

Digital Art Fair

百年北京

The Old Beijing Gets Moving

The World's Longest Large Screen 3m Tall 228m Long

— **Painting Commentary** —



love the **New Beijing** >
look at the old Beijing

老北京动起来

The Old Beijing Gets Moving



Exhibition Introduction

With the theme of “Watch Old Beijing, Love New Beijing”, “The Old Beijing Gets Moving” Multimedia and Digital Exhibition is based on A Round Glancing of Old Beijing, a long painting scroll by Beijing artist Wang Dagan on the panorama of Old Beijing in 1930s. The digital representation is given by the original group who made the Riverside Scene in the Tomb-sweeping Day in the Chinese Pavilion of Shanghai World Expo a great success. The exhibition is on display on an unprecedentedly huge monolithic screen measuring 228 meters long and 3 meters tall. Thanks to digital representation, it restores thousands of buildings painted on A Round Glancing of Old Beijing, including moat, city walls, temples, prince mansions, hutungs, shops, restaurants and residential dwellings, in addition to scenes and activities of people of all walks of life in their daily lives and trades, such as opera, temple fair, shopping, wedding, funeral, entertainment and relaxation, and play. The exhibition outshines Riverside Scene in the Tomb-sweeping Day on the Shanghai World Expo in terms of scale, artistic broadness and depth, as well as content and style in representation, making it the top one of its kind in the world. The three painting scrolls by Wang Dagan, namely, A Round Glancing of Old Beijing, A General View of the Old Tianqiao, and Landscape of the Capital City and Its Environs are on display at the same time, with a total length of over 30 meters.



To go with the theme, the sponsors hold an “Old Beijing Life and People Exhibition”. It is based on the 100-meter-long “Three-Dimensional Miniature of Old Beijing Streets”, which is created by Beijing folk artist “Hutong Chang”. Reflecting daily life of the same period, the exhibition showcases 120-odd shops and 130-odd trades, with over 300 vivid and marvelous clay figures among them. In addition, in the exhibition hall also display hundreds of various stuffs that people used during the times of Old Beijing, which are accompanied by peddlers’ cry-out in pure Beijing dialect. Audiences linger and feel reluctant to leave before such a colorful collection.

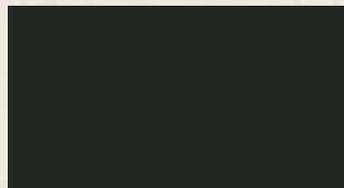
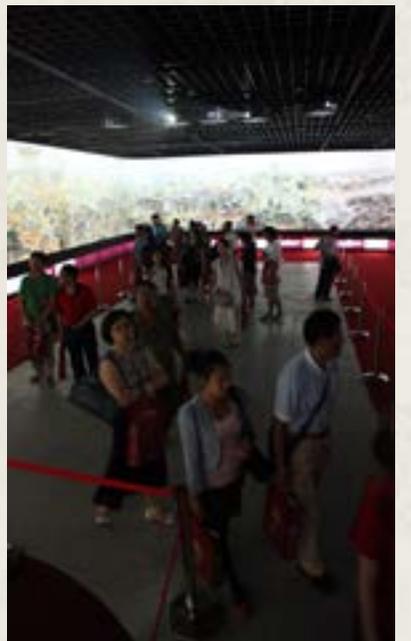
In the present time of change and transformation, Old Beijing has been nowhere to find. However, the digital show of “The Old Beijing Gets Moving” and “Exhibition of Folk Customs of Old Beijing”, together with other exhibits and performances, present to the audience a vivid Old Beijing. In a multi-dimensional, audio-visual, tangible and dynamic way, it represents the scenes, customs, conditions, buildings, businesses and trades, and stories of various ends of Old Beijing. It builds a bridge for people to journey across time and space so that they could truly feel the “real” history; at the same time, it helps people understand better the beautiful life today, so that they will make persistent effort to pursue an even brighter future with confidence and pride.





The Old Beijing Gets Moving

A nearly 4000m² hall is enclosed with a large screen, on which up to one thousand buildings including city walls, temples, princes' mansions, hutongs, stores, restaurants, and civil residences are displayed; watching a play, visiting a temple fair, shopping, wedding, funeral, entertainment, sightseeing, and other daily activities of people from all walks of life get "alive". The visitors are immersed in the Old Beijing.



OLD BEIJING
BEIJING FOLK ART
SHOW

Wang Jiqun (1925-1997), Beijing native of Hui ethnic group. A self-taught artist of old Beijing genre paintings. Wang was made a member of Chinese Artists Association, an executive council member of Chinese Railway Federation of Literature and Art Circles, and a guest artist serving at the Traditional Chinese Painting Research Institute.



