

漳臺傳統節日

TRADITIONAL FESTIVALS HELD IN ZHANGZHOU AND TAIWAN

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漳台传统节日

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序言

国家历史文化名城漳州，地处“闽南金三角”，早在旧石器时代，就有古人类在九龙江畔繁衍生息，即后来被称为“百越”中的一支。汉代以后中原人开始进入今天的漳州地区，唐初陈政、陈元光父子率领大批中原军民入漳，建立了漳州的地方政权，带来了先进的生产技术和中原文化。他们与闽越人逐渐融合，成为漳州的先民。由于亚热带的地理气候条件和百越的遗风，逐渐形成了稍异于中原的、且含有古老原始的精神信仰的岁时活动礼仪体系。这种体系展现的是一幅丰富多彩的民俗风情生活画卷。

台湾同漳州的渊源深厚而久远。据科考资料显示，史前时期，台湾海峡曾有一条从漳州东山岛通往澎湖再到台湾岛的东山陆桥。据《漳州市志》载，早在1万多年前，漳州的九龙江出海口在台湾高雄附近。从明朝天启年间到1948年，漳州先后有四波迁台高潮。目前，祖籍漳州的台湾同胞约有1000万人，漳州是公认的台胞重要祖籍地和台湾文化发祥地。漳州的闽南文化、开漳文化、关帝文化等祖地文化在台湾影响深远。台湾人讲的是以“漳州腔”为基调的闽南话，看的是由漳州锦歌演化的台湾歌仔戏，供奉的四大神明中开漳圣王、关帝、保生大帝三尊神祇的祖庙都在漳州。漳台两地语言语调、民风民俗最接近，老百姓生活习惯、宗教信仰最为相似。在本源相同的基础上，经漫漫岁月演绎，两地特有的岁时风情习俗虽然略有差异，但深具闽南文化特色的传统节日民俗仍在漳台两岸延续，历久弥新。康熙三十四年编纂的《台湾府志》记载，“凡此岁时所俗，多漳、泉之人流寓于台者，故所尚大概相似矣”。

这些共同的岁时风情习俗薪火相继、辈代传承。如每年农历正月十一的“食福”，就是老百姓为缅怀“开漳圣王”陈元光而立庙祀拜形成的特殊节日。漳籍民众迁徙台湾，大都将祖地供奉的神祇香火带入台湾，目前仅开漳圣王庙在台湾就达三百多座，形成了播衍漳台两地的开漳圣王民俗信仰文化。

寒来暑往、秋收冬藏，闰馀成岁、律吕调阳。《漳台传统节日》一书，以中英双语、图文并茂的形式，展现了海峡两岸民众岁时民俗活动的绚丽画面。如漳台两地人民同在元宵夜观灯猜谜、同在端午节龙舟竞渡、同在中秋夜拜月祈福、同在冬至日祀神祭祖，共同表达追求美好生活的朴素意愿。伴随着两岸岁时活动，具有漳台独特意味的各种艺术不断融合发展。如漳州锦歌传入台湾后，逐渐发展成为歌仔戏，再传回漳州，创新演变为芗剧，成为根植两岸、香飘四海的艺术姐妹花；又如源于明代戚继光抗击倭寇时漳州民众擂鼓助战的“大鼓凉伞”，传至台湾后，花开一枝，藤连两地，历经数百年后演变成漳台共有的独特的民间歌舞“花鼓阵”。这些共同体现民间信仰精神的传统岁时习俗活动，成了维系两岸情感的心灵纽带。

世代传承的漳台岁时民俗和风尚，是两岸同胞在生产生活中共同缔造的一种文化模式，是两岸民众融合的基本力量。从《漳台传统节日》一书中，我们感受到了漳台两地浓浓的传统节日味道，体验到了潜藏其中的精神信仰力量，领略到了所蕴含的优秀传统文化的内涵。我们有责任传承好这份珍贵的文化遗产，发扬好漳台两地的优秀传统文化，守望住这份跨越海峡的乡愁和代代相传的根脉，彰显共有的勤劳勇敢、自强不息的精神，共筑两岸美好的精神家园。

