

回家

Going Home

土地·客家人

Land and Hakka

王 琳 著
Wang Lin

中国摄影出版社

图书在版编目 (C I P) 数据

回家 / 王舜摄. —北京: 中国摄影出版社, 2004. 6
ISBN 7-80007-740-3

I. 回... II. 王... III. 客家—概况—摄影集
IV. K281.1-64

中国版本图书馆CIP数据核字 (2004) 第062147号

书 名: 回 家
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责任编辑: 陈凯辉
责任校对: 陈 芳
翻 译: 史景顺
装帧设计: 黄开琴

出版发行: 中国摄影出版社 (北京东单红星胡同61号)

发行部电话: (010) 65136125 邮编: 100005

制版印刷: 深圳市雅光捷印刷有限公司

开 本: 大16开

印 张: 12.5

版 次: 2004年7月1日第1版第1次印刷

印 数: 3000册

I S B N 7-80007-740-3/J • 740

定 价: 99.00元

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Going home, this home is the home of Hakka. As a son of Hakka, like many other clansmen, I have always wanted to go back to have a careful look at the home where I was raised up and where I took for granted.

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回 家（代序）

儿时在下过过年，年初一清早，家人就赶孩子出门，不许留在家里，最好我们整天都不要回来。讲来孩子贪玩，过年放放风没什么特别，但其实不是那样，乡下的孩子哪天不放风。后来我知道，这是客家人一代代传承下来的风俗。

在乡下，哪象城里人年年过生日，我几乎听不到过生日这个词。只有在男人二十一、女人二十，男人六十一、女人六十才过生日。六十、六十一叫做大寿，二十、二十一叫过大生日。过大生日我理解应该就是现在所说的行成人礼。记得我二十一岁那年，其实是二十岁，很热闹，村里的老人家、四邻亲戚都来了，禾堂里摆八仙桌。家虽然很穷，但所有的人都很开心、很热情。我记得没有红包，也不送礼，母亲给我一条裤、外婆给我一双鞋，是布鞋。我没多想，反正我已经是大人了，老人家的——“土”。

不知是时间的关系，还是做了人家的父亲，想起这两件事，其实意味深长，甚至有点沉重。大年初一，是一年伊始，长辈希望自己的后代出去闯，守家没出息。外婆送我一双布鞋，也是这个意思。长大了、成人了，穿双好鞋，走得远远的。想起来，真的很重、很重。这是多少代人的托付、多少代人的寄望。

.....

客家人就这样，在他们的血脉里，流的都是这种寄望。也许是因为山沟太小、或者农活太重；也许是因为客住他乡备受责难，还是曾经苦难深重；或者他们命该名门，耐不住这山沟里的无声无息；又或者，在他们的骨子里流的全都是自强不息的种！

.....

也许，就这样铸就了客家人昔日的辉煌。

《回家》，这个家，是客家人的家。作为其中一分子，和很多人一样，我想回家看看，看看那曾经把我养大成人而我又曾经毫不在意的家。

In my childhood on Chinese New Year's Days, my parents would always ask me to go out of the house in the early morning. And it seemed to me that the later I came back home the happier they were. It was great for a kid to have a good time with other kids in the fields rather than stay at home. But why kids are encouraged to go out on the New Year's Day? Later I learned this is a cultural habit of Hakka for generations.

Not like city dwellers, Hakka people in a village seldom hold a birthday party. They would hold a birthday ceremony for a man at his 21st and 61st and for a woman at her 20th and 60th. Birthday ceremonies for 60th and 61st are called "longevity ceremony" while for 20th and 21st called "big birthday", which celebrates a boy/girl becoming a grown-up. I remember the ceremony for my 21st birthday (in fact I was 20), a real big occasion. All the elderly in the village, relatives, and neighbors came and several tables lined up in the courtyard. We were very poor, but everyone was very happy. I did not get any money or gifts except a pair of pants from my mother and a pair of shoes from my grandma made by herself. I was excited with the happiness of becoming a grown-up and did not even bother to think about the meanings of these gifts.