【北京·民俗 BEIJING&FOLK】

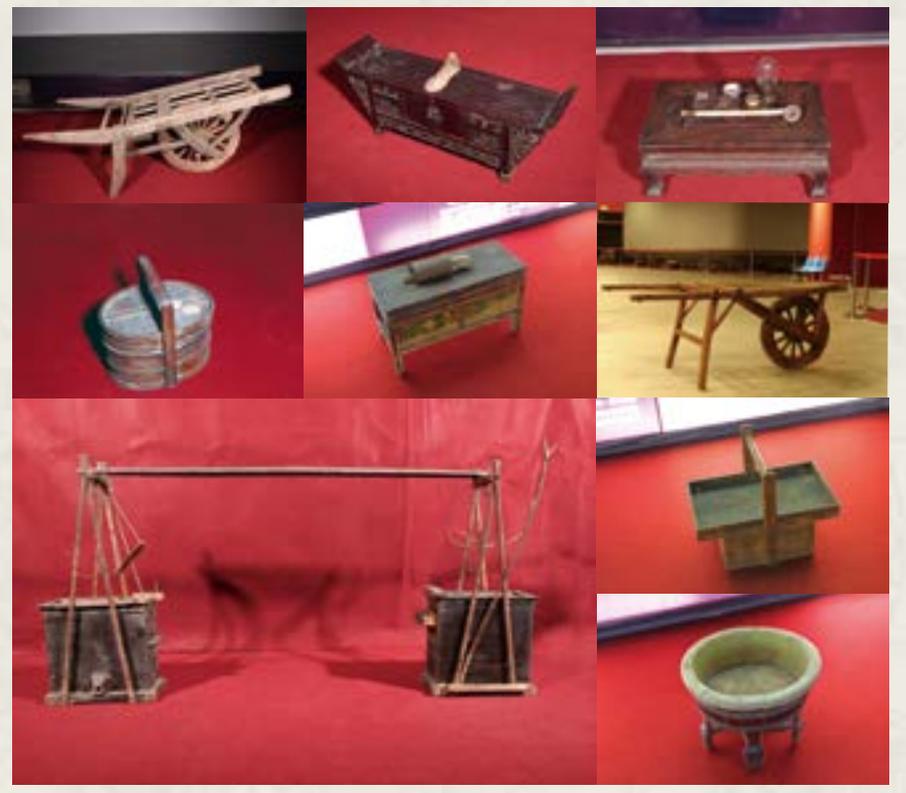


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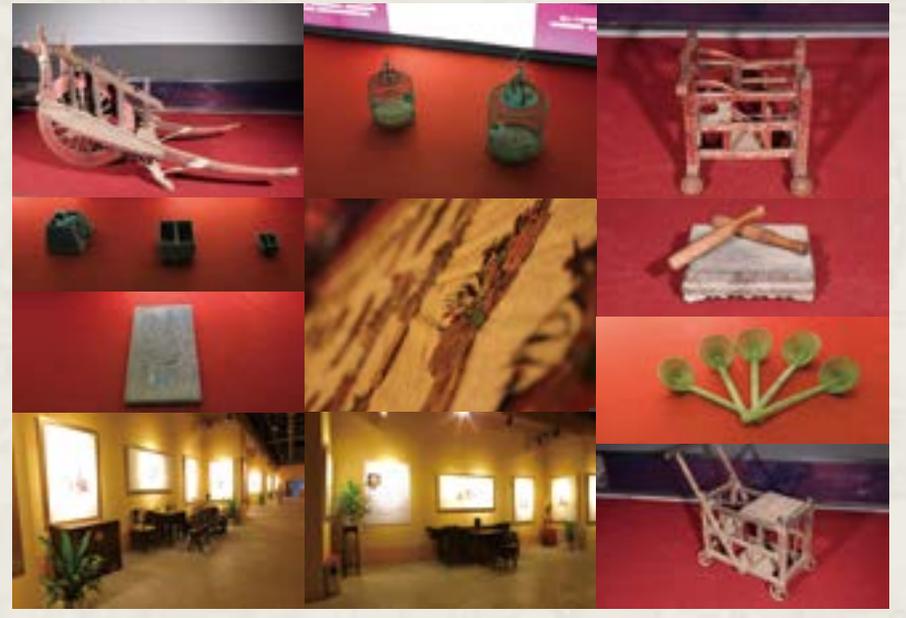


【北京·民俗 BEIJING&FOLK】



Old Beijing Stuffs

The hundreds of unique old stuffs displayed were used by Old Beijing people.





Old Beijing Folkway Performance



Top 10 Highlights of “The Moving Old Beijing”

Highlight 1 Ingenious integration of art and modern technology

Lin Xiangxiong, a Singaporean Chinese artist, said with excitement to the sponsors on the first day when the exhibition opened that the exhibition was a creative and ingenious integration of culture, art and modern technology, and that it does boundless beneficence to the country, to people and to culture and art that we have had carried forward. According to Lin, five or six years ago, New York Times gave an introduction to Chinese culture and history through Riverside Scene in the Tomb-sweeping Day, and helped American people better understand China. It would be extremely popular if The Moving Old Beijing goes abroad, he added.

Highlight 2 The best inheritance of Old Beijing culture

Mr. Chang, who visited the exhibition with his family of five, pointed to the picture and said to his children and grand children: “We used to live here”. Chang then told off the reel the kids stories of his times. For days after the exhibition is kicked off, many Beijing visitors have found the place where they or their elders used to live. In great excitement, they extended gratitude to the sponsors, saying the exhibition has done something tremendous to help Beijing residents remember the past. Ms. Lu, a resident from Xicheng District said: “I am a native here in Old Beijing. The exhibition just touched my heart. It is the best inheritance for Beijing culture to present everything about Old Beijing to people nowadays in such a magnificent way.”

Highlight 3 Restore folk games of Old Beijing

As it was in summer vacation, many kids came to the exhibition. “We mostly play online games, but kids in the past had a lot more to play. Their games were rich, environmental-friendly and fun.” In “The Moving Old Beijing”, you can see kids playing diabolo, spinning top skipping rope, skipping rubber band, hopscotch, solving Jiulianhuan (Chinese nine puzzle rings), watching shadow puppet shows, watching acrobatic shows, watching horse-back shows, watching puppet show, learning kong fu, walking with stilts, and flying kites. These games are fun, environmental-friendly and low-carbon, beneficial for kids both physically and mentally. Xiao Liu, a student from No. 8 Secondary School says with an envious look: “Kids had so many to play, to watch and to enjoy in the past. How I envy them.”

Highlight 4 Stunning super large screen

Generally young people who attend exhibitions pay quite a lot attention to application of modern technology, which is the biggest edge for the exhibition. Compared with “The Moving Riverside Scene in the Tomb-sweeping Day” in Shanghai World Expo, the exhibition is four times larger in size, involving nearly 10,000 figures from all walks of life. Thanks to multiple creative digital presentation techniques, these figures look vivid, lively and natural on the 3 by 228 meters big screen. It shows the state-of-the-art technology in the sector of cultural creativity and valuable exploration of Chinese culture using new technologies in the new era.

Highlight 5 Distinctive education of history and culture

On the second day after the exhibition was opened, a teacher of foreign language told the sponsors that it was a perfect medium to conduct education of patriotism, history and culture because kids love such a profound and creative way of presentation, and that it was inspiring for educators that heavy historical and cultural topics can be made so vivid and interesting.

Highlight 6 Amazing creativity of Wang Dagan

A granny with her grandson from Shaoyang of Hunan Province sighed after she viewed the long scroll by Wang Dagan: What a brilliant painter. Mr. Huang from South Korea was also impressed and said that Chinese painter were really amazing, as there was no such a long scroll in Korea to record the precious moments of history. Mr. Huangfu, who came from Hong Kong, spoke highly of the exhibition and called it a great and awesome project. Wang Dagan’s painting is astonishing and it requires determination, energy and huge financial investment to turn the static picture into a kaleidoscope in motion. He suggested that the government should support more projects of creative culture.

Highlight 7 Lingering middle-aged and elderly visitors

Mr. Liu with campus newspaper of University of International Business and Economics spent 6 hours in the exhibition hall, marveling at the show all the time. He kept taking pictures until the memory card of his digital camera ran out. Yet he still wanted to take more pictures. Many middle-aged or elderly people lingered in front of the miniature of Old Beijing, savoring the bitter or sweet moments of their early lives.

Highlight 8 Meaningful portrait of Beijing Opera figures

The Portrait Exhibition of Beijing Opera Figures by the Exhibition of Folk Customs of Old Beijing is also eye-catching. The author Li Wenpei now lives in Japan and his works are quite influential in overseas countries. They integrate artistic charm of Beijing opera and the flexible sketching techniques of Chinese painting, blending with the hue, light and shadow and structure of western painting schools to provide pleasing and novel feelings for the audience.

Highlight 9 Exhibitions of calligraphy and painting

At the exhibition area of “Ruobin Art Gallery”, “Cheng Fangping Calligraphy and Wang Sihai Landscape Painting Exhibition” is also held. Cheng Fangping’s calligraphic works feature various styles and natural composition that fully show the culture and enthusiasm of the author.

Wang Sihai’s mountain & water paintings look grand and magnificent, with varied styles and a combination of multiple elements of traditional and modern artistic creation. Mr. Lin Xiangxiong from Singapore, famous painter Mr. Li Yan, famous figure painter Bi Jianxun, national first-class photographer Mr. He, oil painter Mr. Geng, as well as calligraphers of Beijing Calligraphers’ Association, have voiced their confirmation and appreciation for the calligraphy and painting exhibition.

