

# *Yinyang*: Household Daoists of North China and Their Rituals

Stephen Jones

## Abstract

The documenting of Daoist ritual in modern China is still only a small part of Daoist studies; most such work has focused on the southeast, for which we now have a substantial body of fieldwork on local lay traditions. In north China, meanwhile, the only outposts of Daoism generally assumed to survive are the major Quanzhen temples. My recent book, based on fieldwork, challenges this assumption that north China is virtually a *tabula rasa* for folk ritual, showing that local, lay, nominally Zhengyi, traditions remained active through the 20<sup>th</sup> century there too.

Focusing on ritual sequences (mainly for funerals and temple fairs), I deduce that the typical performers in north China, as for the south, were, and are, lay hereditary family groups; further, both Zhengyi and Quanzhen priests

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from the many small local temples until the 1950s were likely to perform for rituals among the folks.

I note the common use of the term *yinyang* to describe lay Daoists, positing a “*yinyang* corridor” right along the north of north China. The article focuses on the lay household traditions of north Shanxi, with outlines of ritual performers and descriptions of ritual sequences in the northeast of one county, Yanggao.

In many areas of north China the *jiao* offering ritual, supposedly a staple of Daoist ritual, is unknown. Indeed, the whole vocabulary of north Chinese Daoists is significantly different from that of the southeast, which has so far dominated our image of Daoist ritual. The main proposal is that there is still plenty of folk Daoist activity in north China.

Keywords: Daoism, ritual, local history, funerals, temple fairs

## 陰陽：華北地區的在家道士與民間法事

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### 摘要

對道教儀式的記錄與研究目前仍是整個道教研究的一小部分。雖然我們已經有不少有關道教儀式的田野報告，但它們大部分只涵蓋東南沿海地區（包括台灣）的伙居傳統。而在華北地區，道教往往被視為主要存在於全真宮觀內。筆者最近的專著對「民間法事在華北空空如也」這一種錯誤的認識提出質疑，田野報告顯示，民間／伙居／正一的華北地區性傳統直到二十世紀仍在傳承。

通過討論廟會與白事的法事次序，筆者的結論是，無論過去還是現在，跟華南一樣，典型的華北法事施行者，就是在家的伙居班社。而且，亦多過去住在小廟的道士，無論是全真還是正一，也是一樣如此為人做法事。

筆者注意到整個華北的北部通常以「陰陽」來稱呼民間伙居道士。本文專論晉北的陰陽伙居道士傳統，並對陽高縣東北一帶有關於法師以及儀式過程細節做概述。

被認為是道教法事關鍵儀式的「醮儀」，在華北很多地方並未出現。而且，華北整個道教法事辭彙，跟長期以來壟斷我們對道教儀式印象的東南道教法事辭彙，有顯著差別。本文主要討論時至今日仍廣泛存在的華北民間道士活動。