

## Chinese Hui People's Customs

Hong Meixiang / Editor



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# 中国回族民俗集萃

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洪梅香 / 编著

Hong Meixiang / Editor





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# 关于作者



洪梅香  
1951 年2月生  
回 族  
宁夏同心人  
经济师、高级政工师  
研究生学历

中国管理科学院学术委员会特邀研究员，中国商贸专家委员会专家委员。先后担任银川市商务局局长、银川市副市长、银川市政协主席等职。现为全国政协十一届委员会委员、宁夏回族自治区政协第九届委员会常委、宁夏慈善总会副会长、宁夏麦丽燕基金会理事长。

著有《银川市实施西部大开发的思路和举措》、《将银川建设成西部地区区域性中心城市的思考》、《银川商务发展的思考》、《天涯寻访穆民家》、《风启华夏——落地印尼的穆斯林》等理论性文章和散文；专著有《宾馆饭店服务员培训》、《回族服饰》、《回族雕刻艺术》、《中国西北回族宴席曲大观》、《银川建城史研究》、《回族清真美食文化》等著作。

主持开展了多项软科学课题研究。承担了“银川市清真食品产业发展战略规划研究”、“解决城市流浪乞讨人员若干问题研究”、“大银川生态节水型城市建设目标与措施”、“银川土地流转问题研究报告”、“银川城市起源研究报告”和“银川回族史”等多项软课题研究。其中，课题“银川市清真食品产业发展战略规划研究”荣获银川市科技进步三等奖。

## bout the author

A Hui ethnic native to Tongxin County, Ningxia Hui Autonomous Region, Hong Meixiang was born in February 1951. With a Master's degree, she is an economist and senior political work director. At present she is a guest researcher at the Academic Council of China Academy of Management Science and special member at China Business Experts Committee. She has taken posts of the chief of the Commercial Bureau of Yinchuan, Vice Mayor of Yinchuan and Chair of the Yinchuan Committee of the Chinese People's Political Consultative Conference (CPPCC). Currently she is member of the National Committee of the 11th CPPCC, member of the standing committee of the 9th Ningxia Committee of CPPCC, deputy president of Ningxia Charity Association and director of Mai Li Yan Foundation, Ningxia.

Ms. Hong Meixiang is the author of a number of theoretical works and essays including "Ideas on Development of China's West Applied in Yinchuan City and Practical Measures to Enforce the Strategy", "Ideas on Turning Yinchuan into a Central City in China's West", "On Development of Commerce in Yinchuan", "Visiting a Muslim Family on Borderland" and "Chinese-origin Muslims in Indonesia". Her monographs include Training Attendants for Hotels, Hui Costume, Hui Ethnic Carving, Feast Music of Hui Ethnicity in China's Northwest, Studies in History of Yinchuan City and Hui Ethnic Choice Food.

Hong Meixiang has presided over a series of soft science research projects and engaged in studies into Strategic Development of Muslim Food Industry in Yinchuan, Solutions to Urban Vagrant and Begging Population, Objectives and Measures to Build Yinchuan a Water-Saving, Eco-Efficient City, Shift of Ownership of Land in Yinchuan, Origin of Yinchuan City and History of Hui Ethnic Population in Yinchuan. Of the above research projects, her study in development of Muslim food industry won a third prize for Scientific and Technological Progress of Yinchuan.



# 序

宁夏回族自治区党委副书记、政府主席

王正伟



一个民族的精神与涵养昭示着这个民族追求真善美的时代标高，而一个民族的风俗习惯则表达着这个民族的生活方式与处世风范。

1300 多年来，回族的先民们及其后代，在中华大地上繁衍生息，历经风雨，茁壮成长，成为中华民族不可或缺的一部分。在中华文明繁荣发展的历史长河中，回族与其他兄弟民族比邻而居、和睦相处、同舟共济、亲如一家，共同见证了中华民族的繁荣发展，共同维护了祖国领土的完整和统一，共同守护了中华民族和谐仁爱、刚健自强的精神家园。

回族自诞生形成之日起，就深受伊斯兰文化和中国传统文化的滋养和哺育，既恪守着伊斯兰教的宗教信仰、善功实践与和平至上的终极关怀，也传承着中国传统的明礼诚信、义利兼济、以和为贵等道德理念，二者相伴共生、彼此影响、相得益彰，成为中华文化百花园中的一朵奇葩。同时，“大分散、小聚居”的分布格局，也使得回族民俗具备了鲜明的地域性、传承性、灵活性和象征性，呈现出一幅“十里不同风，百里不同俗”的多彩画卷。

