

NORTH AMERICAN FOLKLORE

F O L K

by Ellyn Sanna

FESTIVALS



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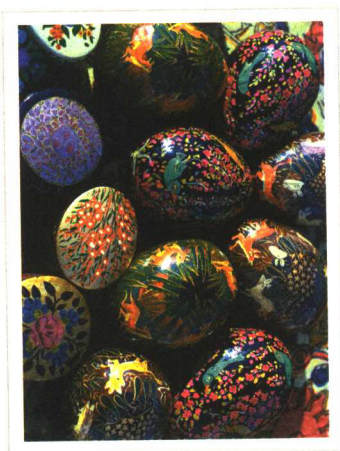
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by Ellyn Sanna

丛书顾问: Dr. Alan Jabbour

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Folklore grows from long-age seeds. Just as an acorn sends down roots even as it shoots up leaves across the sky, folklore is rooted deeply in the past and yet still lives and grows today. It spreads through our modern world with branches as wide and sturdy as any oak's; it grounds us in yesterday even as it helps us make sense of both the present and the future.



INTRODUCTION

by Dr. Alan Jabbour



What do a tale, a joke, a fiddle tune, a quilt, a jig, a game of jacks, a saint's day procession, a snake fence, and a Halloween costume have in common? Not much, at first glance, but all these forms of human creativity are part of a zone of our cultural life and experience that we sometimes call "folklore."

The word "folklore" means the cultural traditions that are learned and passed along by ordinary people as part of the fabric of their lives and culture. Folklore may be passed along in verbal form, like the urban legend that we hear about from friends who assure us that it really happened to a friend of their cousin. Or it may be tunes or dance steps we pick up on the block, or ways of shaping things to use or admire out of materials readily available to us, like that quilt our aunt made. Often we acquire folklore without even fully realizing where or how we learned it.

Though we might imagine that the word "folklore" refers to cultural traditions from far away or long ago, we actually use and enjoy folklore as part of our own daily lives. It is often ordinary, yet we often remember and prize it because it seems somehow very special. Folklore is culture we share with others in our communities, and we build our identities through the sharing. Our first shared identity is family identity, and family folklore such as shared meals or prayers or songs helps us develop a sense of belonging. But as we grow older we learn to belong to other groups as well. Our identities may be ethnic, religious, occupational, or regional—or all of these, since no one has only one cultural identity. But in every case, the identity is anchored and strengthened by a variety of cultural

traditions in which we participate and share with our neighbors. We feel the threads of connection with people we know, but the threads extend far beyond our own immediate communities. In a real sense, they connect us in one way or another to the world.

传说故事、笑话、小提琴曲、棉被、快步舞曲、抓子游戏、圣徒日游行、蛇形栅栏、万圣节服装，这些东西有什么共同之处？乍看上去似乎没什么，但是所有这些人类的创造形式都属于我们文化生活和经验中的一部分，我们有时称之为“民俗”。

“民俗”指的是一种文化传统，老百姓把这种传统作为生活和文化架构中的一部分来学习和继承。民俗可以是以口头形式传播的，就像我们在朋友那儿听到的都市传奇故事，讲述者会向我们保证那确实是发生在他们堂兄的一个朋友身上的真事；也可以是我们无意间从街上学到的曲调或舞步，或是用已有的材料做出可使用或用来欣赏的东西的方式，就像姨妈缝制的棉被。我们通常已经了解了一些民俗知识，然而却不能确切地意识到是从哪里、又是怎样得到它们的。

尽管我们可以认为“民俗”这个词指的是来自于很久以前或从很远的地方流传而来的文化传统，而事实上，我们是把它作为日常生活的一部分来利用和享受的。它常常是普普通通的，但由于其独特性，我们往往会记住并珍视它。民俗是我们与社会群体中的其他人共享的文化，我们通过这种共享来确立自己的身份特征。我们第一个与他人共享的就是家庭的特征，而家庭习俗——如共享的饭菜、祈祷和歌曲——都帮助我们建立起一种归属感。随着年龄的增长，我们也学会了从属于其他的社会群体。我们的身份特征可以是种族的、宗教的、职业的、区域性的或兼而有之，因为没有人只具有一种文化特征。然而无论如何，各色各样的文化传统都是这些特征赖以生存并得以壮大发展的支柱。我们置身于这种文化传统之中，并与邻人共同分享。我们能够感受到自己与相识的人之间的关联，然而这种关联远远超出了我们所直属的生活范围。实际上，这种关联是以某种方式将我们与世界连接在一起。