Time goes by. I have become a father myself. The memories of these two incidents get clearer and clearer. Now I know New Year's Day is the beginning of a new year and my parents hoped their kid to go out in the outside world to earn a big career rather than stay at home. The pair of shoes from my grandma sent out the same message: you are a grown-up now, go out and earn a career. This is hope. This is tradition.

In Hakka's blood always flows such hope. Is it because the village is too small? farming too tedious? guest-living frustrated? Or they want their sons to win back the glories of their ancestors?

Whatever the reason is, such encouragement does create much glory and build up the culture of Hakka.

Going home, this home is the home of Hakka. As a son of Hakka, like many other clansmen, I have always wanted to go back to have a careful look at the home where I was raised up and where I took for granted.





土地·客家人

Land and Hakka

客家人是中华汉民族中的一个具有特殊方言、风俗和社会心理、以及生计方式的汉民族客家民系，或者叫汉民族客家族群。与江浙人、广府人、闽南人等汉族民系一样，具有显著的特殊性，是中华民族大家庭中，在世界分布范围最广、影响最深远的汉民族民系之一。

客家民系的命名方式与其他汉族民系通常用地域名称命名不同，如江浙人、闽南人等，客家人的“客家”不是地名，是由他们漫长的迁徙、不断聚散形成的。客家先民主要是原黄河流域和江淮流域的汉人，由于种种原因辗转迁徙到赣、闽、粤结合部的山区，与当地土著和更早进入该地区的汉族相互融合，逐渐形成自己独特的方言、风俗等文化特征，而后又逐渐分散到全国、全世界，因此客家人没有特定的区域概念，“客家”有客人、作客他乡以他乡为家的意思。

至于客家人形成的时间和最早南迁的历史，说法不一。但较为公认的是西晋永嘉之乱开始，先是迁徙到长江中下游，而后逐渐进入江西、福建、广东、广西等地，自西晋后一直到清代，断续有过数次大规模南迁到这一地区。亦有学者认为形成客家民系的南迁汉人应始于宋朝末年。至于“客家”一说形成的时间，说法更不一致，但大部分学者都将闽、赣、粤交合地区视作客家人的发源地。现今客家人主要分布在广东、江西、广西、福建、台湾、四川、湖南、香港、海南等全国各地和印尼、马来西亚、泰国、新加坡等世界各地，总人数超过1亿人。几乎有人的地方就有客家人。

Hakka are a major branch of Chinese Han people with their own peculiar dialect, customs, attitudes, and means of living. In this sense, they can be addressed as Han Hakka People. Just like many other groups of Han People such as Jiangsu/Zhejiang people, Cantonese, and Southern Fujian people, Hakka have developed their own distinctive features over the long years. And they are a group with the largest distribution over the world and the greatest influence among all Chinese Han people.

Unlike the above-mentioned examples, however, Hakka people were not named after the place of their origin or the place they live in. The ancestors of Hakka people came from the Yellow River area and Yangtze River area. Through the years, they moved and resettled and moved until resettled over the mountains between Jiangxi, Fujian, and Guangdong provinces. They mingled with the natives and earlier comers of Han people and gradually developed into a unique sub-cultural group. Their descendents later left this area and went to all parts of China and even all over the world. So Hakka is not a geographical concept confined to a certain region. Word for word translation of Hakka is "guest living".

Regarding the history of Hakka, there is not a set conclusion as to the time of the earliest resettlement from northern China and the formation of this group. The commonly-accepted saying goes that the ancestors of Hakka people started to move from middle China to downstream Yangtze River area in Yongjia Reign of Xi Jin Dynasty (265-316) in a time of social turmoil. They then gradually moved to areas of today's Jiangxi, Fujian, Guangdong, and Guangxi provinces. Starting from Xi Jin Dynasty down to Qing Dynasty, the last feudal dynasty in China, there occurred several massive resettlements of Han people from middle China to the above-mentioned areas, basically following the same route. Some scholars hold the opinion that Hakka ancestors started resettlement in late Song Dynasty (960-1127). There are many arguments as to the time of formation of Hakka as a group. But most scholars agree that the mountainous area between Fujian, Jiangxi, and Guangdong is the origin of Hakka group. Today, Hakka mainly live in Guangdong, Jiangxi, Guangxi, Fujian, Taiwan, Sichuan, Hunan, Hong Kong, Hainan and southeastern Asian countries of Indonesia, Malaysia, Thailand, and Singapore. It is estimated that the total number of Hakka people all over the world has exceeded 70 million.