Highlight 10 Good value for money

On the early morning of the second day after the news of the exhibition was published on Beijing Evening News, many senior citizens, including a lot of white-haired couples who supported each other by the arm, came to the exhibition. Mr. Liang, an elderly man said excitedly: “The exhibition is so good. Nowadays we can hardly see anything like this. It is so big a show that presents a high-tech digital animation scroll of the panoramic view of Old Beijing. In addition, you will see hundreds of Old Beijing stuff, watch performances on streets and hear peddlers crying out their wares in pure Beijing dialect. I am stunned and amazed. It costs me 60 Yuan for the ticket for old man, and it is really good value for the money.”



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【北京·民俗 BEIJING&FOLK】

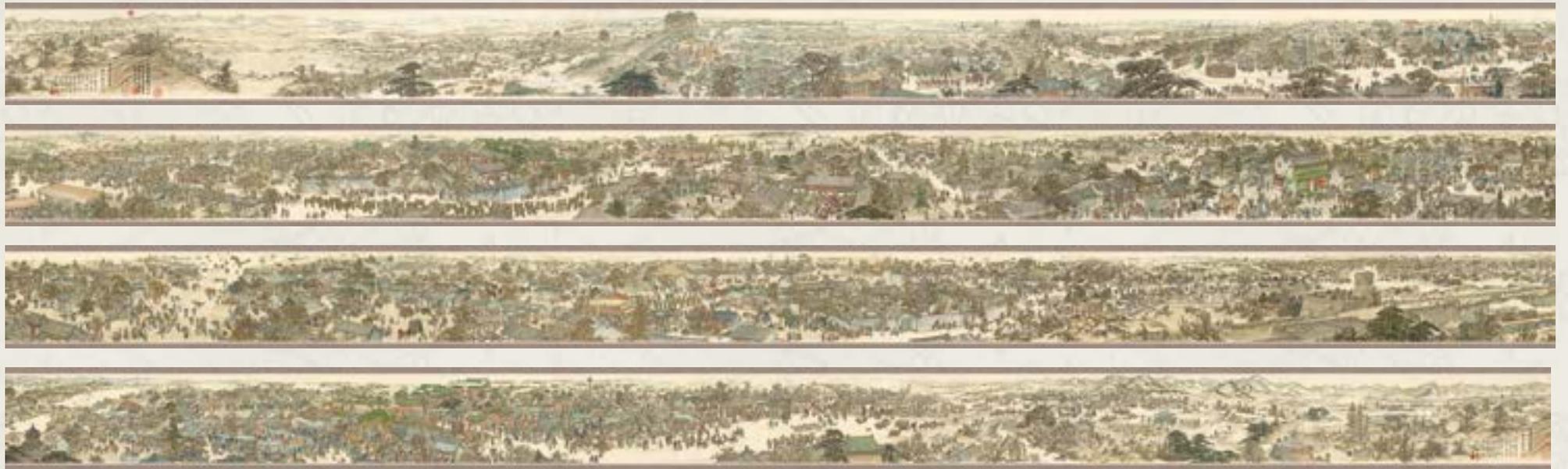


Wang Dagan, Artist of Old Beijing Genre Paintings

Wang Dagan (1925-1997), Beijing native of Hui Ethnic Group, and self-taught artist of Beijing genre painting, ever served as a member of China Artists Association, an executive director of China Railway Association for Literature and Art Workers, and an artist serving the Academy of Chinese Painting.

His works were mostly the scrolls of Chinese painting showcasing old Beijing folkways, represented by A Round Glancing of Old Beijing, Looking Back to the Capital City in Summer, An Overall View of the Ancient City, A View of Old Tianqiao Marketplace, and in particular, figure paintings for which Wang was famous worldwide. According to the great artist Ye Qianyu, A Round Glancing of Old Beijing was “absolutely another masterpiece in folkway painting next to Along the River during the Qingming Festival”. His works were precious and valuable for recording old Beijing for a specific period of time.





A Round Glancing of Old Beijing

The long scroll of A Round Glancing of Old Beijing, viewed by many well-known experts and scholars as today's Along the River during the Qingming Festival, was the monumental work that Mr. Wang Daguan (1925 - 1997) had finished with lifetime efforts, illustrating the old Beijing folkways in 1920s and 1930s. Sized 22 meters long and 0.26 meter wide, it is a unique masterpiece with significant artistic, historical, cultural and academic values, and as a matter of fact, it is a national Class C cultural relics. The painting scroll consists of "View of Tongzhou from East", "Mourning", "Dongyue Taoist Temple", "East Bridge", "Ancient Observatory", "Big Mansion", "Kite Flying", "Chaonei South Street", "Marriage", "Rice Market Avenue", "Tianqiao", "Dongdan Food Market", "Prince Yu's Mansion", "East Side Gate", "Corner Tower", "Baliqiao", etc.; what were painted include the walls, gates, moats, gardens, temples, churches, Imperial City, princes' mansions, streets, alleys, shops, teahouses, restaurants, civil residences and so forth, totaling up to one thousand; the scenes on the painting include

watching opera, attending temple fair, shopping, selling, wedding, funeral, entertainment, gaming – to sum up, the daily lives of people from all walks of life and working scenes of the various industries & trades; on the painting, there are up to ten thousand figures of different, vivid and lifelike characters. A Round Glancing of Old Beijing allows today's people to experience at a glance, in addition to the highly modernized Beijing, the entire old Beijing of nearly one hundred years ago, including the appearance and folkways of old Beijing. The shocking contrast between old and new Beijing gives you the deepest impression on the world-shaking changes of Beijing over half a century, and you may love Beijing and today's wonderful life more. In addition to this painting, the Project Owner also collects a lot of other related painting scrolls of Wang Daguan, including Tianqiao, Dong'an Market, North Sea and so forth, which make the Project considerably expandable and sustainable.



名家感言

叶浅予

大观说：他十一二岁用毛边纸画了一段厂甸年节街景。把父亲和小友都画了进去。可以想象这颗捡菜帮充饥的幼小心灵对他周围的事物多有感情。他之醉心于学画，是要表现他心爱的北京。

断断续续上了几年学，十四岁当了铁路杂工，印刷工及临时工，三年中两次失业。从小随家长东搬西迁，住遍东北西城贫民窟，和街坊邻居五行八业的穷苦人结下了不解之缘。二十岁在北京站当站夫，懂得了要活命就得斗争的道理，受党领导，积极进行罢工斗争，并取得胜利。但自己被当局开除，砸过饭碗。他的学画，全靠自己摸索，幸得长辈帮助，有机会进故宫饱看古画和画册，他爱上了上夏圭《长江万里图》和张择端的《清明上河图》，这对他创作《旧京图卷》有一定影响。他曾对连环画小人书看得入迷，把看过的电影默记在心，画成小人书，在失业期间，曾卖小人书吃饭。

北京解放，他在工会做宣传工作，有一时期工会推荐他在中央美术学院进修班学过基础课，算是一次正规的学习。

《旧京图卷》分上下两卷，上卷已完成，下卷尚在创作，共长五十米，把三十年代的旧北京的城关庙宇、宫殿民房、车马树木、民情风俗描绘的一丝不苟，应有尽有，真是洋洋大观，堪称《清明上河图》以后的一件风俗画大杰作。大观为创作这样具有历史意义的画卷，伏案五载垮了身体，希望他好好保养，继续努力，完成全卷。