Folklore possesses features by which we distinguish ourselves from each other. A certain dance step may be African American, or a certain story urban, or a certain hymn Protestant, or a certain food preparation Cajun. Folklore can distinguish us, but at the same time it is one of the best ways we introduce ourselves to each other. We learn about new ethnic groups on the North American landscape by sampling their cuisine, and we enthusiastically adopt musical ideas from other communities. Stories, songs, and visual designs move from group to group, enriching all people in the process. Folklore thus is both a sign of identity, experienced as a special marker of our special groups, and at the same time a cultural coin that is well spent by sharing with others beyond our group boundaries.

Folklore is usually learned informally. Somebody, somewhere, taught us that jump rope rhyme we know, but we may have trouble remembering just where we got it, and it probably wasn't in a book that was assigned as homework. Our world has a domain of formal knowledge, but folklore is a domain of knowledge and culture that is learned by sharing and imitation rather than formal instruction. We can study it formally—that's what we are doing now!—but its natural arena is in the informal, person-to-person fabric of our lives.

Not all culture is folklore. Classical music, art sculpture, or great novels are forms of high art that may contain folklore but are not themselves folklore. Popular music or art may be built on folklore themes and traditions, but it addresses a much wider and more diverse audience than folk music or folk art. But even in the world of popular and mass culture, folklore keeps popping up around the margins. E-mail is not folklore—but an e-mail smile is. And college football is not folklore—but the wave we do

at the stadium is.

This series of volumes explores the many faces of folklore throughout the North American continent. By illuminating the many aspects of folklore in our lives, we hope to help readers of the series to appreciate more fully the richness of the cultural fabric they either possess already or can easily encounter as they interact with their North American neighbors.

民俗所具有的特点将我们与他人区分开来,例如某种舞步可能是非裔美洲人所特有的,某个故事是属于都市风格的,某首赞美诗是新教徒们吟唱的,某种烹调方法是法国移民的后裔发明的。民俗可以识别出我们,同时它也是我们彼此介绍的最佳方式之一。我们通过品尝他们的食品来了解北美大陆上新的种族群体,我们也可以从其他社会群体中汲取音乐的灵感。故事、歌曲以及形象化的图案在不同群体间传播,并在传播的过程中使所有人受益。因而民俗既是身份的特征、特殊群体的特殊标记,同时也是一种文化货币,通过与我们群体范围之外的人共享而实现它的价值。

民俗通常是人们在不拘形式的情形下学到的。有人,在某个地方,教会了我们那首跳绳的歌谣,然而我们可能记不起到底是在什么地方学到的,也不可能是从某本老师布置课后要读的书里看到的。在我们的世界中有正规知识的领域,然而民俗的领域却是通过共享和模仿,而不是通过正规学习来获得的。我们可以中规中矩地研习它——这正是我们现在正在做的——但是它天然的舞台却是在生活中非正式的、人与人之间的交流模式中。

并非所有的文化都属于民俗的范畴。古典音乐、艺术雕刻或长篇名著属于高层次的艺术形式,它们可能包含民俗的成分,但其本身并不是民俗的一部分。流行音乐或艺术可能基于民俗的主题和传统,但它们面对的是比民间音乐和艺术更为广泛和多样化的群体。然而,即便在流行文化和大众文化的领域里,民俗也一直不断地在边缘地带崭露头角。电子邮件不是民俗的一种——但电子邮件里的笑脸却是;大学足球不是民俗的一种——但我们在体育场中掀起的阵阵人浪却是。

本系列书探讨了北美大陆上民俗文化的众多方面。民俗作为文化的一个组成元素,人们或者已经拥有,或者在平时的交往中会轻易地碰到。通过对生活中民俗文化各个方面的解读,希望能够帮助读者更充分地品味民俗文化的丰富性。



