，合成一个老大娘。 [P] [SEP]

(婆) [P] [SEP]

For example: Two men broke through the sky, ten women tilled half the field,

The eight kings sit on my head, and the earth is connected to the field for thousands of miles.

(The righteousness of husband and wife)

Look at knots, touch without knots, cold at both ends and hot in the middle.

(Four seasons)

There are four strokes in a word, neither horizontal nor straight,

You will know him, and he will know you.

(Father)

One yin and one yang, one short and one long,

One day and one night, combine into one pair.

(Ming)

In the past, there were three female cobblers, who combined into one old lady.

(Mother-in-law)

这些文字谜语，不仅是种娱乐的形式，而且是一种增加文化知识的好方法，因而，在土家族人中形成一种人人喜学的习俗。

These word riddles are not only a form of entertainment, but also a good way to increase cultural knowledge, thus forming a custom that everyone likes to learn among the Tujia people.

### 3、故事谜语 [P] [SEP]

### 3. Story riddles

故事谜语，有故事中产生谜语和谜语中产生故事两种形式。用讲故事猜谜语，是



土家族人开展谜语活动的特点之一。其内容，常以讥讽达官贵人、赞扬劳动人民的题材来抒发情感，获得乐趣。比如《灯谜戏财主》的故事，是说从前，某地有个“只认罗衣不认人”的财主，人们很讨厌他。在元宵节那天，家家户户在家门口挂灯谜，有位田老汉，便在自己的灯笼上写上一个灯谜：“头尖身细白衣襟，打价不值半分文，眼睛生在屁股上，只认罗衣不认人。”财主观灯路过，看见此灯谜后，认为是揭露他的形象与为人，心里很不舒服，就跳起脚大骂田老汉乱出灯谜。田老汉笑着对财主说：“这谜不是写的你，是写得一则物谜——一缝衣针。”旁观者听了，拍手叫好。财主无话可说垂头而去了。又如《县官猜灯谜》的一则故事，说的是从前，有位“要钱不要脸”的县官。有年元宵节，带几名随从逛街看灯。他看到一个谜摊上没有谜条，只摆着一个人面具连着一串铜钱。谜摊主人要求人们猜一句俗语，谁猜着了，谁就可以拿走那串铜钱。县官老爷看着那串铜钱，就像没头苍蝇团团乱转，几次想伸手拿铜钱，但又猜不出这句俗语，把手又缩回来。突然，有个人上前采要猜这个谜时，县官怕别人拿走那串铜钱，就顾不得三七二十一了，箭步上前用双手扯掉了人面具丢在地上，把一串铜钱装进了腰包。谜摊主人拦住县官说：“老爷，你还没猜出谜底，只拿走钱，不拿去人脸，有失面子吧！”县官喝道：“管他什么面子不面子！我只要钱，不要那个鬼脸！”旁观的众人却忍不住哄堂大笑。县官喝道：“你们笑什么？”众人道：“笑的是老爷猜着了谜底了。”县官问道：“猜着了什么？”一位土家族小伙子上前解释说：“这个谜底的俗语是‘要钱不要脸’。老爷不是这样说了，也这样做了嘛！”县官听了，一阵面红耳赤，结结巴巴地半天说不出话来，不得已把那串钱丢下来，在随从们的簇拥下灰溜溜地走了。再如《女仆考秀才》的一则故事，说的是从前有位文秀才，自认为自己有学问，总看不起别人。一天，他去一个财主家做客，财主家的女仆人给他敬茶时很客气地问他：“先生贵姓？”秀才以为女仆无知，故意卖弄说：“老夫住在十字路口，陪着嫦娥一边走。”女仆略想一下，当即笑道：“原来，先生姓胡，请坐，用茶。”秀才喝茶时，女仆想，这位先生故意考人，不妨我也考他一下，看他肚里有多少学问。于是，笑道：“先生，也猜猜我的姓：‘四个不字颠倒颠，四个八字紧招连，四个人字不相见，一个十字站中间’，你猜姓什么？”秀才寻思半天，还是猜不着女仆姓“米”，只得面红耳赤地扫兴而去。