中国画家表现生活的特点：凭记意，凭想象，一切形象储藏在记忆里，可以随时取用；取用时还得发挥想象，引人入胜。遵循这一方法，画家在创作时才能随心所欲而游刃有余。除了这一点，还必须像大观那样，熟悉北京，热爱北京，加上坚韧不拔的毅力，呕心沥血，赋予作品以生命。

一九八三年王大观先生在中国美术馆举办展览叶浅予题前言



叶浅予先生欣赏王大观先生作品



叶浅予先生欣赏王大观先生作品

名家题字

Inscriptions



大观兄所绘旧京图卷，描写燕京地理、风俗名胜古迹、街衢市井、构图伟大人物生动，为描写燕京风物之名作。在颐和园藻鉴堂制作时，余与大观朝夕聚首，尽极磋商画道之乐，其前半今夏展览于美术馆，观众深赞其描写逼真、工程浩大、信有见也，此画之中心天安门、正阳门部分草稿已就，正待制作，甚盼于二三年内完成之，古迹名画，两相辉映，不让《清明上河图》，专美于前也。

一九八三年八月四日
刘凌沧题



人物生动，情节真实，传观后代，教益犹深。

蒋兆和 题



拜观大观道兄旧京回忆巨制长卷，令人起敬，以动人心弦的社会生活，朴素真实的形象告诉我们下一代在阶级社会不以为然，今代重视眼前苦乐可知也。大观兄是写历史，也是写他对今天时代的联想。确实给我们同道的画友提出来一个问题，就是如何反映时代的历史。在此再一次向大观致敬，要学习他的可贵精神。

——何海霞



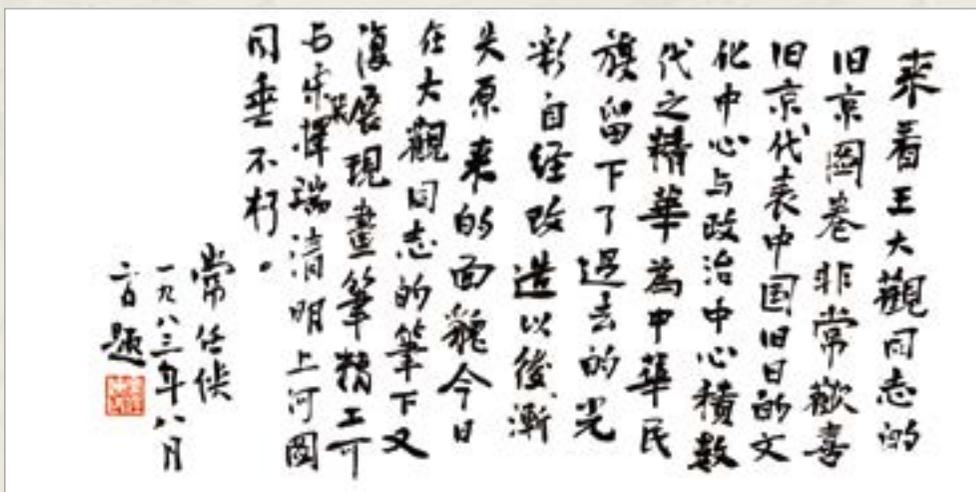
大观同志穷数年之力为此《残冬京华图》，长十余丈，所绘为五十年前北平面貌，盖大观髫年目睹，心印之景，披图仿佛重见旧社会形形色色，令人生悲悯心。其结构之匠心，人物街道屋宇一一如实，叹观止矣！昔王石谷作《康熙南巡》，徐枋作《乾隆南巡图》。粉饰太平，视此图如天壤矣。

癸亥初春 ——苗子拜观并识

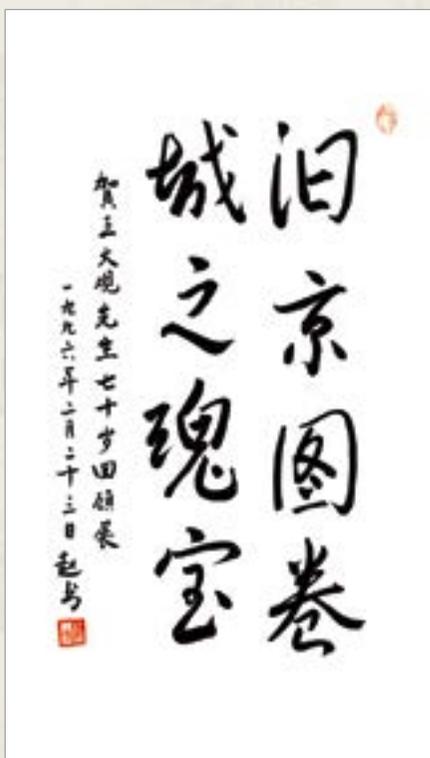
名家题字
Inscriptions



京華歲晏圖 启功 題



常任俠 題



旧京圖卷 城之瑰寶

趙書 題



昔有張擇端，今有王大觀；生平圖十卷，辛苦勝前賢。

許林邨 題



OLD BEIJING
BEIJING FOLK ART
SHOW

Wang Daguang (1925-1997), Beijing native of Hai ethnic group. A self-taught artist of old Beijing genre paintings. Wang was made a member of Chinese Artists Association, an executive council member of Chinese Railway Federation of Literature and Art Circles, and a guest artist serving at the Traditional Chinese Painting Research Institute.



【北京·民俗 BEIJING&FOLK】

Painting Commentary



2. Dipamkara Pagoda: Situated on the northwest side by the Grand Canal, north of Tongzhou, Dipamkara Pagoda was built during the Northern Zhou Dynasty (557-581), over 1,400 years ago. Consisting three parts of the base, the body and the top, the multi-eave pagoda stands as a 13-storey octagonal brick and wooden structure. It measures 56 meters tall and 38.4 meters in diameter of the base, which makes it the tallest and the largest pagoda in Beijing and the first pagoda by the long winding Grand Canal. In August 1979, it was inscribed as a historical and cultural site under the protection of the Beijing Municipal Government.

3. A rent collector is supervising a worker who is carrying grains just collected onto a cart.

4. Foreign troop-carrying vehicles are heading for the shooting gallery. Foreign soldiers are patrolling on the forked road.

The painting scroll starts with a distant view of Tongzhou town and Dipamkara Pagoda from east of Beijing. With the pagoda standing aloft on the first part to give readers an apt touch, the entire scroll comes to life as the vivid living scenarios of old Beijing inch by inch unrolled. On the north, Yanshan Mountains are half rendered, with a range winding and running across the background of the scroll, revealing the surrounding environment of Beijing.



1. Tongzhou Town: As the east entrance to Beijing connecting the Great Canal, Tongzhou is so named as a blessing for unobstructed water transport of grain to the capital. (Tong means smooth in Chinese.) Holding the northern terminal of the Grand Canal, Tongzhou has been the hub of land and water transport since its founding, making it a warehouse for the water transport of grain, an entrepot for material exchange, and a commercial center for south-north shipping. Owing to its openness and diversity, the town also becomes a platform for cultural exchanges.