回族民俗的发展和演变，充分证明了回族是一个乐于包容、善于学习的民族。回族以汉语为母语，与汉族同胞间有强烈的文化认同感和共生感。在与其他少数民族杂居相处中，也受其文化影响，兼通其他民族的语言文字。云南西双版纳的回族，就会使用傣语、傣文；四川阿坝等藏区的回族，大多能说一口流利的藏语；而内蒙古、新疆等地的回族，不少人兼通蒙古语、维吾尔语等。“窥一斑而知全豹”，回族在语言上丰富多彩的学习交流，也在某种程度和形式上折射出长期以来风俗习惯间潜移默化的影响、借鉴和融合。回族风俗习惯形成的过程，是一曲跌宕起伏、婉转悠扬的长歌，印证了回族所走过的历史足迹；回族长期秉持的风俗习惯，是民族文化的活化石，渗透着回族熠熠生辉的人文精神。

洪梅香女士所编著的这本回族民俗画册，是回族民俗文化的“大观园”，向大家生动直观地展示了回族的价值取向、风俗习惯、特色文化等，必将成为广大读者了解回族的窗口，成为加强民族团结、促进民族文化交流与理解的桥梁！

是为序！

2012 年8月15日

Wang Zhengwei

The spirit and moral cultivation of an ethnicity reveal their achievement in pursuance of the true, the good and the beautiful, while their custom is expression of their way of life and their attitude towards the world.

Over the 1300 years the Hui people have been living and procreating in China. Today they have become a vigorous part of the Chinese nation. During the long progress of Chinese civilization, the Hui people have been living harmoniously together with other Chinese ethnicities, helping each other in favorable and unfavorable situations, and together contributing greatly to prosperity of the Chinese nation. Hui and other ethnicities work jointly in their effort to safeguard the territorial integrity of China and to promote national harmony. In doing so, they demonstrate Chinese people's persevering spirits.

Ever since coming into being, the Hui ethnicity, nourished by Islamic and Chinese traditions, have been adhering to the Islamic belief, benevolent practices and the ultimate concern for world peace. At the same time, they have been carrying on traditional Chinese ideas on courtesy and propriety, honesty, equal importance attached to both righteousness and profit and paramount importance attached to harmonious relationship. The two traditions influencing each other have made the Hui ideology a bright flower in the garden of Chinese culture. At the same time, Hui people's small communities widely distributed throughout the vast territory of China have endowed the Hui customs with different geographical features, making them symbolic inheritance adaptable to environment.

The history of the Hui ethnicity testifies that the Hui people are open-minded and good at learning from others. Hui people use the Han Chinese language as their mother tongue and strongly feel their culture identification with the culture of the Han people, the Chinese ethnic majority. But as they live among other ethnic groups, they are influenced by the latter's cultures and know their languages. For example, Hui people in Xishuang Banna, Yunnan Province, know the Dai language; Hui people in Ngawa and other Tibetan areas of Sichuan Province speak fluent Tibetan. Most Hui people in Inner Mongolia and Xinjiang know Mongolian and Uygur languages. The Hui people's use of different languages alone reveals to us that the Hui customs have been influenced by customs of other ethnicities through mutual learning and assimilation. The emergence and development of Hui customs show trace of the ethnic group's growth. Hui customs are a living fossil of Chinese national culture that radiates splendid humanist spirit.

Ms. Hong Meixiang's album vividly and comprehensively displays the values, folklore and cultural features of the Hui people. It will help the reader to know more about the Hui ethnicity and promote national unity and ethnic cultural exchanges and mutual understanding among different ethnic groups in China.