Story riddles have two forms: riddles in stories and stories in riddles. Using storytelling to guess riddles is one of the characteristics of Tujia people carrying out riddle activities. Its content often uses the subject matter of ridiculing dignitaries and praising the working people to express emotions and gain fun. For example, the story of "The Lantern Riddle Playing the Rich Man" is that once upon a time, there was a "rich man in a certain place who only recognized robe but not people", and people hated him very much. On the Lantern Festival, every family hung lantern riddles in front of their houses. One old man, Tian, wrote a riddle on his lantern: "The head is pointed, the body is thin, the lapel is white, the price is worthless, his eyes are born on his buttocks, and he only recognizes clothes but not people." When the rich man passed by and saw this riddle, he thought it was a riddle to expose his image and person, so he was very uncomfortable and jumped up to scold Tian Lao Han for his riddle. Tian said to the rich man with a smile: "This riddle is not about you, it is about an object - a sewing needle." The onlookers listened and clapped their hands. The rich man had nothing to say and left. Another example is a story in "County Officer Guessing Lantern Riddles", which tells that in the past, there was a magistrate who "needs money shamelessly". One year, during the Lantern Festival, he took his children and entourage to go shopping and watch the lights. He saw a puzzle booth without puzzle strips, just a mask with a string of copper coins. The owner of the puzzle booth asked people to guess a saying, and whoever guessed it could take the string of copper coins. The county magistrate looked at the string of copper coins, and he spun around like a headless fly. He wanted to reach for the coins several times, but he couldn't guess the saying, so he retracted his hand. Suddenly, when someone came up to guess the riddle, the county magistrate was afraid that someone else would take the string of copper coins, so he didn't care about at all. The copper coins were put into his pocket. The owner of the mystery stall stopped the county magistrate and said: "Sir, you haven't guessed the answer yet, you only take the money, double face, and it's a shame!" The magistrate shouted: "No matter what face he has! I just want money, not for that grimace!" The onlookers couldn't help burst into laughter. The magistrate shouted: "What are you laughing at?" Everyone said: "Laughing is that you have guessed the mystery." The magistrate asked: "What did I guess?" A Tujia young man stepped forward and explained: "The common saying



for the answer to this puzzle is 'asking for money without shame'. Master didn't say so, and did it! "Hearing this, the magistrate blushed for a while, stammered for a long time, and was speechless. He had no choice but to throw down the string of money, and walked away in despair surrounded by his entourage. Another example is a story in "The Maid's Examination for scholar", which tells that there was once a scholar who thought he was knowledgeable and always looked down on others. One day, he went to a rich man's house as a guest, and the maid of the rich man's house asked him politely when serving tea to him: "What's your surname?" Scholar thought that the maid was ignorant, and deliberately showed off: "The old man lives at the crossroads and walks with Chang'e." The maid thought for a moment, and immediately smiled: "It turns out that your surname is Hu, please take a seat and have tea." When the scholar was drinking tea, the maid thought, this scholar is deliberately testing people, so I might as well test him to see how much knowledge he has in his mind. So, she laughed: "Sir, will you guess my surname also: 'The four characters are reversed, the four characters are closely linked, and the four characters cannot see, a cross character is standing in the middle', guess what's the last name?" The scholar thought for a long time, but still couldn't guess the maid's surname-"Rice", he had to leave with a red face.

### 三、常用谚语

#### III. Common proverbs

土家族人在长期的生产、生活和社会活动的实践中总结了许多经验，并把这些经验用简练的语言概括为具有知识性、哲理性的民间谚语，以指导人们的行动。在土家族民间流行的谚语，具有语言精练、形容生动、句式整齐、音韵和谐、通俗易懂、哲理性强、耐人寻味的艺术特征，因而，深得土家族人的喜爱，成为人人相习的一种习俗。土家族人常用的谚语，条目繁多，大体上可分为生产谚语和生活谚语两大类。

Tujia people have summed up many experiences in their long-term production, life and social activities, and summed up these experiences in concise language into knowledgeable and philosophical folk proverbs to guide people's actions. The popular proverbs of Tujia have the artistic characteristics of concise language, vivid description, neat sentence pattern, harmonious phonology, easy to understand, strong philosophical and intriguing. Therefore, it is deeply loved by the Tujia people and has become a custom that everyone learns from. There



are many proverbs commonly used by Tujia people, who can be roughly divided into two categories: production proverbs and life proverbs.

### 1、生产谚语

#### 1. Production proverbs

流传在土家族人中的生产谚语又以农谚为主，而农谚中的条目，从预测天气、年成到一系列的农事活动，面面俱到，项项俱全。人们常以农谚中点明的自然规律安排生产活动，往往得到较好的效果。

The production proverbs circulating among the Tujia people are mainly agricultural proverbs, and the items in the agricultural proverbs range from forecasting the weather, the year's harvest to a series of agricultural activities. Everything is complete. People often arrange production activities according to the natural laws pointed out in agricultural proverbs, and often get better results.