6. Funeral escorts of the Hui people: A group of the Hui people who are carrying the deceased walk toward us. Tabut of the deceased is covered with green plush embroidered with scripts of the Koran. The Hui people do not need a coffin as the Han people do when the bereaved is placed in tabut and inhumed with guidance of an imam after the bereaved is blessed at the mosque.



5. Coolies earn a hard living by baking bricks made from mold adobe blocks.



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10. Screever: A screever places a letter of complaint on the ground in front of him. Smarting under injustices or disasters, the screever finds nowhere to have the wrong right or the lamentation and grievance heard, so he has to resort to the heaven, the earth and kind-hearted passers-by.



7. Orphans and widows weeping in front of tombs: Orphans and widows can be seen as the epitome of the tragic generations living in the shadow of the old China.

8. Women raise chicken at home and men sell those the family stints on, so that they can help out with the family expenses.

9. Go westwards along the trunk road, passing Guanzhuang Township to Dongdaqiao (the East Bridge). Pedestrians including tourists coming and leaving the capital, peasants trying to make a living in town, and peddlers selling grains and vegetables, as well as carts of rich family carrying grains for sale in town, are in an endless stream.





11. On the west of the bridge, an oxcart fully loaded with excrements collected in town is returning to the countryside to make compost.

12. The area from Tongzhou to Chaoyang Gate has been prosperous and bustling since ancient times. Along the road, there are vets', fodder sellers, blacksmiths, mat stores, two-man saw workers, cart makers, copper and tin shops, cerement shops, etc. Nowadays many of the old trades exist no more.

13. Strainer shop sign: A rice strainer is hanging outside a tavern as an old-way shop sign



14. Kid herding sheep: A nervous kid is herding a group of sheep. He's not tending them, but sending them to be slaughtered for meat for shops or restaurants. His assistant is a bellwether, which is the only sheep will return.

15. Two kids are engaging in a fierce fight for pieces of waste paper, because they make a living by collecting them.

16. Tea Pilgrim Association in the temple fair: A group of people shouldering a load is guided by their organizer, who is holding a banner. The loads carry yellow banners and are fastened with string of bells. It is the Tea Pilgrim Association heading for the temple fair.



19. Elderly Taoist priest sitting on the ground: An elderly Taoist priest places on the ground a cloth advertising sign with the pattern of the Eight Diagrams. He also sits on the ground, waiting to offer his fortunate telling and divination services for temple fair visitors.

20. Processed bean curd or jellied bean curd is common as a peddler snack in North China. The peddler has prepared the bean curd as breakfast or lunch for tourists coming from afar.

21. Upstairs are restaurants of roast meat and Mongolian hot pot. Downstairs are restaurants of the well-known chenmian (hand-pulled noodles), which is also called yiwosi (literally meaning a nest of threads), lamian and dalamian (both meaning hand-pulled noodles); as well as restaurants of jinbing, jinmian, fried pork slice and fried dishes. The shed down the corner is a stall of douzhi.

22. Two peddlers of stringed big shanlihong (haws). Haws are commonly referred to as shanlihong by Beijing residents. Peddlers will string scores of haws and carry them on the neck or on their arms for sale. At temple fairs their wandering figures can often be seen and their loud cries be heard.

23. The lower row are stalls selling qiegao (cake made of glutinous rice, sold in sliced pieces), pengao (rice and white kidney bean cake with jujube), wines and liquors, aiwowo, luzhu (salt boiled pork) and fried bean curd. There are also peddlers' stands and carts selling crisp huoshao, fried niangao and fried sausage.

24. An old man by the side runs the wheel of fortune and gambling games for kids. Every five rounds of the game will cost 1 big copper coin. Winners will take away toys, while losers can get a lump of candy.

25. Several passers-by are sitting by a stall. The aromatic and sweet chatang (millet paste) they are having is thirst-quenching and hunger-allaying.



17. Dongyue Taoist Temple: As an important heritage site under state-level protection, Dongyue Taoist Temple sits on Shenlu Street outside Chaoyangmen, east of Beijing. It occupies an area of about 60,000 square meters, making it the largest Taoist temple of Zhengyi (Orthodox Oneness) tradition in north China. Built between 1319 and 1323, it has long enjoyed a reputation for its numerous statues, inscriptions, couplets and plaques. The temple primarily offers sacrifice to the Lord of the Taishan Mountain, who is believed to reside at Dai Temple on the mountain and take Dongyue Taoist Temple as a Xanadu. In addition to temple fairs held on every 1st and 15th in each lunar month, Dongyue Taoist Temple will open the temple to the public for 15 days from every 15th day of lunar March. The fairs reach a crescendo on lunar March 28, which is called Dusting Fair and in fact the birthday of the Lord of the Taishan Mountain. Every time when temple fairs are held, endless pilgrims and visitors will crowd the temple and the streets. It is a sea of joy and excitement as thousands of people assemble and find themselves surrounded by bustling noise of markets and road shows.

18. Grocery stalls outside the temple fair sell New Year supplies and second-hand goods of various colors. Refreshment stands sell a multitude of hot foods, including jinbing (pancake in North China style), roast meat, douzhi (fermented mung bean juice), jiaoquan (fried ring), crisp huoshao (baked wheat cake), aiwowo (steamed rice cakes with sweet stuffing), fried sausage, fried niangao (sweet rice cake), etc.



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【北京·民俗 BEIJING&FOLK】



32. On a ground at the upper-left corner, a group of people gather and move as they are watching vaudeville performances.

33. The layangpian (raree show) entertainer is talking and singing. Raree show is also called xiyangjing (view of the West) or xihujing (view of the West Lake); perhaps it is because the show often presents such views. Raree show is thus given by placing a lot of pictures into a specially-designed box. Audience can capture lively images as they watch before a convex mirror in the front. The entertainer describes and sings what on the picture as he plays the show.

34. It is a one-man show with the entertainer playing all the gong, drum and small cymbal.

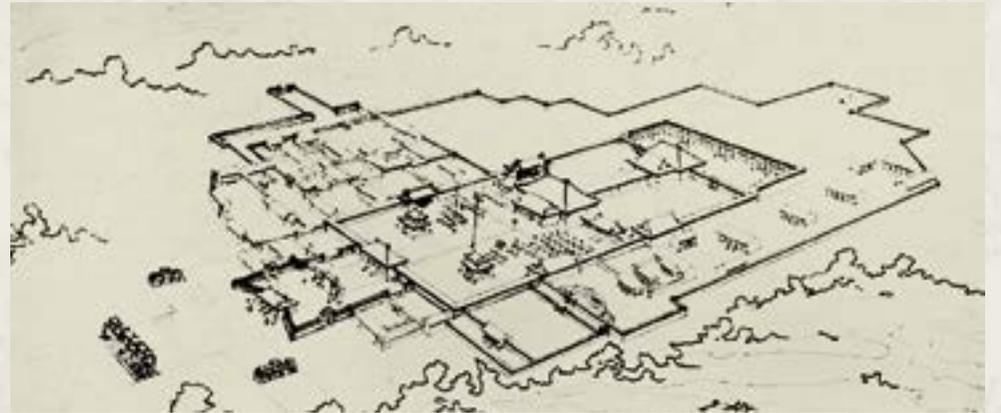
35. Solar cinema: It is a dark cloth shed in broad daylight. It uses several small mirrors to reflect the sunlight into the projector. By a hand machine, films of the 1920s can be shown on a silver screen in the dark shed. It is called solar cinema, as it has no electricity.