也许是城里的浮生世俗，也许是城市的喧哗，
我每一次来到郊外，那田园、那村庄，给我的感觉是那样的美、那样的恬静、那样的世外桃源。

Every time I go out in the country, I feel so refreshed and comfortable. That beauty, that
tranquility, and that naturalness intoxicate me and help me to escape from the bustles of city life.

家

Home



松口世德堂（广东·梅州）
世德堂这口井据说有四五百年的历史，至今村民还在使用





家

Home

在我的记忆中，家很大很大，巷子四通八达。给我印象最深的是天井，四周是用大麻石砌的，地上铺着青砖，瓦檐雕龙画凤，柱子刻有好多金字，天井中央还种有好多盆兰草。下雨的时候最好玩，满天井都是水。印象深的还有门墩石和那扇大木门，门墩石被磨得光滑光滑的，所有的人都喜欢坐在门墩石上吃饭。大木门画了两个拿大刀的门神，推门时咿呀作响，刺耳得很。门坎很高，小时候最喜欢在门坎上爬来爬去。记得儿时最不敢去的是后堂，里面有神台，阁楼上还有棺材，不知什么时候这些全都不见了，后厅用来绑牛，晚上就把几只大水牛绑在那儿过夜，到处都是牛屎，我就更加不愿去了。长大后我才知道，那些都是“四旧”给破了。

像印子印在我脑海里的是我的老阿婆（奶奶），她住在另一个天井边的那间房，每次见她，她总是蜷坐在灶台上。后来不知什么时候过世了，我很小没有印象。听我妈讲，老阿婆可疼我了，把我当命根，因为之前大伯生的都是女儿，生下几个男孩都没养活，我老爸是阿婆最小的儿子，可我是阿婆的长孙。阿婆给我取了个女孩的名字，怕我养不活，还用牛绳把我当小牛一样绑起来，并告诉我妈，让我像牛贱生贱长。

我妈说我小时候很多病，也很怕死，打个喷嚏，自己就要讨药吃。到开始上学的时候，我变得胆子很大，病也不见了。上学的学校在岭头背，就是后山的那边，那是一座大围子，后山好多树和竹子。学校是青砖瓦屋，好大，有三个大天井，门前有个半月塘，塘边有口井，井水清清的、满满的，伸手就可以喝，上劳动课时常跑到井头边喝水。后来我才知道，那是一座庙，家庙。

记得，上学的路边和学校的后山有好多金垵，一排排的。有金垵的地方树就长得特别好，阴森森的。上学经过时总要回头看，即便是一班人在一起，说话的声音也会小一点。老人说那都是我们的先人，金垵里放的是先人的“金”，一个金垵就是一个人。客家人把先人的遗骨叫金。以前客家人居无定所，每一次迁徙都会把老祖宗的“金”带去。客家人崇祖，走到哪里就把他们带到哪里。逢年过节，都要到祠堂拜祖宗，还要在家里拜先人，尤其是家里的男丁，很讲究。客家人的伯公（神）特别多，但除祖先外很少有特指的神。拜天（叫天阿公）、拜土地（土地伯公）、拜灶头（灶头伯公）；村头的老树叫树伯公，也要拜；河边有河伯公、山有山伯公，都要拜。除天之外，地伯公最大。记得小时候，母亲牵着我到处拜，念念有词。后来才知道，说的都是叫伯公保佑家兴人旺，保佑孩子有出息之类的。再后来就记不起从什么时候开始不拜了，但吃饭前要唱歌，对着毛主席像唱。