陳家東

2015年10月20日

（作者系中共漳州市委书记）

Preface

Located in the “Southern Fujian Golden Triangle” , Zhangzhou is a famous national historical and cultural city. As early as the Paleolithic Age, there have been the ancient human beings thriving along the Jiulong River, who were later known as a branch of “Baiyue People” . Since the Han Dynasty, people who originally living in Central China began to reach Zhangzhou. Early in the Tang Dynasty, accompanied with his father CHEN Zheng, General CHEN Yuanguang commanded a large army and civilian from the Central Plains on a march to arrive in Zhangzhou and finally set up the regional administration there. Bringing about the advanced technology and culture of the Central Plains, they have gradually mixed with Minyue People into the ancestors of Zhangzhounese. Due to the subtropical climate and the custom left by the Baiyue People, a ceremonial system of festival activities in Zhangzhou that conveys primordially spiritual belief while slightly differs from that in the Central Plains has gradually come into being, which unfolds the colorful assortments of Zhangzhou folk customs before us.

Taiwan has long-reaching and immemorial ties to Zhangzhou. According to the research data, during the prehistoric times, in the Taiwan Strait there was a land bridge from Dongshan Island of Zhangzhou to Penghu and then from there to Taiwan Island. According to Zhangzhou Annals, as early as 10000 years ago, the marine outfall of Jiulong River of Zhangzhou was near Kaohsiung in Taiwan. From the Tianqi Period of Ming Dynasty to 1948, the Zhangzhounese successively migrated to Taiwan in four main waves. For now, there are about 10 million Taiwanese who were originally from Zhangzhou. Zhangzhou is regarded as the important ancestral home of Taiwan compatriots and the birthplace of Taiwan culture. The ancestral cultures of Minnan Culture, Pioneering Culture, Guangong Emperor Culture in Zhangzhou rooted deeply in Taiwan. The Minnan dialect which Taiwanese speak has the main tone of the Zhangzhou accent and the Taiwan “Gezaixi Local Opera” was evolved from Zhangzhou “Jinge Song” . Three of four Gods (the Sacred Prince Developer of Zhangzhou, Guangong Emperor, Baosheng Great Emperor) worshiped in Taiwan are from the ancestor temples in Zhangzhou.

With the most similar languages, folk customs, living habits and religions basing on the same origin of Minnan Culture, the folk customs and traditional festivals (though with slightly differences) are passed on generations by generations in Zhangzhou and Taiwan. For instance, the cultural festival, "Shifu" (literally "to eat the blessed foods"), is annually held on the eleventh day of the first lunar month according to Chinese lunar calendar, for the purpose to the commemoration of CHEN Yuanguang, the "Sacred Prince, the Developer of Zhangzhou" . When some Zhangzhounese migrated to Taiwan, they brought with them their religions. Thus, there have been three hundred "Sacred Prince Temples" around Taiwan Island at present, which contributes to the culture of the "Sacred Prince, the Developer of Zhangzhou" as well as an important elements of the common folk belief among people in both sides of Taiwan Strait. A record from Taiwan Annals written in the year of 34 in Kangxi Period of Qing Dynasty says: "the annual folk customs and traditional festivals in Taiwan, Zhangzhou and Quanzhou are similar because they have been brought here mostly by Zhangzhounese and Quanzhounese" .

Year after year, changing in seasons, harvesting in autumn and storing in winter. This book, Traditional Festivals Held in Zhangzhou and Taiwan is written bilingually in Chinese and English, in vividly compiled pictures to present gorgeous scenes of the assortments of folk activities among people across the Strait. The people on both sides of the Strait commonly embrace pure and simple wishes for pursuing a better life, while similarly enjoying the lantern shows and guessing the lantern riddles during the Yuanxiao Festival, racing dragon boats during the Duanwu Festival, worshiping the moon for blessings on the Mid-autumn Festival, offering sacrifices and paying respects to the gods and the ancestors on the Dongzhi Festival, etc. With the two sides festival activities, a wide range of arts with the unique flavor of the people in Zhangzhou and Taiwan will continuously exchange harmonica development. For example, when Zhangzhou "Jinge Song" was introduced into Taiwan, it had given to the birth of "Gezaixi Local Opera" there. While the "Gezaixi Local Opera" turned back to Zhangzhou, the "Xiangju Local Opera" arose. Therefore, these two "sister flowers" of art which find their roots on both sides of the Strait are enjoying wide spread renown. Take the dances of drums and parasols as another example. This performance was originated from a folk story about people in Zhangzhou were beating the drums to assist in the fight led by General Qi Jiguang against the invading Japanese robbers in the Ming Dynasty. It was later accepted among Taiwanese and over hundreds of years, it has evolved into "Huaguzhen" (Dances of Drums and Parasols) with local characteristics that are commonly appeared on the stage during traditional Festivals both in Taiwan and Zhangzhou. All these traditional custom activities, which commonly reflect the spiritual belief among the folk people, have been ties of minds to weave an increasingly close connection across the Strait.