36. Human pyramid players: Human pyramid is a type of game, sport and stunt in which more than two participants stand together in a formation, forming a base for another tier of participants to form various formations. It is used to be a part of the Double Ninth Festival and is often performed by gymnast, by circus acrobats, by cheerleaders, or by dancers. It is a popular, breathtaking and complicated performance requiring collaborative work.

37. Wrestler Shan Baolin: Another flagpole-waving, a dozen of meters above the ground, is waving. It is a skill that wrestlers are good at. Shan Baolin (popularly known as Bao San), a well-known wrestler of Beijing, is also good at playing flagpole-waving. Flagpole-waving is a bamboo pole, usually 7 to 8 meters long, with a streamer on the top of the pole. Measuring 3 meters long and 1 meter wide, the streamer has on it images of deities or characters. The top end of the flagpole hangs three cloth-made cylinders tying two pennant and several tiny bells. The performer Bao San uses one hand to lift the flagpole-waving into the air, and then he will hold the falling pole with his hands, the head or the elbow.



38. Street entertainers pitch a circus to showcase such stunts as vat juggling and flying fork, attracting thick crowds of audience.



26. A peddler's cart selling luzhu, fried bean curd, and fried meat balls. The table in the middle is for selling wines and liquors, as several wine jars are placed there.

27. There is in a continuous line of visitors coming to the temple fair, including scholars, rich businessmen, and landlord families travelling by carriage, government officials escorted by their entourage, as well as high-born maidens and ladies with servants. High-born maidens and ladies often refer to virtuous women of illustrious, rich or powerful families.

28. A seller of bubudeng (a sound toy made of coloured glaze), which kids just can't help blowing it when they get it. A diabolo seller is making pleasing sounds as he tests a diabolo.

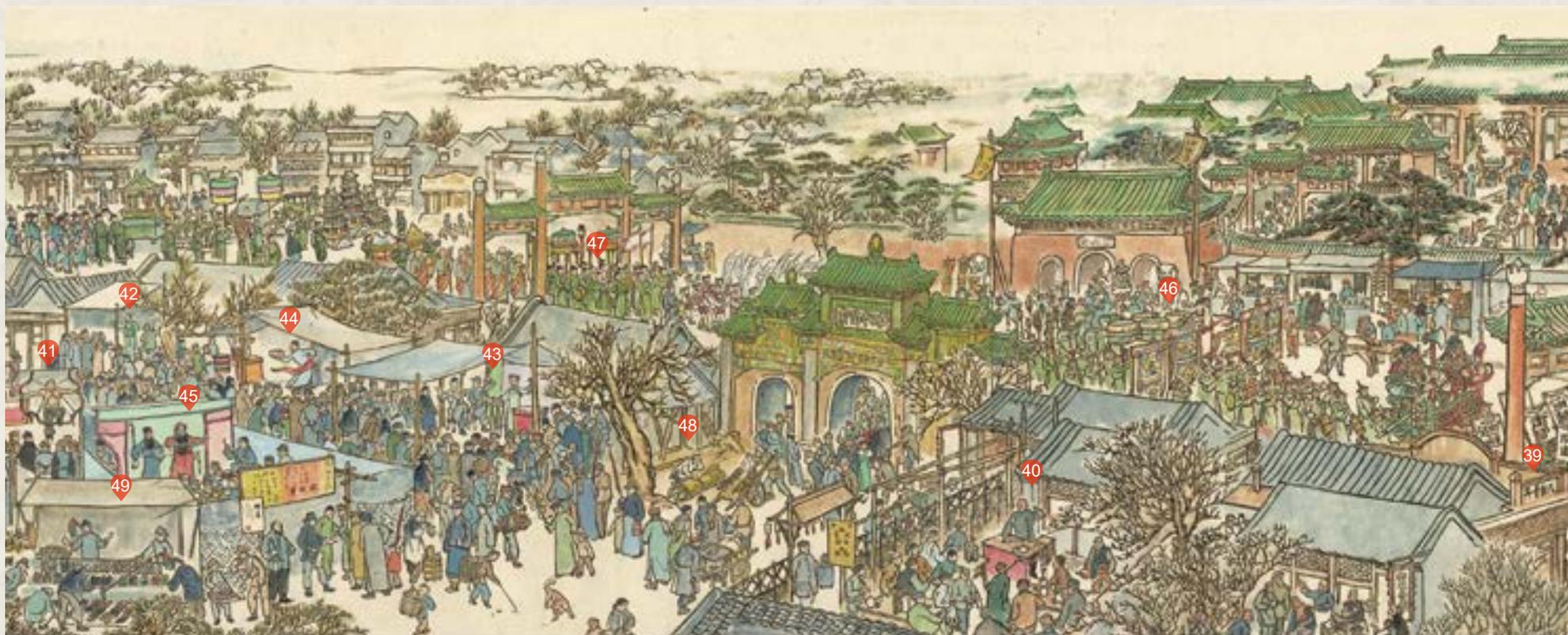


29. Sold on the stall are Beijing Opera facial masks, the golden cudgel used by the legendary Sun Wukong (the Monkey King) and ancient weapon toys with colorful and shiny wrappings, which are made of bamboo and wood. Those who master consummate martial skill are able to wield the 18 kinds of weapons, which, according to the modern Beijing Opera guild, include saber, spear, sword, Chinese halberd, battle axe, tomahawk, hook sword, fork, rod, mace, hammer, talon, trident-halberd, staff, lance, cudgel, crutch, and meteor hammer.

30. Big windmill rustles. Big windmill is also called Jixianglun (Lucky Wheel), Bagua Fenglun (Wind Wheel of the Eight Trigrams), and Siji Ping'anfu (Peace Symbol of the Four Seasons). Made of kaoliang stalk, plaster and color paper, the windmill will rotate as the wind blows, and produces clear and loud sounds.



31. Sheds of nianhua (New Year picture) join together, creating a rich and colorful niche dazzling to buyers and passers-by. A type of Chinese painting, nianhua originated from painting of door-gods in ancient times. It was officially called nianhua in years under the reign of emperor Guangxu (1875-1908) of the Qing Dynasty. As a democratic art form in China, it bears auspicious and festive connotation for the New Year, so it can be commonly seen in family decoration during the Spring Festival, or the Chinese lunar New Year.



the end of the Han Dynasty) fled from the capital for they are wanted by the imperial court after their rebellion fails. On the way the two running outcasts come across Lv Boshe, a good friend of Cao Cao's father who shows hospitality and invites the two men home. Cao Cao wants to leave but is urged to stay. He then overhears a conversation about something of "binding and killing" between Lv and a butcher when the two are discussing killing a pig for dinner. Of a suspicious nature, Cao Cao thinks that it is he himself that Lv wants to murder. He catches the ball before the bound and kills the entire family of the kind-hearted and hospitable elderly man. The opera is all about Chen Gong's accusing Cao Cao of his cruel and brutal nature.

