



中国节庆文化丛书

Chinese Festival Culture Series

**The Festival of
February the Second**

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Foreword

The Festival of February 2nd arrives when the joyous mood of Chinese New Year still lingers on. It falls on the second day of the second lunar month. During the time of Waking of Insects, when the earth begins to breathe, and all living creatures wake up from hibernation. It is believed that dragons are the head of all insects, bringing clouds to the sky and rains to the earth. On February 2nd, when dragons raise their heads, spring is back to earth with more rains, and farmers begin to pray for a good harvest year. The day is celebrated as a festival for dragons, such is the reason why it is also called “Day of the God in the East”, “Day of the Spring Dragon” and “Day of Dragon Head”.

A number of celebration activities on February 2nd are related to dragons. As a totem of Chinese people, dragons are worshipped in China throughout all ages till this day. The image of dragon varies for different people some are kind-hearted, some naughty, some lazy and some extremely ferocious. During the February 2nd Festival, the dragon in

前言

过年的喜庆还余味缭绕，二月二佳节又如期而至。二月二因节期在农历二月初二而得名。此时，正值惊蛰前后，地气通透，万物复苏，经过漫长冬眠的动物日渐活跃。民间认为，龙是百虫之首，龙王能行云布雨，“二月二，龙抬头”象征着春回大地，雨水增多，农家生活燃起了希望。这就是为什么二月二是龙的节日，称为“青龙节”“春龙节”“龙头节”等节日的原因。

二月二的许多节俗活动，的确都与龙有关。龙是中华民族图腾，其影响古往今来，贯穿大江南北。然而，在民众心目中，并非千龙一面，有的龙善良，有的龙调皮，有





的龙懒惰，还有的龙极为凶恶。在二月二节日期间，人们对这主管雨水之神，或者崇拜有加，以香烛供品进行祭祀，或者设下种种禁忌，避免惹其不高兴。而对于那些懒龙、恶龙就不客气了，会想出各种法儿刺激它，如敲击梁头（敲龙头）、吃炒豆（崩龙眼）、吃面（吃龙须）、吃饺子（吃龙耳）、吃面饼（扯龙鳞）等，促其兴云布雨，令风调雨顺、五谷丰登，千万不能耽误职司。民间流传着这样一首儿歌：“二月二，龙抬头；大仓满，小仓流。”诸多敬畏龙王的节俗，并非是逢旱逢涝之时的功利性举动，而是对抽象之龙的体贴、呵护或调侃、戏耍，寄托着人们祈龙赐福、保佑风调雨顺、五谷丰登的强烈愿望。

传统农业的命脉在于雨水，更在于土地，于是祭祀土地的仪式也被安排在二月二这天。在我国很多地方，二月二节日期间都时兴种种土地崇拜的仪

charge of rain and water is worshipped with joss sticks, incenses and candles as tributes, or carefully guarded in case it is offended. For those lazy and evil ones, people would irritate and tame them, by hitting attic beam (homophonic phrase as hitting dragons' heads in Chinese), eating stir-fried green beans (as they look like dragons' eyes), noodles (dragons' beards), dumplings (dragons' ears) and pancakes (dragons' skin), so that they will bring a favorable weather for harvest in the future, instead of neglecting their duties. A folk song goes as the following: On February 2nd when dragons raise their heads, barns are full with grains and mouths are fed. All these customs and activities in veneration of the dragon king are not considered as a pray for temporary protection against droughts and floods, but as people's deep concern and playful love for the abstract image of dragon, and their desire for the blessings that dragons bring a good harvest.

Water is the lifeblood for traditional agriculture, so is the soil. Therefore, the sacrifice ritual to the god of the earth is also arranged on February 2nd. Such a ritual is celebrated in many places of China to express people's gratitude and awe towards the great nature, as well as their expectations for a





harvest year. A series of rituals and activities, led by “Dragon head raising” and “earth worshipping”, are carried out to celebrate the day of February 2nd, which reflects the agriculture experiences observed and collected by generations of farmers, and embodies their lively life expectations and ideals.