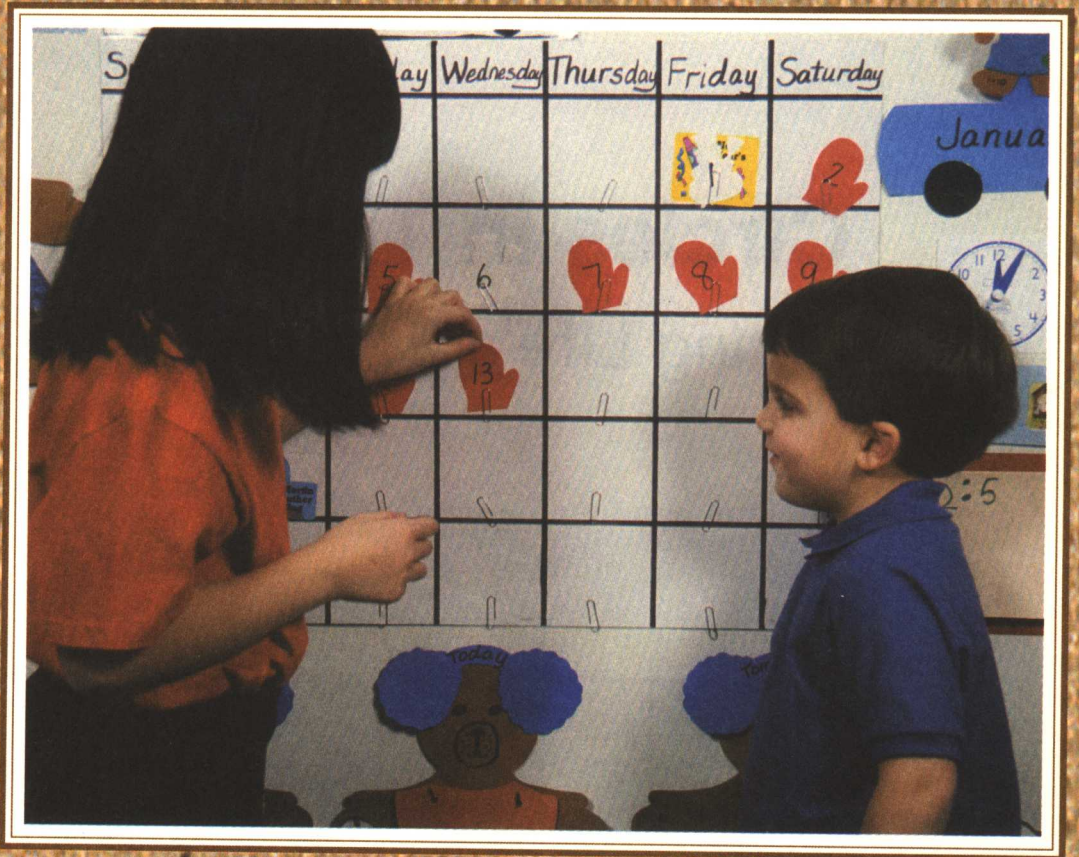
Some people use the seasons of their faith as a "map" for keeping track of time.



Circles in Time

Marking Life's Seasons

时间的周期
标示出生命的季节



Children are not born with a concept of time. From their parents and teachers they learn to measure time and shape it into patterns.



When my son was very young, he was given a set of colorful magnets that included the days of the week. Each morning Gabe would ask me the name of the new day. Sunday happened to be the first day he began this activity, and so I fished around in his bag of magnets and found the word Sunday. Gabe put it on the refrigerator with a satisfied air that the day had been properly named.

The following morning he did the same thing, and then again the next day, until at last we had a long straggling line of words stretching across the refrigerator door: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. On the eighth day, instead of handing him a new magnet for his long line of days, I pointed back to Sunday.