46. A funeral procession: A long funeral procession is passing Dongyue Taoist Temple. Two paper models of deity head the process, followed by gongs to clear the way, signboards reading "Solemn Silence" and trumpeters led by tubas. A man wearing a merchant's hat in the style of the Ming Dynasty is running back and forth to give directions to the procession. A young cyclist in mourning rides outside the queue and explores the way for the procession. On the behind are honor guards, drummers and escorts holding xueliu (a long stick with the top end tied with pieces of white paper, making it look like a snow willow). Influenced by the filial duty doctrines of Confucianism, lavish funeral is observed as a tradition from the feudal society in China. The practice of judging filial piety by a creditable, grand and ceremonious funeral of the deceased prevails in the society. It is even taken as a crucial precondition for children to inherit the fortune from their parents. As a result, inheritors must follow a series of customs, including holding a pennant, cracking a basin, wearing mourning dress, leading the coffin, and seeing the burial of the deceased, before they can be perfectly justifiable to inherit the fortune.

47. The funeral process lifts bianqing (a moving pavilion with paper tablets extolling the deceased in it). Lamas are chanting sutras with the accompaniment of Tibetan music. Paper money is scattered along the way.

48. A body of one who dropped dead by the roadside is rolled up in a straw mat under the glaze memorial archway. It is a sharp contrast between the grand and long funeral procession and the corpse hastily ragged

49. A peddler selling used shoes grasps the shoes in the hand and beat them hard. A buyer squats down to try a pair of shoes.

39. A store selling traditional Chinese medicines, including such herbal medicine and prepared Chinese medicine as pills, powders, extracts, pellets and decoctions. The shop sign has an upper part with two fish forming Ying and Yang, while the middle part contains two plasters in copper plate.

40. In a tea house by a glaze memorial archway, storyteller Wang Jiekui, who is dubbed Jingjiawang (storyteller that attracts all people of a street), is telling the Cases by Judge Bao Zheng. In 1930s, Shuang Houping is honored as the King of Storytellers.

41. Hard bow pulling: Zhu Guoliang, one of the famous three martial masters of Zhu's, is good at recurving hard bows. He is able to pull five hard bows at the same time. Martial masters Zhang Baozhong and Xiong Deshan are versatile in terms of multiple skills, such as pulling bows and freely wielding heavy long-handled broadswords. After every performance on the street, they will not ask for money, but sell daliwan (power pills) instead.

42. In a salon, a female entertainer holding copper clappers sings the story of The Romance of the Western Chamber in the tune of Meihuadiao (a Chinese ballad with drum accompaniment) with the accompaniment of sihu (a four-stringed bowed instrument) and sanxian (a three-stringed plucked instrument).

43. In another shed, a male entertainer is singing danxian (storytelling accompanied by an octagonal drum and a Sanxian) with an octagonal drum in hand. Danxian derives from a recital and singing art form by the Manchu Eight Banner soldiers. It first came into being as a war song extolling Manchu victories in battle, which may often find expression in such scenarios as "with slashes by the whip, the golden stirrups clink; chorusing a triumph song, our heroes are on the way to return." In its long history, danxian has developed into one of the most representative folk arts of Beijing, and varied in dozens of melodies including Jinqian Lianhualao, Taipingnian, Nanluo Beigur, Kuaishu, Shuyunban, Lianzhu Chuanci, Beiban Dagou, Matoudiao, Kaoshandiao, Yunsudiao, Meihuadiao. Danxian masters in history include De Shoushan, Rong Jianchen, Xie Ruizhi and Cao Baolu.

44. An entertainer is performing traditional Chinese conjuring and magic.

45. Behind the heavy curtain of cloth are three actors, who are going to perform in the Beijing Opera Catching and Releasing Cao Cao on a roughly-made stage. Beijing Opera is also referred to as Pihuang, a compound of xipi and erhuang, two chief types of music in traditional Chinese operas. It has four performing techniques, considered the basics for an actor: singing, reciting, acting and martial arts performing. A small-scale opera with three actors as it is, Catching and Releasing Cao Cao is well worth a second watch, so it becomes a household name. The story goes like this: Cao Cao (155-220, famous statesman and general at the end of the Han Dynasty, noted poet and calligrapher, later warlord, and the main villain of the Chinese classic novel Romance of the Three Kingdoms) and Chen Gong (a tactician at





55. There is a cart of live ducks, which belong to a duck raiser by the river. As Beijing force-fed ducks, they are the supplies for roast-duck restaurants and the market of the capital.

56. A factory on the north is hiring workers. On the opposite, a family could hardly earn a living by pasting matchboxes and doing patchwork.

57. Tea stall, wine shop and nuts store. Nuts and seeds, such as peanut and melon seeds, are sold after they are fully baked. In addition to nuts stores, they can also be found on bags or baskets of peddlers crying their goods in hutung.

58. Foremen are hiring workers to do some odd jobs at the labor market. The one waving a small flag is hiring groups of labors.

50. A woman stands before the stall that sells cosmetics. Behind the woman, there is a kid.

51. An old seller of huyan: Huyuan is a kind of toothpowder roughly made to remove dental calculus and clean teeth. It exists so that the exported foreign toothpowder won't be able to take over the entire market. The old man, with all white hair and beard, is a walking advertisement of huyan as he has good teeth.

52. The scroll reveals the Civvy Street on the north bank outside the moat of Chaoyangmen Gate. Outside the tall city walls, water is channeled continually from Kunming Lake and the Yongding River into the deep manually-excavated trench to form a moat for protecting the city and preventing the defense from being breached when the city is under siege.

53. The Plenilune Tower: Situated inside the Great Mosque at Central Street, the Plenilune Tower is in the shape of a hexagon. With distinctive Chinese characteristics, it is a combination of Islamic religious architectural style and Chinese traditional style.

54. An elderly tiler is repairing the leaking roof of his own shack. His family members are making silk flowers. No one has the time to look after the child by their side.



60. Ice bed in the last days of winter: On the scroll, an ice bed is travelling on the most in the last days of winter. Resembling a bed, an ice bed can give a ride to 3 to 5 passengers and can be hired at any stop along the way. Rivet ice skates are equipped under the ice bed so that it can skate on the ice like a sleigh. Serving as a transportation means, it can also be for games. Among passengers on the ice beds, some just went out of their home and head for fun, while some are on their way home with lots of festival goods purchased at the Temple Fair.

61. Sleigh and ice-skating game: Single-man sleigh for kids can be seen on the ice. It is also known as zuoyichuan (meaning bow boat), for when kids holding ski poles in both hands and skate, it looks as if they were making bows. Many are skating on the ice with the old-fashioned ice skates. Historical records show such ice-skating game dates back to the Northern Song Dynasty. Founders of the Qing Dynasty came from northeast China. After they conquer the central plain, the ice-skating game developed from a military tradition into a show for imperial fun. It is more like a modern ice hockey game, with two teams competing each other.



59. Chaoyangmen Gate and the watchtower: The city gate tower of Chaoyangmen Gate and the watchtower stand strong and stately face to face. Watchtower is a defense barbican on the approach to the city gate. Loopholes are arranged in order on the watchtower. What a heavily-guarded fortification!





