

國家級饋贈禮品

GuoJiaJiKuiZengLiPin

中國·山西·中陽

民間 婚俗

中陽剪紙

作者 王計汝





洞房花燭夜，金榜題名時。婚姻是人生的大事，婚禮是婚姻的殿堂，民間稱是「小登科」，足見對婚禮的重視，周禮確定婚俗之禮（即納彩、問名、納吉、請貼、迎親），各地根據其地域風俗、文化背景都有不同程度的演變。中陽婚俗就是根據黃河流域特有的文化背景和黃土高原固有的風情特點形成的具有鮮明的地域特色，融注了豐富的中陽文化內涵，繁雜而不乏生動，規正而不失厚實，深刻反映當地民風的淳樸和人民對美好生活的追求向往。國家級傳承人王計汝大師的這套作品以我縣十九世紀初期婚俗現象為背景，生動展現了中陽古老的婚俗程序。不但為研究我縣婚俗文化提供了寶貴的資料，而且對非物質文化遺產的發掘、保護、傳承、發展工作必將起到積極的作用。



Preface

“Wedding night and the moment of success in the imperial examination” Marriage is a vital event in one’s life. Wedding ceremony is the palace of marriage. It is regarded as an achievement a bit inferior to success in the imperial exam among the people, a fact from which we can see its importance. Marriage proprieties were established in Zhou Dynasty (i.e. to accept betrothal gifts, to ask the names, to choose the auspicious date, to deliver wedding invitations and to go fetch the bride for the wedding) and evolved to different degrees in various places along with local customs and culture. Marriage customs in Zhongyang is one that is characterized by distinctive local style, reflecting the peculiar culture of Yellow River Valley and inherent flavor of loess plateau. It combines the rich connotation of Zhongyang culture, elaborate and vivid, rule-abiding and profound, and reflects deeply the honest and simple folkway and the wish to beautiful life of the local people. The artwork of national inheritor——Wang Jiru, sets on the marriage customs in our county at the beginning of 19th century, vividly depicting the traditional marriage procedure of Zhongyang. It not only provides precious materials for the research on marriage culture in our county, but plays a positive role in the exploration, protection, inheritance and development on non-material cultural heritage.

王計汝簡介

國家級剪紙藝術傳承人王計汝是山西省中陽縣龐家會村人，是土生土長的民間藝術家，她的剪紙作品在國內外民間藝術大展中屢次獲獎，并被中國美術館及國內外多家博物館收藏。2007年她本人被確定為首批國家級非物質文化遺產傳承人。

王計汝出生于吕梁山區，從小酷愛剪紙藝術，并對中陽傳統民俗有極高的悟性，黃河文化的長期薰陶形成她細膩典雅的藝術風格，為中陽非物質文化遺產的保護傳承做出了杰出貢獻。

這套作品是王計汝最近創作的又一力作，編中陽傳統婚禮民俗和剪紙藝術為一體，具有極高民俗欣賞價值和藝術感染力。

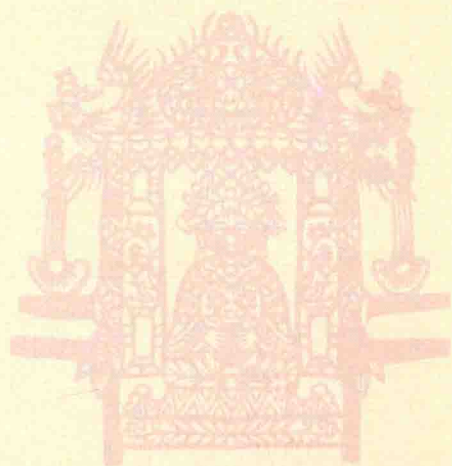


Brief Introduction to Wang Jiru

Born in Pangjiahui Village, Zhongyang County, Shanxi Province, Wang Jiru is now the national inheritor of the art of paper-cut as well as a real native folk artist. She has won many prizes in folk art exhibitions both at home and abroad and her works have been collected in the Art Museum of China and many other museums in China and foreign countries. In 2002, she was appointed as one of the first national inheritors of non-material cultural heritage.

