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傣族谚语

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中南民族学院 民族研究所

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序

黄惠焜

这些年来，有关傣族的专著时有出版，发表的论文则越来越多。大体说来，酝酿于五十年代而后发表的东西，其内容多侧重于社会形态，其用意侧重于揭露封建农奴制度。当时间或给人一个印象，似乎西双版纳与西藏同，与三代以来西周同。苟若不尽相同，也尽力评述其残酷和黑暗，故有不以为然的同志曾戏称西双版纳为“欢乐的农奴制”，结果招致“文革”的大批判。其实，凡农奴制总是黑暗的，只不过同样黑暗的农奴制应当有其特点。过去的缺点是对这些特点注意不够。不过五、六十年代对傣族的开创性调查研究却也有丰硕的成果，那便是使人们知道了有一个傣族社会。

酝酿于七、八十年代而后发表的东西，情况有了变化。其内容不仅有社会形态，且深入到傣族文化，其立意不再是专主揭露而偏重于介绍和弘扬。用心更富感情，立意更为高远。人们的眼界忽然为之开朗。就拿西双版纳来说吧，那里的风光，那里的人情，那里的传说，那里的文明，一下子都亲亲切切地进入到人们的眼帘。人们从此不仅更了解这里有一个傣族社会，而且更了解这社会的活生生的具体人。

由研究社会到研究社会的人，这是一个很大的进步。从

民族平等团结的眼光看问题，只有出现在我们眼前的不只是什么“化石”或“活化石”，而是活生生的人，各民族之间的关系才更是活生生的兄弟关系。有了这个关系，人更有感情，笔更有感情，随着偏见的步步消失，少数民族文化在中华文化中的形象将愈来愈高大，愈来愈丰满。

最近，我看到即将出版的高立士同志的《傣族谚语》，忽然又有了新的感受，觉得谚语虽小，却蕴藏着宏大的力量。因为，它不仅把我们引入傣族社会，而且可以把我们引入到傣族的内心世界，引入到傣族的传统道德和民族感情。我们如果想多了解一些这个民族，我们便应当多熟悉一些这个民族的谚语。

不错，谚语是一种文学现象。它植根生活，寓意含蓄，意境奇巧，语言精妙。当我们徜徉其间，必定有一种美好的享受；

不错，谚语是一种哲学现象。它表现社会，指导人生，绍承文化，启迪愚顽。当我们闲暇诵读，时常会有茅塞顿开之感。

然而，我觉得最值得一提的，就是谚语是民族内心世界的窗口。从某种意义上说，谚语最本质的特点便是这心灵的窗口。它以最简洁的语言，站在更高更深更哲理的层次上，带着特有的民族个性，表达一个民族的心声和爱憎。举例说吧，傣族百姓仇恨领主，他不说“打翻在地，再踏上一支脚”，而是说：“你是路，我们不走；你是水，我们不喝；你是佛，我们不拜；你是太阳，我们不晒谷子”！揭露领主的贪婪，人们不说“吃人不吐骨头”，而是说：“头人不经商，专等百姓吵架”，因为吵架就好罚款；而是说：“老象

进竹林，头入进寨子”，因为老象闯入竹林，那将是良莠不分，糟踏尽净。至于“安家不要靠近官府，建寨不要靠近城子”，则颇有“硕鼠硕鼠，誓将去汝”的愤慨；“骑象不怕狗咬”，则对自己的品德充满自信；“忍酸后吃甜，耐劳名传古”，那简直就是一种人生处世哲学了。设若我们换一个角度，即从傣族语言的角度看问题，那么，傣族谚语可以说正是傣族文化发展程度的一个坐标。读着傣族的谚语，领受它铿锵的旋律，你才会真正感到，这是一个文化水平极高的民族。没有这文化的发展，便没有这精妙的语言，这精妙的语言，恰恰证明这极高的文化。

