



中国节庆文化丛书

Chinese Festival Culture Series


**The Tibetan Calendar
New Year**

主 编 李 松
副主编 张 刚 彭新良



宋黎昀◎著
罗红云◎译

藏历年

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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 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 Qiang Ethnic Group, and there are

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、规制、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和迷人的日子。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。

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 immaterial 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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藏历年的历史

第一章



除旧迎新，祈福来年，这恐怕是全人类对新年寄予的共同深切愿望。新年对各民族来说几乎都是一年当中最重要的节日。同样的，对藏族来说，藏历新年也是他们在一年当中最热闹、最隆重的日子。藏区各地在藏历新年的时候都会举行各种庆祝活动和仪式来迎接新的一年，希望来年幸福、好运，家人健康，庄稼丰收，等等。藏历年从它诞生之日到今天已有上千年的历史，在千年历史的流转当中，藏历年作为一种年节习俗也不断丰富其内涵，形成了今天这样一个不仅文化内涵丰富而且深具藏地文化特色的节日庆典，越来越被世界各地人民所喜爱和瞩目。该书希望以绵薄之力尽量将藏历年的文化内涵全面呈现给读者。虽然藏历年是藏地人民普遍都会进行的最隆重的年节庆典，但由于藏区各地历史、地理和经济条件、风土人情的不同，藏历年的庆祝方式存在很强烈的地区差异。在该书的介绍中，由于篇幅所限，也不能面面俱到，因此笔者考虑大致以拉萨地区的藏历年为主要介绍对象，再兼具其他几个主要不同的藏区的情况，希望能尽量全面而不失重点。

Chapter One

History of the Tibetan New Year



The common and deep wish of the human being for New Year is to send off the old year and usher in the new and pray for the following year. As for all ethnic groups, New Year is almost the most important festival in a year. Similarly, Tibetan New Year is the grandest and liveliest day in a year for Tibetans. Various kinds of celebration activities and ceremonies are held all over Tibet during the Tibetan New Year, and Tibetans wish happiness, good luck, family health, harvest, etc. for the following year. Since the making of the Tibetan calendar, it has had a history of over a thousand years till now, enriched its connotation constantly as a festival convention, formed such a festival celebration with rich cultural connotation and profound Tibetan cultural characteristics in the circulation of the history of a thousand years and attracted worldwide attention. The book tries its best to fully present the cultural connotation of the Tibetan calendar to readers. Although the Tibetan calendar is the grandest festival celebration for Tibetans, the celebration methods of the Tibetan calendar differ greatly in regions because of different historical, geographic and economic conditions in Tibetan areas. The book cannot explain everything in the short introduction, so it mainly focuses on the Tibetan calendar in Lhasa region and also takes into considerations different situations in other Tibetan areas in order to comprehensively analyze the traditions.



1

藏历年的产生

The Making of Tibetan New Year

Tibetan New Year wasn't a festival celebration at the very beginning, and its making experienced a long historical evolution, and the making and evolution of the Tibetan calendar algorithm played a key role in the founding of Tibetan New Year during this evolution. At present, there is a comparatively homogeneous Tibetan New Year in Tibetan areas, but they are mainly differentiated in various regions in terms of time. Different regions in Tibet adopt different dates for the Tibetan calendar, for example, the first day of the first month of the Tibetan calendar is Tibetan New Year in Lhasa; Gongbo forest area in the east of Lhasa celebrates New Year on the first day of the tenth month rather than the first day of the first month of the Tibetan calendar; some places in Qamdo celebrate New Year on the first day of the eleventh month, and some counties and cities in other Tibetan areas even have different Tibetan New Year dates sometimes. The great

藏历年并不是一个一开始就存在的年节庆典，它的产生是经过一个漫长的历史演变，在这个演变中，藏族历法的产生和演变是致使藏历年诞生的关键因素。在今天的藏区，虽然大致已有一个相对统一的藏历年，但各地还是有比较明显的差异，这个差异首先就体现在时间上。藏区各地过藏历年的时间还不尽统一，譬如拉萨是以藏历的正月初一为藏历新年；而拉萨东部的工布森林地区并不是藏历的正月初一过年，而是在藏历十月初一过年；昌都的一些地方则以十一月一日为新年，其他藏区各地甚至各县市的藏





相传，藏族的历史法约开始于公元前一百年，是由前藏雅隆地方一个叫作噶莫帕玛的人根据月亮的圆缺初步推算出了日、月、年，是一个比较简单的历算法，人们把这个历法叫《噶莫帕玛历算法》。后来由于该地区农业的发展，每当庄稼成熟并收获一次后，人们便要举行一次聚会庆祝丰收，年复一年，这种活动就慢慢形成了定期庆祝，后来人们就习惯以庄稼成熟为一年的开始。《旧唐书吐蕃传》内记：“不知节候，以麦熟为岁首。”《新唐书吐蕃传》内也说：“其四时，以麦熟为岁首。”因此，大概在唐代以前，藏族是以麦熟为新年，所以他们过年往往不是在冬春之交，而是在初秋或者深秋过年。现在在藏区的某些地方，在青稞黄熟的时候会过一年一