15 Aug 2012

作为中华民族大家庭中的一员，回族有着源远流长的文化血脉和深厚的文化积淀。回族文化的历时性、民族性和地域性，决定了其在融摄其他兄弟民族优秀文化的过程中，不断成熟和发扬光大。在回族文化的发展中，回族人民既创造了丰富多彩的物质文化，也创造了深邃超越的精神文化。在回族丰厚的物质文化表现方面，其民俗文化尤具特色。

回族的民俗文化是随着回族的历史形成、发展和成长的历程而不断充实和完善起来的。早在唐宋时期，回族的先民沿着闻名中外的海上“香料之路”和陆上“丝绸之路”，跋山涉水，远渡重洋，或风餐露宿于大漠戈壁，来到中国，进入内地的交通要道和港埠重镇，并在奔波行走中，逐步在中国定居下来，与当地相互娶妻生子，成为中国的土生土长的世居民族之一。回族的先民较好地保存了他们从当时的大食（阿拉伯半岛）、波斯（今伊朗一带）的穆斯林遵奉的伊斯兰教和风俗习惯，并在中国社会文化环境的碰撞中，创造性地传承和发明了既保留穆斯林的傳統风俗习惯，又适应中国社会文化环境的习俗文化。经过每一时代回族人民的努力和实践，回族的民俗文化得以形成，并在不同的历史时代有不同程度的调适与变化。这是时代变化的必然趋势，也是回族人民社会历史文化发展的时代需要。

民俗是人类的一种社会文化现象，它是和人类一同诞生的。但真正把民俗学作为一门科学加以研究，并对这一学科进行科学的界定，则是近代的事。中国自20世纪初期以来，才开始对民间文化、民俗文化进行研究，但历经坎坷，方兴未艾。20世纪90年代初，民俗学家钟敬文先生提出了“民俗文化学”的学科概念。钟先生指出，“民俗，即民间风俗，指一个国家和民族中广大民众所创造、享用和传承的生活文化。民俗起源于人类社会群体生活的需要，在特定的民族、时代和地域中不断形成、扩大和演变，为民众的日常生活服务。民俗一旦形成，就成为规范人们的行为、语言和心理的一种基本力量，同时也是民众习得、传承积累文化创造成果的一种重要方式。”钟先生将民俗现象放在广阔的民族文化背景之中，进一步明确了民俗的本质属性。这一界定，把握了民俗的主体对象，指出了民俗的民族性、时代性、地域性等重要特征，从而提高了学科的地位，明确了研究的方向。



回族的民俗文化是回族文化得以传承和文化积累的重要方式。回族民俗文化的丰富多彩的表现内容和方式，显示出其持久而弥新的生命力。从回族文化的发展脉络和演进轨迹看，民俗文化是回族文化中最鲜活的力量。作为世界性文化的伊斯兰文化，对回族的物质文化和精神文化的生成和发展产生了深远的历史性影响。中国传统文化在长期的历史进程中，与伊斯兰文化相互融会贯通，相互促进，成为回族传统文化的重要思想资源，其中一些伊斯兰文化中的习俗自然沉淀为回族民俗文化的表现形式，使回族的民俗文化又表现出宗教文化的民族化特征。回族“大分散、小聚居”的人口空间分布格局的形成，使回族的民俗文化又显示出鲜明的地域性。中国各地的回族民俗文化在表现出其一致性的同时，也充满了地域的多样性。所以，研究和挖掘回族民俗文化对深入研究和理解回族文化，具有很重要的意义。

正是本着这一宗旨，笔者在本书中对回族民俗文化进行了比较系统而全面的展示。当然，对回族民俗文化的描述和表达，仍着眼于回族民俗文化中一些具有代表性的内容，例如，笔者比较突出地表述了回族的节日文化、婚丧习俗、饮食习俗、文化艺术、医疗卫生等民俗文化。通过对这些富有代表性的民俗文化的展示，笔者的目的是，使更多的读者了解回族、理解回族文化及其回族人民质朴深沉、爱美尚美的精神世界。

## oreword

As one member of the Chinese nation, the Hui ethnic group has a long history and a rich cultural accumulation. The Hui's historical, ethnic and regional characteristics determine a fact that the Hui matures itself in time of its development. In the course of its formation and development, the Hui ethnic group has not only created a colourful material culture, but has also created a profound spiritual culture. Of the Hui's profound culture, the Hui's folk culture has always been playing a dominant position.

The Hui's folk culture has been continuously enriched alongside the formation and development of the Hui ethnic group. In the Tang and the Song dynasties, the Hui's forefathers came via the Silk Route and the Spicy Route to seaport areas in China's coastline areas. With their settling down in these regions, they married the local Han girls. This was the beginning of the Hui ethnic group. The forefathers of the Hui very well preserved the religious rites and life customs of the Arabians and Persians. In time of cultural exchange and interaction, the Hui has not only inherited the Muslim's life customs but has also adapted itself to the social and cultural conditions. Through sustained efforts, the Hui's folk culture has been formed, and it then makes adjustments and changes under different situations. This was an inevitable trend of the time, and was also the need of social and cultural demands.