我总觉得，细读傣族的谚语，琢磨其中的道理，对傣族的特点及其心理世界，便会有新的体会和认识。有时还足可纠正过去的浅薄与偏见。勤劳勇敢，美丽善良，这大概是我们大家对傣族的共同认识，这完全是正确的。但深入而论，这样的评论却显得缺乏个性。其实，傣族人民礼貌温和，然外柔而内刚；智慧聪颖，然幽默而诙谐；自珍自守，然兼容而博大；忍让不争，然信仰最坚定。这大概和文化的多源有关。在漫长的历史中，中原文化，印度文化，东南亚文化都对傣族文化产生过强烈影响，故其性格丰富而多彩，豁达而大度，把这种性格作高一层的、哲理性的概括，说得最贴切的要算法国一位历史学家的一段话，他说：傣族像水，它能够约束自己，流过峡谷浅溪；也能够汇为汪洋，一泻千里，它还善于反映自然的颜色。当其天空是兰色，他便是兰色。当其天空是红色，他便是红色。然而他便是他，他纯净而无色。——用水来形容傣族，是再恰当不过的了。这源于深刻的理解。我们因此不妨这样说：傣族谚语，便是水的哲学。

所以，我很喜欢傣族谚语，很称道为发掘整理傣族谚语而付出辛勤劳动的各位同志。高立士同志从1949年至1980年在西双版纳工作了三十多年，学会了傣语傣文，参加过各项民族工作，自调入云南省民族研究所以后，作为副研究员，又有不少新的研究成果，我应立士同志盛情写了以上一段文字，既说说自己对当前傣族研究的一点看法，也借机对作者表示一点敬意。我想，由作者编成的这本《傣族谚语》是值得一读的。

1989年2月24日

Preface

By Huang Huikun

(Translated into English by Liu Pengtao)

In the recent years some monographs on the Dais have been published and more essays on them appeared, too. Generally speaking, those articles deliberated in 1950s and published later had their contents mainly emphasizing the social formations so as to expose the feudal serfdom. At that time it occasionally left an impression on the readers that the conditions in Xishuangbanna before liberation were similiar to those of Tibet, or similiar to those of Xia, Shang and Western Zhou Dynasties (About 21st century to 771B. C.) Though in some cases, conditions among Tibet, the three dynasties and Xishuangbanna were not quite similiar, yet the writers of monographs and essays did their best to review the cruelty and darkness of the above—mentioned societies. However, some colleagues who did not quite agree to the above—mentioned comments had humorously asserted that Xishuangbanna had been under “a pleasant serfdom.” Actually, serfdom had its darkness, but each society under serfdom had its characteristics. The defects of the past treatises lay in their negligence of these characteristics. Anyhow, the creative social investigations and researches on the Dais in 1950s and 1960s had got plentiful results and made the

people to understand the Dai—society.

Those treatises and articles deliberated and published in the 1970s and 1980s had some changes in their contents ,not only narrating the social formations but also describing the Dai — cultures. Their contents were no longer concentrated mainly on exposing something ,but inclined to introduce and develop the good phenomena ,rather emotional in expression and far — sighted in meaning. They widened the readers field of vision. For example , the sceneries , human activities and feelings, legends and civilization of Xishuangbanna were presented right before the readers eyes. The Dai —society and the living Dai — people were further understood.

It have shown a great progress in from the study of a society to the study of social beings. From the view of ethnic equality and solidarity ,it is not only “fossils” or “living fossils” presenting in front of us , but also the living people appearing before us. The relationship among the nationalities is really a kind of brotherly relationship. It is such a relationship that makes the people full of emotion in their expression and writings ,With the fading away of prejudices , the image of minority — culture becomes more wonderful and plentiful in the Chinese cultures.

Recently I read the “Proverbs of the Dais” which was collected ,translated and compiled by Mr. Gao Lishi and will soon be out of the print. I was suddenly and newly affected by it. I consider that though proverbs are short in sentences ,yet they contain a great force because they not only introduce us to see the

Dai—society, but also lead us to scan the Dais inner world of their traditional morality and ethnic feelings. If one wants to understand something more about the Dais, it is better to read some more of their proverbs.

Of course, proverbs are a kind of literary phenomena. They have taken roots in the people's life, implied with rich meaning and thinking. The words of them are fine and clever. One will enjoy a lot when he or she ponders over their implications.

At the same time proverbs are a kind of philosophic phenomena. They reflect a society, guide the people's conducts, inherit cultures and enlighten a person's slow-witted mind. When one has leisure—time to read some of them, one often feels enlightened at once.