It's said that the Tibetan calendar began around 100 B.C., a man called Gamo Pama calculated the day, month and year according to the wax and wane of the moon preliminarily in the place of Yalong in Anterior Tibet, which was a simple calendar algorithm and was called *Gamo Pama Calendar Algorithm*. Later, people held a party to celebrate a bumper harvest after harvesting crops with the development of agriculture in this area, this kind of activity had gradually turned into periodical celebration year after year, and people were accustomed to adopting the ripening of crops as the beginning of a year. *History of Tibet in the Old Book of Tang* recorded that it didn't know seasons and climate and used the ripening of wheat as the beginning of a year. *History of Tibet in the New Book of Tang* recorded that it had four seasons and used the ripening of wheat as the beginning of a year. Therefore, Tibetans used the ripening of wheat as New Year before the Tang Dynasty, and they usually celebrated New Year in early or deep fall rather than at the end of winter and the beginning of spring. At present, some regions in Tibet celebrate the annual "Ongkor Festival" for harvest when highland barley ripens; the places in Gongbo Area including Nyingchi celebrate New Year on the first day of the tenth month of the Tibetan calendar after



the harvest of wheat, and it's said that it is the proof of the convention of "using the harvest of wheat as the beginning of a year" in ancient Tibet. It's said that there were seven types of the beginning of a year in Tibet in ancient times, and were equal to the months of the Han lunar calendar respectively:

Kalachakra Tantra: The first day of the third month is the beginning of a year;

Four Tantras: The first day of the first month is the beginning of a year;

Four Sutras: The first day of the twelfth month is the beginning of a year;

Interpretation of Five Elements: The first day of the eleventh month is the beginning of a year;

Kosha: The sixteenth day of the seventh month is the beginning of a year;

Sun Sutra: The sixteenth day of the ninth month is the beginning of a year;

Retribution Sutra Interpretation: The sixteenth day of the eighth month is the beginning of a year.

Latter, Tibetan people absorbed cultures of other places including astronomy and calendar in the process of the historical development, and they mastered calendars from other places and created their own calendar system. It was said that Tibet was influenced by the Chinese calendar algorithm which was brought by Princess Wencheng in the Zhenguan period of Tang Dynasty, which played a very important role in improving and developing the

度的“望果节”，庆贺庄稼丰收；工布藏区林芝等地的藏历年之所以是在藏历十月初一麦子丰收后过年，据说就是藏地古时以“麦收为岁首”的习俗在现今的见证。在远古时代的西藏，据说岁首有七种，分别相当于汉地农历的月份是：

时轮经：三月初一为岁首；

四部医典：正月初一为岁首；

四座经：十二月初一为岁首；

五行释者：十一月初一为岁首；

俱舍论：七月十六为岁首；

日藏经：九月十六为岁首；

因缘经释：八月十六为岁首。

后来，在历史的发展过程中，藏地不断吸收其他地方的文化，包括天文历法，藏地将各地的历法融会贯通，慢慢形成自己的一套历法系统。其中对藏地影响最大的据说是唐贞观年间，文成公主入藏将汉地的历算法带到西





藏，对藏历的完善和发展起了极其重要的作用，这时计算新年的第一天的方法已从月亮的圆缺进步到以星辰为主要依据，但仍以现藏历的十一月一日为新年。到公元1027年，也就是宋仁宗天圣五年，印度的时轮历法传入西藏，西藏的历法遂逐步形成了以汉地农历、印度时轮历法和藏地古老历法相结合的藏历，到了八思巴（公元1235—1280年）的萨迦派统治全藏时，藏历已完全成熟，过年的仪式也基本固定下来，一直沿袭到今天。藏历从元代开始即确定一年为十二个月，大月三十天，小月二十九天，每一千日左右，便有一个闰月，用来调整月份和季节的关系。其纪年虽然不用汉历的干支，但能和汉历干支吻合，它是用金、木、水、火、土五行配搭于十二地支属相之上来纪年，如金鼠、金牛、火虎、火兔等，而若查汉族农历，可发现甲子乙丑为金，丙寅丁卯为火，子为鼠，丑为牛，寅为

Tibetan calendar, and the method calculating the first day of New Year had progressed from the waxing and waning of the moon to the observations of stars at that time, but the first day of the eleventh month in the Tibetan calendar was still adopted as New Year. Till A.D.1027, i.e., the fifth year of Tiansheng Reign of Emperor Renzong in the Song Dynasty, Indian Kalachakra calendar was introduced into Tibet, and then the Tibetan calendar had gradually formed into the calendar integrating Chinese lunar calendar, Indian Kalachakra calendar and ancient Tibetan calendar. The Tibetan calendar had grown maturely till Basiba (1235—1280) which was dominated by Sakya School in Tibet. The ceremony celebrating New Year had been fixed basically, and it has been followed today. Since the beginning of the Yuan Dynasty, the Tibetan calendar has been confirmed that there are twelve months in a year, thirty days in a big month, and twenty-nine days in a small month, and there is an intercalary month for about one thousand days, which is used to adjust the relationship between months and seasons. Although its calendar doesn't adopt Chinese heavenly stems and earthly branches, it matches with them and counts years by matching the five elements of gold, wood, water, fire and earth with the twelve earthly branches, such as gold rat, gold ox, fire tiger and fire rabbit etc. We can find that Jia-zi and Yi-chou are gold, Bing-yin and Ding-mao are fire, Zi is rat, Chou is ox, Yin is tiger, Mao is rabbit and so on. If there is Jia-zi year, it can be called gold rat year in the Tibetan calendar, and Yi-chou year can