1) 预测气候诊。按春、夏、秋、冬四季中各个时令季节的天气状况，预测全年的气候，因时安排农活，争取好的年成。比如：“立春雨水早，早起晚睡觉”、“清明要明（晴），谷雨要淋（雨）”、“惊蛰不动风，冷到五月中”、“立夏不下（雨），犁耙高挂（旱）”、“小满不满（发水），干断田坎”、“暑前不觉热，果实难得结”、“秋分晴朗冬来干”、“伏内秋，般般收”、“立秋在月头，越吃越愁”、“立秋在月中，越吃越松”、“立秋在月尾，越吃越悔”、“立冬晴，一冬晴；立冬雨，一冬雨”、“立冬出日头，来春冷死牛”、“冬前不见冰，冬后冻死人”、“冬有三尺雪，来年万担粮”等等谚语告诉人们，要根据各个季节的天气，把握全年气候，巧妙安排农活，夺取农业丰收。

1) Predictive climate diagnosis. According to the weather conditions of each seasonal season in spring, summer, autumn and winter, predict the climate of the whole year, arrange farm work according to the time, and strive for a good year. For example: "The rain is early in the beginning of spring, and you get up early and go to bed late", "Qingming should be bright (sunny), and Grain Rain should be drenched (rain)", "Awakening of insects without wind will be cold until mid-May", "Beginning of summer without rain (rain), plough and rake hanging high (drought)", "Lesser Fullness of Grain without enough rain (flood), dry off the field", "If don't feel the heat before the summer, and the fruit is hard to bear", "The autumn equinox is



sunny and winter comes to dry", "beginning of the hottest part of the summer within autumn, all will be harvested", "The beginning of autumn is at the beginning of the month, the more you eat, the more you worry", "The beginning of autumn is in the middle of the month, the more you eat, the looser you eat", "The beginning of autumn is at the end of the moon, the more you eat the more you regrets", "Beginning of winter is sunny, one winter is sunny; Beginning of winter rains, one winter rain", "The sun will come out in the beginning of winter, and the cow will be cold in spring", "There is no ice before winter, and people will freeze to death after winter", "There is three feet of snow in winter, and there will be ten thousand grains in the coming year" and other proverbs, telling people, according to the weather of each season, to grasp the climate of the whole year, to skillfully arrange farm work, and to seize a bumper agricultural harvest.

2) 观察晴雨谚。土家族人在生产实践中认识到农作物离不开阳光和雨露,“旱时要雨,涝时要晴”,“风调雨顺,才能丰收”。当然,天气是不能以人的意志为转移的,但是,人可以观察天气,根据天气的变化巧妙地安排农活,争取主动。因此,土家族人,根据山区的自然环境,在没有现代气象观测条件下,从看天、看地、看物中,总结了许多观测晴雨的农谚。特别是在夏季的气象谚语更为丰富、具体。比如,看云色的有:“天上有云丝,晴天便可知”、“早上薄薄云,中午晒死人”、“乌云接日暮,今日不落明日落(雨)”、“早起东无云,日出便转嘴”、“云往东,雨不凶;云往南,雨不长;云往西,雨淘溪;云往北,雨未得”等。看雷雨的有:“雷公先唱歌,有雨也不多”、“先雨后雷水长流,先雷后雨雨不久”等。看物象的有:“有雨山戴帽(雾),无雨山抹腰”、“石头出汗,大雨连线”、“盐罐回潮,大雨难逃”、“盐干雨尽”、“蚂蚁搬家雨必淋,蜘蛛结网天必晴”、“蚂蚁满地跑,天气一定好”、“蚯蚓的上爬,必有雨哗哗”、“麻雀噪天必晴,麻雀洗澡雨必淋”、“塘里鱼儿跳,大雨必来到”、“蜻蜓飞得低,必定要下雨”、“蜻蜓飞得高,晴天便知晓”、“狗子吃草于死草,狗子吃水雨滔滔”等。这些气象谚语,是土家族人把握晴雨天气,安排农活的科学依据。