Inherited from generation to generation, the folk customs and fashions in Zhangzhou and Taiwan are specific cultural patterns created together in the production and life by the compatriots across the Straits. They are the integration of basic powers of the people in both sides. From the book, Traditional Festivals Held in Zhangzhou and Taiwan, we can taste the strong traditional festivals in Zhangzhou and Taiwan. We can feel the potential of spiritual power and we can feel the connotation of the excellent traditional culture. We have a responsibility to inherit the precious cultural heritage, to develop the fine traditional cultures in both sides; to watch the homesickness across the Strait and the roots through the generations to reveal our brave, hardworking, our continual people making improvements and to build the beautiful spiritual homes for both sides.

Chen Jiadong

October, 2015

(Written by The CCP Party Secretary of ZhangZhou)

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春

春是绿色的季节。

没有留意地上还是枝头，哪里先有了这悦目的颜色，微雨似油，润开了桃枝柳枝上的一串串蓓蕾。万绿丛中的这团花丛歇了，那团花丛又闹了。绿，就这样在不经意间，翻滚着引领着我们向前。春光中，风翩翩拉开千家万户新一轮故事的篇章。

漳州和台湾的百姓们这样表述关于过年的风俗：“初一早，初二早，初三暍够饱……”，正月初一子时新年开始，家家户户燃放鞭炮，称为“开正”或“开春”。这一天人人早起，孩子们欢天喜地穿新衣，领红包，点炮仗。漳台百姓心怀感恩和虔诚，节日里不忘祭拜祖先和诸神，人们跳“大鼓凉伞”，请戏班，赛大猪，烧香点烛，炮仗声与锣鼓声喧闹声交织在一起，响彻云天，共同祈祷新的一年灾除福降，平安吉祥。元宵节家家户户张灯结彩，喜气洋洋吃上元圆，猜灯谜，闹花灯。年年的元宵，就是这样，在漳台百姓传统敦实的团圆意味中，又跃动着一种人们隐隐期盼的诗情和浪漫。

在立春之日，勤勉的漳台百姓，又塑泥春牛以柳枝鞭打，以土块投掷，谓之“迎春”和“鞭春”，预示着新的一年开始播种五谷了。田间郊野，该绿的都绿，该红的都红，将春召唤：繁华到来，丰收到来！漳州百姓的至爱——水仙，也是年年开了又香，香了又开。漳州人自豪地将水仙作为新春礼物，远寄外地的亲朋好友。一年一度的春晚会场上也见水仙飘香吐艳。水仙走遍大江南北，带去了漳州的春天，带去了漳州人的情谊和心愿，赢得了“天下水仙数漳州”的美誉。

而在素有“世界柚乡、中国柚都”之称的平和，每年四月，一簇簇洁白的柚子花开，把柚都醉成一座香城。柚乡人在这时节是面上含笑的，即便一阵小雨过后，柚树飘飘落下些白色花瓣，静默地躺在了土里，慢慢成泥，多少觉得惋惜，他们也并不特别着急，面上还是宽厚地笑着，心里依旧笃定地想：柚子花年年都是这样的，有风有雨，才有秋后的累累果子……

在闽南，春之风是绿色的，也是最有希望的。

/ Spring

Spring is naturally rendered with the color of green.

Without perceiving whether this delightful color starts shooting up from the soil or from branches, the surroundings in spring, sometimes under the light rain, are bright with lush green plants and blooming flowers. Enjoying this emerald green as well as the rustling breeze, that is, the splendor of spring, people didn't slack off marching forward and step into a new page of their life in the coming year.