Folk customs is a kind of social and cultural phenomenon, and it is formed with the birth of the Hui ethnic group. However, what makes a folk customs a kind of discipline and study target is the event of the modern time. In China, study of folklore just began in the early 20th century. Although encountering difficulties, it is up-to-date still in the ascendant. In the early 1990s, Zhong Jingwen, a famous Chinese folklorist, put forward a concept of "folk culturism". According to Mr. Zhong's description, "Folk customs, as a prevailing customs among the folks, refers to a kind of culture created, enjoyed and inherited by people belonging to a certain ethnic group or a certain country. The rise of folklore is the need of life of people belonging to a particular group, and it evolves, develops and varies in designated period of the designated times and places. Once it is formed, it will become a rule in guiding people's behaviour, language as well as psychological activities, it is also an important way in study, accumulation and creation of cultural fruits." Mr. Zhong put the phenomenon of folklore in the background of an ethnic culture, which further defines the attribute of the folklore. The definition grasps folklore's research target, points out folklore's characteristics of being ethnic, time and the regionalization, and it therefore heightens the discipline's status.



The Hui's folklore is an important means in cultural inheritance and accumulation of the Hui ethnic group. The rich and colourful presentation form of the Hui folklore manifests the Hui folklore's ability of endurance and ever-lasting. Seen from the Hui culture's development trend and way of evolution, we can say that folklore is a fresh strength of the Hui's culture. In fact, the Islamic culture, as a kind of global culture, plays an important role in the Hui culture's formation and development. In time of its development, Islam culture merges with the Chinese culture, and it then became an important source of the Hui's folklore. Some folk customs of the Islam becomes a main content of the Hui's folklore. This is the reason why the Hui's culture has got characteristics of a religious-based ethnic culture. In China, the Hui's residing characteristics of "widely-distribution in the whole country while living compactly in a specific area" makes the Hui's culture possesses a feature of being regional. The Hui's folk culture varies from region to region although there is a degree of consistency in the whole country. For this reason, the study to the Hui's folklore has a significant meaning in doing a further research and understanding of the Hui's culture.

Conceiving this aim, the author provides to the readers a full content of the Hui's folk culture. Of course, display of the Hui's culture should be focused on some representative contents, say, the Hui's customs on celebrating festivals, the Hui's customs on holding funeral ceremony, the Hui's customs on food and drink, the Hui's folk culture on art, and the Hui's folk culture on medicine and hygiene, and all that. In compiling this book, the author Mm. Hong Meixiang's ultimate purpose is let more people, both Chinese and foreigners, know the Chinese Hui ethnic group, the Hui people's inner world of being simple and unadorned and their spiritual life of loving beauty as well.



中国回族民俗集萃

# 目录

【序】	◇01
【前言】	◇03
第一章 神圣热烈的回族节日	◇001
第一节 回族开斋节	
第二节 回族古尔邦节	
第三节 回族圣纪节	
第二章 独具特色的回族服饰	◇025
第一节 回族服饰文化	
第二节 回族男子服饰	
第三节 回族女子服饰	
第三章 内清外净的回族饮食	◇063
第一节 回族茶艺	
第二节 回族饮食	
第四章 风格别致的回族建筑	◇085
第一节 回族清真寺	
第二节 回族拱北	
第三节 回族民居	
第五章 魅力无限的回族婚礼	◇139
第六章 简朴庄严的回族葬礼	◇157
第七章 源远流长的回族医疗卫生	◇169
第一节 回族卫生器具(汤瓶)	
第二节 回族医学	







中国回族民俗集萃

# 目录



## 第八章 心灵绽放的回族游艺

◇197

- 第一节 回族武术
- 第二节 回族踏脚
- 第三节 回族游艺
- 第四节 回族乐器
- 第五节 回族花儿
- 第六节 回族宴席曲
- 第七节 回族刺绣
- 第八节 回族剪纸
- 第九节 回族书法
- 第十节 回族经字画