2) Observe the sunny and rainy proverbs. Tujia people realize in their production practices that crops cannot be separated from sunlight and dew, "Rain in drought and clear weather in flood", "Good harvest can only be achieved when the weather is good". Of course, the weather cannot be transferred by human will, but people can observe the weather and



arrange farming work skillfully according to the change of weather for the initiative. Therefore, the Tujia people, according to the natural environment of the mountainous area and in the absence of modern weather observation conditions, have summed up many agricultural proverbs for observing sunshine and rain from looking at the sky, land and things. Especially, the meteorological proverbs in summer are more abundant and specific. For example, for watching cloud color, there are: "When there are cloud filaments in the sky, a clear day can be known", "Thin clouds in the morning, sunshine at noon", "dark clouds catch the sunset, today or tomorrow will rain", "early rise east without clouds, sunrise will turn mouth", "clouds to the east, rain is not fierce; clouds to the south, rain does not last; clouds to the west, rain pours; clouds to the north, rain is not yet obtained", etc. For watching thunderstorms, there are: "The thunderer sings first, and there is not much rain", "First the rain and then the thunder, water flows long, first the thunder and then the rain soon" etc. For watching objects, there are: "With rain the mountains wear hats (fog), without rain the mountains wipe their waists", "The stones sweat, the rain is continuous", "the salt shaker wets back, the rain is hard to escape", "the salt dries up and the rain is over", "the ants move house and the rain will shower, the spiders make webs and the sky will clear", "The ants are running all over the place, the weather must be good", "The earthworm's climbing up, there will be rain", "The sparrow makes a noise, the day will be clear, the sparrow bathe, the rain must come", "The fish in the pond jumps, the rain will come", "The dragonfly flies low, it will surely rain", "When the dragonfly flies high, the sunny day will be known", "When the dog eats grass, the rain must come, the dog eats water and the rain is torrential", etc. These meteorological proverbs are the scientific basis for the Tujia people to grasp the sunny and rainy weather and arrange farming work.

3) 生产技术谚。土家族人,在农业生产技术方面,创造了许多保证增产增收的谚语。比如,在耕作方面的有:“春耕扯断犁,秋收不愁吃”、“深耕加一寸,顶上一瓢粪”、“田土耕得深,瘦土出黄金”、“犁得深,耙得好,光长庄稼不长草”、“一犁一耙,有秧难插;二犁二耙,难糊嘴巴;三犁三耙,才算农家”等谚语,对山区的田土提出了精耕细作的要求。在施肥方面的有:“庄稼一枝花,全靠肥当家”、“小孩缺奶不胖,庄稼缺肥不壮”、“油足灯才亮,肥足苗才壮”、“没有大粪臭,那有五谷香”、“多肥禾苗倒,缺肥禾苗黄,不多不少多打粮”等谚语,说明了农作物要合理施肥的重要性。





在管理方面的有：“三分种七分管，种好管好粮满仓”、“种在犁上，收在锄上”、“棉锄三道白如银，谷募三道猪无糠”、“苗内一棵草，赛过毒蛇咬”、“种土不理沟，好比强盗偷”、“只种不管，打破饭碗”等谚语，指出了农业生产上经营管理的重要性。在收获方面的有：“一年劳动收在秋，粮未到家不算收”、“拉到场上一半，收到仓里才算”、“九成熟，十成收；十成熟，一成丢”、“宁收一成青，不收十成黄”，“宁[SEP]可桶里打浆，不可田里生秧”、“不怕不丰收，只怕地里丢”等谚语，总结了适时收割的经验。[SEP]

3) Production technology proverbs. The Tujia people, in terms of agricultural production techniques, have created many proverbs to ensure increased yields and harvests. For example, in the area of farming, there are: "Tear off the plow in spring, the autumn harvest will not worry about food", "Add an inch to deep plowing, topping a scoop of dung", "field soil should be plowed deeply, thin soil can come out of gold", "plowed deep, harrowed well, crops will be better without growing grass", "a plow a harrow, there are seedlings difficult to insert; Two ploughs and two harrows, it is difficult to match the mouth; three ploughs and three harrows, only then is it considered a farming family" and other proverbs, which put forward the requirements of fine cultivation of the fields in mountainous areas. In terms of fertilization, there are: "A flower of a crop depends entirely on fertilizer", "The child is not fat because of lack of milk, and the crop is not strong because of lack of fat", "The lamp is lighted when the oil is full, and the seedlings are strong when the feet are fat", "There is no big fecal odor, and there isn't a fragrance of five grains", "More fertilizer seedlings pour, lack of fertilizer seedlings yellow, enough fertilizer, more grain" illustrating the importance of rational fertilization of crops. In terms of management, there are: "Three-point planting and seven-point management, planting and managing grain well with full of warehouses", "Planting on the plow and harvesting on the hoe", "three lines of cotton and hoes are as white as silver, and three lines of grain raise pigs without chaff", "A grass in the seedling, raced through the bite of a poisonous snake", "Planting the soil and neglecting the ditch is like a robber stealing", "Only planting and neglecting, breaking the rice bowl" and other proverbs point out the importance of operation and management in agricultural production. In terms of harvesting, there are: "One year's labor is harvested in autumn, and the grain is not harvested