People in Zhangzhou and Taiwan have their common sayings about the folk customs of Spring Festival as "getting up early on the first and the second day but late on the third to have enough sleep". On the first day of the first lunar month according to the Chinese lunar calendar, firecrackers are set off to signify the beginning to the Chinese New Year, which is named as "Kaizheng" (literally "to begin the first lunar month") or "Kaichun" (literally "to begin the spring"). Each family get up early in new clothing, especially for the children, they have great delight in receiving red envelopes with money in it (hongbao) and lighting the firecrackers. Bearing gratefulness and devoutness, Zhangzhou and Taiwan inhabitants worship their ancestors and deities during the festivals, performing the dances of drums and parasols, inviting the theatrical troupes to give performances, holding the competition of weighing pigs, burning incenses and lighting red candles. Sounds of firecrackers, mixed with those of drums and gongs, are bustling and ringing all around while conveying people's prayers for a peaceful and auspicious life in the coming year. During the Lantern Day, also known as "Yuanxiao Festival", each household is decorated with lanterns and colorful hangings, people immerse themselves in the joy of eating "shangyuan tangyuan" (a kind of sweet rice balls), guessing lantern riddles as well as taking part in the lantern shows. The poetry and romance that people vaguely long for are perceptible in the traditional and tangible reunion during annual Lantern Day.

When the solar term of Lichun, (literally "the beginning of Spring") comes, out of diligence, people in Zhangzhou and Taiwan make a statue of a cattle with reed and soil and then whip the cattle with willow branches as well as throw clods of soil to beat the cattle meaning welcoming the Spring and whipping the Spring, as a symbolism of setting out to sow seeds. As the colorful awakening of spring gradually flourishes around the earth, there comes the most beloved commonly for Zhangzhounese—narcissuses, blossoming with fragrance year after year. They are proud of sending narcissuses as New Year's greeting gifts to relatives and friends in distance. People can find the presence of narcissuses with fragrance and beauty at the annual Spring Festival Gala hall as well. The permeation of narcissuses across China, from south to north, from east to west, incidentally symbolizing the spring of Zhangzhou and delivering the friendliness and blessings of their inhabitants, wins Zhangzhou the reputation of "Zhangzhou's Narcissuses are the finest in the world".

Moreover, each April, clusters of pure white flowers of pomelo are in full bloom, sending "the County of Pomelo in China as well as the Hometown of Pomelo in the world" —Pinghe in Zhangzhou into a county with aroma. People here always wear a smile on their face during this season, though it may fall short of their expectation to view the white pomelo petals falling onto the ground after a spatter of rain, for they are sure of the fruits harvested every autumn after weathering the vicissitudes.

Spring, splashing green through the southern Fujian, embraces the most blessings buried deep in the people's hearts.



○/过年

春节

The Spring Festival



○/春节南山寺

春节在漳州和台湾被称为“新正”或“过年”，是指农历一月份的初一到三十这一个月的时间。旧时节日活动持续近一个月。漳州关于过年风俗的民谣《正月歌》有很多种版本，其内容大概如下：“初一早，初二早，初三晒够饱，初四豆干炒，初五假开，初六拍孩子屁股，初七平宵，初八摸，初九供天公，初十地公生，十一十一福，十二人无闲，十三人点灯，十四结灯棚，十五元宵暝，十六倒灯棚，十七人相找，十八打瞌睡，十九买物配，二十煞（终止）戏尾。”从这首歌谣可以看出，旧时正月十六拆掉花灯棚后漳州人还互相串门（相找）、购物（买物配），到正月二十才停止娱乐（戏尾）开始工作，而现在节日活动一般延续到元宵节，故新俗谚为：“十五过，撤茶配，甲甘愿（才肯）做功课。”



○ / 春联街

The Spring Festival is commonly named Xin Zheng (Chinese: 新正 ; literally “the first month of the Chinese lunar year”) or Guo Nian (Chinese: 过年 ; literally “to pass the year”) both in Zhangzhou (located in Southern Fujian Province) and in Taiwan(facing to the south of Fujian Province across the straight). Festivities in old Zhangzhou usually went on almost through the first lunar month, named Zheng yue (Chinese: 正月). It found expression in a folk song about New Year’ s customs in Zhangzhou—Song of Zheng Yue that festival activities took on respectively and differently each day from the 1st day to the 20th day of the first lunar month, which indicated that in old times, the Spring Festival ended on the 20th day of the first lunar month and people set to work that day. But now New Year celebrations generally run to the Lantern Festival on the 15th day of the first month of the Chinese lunar calendar.