The Day of February 2nd roots from traditional agriculture civilization and marks the end of January and the beginning of a year’s farming work. When the day of dragons raising their heads arrives, the whole Spring Festival Holiday comes to an end, people return to their daily farming and a busy season of spring ploughing begins.

February 2nd is a typical festival in spring. In the second month of the year, warm wind from southeast blows away the severe coldness, and nature wakes up from its winter dream. Trees and flowers unfold their buds, and insects are ready to come out. An inspiring warmth and vitality of spring take place of the chilling and awful winter as a response to people’s life experience. At the end of the Spring Festival, people find it hard to say goodbye to all those leisure activities and happy reunions in the holiday time, and cherish their time spent in family trifles and with everything in their

式，表达感恩土地、敬畏大自然、期望农业丰收的情感。在二月二节俗中，以“龙抬头”和“祭土地神”为核心的一系列民俗仪式活动，既传达了民众长期观察的农业经验，又积淀着其活泼的生活期望与生命理想。

二月二既是在传统农业文明的土壤中孕育而生，也是一年一度的农事活动的启动标志，是“出正月”的象征。到了“龙抬头”之日，整个年节就算结束，人们要从过年期间香烟缭绕的氛围中重新回到农家日常生活的轨道，新一年的春耕大忙宣告开始。

二月二又是一个典型的春天节日。仲春二月，东南风徐徐吹来，带来阵阵暖流，严寒的威势逐渐减弱，自然万物开始复苏。树木花草抽发新芽，沉睡的百虫蠢蠢欲动，大自然以鼓舞人心的温暖和生机取代冬日的严寒和肃杀，这恰与民众的生命体验形成呼应。人们总是在年节快结束的时候，特别留恋这段将逝的休闲欢聚时





光，并由此对家庭生活乃至家园中的一切充满感怀。二月二的一些特有节俗与此密切相关，如敲门梁、扫墙角、敲打屋梁、不动刀剪等。二月二节俗，意在提醒人们体察自然的萌动、敬畏自然、体贴生灵。

二月二是一个平等温馨的节日。曾几何时，二月二的城乡大街上处处洋溢着炒豆的馨香，再贫困的家户也能感染到这种节日的喜庆。一样的节期，大致一样的饮食，体现了一种众生平等的思想，是对平时社区生活中贫富、贵贱等差序格局的弥合。

在传统乡村社会中，二月二是欢快的。伴随着红红的炉火，滚烫的豆子在一大铁锅里噼啪作响，馋嘴的孩子们在一旁转来转去，妇女们从容不迫地拉呱谈笑，回味刚刚过去的年节，交流新一年的打算。这种邻里间亲热互助的温馨画面，会永久地烙印在童年的脑海里，至耄耋之年仍难忘怀。二月二还是一种亲情的体验与交流，这天出

house or garden. Some customs of February 2nd are especially related to such feelings, for example, knocking on the door beams, sweeping the corners of the house and non-touching knives or scissors. These customs all intend to remind people of their close relationship with nature, and of the respect and thoughtfulness they should hold for it.

February 2nd is a cozy and sweet holiday, when the delicious smell of frying beans drifts in all streets and lanes; even the most impoverished family is cheered up by the festival atmosphere. People poor or rich all share the same day of celebration and enjoy similar festival food, which represents a pursuit of human equality under a social hierarchy system of prejudice and oppression.

