

中国节庆文化丛书

Chinese Festival Culture Series

The Festival of March the Third

主 编 李 松
副主编 张 刚 彭新良



田 阡
石 甜
罗 红云
罗 天霞
译

三月三

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Our Common Days

(Preface)

The most important day for a person in a year is his or her birthday, and the most important days for all of us are the festivals. We can say that the festivals are our common days.

Festivals are commemorating days with various meanings. There are national, ethnic and religious festivals, such as the National Day and Christmas Day, and some festivals for certain groups, such as the Women's Day, the Children's Day and the Labor Day. There are some other festivals closely related to our lives. These festivals have long histories and different customs that have been passed on from one generation to another. There are also different traditional festivals. China is a country full of 56 ethnic groups, and all of the ethnic groups are collectively called the Chinese Nation. Some traditional festivals are common to all people of the Chinese Nation, and some others are unique to certain ethnic groups. For example, the Spring Festival, the Mid-Autumn Day, the Lantern Festival, the Dragon Boat Festival, the Tomb-Sweeping Day and the Double-Ninth Day are common festivals to all of the Chinese people. On the other hand, the New Year of the Qiang Ethnic (a World Cultural Heritage), for example, is a unique festival to the

我们共同的日子

(代序)

个人一年一度最重要的日子是生日，大家一年一度最重要的日子是节日。节日是大家共同的日子。

节日是一种纪念日，内涵多种多样。有民族的、国家的、宗教的，比如国庆节、圣诞节等。有某一类人的，如妇女、儿童、劳动者的，这便是妇女节、儿童节、劳动节等。也有与人们的生活生产密切相关的，这类节日历史悠久，很早就形成了一整套人们约定俗成、代代相传的节日习俗，这是一种传统的节日。传统节日也多种多样。中国是个多民族国家，有五十六个民族，统称中华民族。传统节日有全民族共有的，也有某个民族特有的。比如春节、中秋节、元宵节、端午节、清明节、重阳节等，就为中华民族所





共用和共享；世界文化遗产羌年就为羌族独有和独享。各民族这样的节日很多。

传统节日是在漫长的农耕时代形成的。农耕时代生产与生活、人与自然的的关系十分密切。人们或为了感恩于大自然的恩赐，或为了庆祝辛苦劳作换来的收获，或为了激发生命的活力，或为了加强人际的亲情，经过长期相互认同，最终约定俗成，渐渐把一年中某一天确定为节日，并创造了十分完整又严格的节俗，如仪式、庆典、規制、禁忌，乃至特定的游艺、装饰与食品，来把节日这天演化成一个独具内涵的迷人的日子。更重要的是，人们在每一个传统的节日里，还把共同的生活理想、人间愿望与审美追求融入节日的内涵与种种仪式中。因此，它是中华民族世间理想与生活愿望极致的表现。可以说，我们的传统——精神文化传统，往往就是依靠这代代相传的一年一度的节日继承下来的。

Qiang Ethnic Group, and there are many festivals celebrated only by minorities in China.

The traditional festivals are formed throughout the long agrarian age, during which the relationships between life and production and between the people and the nature were very close. To express the gratitude to the nature for its gifts, or celebrate the harvests from hard works, or stimulate the vitality of life, or strengthen the relationships among people, people would determine one day in a year as a festival with complete and strict customs, such as ceremonies, rules and taboos, special activities, decorations and foods to make the festival a day with unique meanings and charms. More importantly, people would integrate their good wishes into the meanings and ceremonies of the festivals. Therefore, the festivals could represent the ideals and wishes of the people in the best way. It is safe to say that our traditions, more specifically, our spiritual and cultural traditions, are inherited through the festivals year by year.





However, since the 20th century, with the transition from the agricultural civilization to the industrial civilization, the cultural traditions formed during the agrarian age have begun to collapse. Especially in China, during the process of opening up in the past 100 years, the festival culture, especially the festival culture in cities, has been impacted by the modern civilization and foreign cultures. At present, the Chinese people have felt that the traditional festivals are leaving away day by day so that some worries are produced about this. With the diminishing of the traditional festivals, the traditional spirits carried by them will also disappear. However, we are not just watching them disappearing, but actively dealing with them, which could fully represent the self-consciousness of the Chinese people in terms of culture.