However, it is worth to mention that proverbs are like a kind of windows of ethnic inner mind. With terse and concise words from higher philosophic gradation and with ethnic specific characteristics, they express the views, love or hatred of a nationality. For example, though the Dai—people hated the hereditary feudal lords, yet the proverb did not say "Strike down the feudal lord and stamp a foot on him." But it asserted: "If you are water, we don't drink it; If you are a road, we don't walk on it; If you are a Buddha, we don't worship; If you are the Sun, we don't bask our grains in your sunshine." To expose the feudal lord's greed, the Dai—people did not say: "Eating up a poor person without spitting the bones." But they said: "The headman doesn't engage in trades but only waits for quarrels happening among the

people", because as soon as quarrels happened, the headman made these occasions to impose fines on the people. With a figure of speech they also said: "Old elephants enter the bamboo jungle; as the hereditary feudal lords come to the hamlets", because the old elephants once entered the bamboo jungle they would tread over all without discerning the good plants from the bad. As for the proverb "When you want to settle down, don't live near the official yamen; When you want to set up a hamlet, don't locate it near the city", it was just like a sentence in the "Book of Qdes" (compiled in the 6th century B. C.) that sounded "Big rats, big rats, swear to get rid of you" so as to express the people's indignation. Furthermore, the proverb (two-part allegorical saying) "Ride on an elephant and fear no dogs" shows that one is self-satisfied with his morality. Then the proverb "Tasting sweets after having patiently taken sour foods; Becoming well-known after having braved hardships" is really a kind of philosophy for the people to summarize experiences in their lives. From another angle of language, it may be said that the Dai — proverbs are milestones of the Dais' cultural development. Reading the Dai — proverbs and enjoying their melodies, one can understand that the Dais belong to the high — cultural — level nationalities. If there were not such cultural developments, there were not such fine and clever words. The fine and clever words just show that the Dais have enjoyed a kind of high — level culture.

I consider that, while reading the Dai — proverbs and pondering over the truth and meaning in them, one can know

something more about the Dais' traits and mentality. Through this way, sometimes one's limited experiences becomes full and the past prejudices can be corrected. Diligence, bravery, moral excellence and kindness may be a kind of common recognition on the Dais. Such a recognition is all right. However, for further consideration this valuation shows the lack of understanding the Dais' specific characteristics. Actually the Dai—people are polite and kind. They are gentle but firm, wise and clever, humorous and jocular, self—cultivated in generosity as well as conciliatory but steadfast in their beliefs. These characteristics are perhaps caused by multi—origins of their cultures. In the long history, the cultures of the Central Plains, of India and of Southeastern Asia had strongly affected on the Dai—culture. Therefore, their characteristics are plentiful and colorful as well as full of generosity and forbearance. For summarizing these characteristics from a high philosophic view, a French historian expressed appropriately in the following passage: The Dais are like water which can restrict itself in running through the narrow valleys and shallow streams as well as flowing thousand miles and converging into a large ocean. The water also reflects well the colors in nature. As the sky is blue, it reflects the blue—color; while the sky is red, it reflects the red—color. However, at last it remains pure and colorless, etc... It is rather suitable to describe the Dais as water. This description originated from thorough understanding. Then it might as well say that; the Dai—proverbs indicated the philosophy of water.

Therefore, I like the Dai—proverbs very much and very

appreciate the collection and arrangement of these proverbs. The colleagues had worked hard on this work. Mr. Gao Lishi had worked in Xishuangbanna for thirty years more from 1949 to 1980. He learnt the Dai—language and the Dai—script and took part in various ethnic work and social investigations. After his transferring to the Yunnan Nationalities Research Institute, he was discussed and evaluated as an associate researcher. He has contributed a few new research—results. I take the chance of writing a preface to express my view on the research—work of the Dais and to pay sincere tribute to the writer who compiled the “Proverbs of the Dais” which is worth reading.

Feb. 24th, 1989.

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(1) Among the Dais and other minorities, two — part allegorical sayings have been often spoken in the old society and after liberation. A two—part allegorical saying, of which the first part, always stated, is descriptive, while the second part, sometimes unstated, carries the messages.

一、社 会 形 态

附 录：

领主宣扬的谚语