In traditional country life, February 2nd is a joyous day. Accompanied by the bright hearth fire, sizzling beans dance up and down in the cauldron, sweat walk back and forth and their mothers chatting about the passing holiday and their plans for the new year easily. A picture of friendly neighborhood stays in a child's memory for all his life, and will still be vivid when he reaches his seventies or eighties. February 2nd is also a day to rejuvenate family ties when married daughters come back to their parents, as an old saying goes, "girls are coming home on the second day of February, otherwise the parents are left heartbroken." Due to the custom of patrilocal residence, girls live with the family of her husband





when she gets married; therefore, coming back to the parental home becomes a revisit to the life and people she was familiar with since her childhood and a spiritual return after years of being away from home. Only regular visits can fill up the gap of distance and bring the peace of mind back to life. The Day of February 2nd is not only about kinship tied by blood and marriage, but also about social relationship that needs regular refreshing. During the holiday season, neighbors send condiments and beans to each other as presents, thus a nice custom of “courtesy calls for reciprocity” is formed in this way, representing a harmonious neighborhood relationship of mutual help and benefit.

Following the spring Festival of New Year, the festival of February 2nd embodies people's collective wisdom and carries on their moral ideas, spiritual pursuits and value system. A rich variety of festival activities and customs implies the philosophy and awareness of life. By celebrating February 2nd, we are blessed with a more colorful life and a wiser mind.

嫁的闺女要回娘家，“二月二接宝贝，谁家不接掉眼泪”。在“从夫居”的社会模式中，回娘家是出嫁女子对娘家人思念的消解，是对原有生活空间和社会网络的重温，也是精神漂泊岁月中的翩然回归。唯其定期往来，遂对人生更觉一份踏实。当然，二月二不止协调基于血缘和姻缘而形成的亲属关系，还是对基于地缘而形成的社会关系的定期刷新。节日期间，邻里间要互相馈赠料豆等食品，并由此而形成了社区里礼尚往来的良好风俗，体现的是邻里之间互助互惠的和谐关系。

作为年的尾巴，二月二的设置积聚着民众的集体智慧，承载着他们千百年来形成的道德观念、精神需求、价值体系等，丰富的节俗中蕴含着民众的生活逻辑和生命意识。过一回传统的二月二，我们的生活会更丰富，精神会更丰满。





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第一章

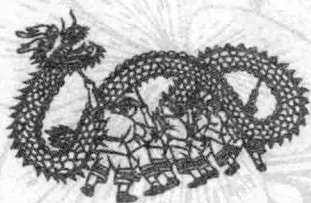
从农事说源流



作为我国重要的传统节日之一，二月二历经千百年传承至今，曾有“龙抬头”“青龙节”“春龙节”“龙头节”“雨节”“花朝节”“开春节”“震天节”“中和节”“土地公公日”“伯公生日”“填仓节”“上工日”等别名。我国地域广袤，二月二在不同地域有着不同的节俗表现，至今在众多民族的日常生活中仍有着重要影响。

Chapter One

Agriculture: Origin of the Festival



As one of the essential traditional festivals in China, the Festival of February 2nd was celebrated thousands of years ago, as it is in the modern society. It has many names other than this one, such as “Dragon Head Raising Day”, “Day of the God in the East”, “Day of the Spring Dragon”, “Day of Dragon Head”, “Day of Rains”, “Birthday of Flowers”, “Day of Spring Beginning”, “Sky Awakening Day”, “Day of Balance”, “Birthday of Local God of Land”, “Grain Barn Filling Day” and even “Working Day”. China’s massive land brings about the regional differences in celebrating the Day of February 2nd, which still influence the daily life of various peoples in many ways.



复合的二月二 A Melting-Pot of Festivals

Of all the traditional festivals, the Day of February 2nd is a late comer, as it is not until the Tang Dynasty (608—917) people begin to observe the day. But the origin of the Day can be traced back to the Day of Waking of Insects and Spring Earth Day in the Pre-Qin Period. The Day of February 2nd is just like a melting-pot that integrates a variety of festivals taking place in February, such as the Day of Waking of Insects, Spring Earth Day, Dragon Head Day, Day of Balance and the Birthday of Flowers. These festivals died out during the long stretch of history as their cultural elements and customs were assimilated, and finally, the Day of February 2nd is established.