## 第九章 技艺精湛的回族雕刻

◇301

- 第一节 回族皮雕
- 第二节 回族木雕
- 第三节 回族砖雕
- 第四节 回族石雕
- 第五节 其他雕刻

## 第十章 美观实用的回族织毯

◇359

- 第一节 回族地毯
- 第二节 回族拜毯
- 第三节 回族挂毯

## 【附录】底蕴厚重的回族文化——相关文物 ◇389

## 【后记】 ◇404

**Preface** ◇01

**Foreword** ◇03

**Chapter I** ◇001

Sacred and Solemn Festivals of Hui People

1. The Eid al-Fitr
2. Corban Festival
3. Maulid al-nabi

**Chapter II** ◇025

Distinctive Ethnic Costumes of Hui People

1. Costumes of Hui-ethnic Group
2. Costumes for men of Hui-ethnic Group
3. Costumes for women of Hui-ethnic Group

**Chapter III** ◇063

Clean Food and Beverages of Hui People

1. Tea artistry of Hui-ethnic group
2. Food of Hui-ethnic group

**Chapter IV** ◇085

Architectural Art of Hui People

1. Islamic Mosques
2. Tombs of Sages (Gong Bei)
3. Dwellings of Hui People

**Chapter V** ◇139

Wedding Ceremony of Hui-ethnic Group

**Chapter VI** ◇157

Simple and Solemn Funerals of Hui People

**Chapter VII** ◇169

Medicine and Healthcare of Hui People

1. Hygienic Tools of the Hui People-Soup Kettle (Tang Ping)
2. Medicine of the Hui People

**Chapter VIII** ◇197

Recreations of Hui People

1. Hui's Martial Arts
2. Tajiao of the Hui Minority
3. The Hui's Entertainment
4. The Hui Musical Instrument
5. Hui "Huaer"
6. Hui Banquet Song
7. Hui Embroidery
8. Hui Paper-Cut
9. Hui Calligraphy
10. Hui's lection calligraphy and painting

**Chapter IX** ◇301

Exquisite Sculptures of Hui People

1. Leather Carving of Hui People
2. Wood Sculpture of Hui People
3. Brick Sculpture of Hui People
4. Stone Sculpture of Hui People
5. Other Sculptures

**Chapter X** ◇359

Artistic and Practical Weaved Blankets of Hui People

1. Carpets of Hui People
2. Prayer Rugs of Hui People
3. Tapestries of Hui People

**Appendix** ◇389

Hui culture with a rich historical heritage  
-relevant cultural relics

**Postscript** ◇404



# فهرست

مجموعۃ العادات والتقاليد لقومية هوى في الصين

تمهيد / ٠١

مقدمة / ٠٣

الباب الأول : الأعياد والمناسبات المقدسة لقومية هوى المسلمة / ٠٠١

الفصل الأول : عيد الفطر المبارك لقومية هوى

الفصل الثاني : عيد الأضحى المبارك لقومية هوى

الفصل الثالث : ذكرى المولد النبوى الشريف لقومية هوى

الباب الثاني : الأزياء المتميزة الفريدة لقومية هوى / ٠٢٥

الفصل الأول : ثقافة أزياء لقومية هوى

الفصل الثاني : أزياء الرجال لقومية هوى

الفصل الثالث : أزياء النساء لقومية هوى

الباب الثالث : مأكولات طاهرة لقومية هوى / ٠٦٣

الفصل الأول : فنون تحضير الشاي لقومية هوى

الفصل الثاني : مأكولات قومية هوى

الباب الرابع : الفن المعماري الفريد الأسلوب لقومية هوى / ٠٨٥

الفصل الأول : مساجد قومية هوى

الفصل الثاني : مقابر الأولياء لقومية هوى

الفصل الثالث : الأحياء الشعبية لقومية هوى

الباب الخامس : حفلات الزفاف الخلافة لقومية هوى / ١٣٩

الباب السادس : مراسم الجنازة البسيطة لقومية هوى / ١٥٧

الباب السابع : تاريخ طويل للطب النبوى لقومية هوى / ١٦٩

الفصل الأول : اناء الغسيل لأبناء قومية هوى (تانغ بينغ)