我儿子小时候,有人给了他一套彩色磁铁,这套磁铁包括了一星期中的每一天。每天早上加布都会问我这新的一天叫什么名字。他刚好是从星期天开始问的,于是我从他那包磁铁里找出星期天这个词。加布把它吸在冰箱外面,为这一天被赋予了恰当的名字而感到满意。

第二天早上他做了同样的事情,第三天也是,直到最后冰箱门上弯弯曲曲地排了一长串单词:星期日、星期一、星期二、星期三、星期四、星期五和星期六。到了第八天,我没有为他长长的星期名单增加新的磁铁,而是重新指向了星期天。

My son scowled¹, puzzled by my insistence that we start all over again. He had only just grasped the concept that each day was a separate space of time with an identity all its own. Now, in his mind, I might as well have given birth to a new child and insisted we use the name Gabe over again. He may have thought I had simply run out of ideas for names; I'm sure together we could have come up with some alternatives that would have made just as much sense to him as the seven I had already named—Purpleday, for instance, or Kittyday would probably have been his favorites.

Gabe and I sat together on the floor, staring at the refrigerator, both of us thinking. After a moment, I had an idea. I shifted² the long line of magnets into a circle.

Gabe studied the new arrangement for a moment. Then he nodded. "Days don't go in lines," he said, with an expression that indicated³, "Why didn't you say so before? "Days go in circles."

我儿子皱起了眉头，对于我坚持重新来一遍感到费解。他刚刚掌握了时间的概念，明白了每一天都是单独的时间单元并且拥有自己的名字。现在，在他想来就像是我又生了一个小孩，却坚持继续使用加布这个名字。他可能认为我是黔驴技穷了，我敢肯定我们能一起找到另一个与前7个一样能让他理解的名字——比如星期紫，或者星期小猫可能是他最喜欢的名字。

我和加布坐在地板上，盯着冰箱，我们都在思考。过了一会儿，我想出了个主意。我把那长排的磁铁摆成了一个圆圈。

加布对这个新的布置研究了一会儿。然后他点了点头。“日子不是沿着直线走的”，他说道，他脸上的表情好像在说，你为什么不早点儿说？“日子是沿着圆圈走的。”

■ scowl v. 皱眉，作怒容；沉下脸，绷着脸

■ shift v. 转移，移动

■ indicate v. 表明（意向、原因等）；象征；暗示



Today we may think of fall as a cozy and colorful time. But early cultures feared autumn's shorter, colder days, since the trees' bright leaves signaled the coming of winter.

Days—and months and years, as well—do go in circles. Today, we often think of time as a long line stretching endlessly into the future—but our oldest traditions remind us that, at least in some sense, time is a circle. Today it may be Monday, the beginning of the school week, but the weekend will come, just as it always does, a never-ending pattern of work and rest, studies and free time. Even better, summer vacation will come again... and the Christmas holidays... and your birthday. Like a wheel that never stops turning, time's circle goes round and round.

We measure where we are on the circle by naming and numbering the days and months and years. As we keep track of our place in time, holidays also give us a “language” to mark the circle. “The concert is after Christmas,” we say. Or, “By **Easter**¹ time, I will have reached my goal.” We also use holidays as markers for the past: “I haven’t seen you since the **Fourth of July**² picnic.” Or, “You were born right before **Thanksgiving**³.”

天——月和年也是一样——是沿着圆圈走的。现在，我们常常把时间想像成一条直线，向着未来无止境地延伸——但是我们最古老的传统提醒我们，至少在某种意义上，时间是一个圆圈。今天可能是星期一，教学周的开始，但是周末最终会到来，就像亘古不变的规律，工作与休息时间、学习与休闲时间交替出现的模式永远在循环反复中。更棒的是，暑假也会再来……以及圣诞节……还有你的生日。时间的圆圈就像永不停歇的轮子，转啊转着。

我们通过命名和计算年、月、日来估量自己在时间圆圈上的位置。在我们记录自己的时间坐标时，节日也是我们在这个圆圈上的标识“语言”。“音乐会在圣诞节之后，”我们会这么表述。或者说：“到复活节的时候，我就能达成自己的目标了。”我们也会把节日当成过去的时间标识：“独立日野餐之后我就没见过你了。”或者，“你正好是在感恩节前出生的。”

Will the circle be unbroken, By and
by, Lord, by and by?

—religious folksong

轮回将会继续吗，就在不久以后，主啊，就在不久以后？

——民间宗教歌曲