1. The Day of Dragon Head Raising

Why do people name February 2nd as the Day of Dragon Head Raising? There are many legends

在中国传统节日的大家庭中，二月二是形成较晚的一个，学界一般认为其节期定型于唐朝。但二月二节日的雏形，可以追溯到先秦时期的惊蛰节、春社日等。其实，二月二是一个复合的节日，自古及今融汇了仲春二月的“惊蛰节”“春社日”“龙头节”“中和节”“花朝节”等。在历史长河的淘洗中，这些节日逐渐消退，最终都融合在二月二节日中。

一、龙抬头节

关于“二月二，龙抬头”的来历，民间有很多





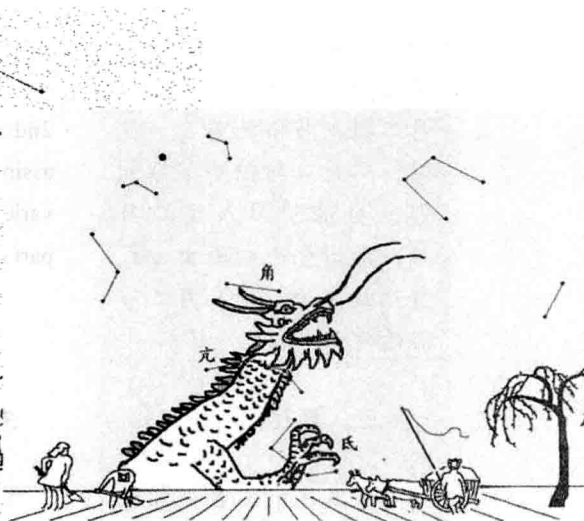
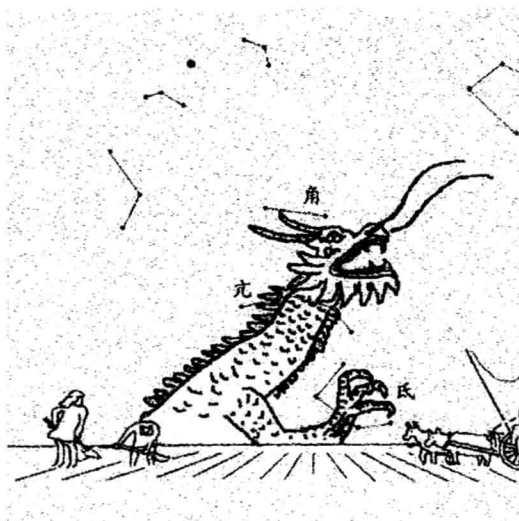
美丽的传说。有一则传说是这样讲述的：东海龙王有一个美貌如花的小女儿，生于二月初二日。有一天，小龙女悄悄溜出龙宫来到人间，正赶上人间大旱，庄稼焦黄，草木干枯。龙女见状，顿生怜悯之心。于是她从随身带的锦囊里取出一把红豆，向田地里一撒，天空中立刻浓云密布，电闪雷鸣，下起了大雨。雨后，方圆几百里的庄稼全都长得绿油油的。龙王得知此事后非常恼怒，认为龙女私自降雨，大逆不道，便将龙女逐出龙宫，永不相认。龙母非常思念她的小女儿，每到小龙女的生日二月初二这一天，她总要浮出水面，抬头眺望，痛哭一场。她的哭声变成了雷声，她的眼泪变成了大雨，春雷春雨给大地带来了生机，给农家带来了好年景的盼头。这便是“二月二，龙抬头”的来历。^①