الفصل الثاني : علم الطب لقومية هوى

# فهرس

مجموعة العادات والتقاليد لقومية هوي في الصين

## الباب الثامن : الفنون الشعبية لأبناء قومية هوي المتفولين / ١٩٧

الفصل الأول : فن وو شو لقومية هوي

الفصل الثاني : فن تا جياو لقومية هوي

الفصل الثالث : فن يو يي (الفنون الشعبية) لقومية هوي

الفصل الرابع : الأدوات الموسيقية لقومية هوي

الفصل الخامس : هوا أر (فن الغناء الشعبي) لقومية هوي

الفصل السادس : موسيقى الحفلات لقومية هوي

الفصل السابع : التطريز لقومية هوي

الفصل الثامن : فن قص الأوراق لقومية هوي

الفصل التاسع : فن الخط لقومية هوي

الفصل العاشر : فن الرسم الإسلامي لقومية هوي

## الباب التاسع : النقش الماهر لقومية هوي / ٣٠١

الفصل الأول : النقش الجلدي لقومية هوي

الفصل الثاني : النقش الخشبي لقومية هوي

الفصل الثالث : النقش الطوبى لقومية هوي

الفصل الرابع : النقش الحجري لقومية هوي

الفصل الخامس : الأنواع الأخرى لفن النقش

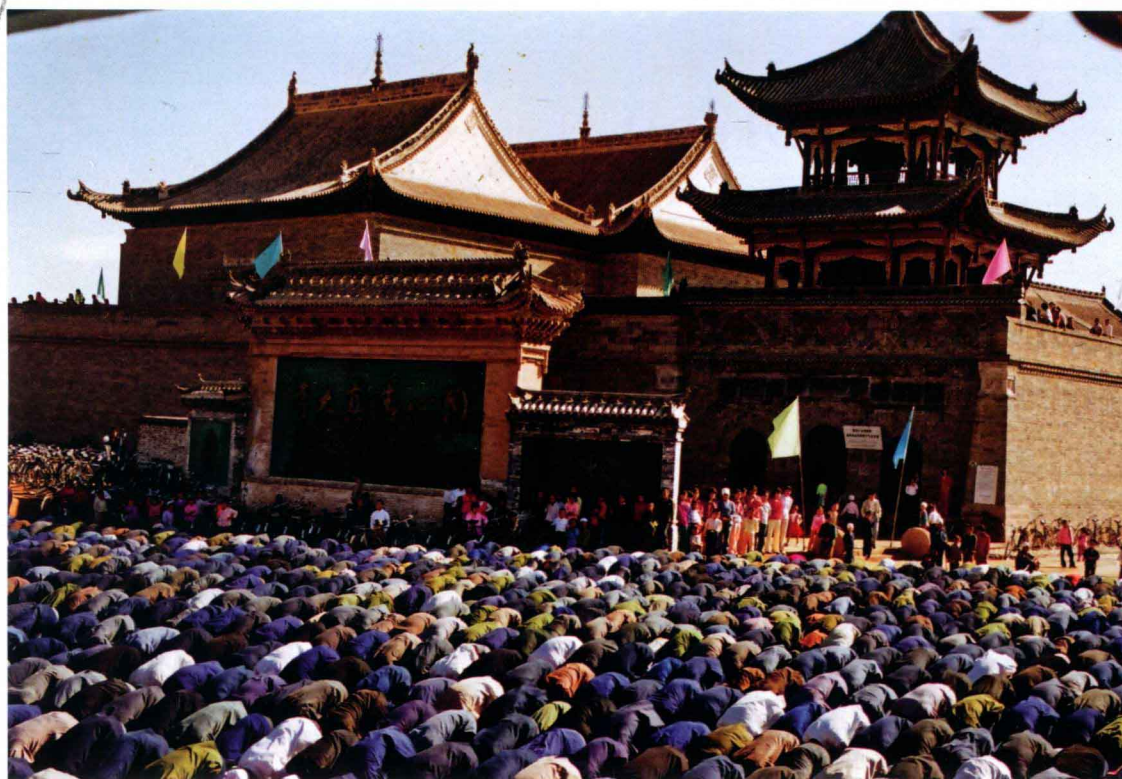
## الباب العاشر : سجادات جميلة لعملية لقومية هوي / ٣٥٩

## الملحق : الشخصيات البارزة - ثقافة قومية هوي التراثية / ٣٨٩

خاتمة / ٤٠٤



# 第一章



## 神圣隆重的回族节日

※回族开斋节    ※回族古尔邦节    ※回族圣纪节