In those ten years, with the fully launching of the folk culture heritage rescue program of China, and the promotion of the application for national non-material cultural heritage list, more attention has been paid to the traditional festivals, some of which have been added to the central cultural heritage list. After that, in 2006, China has determined that the second Saturday of June of each year shall be the Cultural Heritage Day, and in 2007, the State Council added three important festivals, namely the Tomb-sweeping Day, the Dragon Boat Festival and the Mid-Autumn Day, as the legal holidays. These decisions have showed that our government

然而，自从二十世纪整个人类进入了由农耕文明向工业文明的过渡，农耕时代形成的文化传统开始瓦解。尤其是中国，在近百年由封闭走向开放的过程中，节日文化——特别是城市的节日文化受到现代文明与外来文化的冲击。当下人们已经鲜明地感受到传统节日渐行渐远，并为此产生忧虑。传统节日的淡化必然使其中蕴含的传统精神随之涣散。然而，人们并没有坐等传统的消失，主动和积极地与之应对。这充分显示了当代中国人在文化上的自觉。

近十年，随着中国民间文化遗产抢救工程的全面展开，国家非物质文化遗产名录申报工作的有力推动，传统节日受到关注，一些重要的传统节日列入了国家文化遗产名录。继而，2006年国家将每年六月的第二个周六确定为“文化遗产日”；2007年国务院决定将三个中华民族的重要节日——清明节、端午节和中秋节





列为法定放假日。这一重大决定，表现了国家对公众的传统文化生活及其传承的重视与尊重，同时也是保护节日文化遗产十分必要的措施。

节日不放假必然直接消解了节日文化，放假则是恢复节日传统的首要条件。但放假不等于远去的节日立即就会回到身边。节日与假日的不同是因为节日有特定的文化内容与文化形式。那么，重温与恢复已经变得陌生的传统节日习俗则是必不可少的了。

千百年来，我们的祖先从生活的愿望出发，为每一个节日都创造出许许多多美丽又动人的习俗。这种愿望是理想主义的，所以节日习俗是理想的；愿望是情感化的，所以节日习俗也是情感化的；愿望是美好的，所以节日习俗是美的。人们用合家团聚的年夜饭迎接新年；把天上的明月化为手中甜甜的月饼，来象征人间的团圆；在严寒刚刚消退、万物复苏的早春，赶到野外去打扫墓地，告慰亡灵，

emphasizes and respects the traditional cultural activities and their heritages. Meanwhile, these are important measures to protect festival cultural heritages.

Festivals without holidays will directly harm the festival culture. Holiday is the most important condition for the recovery of a festival, but holiday does not mean that the festival will come back immediately. Festivals are different from holidays because festivals have unique cultural contents and forms. Therefore, it will be necessary to review and recover the customs of the traditional festivals that have become strange to us.

For thousands of years, our ancestors created beautiful and moving customs for each festival based on their best wishes. The customs are ideal, since the wishes are ideal. The customs are emotional, since the wishes are emotional. The customs are beautiful, since the wishes are beautiful. We have the family reunion dinner to receive a new year. We make moon cakes according to the shape of the moon in the mid-autumn to symbolize the reunion of our family. We visit the tombs of our ancestors in the early spring and go outing to beautiful and green hills to express our grief. These beautiful festival customs have offered us great comfort and peace for generations.





To ethnic minorities, their unique festivals are of more importance, since these festivals bear their common memories and represent their spirits, characters and identities.

Who ever can say that the traditional customs are out of date? If we have forgotten these customs, we should review them. The review is not imitating the customs of our ancients, but experiencing the spirits and emotions of the traditions with our heart.

During the course of history, customs are changing, but the essence of the national tradition will not change. The tradition is to constantly pursue a better life, to be thankful to the nature and to express our best wishes for family reunion and the peace of the world.

This is the theme of our festivals, and the reason and purpose of this series of books.

The planning and compiling of the series is unique. All of the festivals are held once a year. Since China is a traditional agricultural society,

表达心中的缅怀，同时戴花插柳，踏青春游，亲切地拥抱大地山川……这些诗意化的节日习俗，使我们一代代人的心灵获得了美好的安慰与宁静。

对于少数民族来说，他们特有的节日的意义则更加重要。节日还是他们民族集体记忆的载体、共同精神的依托、个性的表现、民族身份之所在。

谁说传统的习俗过时了？如果我们淡忘了这些习俗，就一定要去重温一下传统。重温不是表象地模仿古人的形式，而是用心去体验传统中的精神与情感。

在历史的进程中，习俗是在不断变化的，但民族传统的精神本质不应变。这传统就是对美好生活的不懈的追求，对大自然的感恩与敬畏，对家庭团圆与世间和谐永恒的企望。

这便是我们节日的主题，也是这套节庆丛书编写的根由与目的。

这套书的筹划独具匠心。所有节日都是一年一次。由于我国为传统农





耕社会，所以生活与生产同步，节日与大自然的节气密切相关。本丛书以一年的春、夏、秋、冬四个时间板块，将纷繁的传统节日清晰有序地排列开来，又总揽成书，既包括全民族共有的节日盛典，也把少数民族重要的节日遗产纳入其中，以周详的文献和生动的传说，将每个节日的源起、流布与习俗，亦图亦文、有滋有味地娓娓道来。一节一册，单用方便，放在一起则是中华民族传统节日的一部全书，既有知识性、资料性、工具性，又有阅读性和趣味性。这样一套丛书不仅是对我国传统节日的一次总结，也是对传统节日文化富于创意的弘扬。