①杨琳：《“二月二”风俗谈》，《寻根》2009年第1期。

about it. One of them goes like this: the Dragon King of East Sea has a beautiful daughter, who was born on February 2nd. One day the young princess slipped out of the Dragon Palace and came to the mortal world, where people were suffering from a severe drought. The princess felt sad when she saw those withered crops and grasses scorched in the fields. She took out a handful of red beans from the kits she brought along with her, and scattered them into the fields. Suddenly, clouds began to gather in the sky. Lightening flashed and thunder rumbled, and there came the downpour of rain. When the rain finally stopped, the crops were all lightened up by a beautiful color of green. The Dragon King was outrageous when he learnt what his daughter had done in the mortal world. He believed that it is an offense against rules as the princess made the rain without his permission. As a result, the dragon princess was driven out of the palace as a punishment by her father. Her mother missed her so much that on her birthday, February 2nd, the queen came out of the water and raised her head to look up to the sky and cry her sorrows out. Her cry turned into the thunder and her tears the heavy rain, and thus the spring thunder and rain bringing life to earth and good hope of harvest for the famers. That's how the Day of Dragon Head Raising comes into being.^①

①Yang Lin: *Customs on the Day of February 2nd, Root Exploration* 2009, issue 1.





2. The Day of the Waking of Insects

The Day of the Waking of Insects is one of the 24 solar terms. It falls on March 5th or 6th, when the sun reaches a celestial longitude of 345 degree. The day also reflects natural phonological phenomenon, which means that the thunders in spring wake up the insects from their hibernation.

On the Day of the Waking of Insects, when snakes, insects, rats and ants all wake up by the thunders and frequent the households for food, people would try to repel these unwanted visitors by all means. Sun Simiao, a well-known doctor in Tang Dynasty, emphasized in his *Phenology of Lunar Months* the custom of spreading ash "On the Waking of the Insects Day, households can get rid of insects and ants by spreading ash outside their doors."

二、惊蛰节

惊蛰是二十四节气之一，每年3月5日或6日，太阳到达黄经345度时为“惊蛰”。惊蛰是反映自然物候现象的一个节气，意为春雷始鸣，惊醒蛰伏于地下冬眠的昆虫。

惊蛰之时，冬眠中的蛇虫鼠蚁应春雷声而起，四处觅食，往往有害于人类，因此古时惊蛰当日，人们会想方设法予以驱赶。唐代孙思邈《千金月令》则格外强调惊蛰日的撒灰之俗：

“惊蛰日，取石灰掺门限





外，可绝虫蚁。”惊蛰日撒灰驱虫的做法可说是二月二撒灰节俗的前身。显然，二月二与惊蛰节期相邻，当惊蛰融入了二月二，形形色色的驱虫方式自然就成为后世二月二节俗的核心内容之一了。

三、春社日

社日是中国古代仲春时节的重要节日，源于上古时期先民对土地的崇拜。“社”即“土”。《说文》曰：“社，地主也。”社日就是祭祀土地神的日子。古时，祭祀社神一般是在春秋两季分别举行，有“春祈秋报”之说。汉代以前只有春社，没有秋社，而且春社祭祀没有固定日期，后来逐步确定立春后第五个戊日^①为春社节，立秋后的第五个戊日为秋社节。

春社日是人们祭祀土谷神以祈求风调雨顺、人

This practice can be considered as the predecessor of the custom of spreading ash on the day of February 2nd. It is evident that when the Day of February 2nd assimilates customs of the Waking of the Insects Day, a variety of methods to expel insects become an essential part of the customs.

3.Spring Earth Day

Spring Earth Day is a major festival in the middle of spring in ancient China, which derives from our ancestors' worship of the earth. In *Origin of Chinese Characters*, "She is the god of the earth." Earth Day is the day to worship the God of Earth. In ancient times, the rituals of offering sacrifices to the God of Earth was often held in spring and autumn, which is often called "praying in spring and reporting in autumn". Before Han Dynasty, the worship ritual only took place in spring and without a fixed date. Later, the spring worship was set on the fifth Wu Day^① after the Day of the Beginning of Spring, and the autumn worship is set on the fifth Wu Day after the Day of the Beginning of Autumn.