until it arrives at home", "Half of the harvest is on the field, and it is counted when it is received in the warehouse", "Nine ripe, ten percent harvest; ten ripe, ten percent lost", "I would rather harvest one percent green than ten percent yellow", "It is better to beat the pulp in a barrel than to grow seedlings in the field", "Don't be afraid of not having a good harvest, but be afraid of losing it in the field", which summarizes the experience of timely harvesting.

## 2、生活谚语

### 2. Living proverbs

土家族的生活谚语，有日常生活习俗谚语和社会生活谚语两方面。日常生活习俗谚语中，属于节日的谚语有：“正月大摆手，家家有肉酒”、“六月六，早谷熟，姑娘麻妈接进屋”、“七月半，接祖先，家家户户洒稀饭”、“腊月过大年，土家人上前”等。属于禁忌的谚语有：“腊月三十忌水，正月初一忌嘴”、“七月不坐门槛，吃酒不背神龛”、“人脚不跨新梁，草鞋不踩产房”、“鳏夫不为媒，寡妇不送亲”等。属于饮食起居的谚语有：“催工不催食”、“饭要细嚼，酒要慢饮”、“好男好酒不贪杯，乖女爱笑不张嘴”、“吃饭量肚，穿衣量体”等等。社会生活谚语中，有社会交往的如：“宁交双脚跳，不交眯眯笑”、“你好我好他也好，一颗鸡蛋吃不了”、“出门看天色，进门看脸色”、“病从口入，祸从口出”、“宁愿自己吃亏，不可叫人为难”、“只要朋友情义好，酸菜当得海参席”等。有团结互助的如：“单丝不成线，独木不成林”、“人多力量大，柴多火焰高”、“帮人做好事，甚过祭神仙”、“人到难中要人帮，船到码头要人牵”等。有为人处世的如：“人要忠心，火要空心”、“人不爱财，鬼怕三分”、“坐得正，行得稳，不怕天垮地也崩”、“害人之心不可有，防人之心不可无”、“起心害人终害己”等等，这些谚语，给人们提示了处世为人中的必要准则。

There are two aspects of proverbs of daily life customs and proverbs of social life in Tujia. Among the proverbs of daily life customs, those belonging to festivals are; "In the first month of the Lunar New Year, there is meat and wine in every family", "On June 6th, the early grain is ripe, and the girl is received into the house by Ma Ma", "On half of July, the ancestors are received, and every family sprinkles thin rice", "The Lunar New Year is celebrated, and the Tujia people come to the front", etc. Proverbs belonging to taboos are: "The 30th day of lastest month of every year is taboo for water, the first day of the first month is taboo for the mouth", "July does not sit on the threshold, eating wine does not carry the shrine", "People's feet do not cross the new beam, straw shoes do not step on the maternity ward", "Widowers do not matchmake, widows do not send marriage ", etc. Proverbs belonging to diet and living are: "Rush to work, not to eat", "Chew your rice carefully, drink wine slowly", "Good men and good wine are not greedy, and good women love to laugh and



do not open their mouths", "Eat to measure the belly, dress to measure the body" and so on. In social life proverbs, there are social interactions such as: "I would rather jump with my feet than make smiling people", "you are good, I am good, he is good, no egg can't be eaten", "Go out to see the sky, enter the door to see the complexion", "Illness comes from the mouth, misfortune comes from the mouth", "I would rather suffer by myself, don't make people embarrassed", "As long as the friendship is good, the sauerkraut should be the sea cucumber seat" and so on. There is solidarity and mutual assistance, such as: "A single thread cannot make a string, a single tree cannot make a forest", "More people are more powerful, more firewood and more flames", "Helping people and doing good deeds are better than offering sacrifices to gods", "People need help when they are in trouble, and people need to be led by boats to the docks", etc. There are proverbs tell people how to behave like: "People should be loyal, and fire should be hollow", "People do not love money, and ghosts are afraid of three points", "Sit upright, walk steadily, and not be afraid of the sky falling and the earth collapsing", "The heart of harming others must not be there, and the heart of guarding others must not be absent", "The heart will harm others and the end will harm oneself" and so on, these proverbs remind people of the necessary principles how to behave.