Wang Jiru was brought up in Lvliang mountainous area. She has been very fond of paper-cut since she was small and was endowed with a superior talent in traditional folk customs of Zhongyang. She develops an exquisite and graceful style from the instillation of Yellow River culture and has made outstanding contributions to the protection and spread of non-material cultural heritage of Zhongyang.

This set of works is another strong hit made by Wang Jiru, which integrates the traditional marriage customs in Zhongyang into the art of paper-cut and is of high value of folk customs appreciation and of artistic appeal.



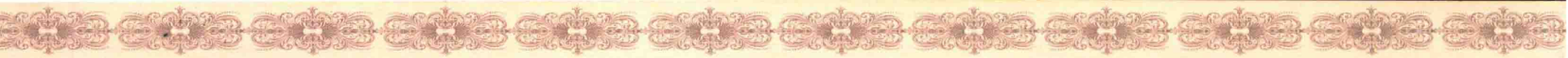
Matchmaking

There was a statement in ancient Zhongyang that “marriage would not be fulfilled without matchmakers”. Matchmakers are usually invited by the bridegroom’s side at first, and it is called “to invite the go-between”.

To do this, the host has to invite the go-between to dinner at the beginning and the meal must be hand-pulled noodles, which implies to pull two sides together. In this stage, there are usually 5 steps, namely to inquire the names, to exchange the cards, to negotiate matters on wedding and so on.

古代中陽有：天下無媒不成婚的說法，媒人一般由男方家長請起，叫：請介紹人，是媒不是媒，先從嘴上來：請媒人必須先請吃，而且得吃：拉面，意在把雙方：拉在一起，這一階段主要包括問名、換帖、議婚三個程序。

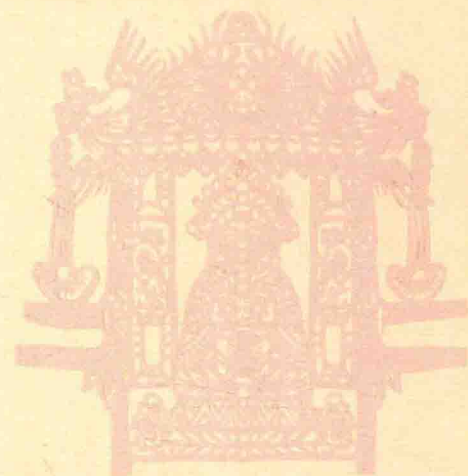




中國
剪紙

民間婚俗





Engagement

When mutual consent is reached, bridegroom's side will ask the go-between to send the wedding invitation and part of clothes and jewelry to the bride's side as token of love. If the present is accepted, the engagement is made then. It is called "to deliver the message" in customs. At the time of engagement, the go-between will be invited to eat jiaozi, which indicates both side will not break their promise through pinching tight the opening of jiaozi. On this matter, the bride's side often acts with so much discretion that they will not deliver the message until they consider it well.

經議婚雙方同意，男方托媒人將定采喜帖和部分衣服、首飾送往女家，作為定親信物，女方收受，便算「訂親」，俗稱「放話」。
定親：要給媒人吃餃子，表示「把口捏住」，再不反悔。
「養女恐怕口不牢」，所以女方對此特別慎重，考慮不成熟，絕不「放話」。



民間婚俗

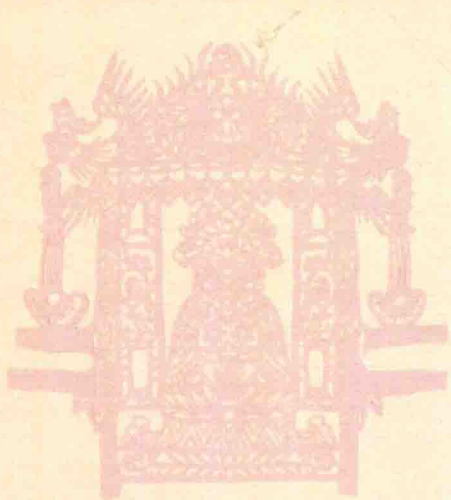
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民間
紙