On Spring Earth Day, people offered sacrifices to the God of Earth and Grain for favorable

①古人认为五行为水、火、木、金、土，与天干甲、乙、丙、丁、戊相对应，戊对应土，故社日以戊日为期。

①The ancient people believe the five elements in the world are Water, Fire, Wood, Gold and Earth, which match the ten heavenly stems, such as Jia, Yi, Bing, Ding and Wu, where the Earth matches Wu, so it is called Wu day. Rites of Zhou, Thirteen Classics, Zhongzhou Ancient Books Publishing House, 1992





weather, big harvest and good health. Besides, in this occasion, people have special food and drink and conduct other practices to celebrate. After Song and Yuan Dynasties, the date for spring worship was fixed on February 2nd of the lunar calendar, and people took the day as the birthday of the God of Earth. A variety of customs and practice of the previous Spring Earth Day were handed over to the Day of February 2nd. Therefore, February 2nd inherits the festival connotation of the Spring Earth Day, which values agriculture and farm work, and looks forward to favorable weather and a good harvest.

4. The Zhonghe Festival

The Zhonghe Festival used to be celebrated on the first day of February, which was originally observed on Tang Dynasty under the rule of Emperor De (779—805). Zeng Zao in his Collection of Literary Sketches quoted from the Biography of the Marquis Ye's Family written by Li Fan described in details about the Day:

Emperor De said, "The previous regimes all have celebrations in the third nine-day period after the Winter Solstice; now Shangsi Festival often falls on the same day as the Cold Food Festival (the day

寿年丰的日子，同时还是一个有着特殊饮食和其他习俗的节日。宋元以后，春社日期逐渐固定在农历二月初二日。人们将二月二视为土地公公的生日，春社日的诸多节俗也移至二月二进行。二月二由此继承了社日重农务本、祈求风调雨顺、农业丰收的节日内涵。



四、中和节

中和节节期在二月初一，是唐朝德宗时期始创的一个节日。这在曾慥《类说》引李繁《邨侯家传》“中和节”条中有详细的记述：

德宗曰：“前代三九皆有公会，而上巳与寒食往往同时，来年合是三月二日寒食，乃春无公会





矣。欲于二月创置一节，何日而可？”

泌曰：“二月十五日以后虽是花时，与寒食相值，又近晦日，以晦为节，非佳名色。二月一日，正是桃李开时，请以二月一日为中和节。其日赐大臣方镇勋戚尺，谓之裁度。令人家以青囊盛百谷果实相问遗，谓之献生子。酹酒，谓之宜春酒。村间祭勾芒神，祈谷，百僚进农书，以示务本。”

上大悦，即令行之，并与上巳、重阳谓之三令节，中外皆赐钱，寻胜宴会。^①

由上述记载可知，中和节首先是由唐德宗提

before Qingming Festival when only cold food is served), which is on March 2nd in the coming year. It seems that we have no festivals in spring. I would like to set up a festival in February, what do you think?”

Mi replied, “The flower blossoming time comes after February 25th, but it is too close to the Cold Food Festival and to the last day of a month, which is not an auspicious day of a festival. February 1st is often the time for peaches and plums blossoming, which is a good sign. I believe it is appropriate to name this day as the Zhonghe Festival. On that day, the emperor will reward ministers the peerage ruler representing the authority of making the right decision; Ordinary people will pack all kinds of fruits and grains in blue bags and give them away to each other as a way of sending gifts; the households will make wines for the coming of spring; villages will offer sacrifices to the God of Gou Mang (a mythological figure who is in charge of forestry and agriculture), praying for a good harvest; and all officials will hand in books of farm work to show their respect to agriculture.”

The emperor was pleased and gave approval to this proposal. Therefore, the Day of Balance becomes one of the Three Festivals, together with the Day of Shangsi and the Double Ninth Festival. On this day, money was given to officials and citizens, and parties were held to celebrate.^①

According to the history above, the Zhonghe Festival was first proposed by Emperor De; Li Mi

①[宋]曾慥编：《类说》，上海：上海古籍出版社，1993年，第873页。

① Edited by Zeng Zao of Song Dynasty, *Collections of Literature Sketches*, Shanghai Ancient Books Publishing House, 1993, p. 873.