我读了书稿，心生欣喜，因序之。

冯骥才

2013.12.25

the life is synchronized with production, and the festivals are closely relevant to the climates. In this series, all of the traditional festivals in China will be introduced in the order of the four seasons, covering the common festivals as well as important ethnic festivals that have been listed as cultural heritages. All of the festivals are described in detail with texts and images to introduce their origins, customs and distribution. Each book of the series is used to introduce one festival so that it is convenient to read individually and it may be regarded as a complete encyclopedia if connected with each other. Therefore, it is not only intellectual, informative and instrumental, but also readable and interesting. The series could be used as a tool book or read for leisure. It is not only the summary of the traditional festivals of our country, but an innovative promotion of our traditional festival culture.

I felt very delighted after reading the manuscript, so I wrote this preface.

Feng Jicai

December 25th, 2013





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第一章 传承



年年有个三月三，王母娘娘庆寿诞；各路神仙来上寿，蟠桃美酒会神仙

——北京童谣

中国自古有“二月二，龙抬头；三月三，生轩辕”的说法，实际上，三月三的起源不仅来自中华民族始祖之一的黄帝，还与伏羲、西王母等神话传说人物有关。在历史长河中，三月三逐渐被固定下来作为“上巳”节来庆祝，又慢慢地与寒食节、清明节融合在一起。

Chapter one

Inheritance



It's March 3rd every year, and the Goddess of Heaven celebrates her birthday; all gods come to congratulate her and they get together in the feast of peaches and delicious wine.

—Beijing Children's Ballad

There has been the saying that “the dragon raises its head on February 2nd and Xuanyuan was born on March 3rd”; in fact, the origin of March 3rd comes from the Yellow Emperor, who was one of Chinese ancestors, and was related to the legendary characters such as Fuxi and Queen of the West. In the long history, March 3rd has been fixed and celebrated as Shangsi Festival gradually and has been integrated with Cold Food Festival and Tomb-Sweeping Festival.



1

早期起源 The Early Origin

Each nation often describes beautiful and fair-sounding legends of clans in the ancient times and how they have lived and multiplied on this land, and the Yellow Emperor is this type of legendary character. It's debatable whether the Yellow Emperor existed and whether he was a hero or the title of a clan. *National Language: Jin Language* recorded that, "Shaodian married a woman called Youjiao, who gave birth to the Yellow Emperor and the Yan Emperor. The Yellow Emperor grew up in Ji Water, and the Yan Emperor grew up in Jiang River (Qingjiang River in Baoji, Shaanxi). They were talented people when they became adults. Therefore, the Yellow Emperor was called Ji, and the Yan Emperor was called Jiang. The two emperors helped each other with armies, because they were talented people."

每个民族往往都用优美动听的远古传说来讲族群的传说，怎样在这片土地上生活繁衍至今，黄帝就是这类传说人物。黄帝是否真的存在过，他是一个英雄还是一个氏族部落的称号，这些都是有争议的。《国语·晋语》载：“昔少典娶于有蟠氏，生黄帝、炎帝。黄帝以姬水成，炎帝以姜水（今陕西宝鸡清姜河）成。成而异德，故黄帝为姬，炎帝为姜。二帝用师以相济也，异德之故也。”



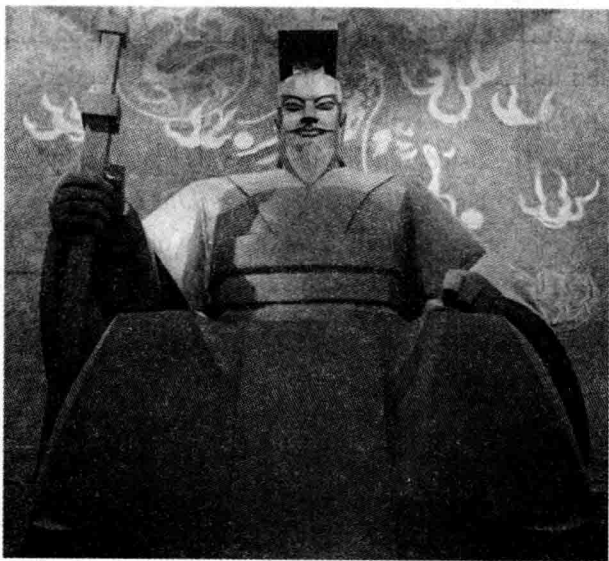


根据上古神话传说，黄帝由其母附宝感大电而生：

(黄帝)母曰附宝，见大电绕北斗枢星，照郊野，感附宝，孕二十四月。生黄帝于寿丘，长于姬水，有圣德，受国于有熊，居轩辕之丘，故因以为名，又以为号^①。

According to the myth and legend in the ancient times, the Yellow Emperor was born by his mother after being inspired by the large lightning:

The name of the mother (of the Yellow Emperor) was Fubao. She saw the large lightning which was around the Plough and shone the wild fields, and she was enlightened and was pregnant for twenty four months. The Yellow Emperor was born in Shouqiu, grew up in Ji Water, had holy virtues, set up his state in Youxiong, lived in the hill of Xuanyuan, so he used Xuanyuan as his name and style name^①.



①柏明、李颖科《黄帝与黄帝陵》，西北大学出版社，1990年03月第1版，第9页

①The Yellow Emperor and the Yellow Emperor Mausoleum, Bai Ming / March 1990, Version 1, p9





The Yellow Emperor Xuanyuan was the son of Shaodian, so his original name was Gongsun, and his style name was Xuanyuan because he changed his family name as Ji and lived on the hill of Xuanyuan, which is located in the northwest of Xinzhen of Hunan at present and the location of which is disputable. He displayed his outstanding talent soon after his birth, and *Records of the Historian* wrote that, "He was bright when he was born, was good at talking when he was a baby, had a modest style of doing things and an upright character when he was young; in his youth, he was honest and possessed a strong ability of distinguishing what was right and what was wrong. He was brilliant when he grew up." He could talk soon after he was born, and he could do everything when he was fifteen years old. It was said that he invented many production tools, sowed cereals, grass and trees, invented vessel, vehicle and cart of compass, established algorithm and melody etc., and ordered his civil officials to invent Chinese hieroglyphs. The Yellow Emperor made these brilliant achievements, he and the Yan Emperor of another clan in Jiang River were called the ancestors of China. In order to commemorate the humane primogenitors, therefore the later generations chose the birthday of the Yellow Emperor to hold sacrifice and celebration for them.

There is another saying that people commemorate Fuxi on March 3rd. Fuxi was also called Mixi, Paoxi, Xihuang, Huangxi, Taihao, Baoxi, but he

轩辕黄帝是少典之子，本姓公孙，长居姬水，因改姓姬，居轩辕之丘（在今河南新郑西北，有争议），故号轩辕氏。黄帝出生后不久就展示出过人的才能，《史记》里说他“生而神灵，弱而能言，幼而徇齐，长而敦敏，成而聪明”，他生下没多久就会开口说话，15岁的时候已经无所不能了，据说发明了诸多生产工具，播百谷草木，创造了舟车指南车，制定了算数、音律等，还令手下文官发明了文字。这些都是黄帝的辉煌成就，黄帝与另外一个部落氏族——姜水的炎帝被称为华夏始祖。后人为了纪念华夏族的人文始祖，选择在黄帝诞辰这一天举办祭祀庆祝活动，来铭记他们。

关于三月三，还有一种说法是为了纪念伏羲氏。伏羲又被称作宓戏、庖牺（亦称庖牺氏），亦称牺皇、皇羲、太昊、包牺，史记中称伏羲，他被认为是人类的祖先，是三





皇之首，开天辟地的第一人。传说中，伏羲是人首蛇身，和妹妹女娲捏土造人，繁衍后代，是人类的始祖。据说，伏羲生于陇西成纪（今甘肃天水），徙治陈仓，都于陈宛丘（今河南淮阳），他教民结网，渔猎畜牧，制造八卦等，豫东一带尊称伏羲为“人祖爷”，在淮阳（伏羲建都地）建起太昊陵古庙，由农历二月二到三月三为太昊陵庙会，善男信女，南船北马，都云集陵区，朝拜人祖。



was called Fuxi in *Records of the Historian* and was thought as the ancestor of human beings, the head of the three emperors, and the first person since the genesis of the heaven and the earth. In the legend, Fuxi had a human head and a snake body. He and his sister Nüwa made human beings with clay, repopulated the earth and they were the ancestors of human beings. It was said that Fuxi was born in Chengji of Longxi (Tianshui of Gansu today). He resettled and ruled in Chengcang, and founded a capital in Chenwanqiu (Huiyang of Hunan today). He taught people netting, fishing, hunting and ranching, and made the Eight Diagrams. Fuxi was called “Human Ancestor” in the area of Eastern Henan Province, where ancient Taihao Mausoleum Temple was established in Huaiyang (the place of the capital of Fuxi). Taihao Mausoleum Temple Fair was held from lunar February 2rd to March 3rd, when Buddhist devotees got together in the mausoleum by ship from the south or by horse from the north and worshiped the human ancestor.