Acceptance of betrothal gifts

After engagement, the bridegroom's family will choose an auspicious date, write wedding invitations and prepare clothes, jewelry and giftmoney. When the preparation is done, the go-between will be asked to deliver these betrothal gifts to the bride's family. It is usually called "money-delivery", i.e. to notify the bride's family to begin to collect the dowry and prepare for the wedding. The amount of giftmoney is specified during previous negotiation. It often takes auspicious numbers and will be delivered twice upon the engagement and acceptance of betrothal gifts. The giftmoney shall not be paid overdue or owed.

定親之後，男方選好良辰吉日，寫好喜帖備若幹衣服、首飾、禮金托媒人送往女家，俗稱：送錢。通知女方置辦嫁妝，準備迎親。禮金數額在議婚時商定，一般選用吉祥數字，分定婚、納彩兩次送達，不得拖欠。



民間婚俗

中國
剪紙

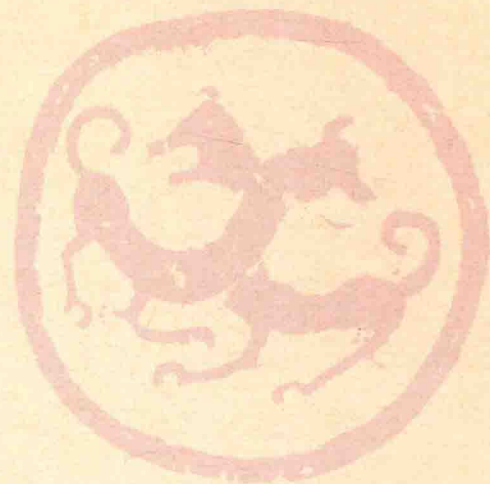
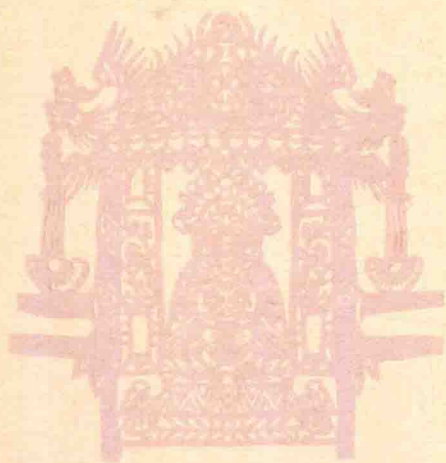


做
嫁
妝

納彩後，男、女雙方都在為結婚準備用品。做嫁妝是女方的事，包括縫制新衣、新被、做新鞋、納鞋墊等。每種嫁妝必須成偶數，意為：成雙配對。衣被角內和鞋內放置核桃、棗各一對，表示：對對核桃對對棗，對對兒女滿炕跑。

Dowry collection

After acceptance of betrothal gifts, both sides will be engaged in the preparation for the wedding. Dowry collection is carried out by the bride's family, including making new clothes, quilts, shoes and insoles. Each type of dowry must be made in pairs, indicating "to make a pair". A pair of walnuts and a pair of dates will be placed in the corner of the new quilts and shoes, implying "pairs of sons and daughters running around the kang".