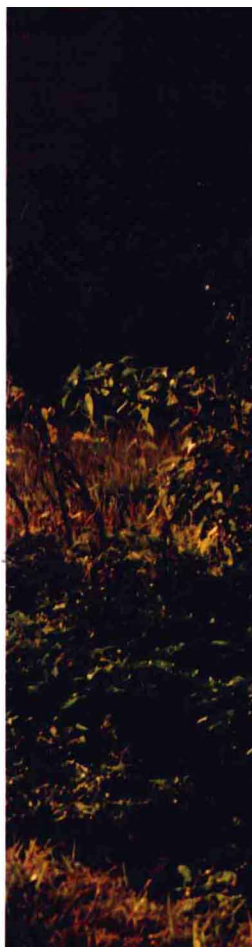
我读书的时候，从来不认真，但总觉得自己是最好的。我是上围的孩子头，经常带着我们上围的孩子修上学的路，砍树枝给沟圳搭桥。五年级的时候，学校的教室不够，校长，姓什么，记不起来了，带着我们围的几

个大孩子，把他住的房间拆通，记得那砌墙的青砖好大好沉。我上初一的时候，就是在这个教室里上的课，但初二就转校了。

读小学的时候，我是红小兵。校长每个学期都会带我们上城里看电影，或者参加什么宣传演出，这是我记忆中最开心又最不开心的事。记得每一次校长都会带我们到饭店吃面条，面条上浮着几块猪油渣，香透了，直到现在我都记得那味道，有时还会照那印象做面吃，但怎么也做不出那味道。记得有一次我妈给了我二角钱，我到西湖边的一间店，好象叫西湖旅店，买了一条雪条，是牛奶雪条，五分钱一根，我出来正想吃的时候，一个城里的大孩子，拍搭我的肩膀，嘀咕了好几句，没等我听明白，便把我的雪条拿走了。这事儿我一直埋在心里，从来不敢告诉别人，我总觉得是一件很丑的事。记得小时候到城里，总是被人说是“阿甲”（乡巴佬的意思）进城，动不动就骂我们是“客家屎”，反正城里人给我们的都是冷眼。想起来，那时我是很自卑的，有时甚至怕进城。

小时候，围叫生产队，村叫大队，上学就是去大队上的。家很穷，我爸在外头工作，靠我妈一个人去赚工分，总是超支，每到年底人家有东西分，我家没有。记得有一次生产队收了满粮仓的冬瓜，队长吹哨子叫分冬瓜，我便去排队，结果轮到我的时候，队长说我们家是超支户没得分。我转头就跑回家，等我妈回来看我哭得不成样子，就拿了三分钱去买了一个回来。后来生产队没分完的冬瓜都烂了，丢到鱼塘里喂鱼，浮得满塘都是。记得从那年开始，我就在家门口的园子里种了很多冬瓜，我很硬气，那个队长的儿子跟我是同班同学，还是路队长，但从那次之后我就再也没跟他说过话。我从二年级开始，就喜欢跟我妈上山割草，生产队一放工，我妈就去捡松枝挑到邻村的砖窑去卖，换点钱养家。记得到我读初中的时候，家里就开始分田了。我是独子，常被下围的人骂我“独仔”，后来我妈给我抱了一个妹，妹是我硬要的，再后来我妈生了一个弟，小我十二岁，是我背着 he 上学背大的。我家好象是分了三亩田，我要上学、要带弟弟，田里的活我妈一个人干。我妈很能干，犁地耙田全是她一个人，田还种的总是比别人家好，是典型的客家妇女。农闲时我妈总是一天也不闲着，砍柴割草、卖草种菜，家里还养了两头猪，不少鸡。我负责家务，每天要挑水，用木桶，挑满一缸水大概要五担。挑水喂猪最好玩，村里的孩子都是这时到村头挑水的，有说有笑，实际上做家务是件很开心的事。