中國
民間
紙

民間
婚俗

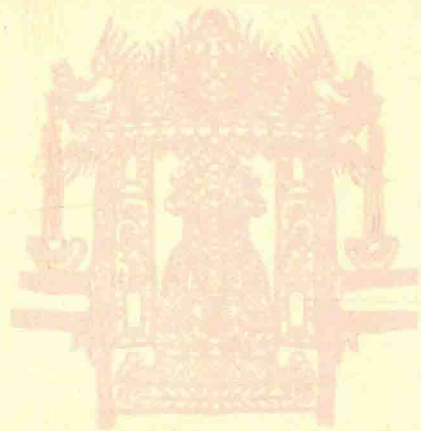


擇
日
子

由男方家長請先生根據雙方生辰八字，選擇黃道吉日為結婚之日，並寫好庚帖，由介紹人通知女方，按照「女隨男便」的習俗，女方無特殊情况給予應允。一旦日子擇定，再不能更改，以防不吉。

To choose the wedding date

Bridegroom's parents will invite a learned scholar to choose an auspicious date according to Eight-Characters of the bride and the groom and write eight-character paper, and then ask the go-between to notify the bride's family. Complying with the traditional custom that the bride's shall follow the groom's proposal, the bride's will accept the arrangement unless there is special occurrences. Once the date is chosen, it will not be altered to avoid ominous happenings.



民間婚俗

中國
民間紙



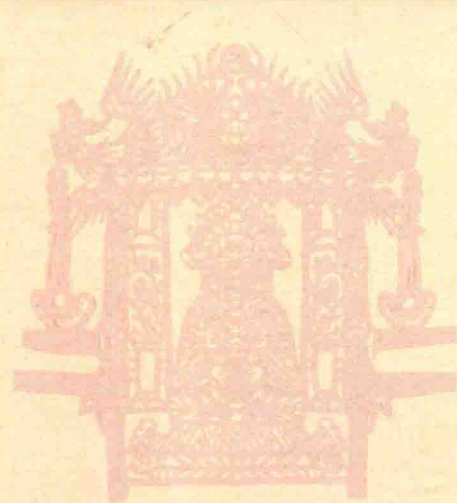


出嫁前，女方要為女兒蒸花饅，
形狀為圓形，逐層加長拼成龍鳳等
圖案，并嵌核桃、瓜子、棗等，象
徵龍鳳呈祥、早生貴子。花饅必須
是兩個，一個邊飾呈尖形意為生男，
一個邊飾呈圓形意為生女，象徵
生兒育女。



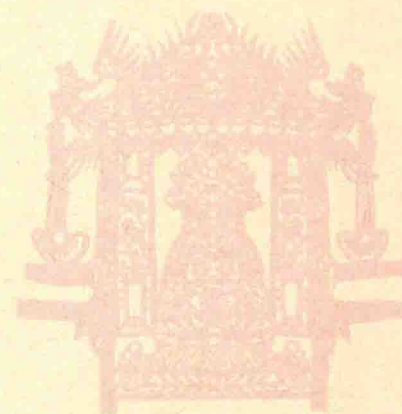
To steam wedding mantou

Before the marriage, the bride's family will steam wedding mantou for the bride. It is round and is lengthened layer by layer so as to create the figure of a dragon and a phoenix, on which walnuts, melon seeds and dates are embellished. The figure composed of wedding mantou symbolizes harmony, good future, and giving birth to babies soon. There must be two mantous, one with angled decoration indicating to give birth to a boy, and the other with round decoration indicating a girl.



中國
剪紙





To get in the sedan chair

When the groom and the bride are dressed up, the musical band will play the tune of "jiangjunling" and meanwhile firecrackers will be let off. Then, the bride will be carried into the sedan chair by her elders. Meanwhile, wine and four small plates of side dish will be place on a big plate; the bridegroom will then dispose them with chopsticks to both sides of the road and bow from the waist. It is called "to offer sacrifices to the horse head", meaning honoring the gods and asking for their blessing on a safe journey. When all these are done, the parade moves.



新郎新娘穿戴好後，樂班吹奏曲牌：將軍令，鳴放爆竹，由長輩抱入轎內，并在盤上放罩酒和四小碟小菜，由新郎將酒和菜夾丟于轎前兩旁，打弓施禮，俗稱：奠馬頭，意為祭祀諸神保佑一路平安，方可起程。





中國
剪紙

民間
婚俗