我很贪玩，最喜欢爬山，学校放假总要上山砍柴割草，摘山稔子。那时要到很远很高的山去才有柴草割，反正一去就是大半天。我听我妈说，都是村里人造的孽，以前后山满山都是柴草、满山都是大树，四周的山到处都是大树，是大炼钢铁的时候给砍光的。所以现在 we 这里穷，说早就早、说涝就涝，种田人靠天吃饭，难啊。听老人说，以前村里不是这样的，说是风水给破坏了，才会大年涝小年旱，成人后我才明白，这不是风水的问题，是植被被破坏造成生态失衡所致。我还喜欢抓鱼，尤其是下过大雨，玩水抓鱼最有意思，我懂鱼性，每次都能抓不少鱼。家虽穷，但吃的还好，至少常有鱼吃，一直到上城里读高中，还常回家抓鱼，大的塘虱、田鸡，拿到城里卖，小的自己吃，所以我在城里读中学时，并不象其他农家孩子那样穷，城里的同学对我也很好，没有看不起我，星期天还到我家帮着割禾插秧。







我就是这样的环境里长大，这就是家，是每一个客家乡村孩子都有过的经历。但随着年龄的长大，甚至长老，随着世俗浮尘，这个家，似乎离我越来越远了。而我，也以城里人自居了。

也许是城里的浮尘世俗，也许是城市的喧嚣，我每一次来到郊外，那田园、那村庄，给我的感觉是那样的美、那样的恬静、那样的世外桃源。怪不得我这次“回家”，乡亲们都说我变了、忘本了。那田里的绿是乡亲的汗水，那黄灿灿的稻穗是乡亲的心血啊。

In my memory, home is very very big with lanes reaching all directions. The deepest memory is with "tianjing" (in-castle garden), with stone-laid walls, brick floor, golden calligraphy on posts, and orchids in the middle. When it is raining, "tianjing" is the paradise for kids. Besides "tianjing" I remember the stone gate foundation and that big wooden gate. In my childhood, I dared not to enter the rear hall, where a big table of worship was placed and there were coffins in the attic. Then at a time, all these were gone. The rear hall was occupied by cows. So I refused to go there. Later I got to know that worship tables and coffins were listed as feudal legacy and had to be removed.

What is always in my mind clearly is my grandma. She lived in that room beside the "tianjing". In my memory she always sat beside the stove. I could not remember when she passed away. My mother told me my grandma loved me very much. As I was the only grandson of hers and all my uncles' children are girls. Grandma gave me a girl's name and went all out to take care of me. She prayed for me and hoped I could grow healthily as a baby cow.

I often got sick and feared death. I would ask for pills even when I sneezed. When I went to school, I became brave and strong. The school was located in a big village at the back of the mountain surrounded with bamboos and trees. The school was very large, with blue brick, black tile, and three "tianjing"s. In front of it, there was a moon-shaped pond. Beside the pond, there is a well full of fresh water. I remember going to the well for a drink between classes. Later I learned that was a family shrine.

I remember on the way to school and on the mountain behind the school, there were many golden pots in lines. The trees beside the pots were especially flourishing. The kids would turn to take a quick look at these pots and exchange some words quietly. As our parents told us in these pots lay the "gold" of our ancestors. Hakka people call the bones of ancestors "gold". In the old times, Hakka people did not have place of their own and had to move quite frequently. They took the "gold" of their ancestors with them every time they moved to a new place. And on big occasions of festivals, weddings, and funerals, Hakka people would hold ceremonies to worship their ancestors. Hakka people worship many "Bogong"s (gods), such as "Tian'agong" (god of heaven), "Dibogong" (god of earth), "Zaotoubogong" (god of kitchen), god of tree, god of river, and god of mountain. I remember when I was a child, my mother would bring me going all over the places and prayed to gods. I did not understand what she was murmuring about. Later I learned she was praying for the health and prosperity of my family. I forgot when my mother stopped praying to these gods and all of us began to sing loyal songs to the portrait of Chairman Mao before every meal.

I did not study very hard but I felt I was the best student in my class. I was the head of kids in the upper castle and often led the group to maintain the road to school and set up a simple bridge across a ditch. When I was in my fifth grade, the principal of my school (I forgot his name) led me and several other big kids to remove a wall between his room and the classroom, as the classroom was not big enough to hold all the kids. I remember that those bricks were big and heavy. I had my first year in junior high in this classroom and on the second year I transferred to another school.