64. Over the ancient city walls, you can have a panoramic view of ordinary people's life in the Hutung. Down the scroll and on the left side of the Ancient Observatory is the southern part of the inner city with the southeast corner tower. Next to the city walls are laoqianju (name of a wilderness) and the Paozi River. The area on the north is called juchang.

62. Ancient Observatory: Situated at the southwest corner of the Jianguomen Overpass, the Ancient Observatory was first built in the Yuan Dynasty and originally called the Administration of Heavenly Observatory. In the Ming Dynasty it renamed Stellar Observatory. The observatory is equipped with such astronomical instruments as abridged armilla, the armillary sphere and celestial sphere on upper floors, as well as gnomon and clepsydra down the observatory. In the Qing Dynasty, it was simply called observatory. There are a full collection of astronomical instruments, in which large bronze astronomical observation instruments reproduced according to those of the Yuan Dynasty shine harmoniously with sophisticated new instruments designed and made by foreign missionaries and Xu Guanqi, a great scientist of the Ming Dynasty. It is also a reflection of brilliant exchanges between the East and the West. The Ancient Observatory earns its name in the world by its remarkably preserved architectural complex, magnificent instrument, long history and special role in the exchanges of the East and the West. The exquisite ancient astrolabe was plundered by Germans during the raid of the Eight-Power Allied Forces in Beijing. It was given back to China when the First World War ended.

63. Martial training of patriotic soldiers: It is in the eve of the War of Resistance against Japan. Patriotic soldiers are training their martial skills on the section from Chaoyangmen to the Ancient Observatory. Since the late Qing Dynasty, Beijing has been under the invasion and plunder of foreign powers, including the Eight-Power Allied Forces. There are troops of the foreign powers who station in the ancient capital and often cause trouble or provoke a fight. The training ground in front of the Old Observatory stands in a solemn and awe-inspiring atmosphere. As a symbol of the ancient civilization, it reflects the unified strength and the unyielding spirit of the Chinese people.

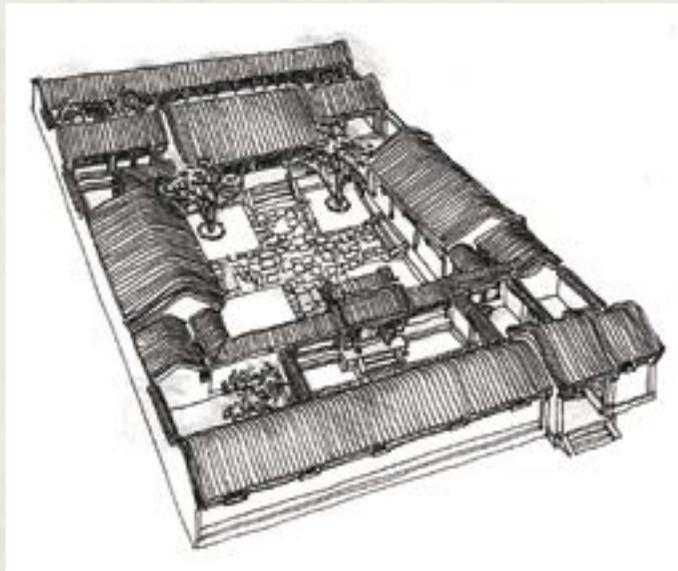
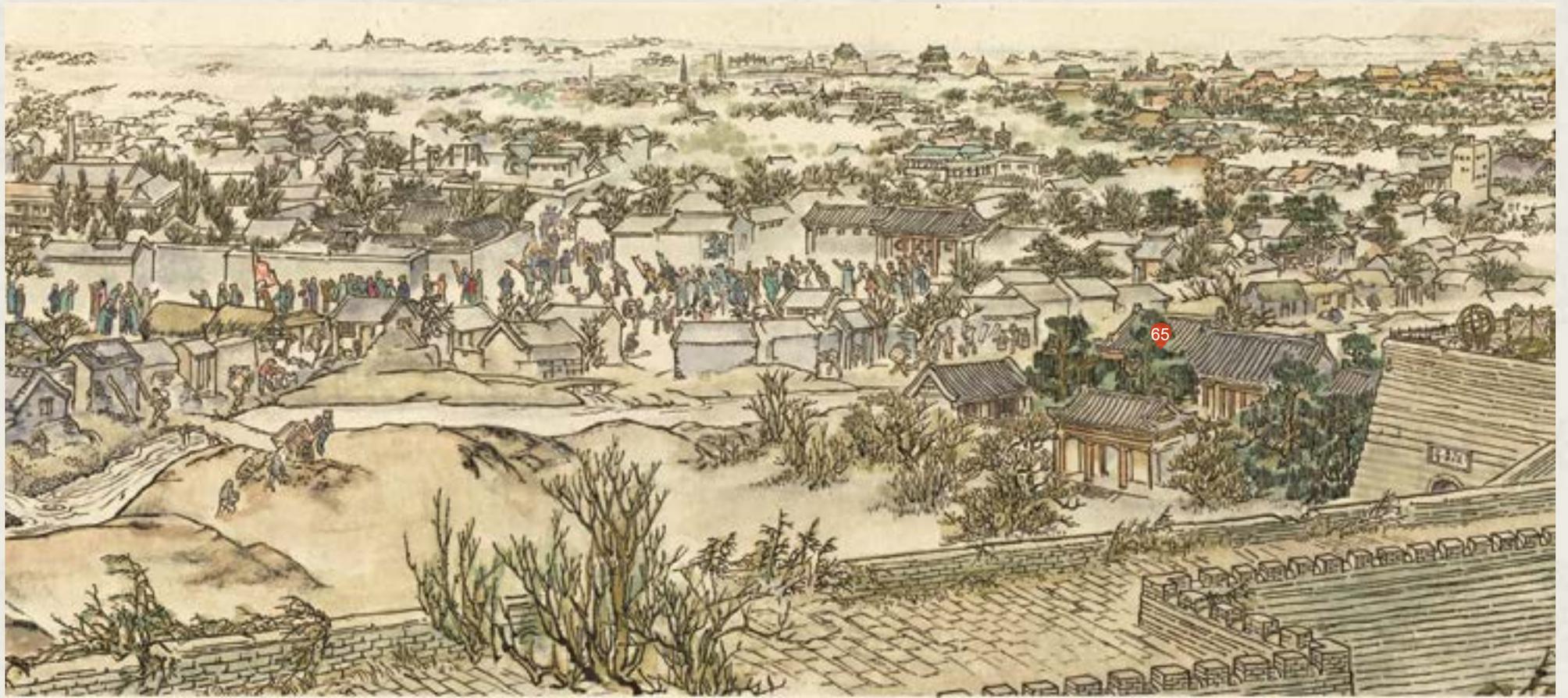


OLD BEIJING
BEIJING FOLK ART
SHOW

Wang Jiqun (1925-1997), Beijing native of Hui ethnic group. A self-taught artist of old Beijing genre paintings. Wang was made a member of Chinese Artists Association, an executive council member of Chinese Railway Federation of Literature and Art Circles, and a guest artist serving at the Traditional Chinese Painting Research Institute.



【北京·民俗 BEIJING FOLK】



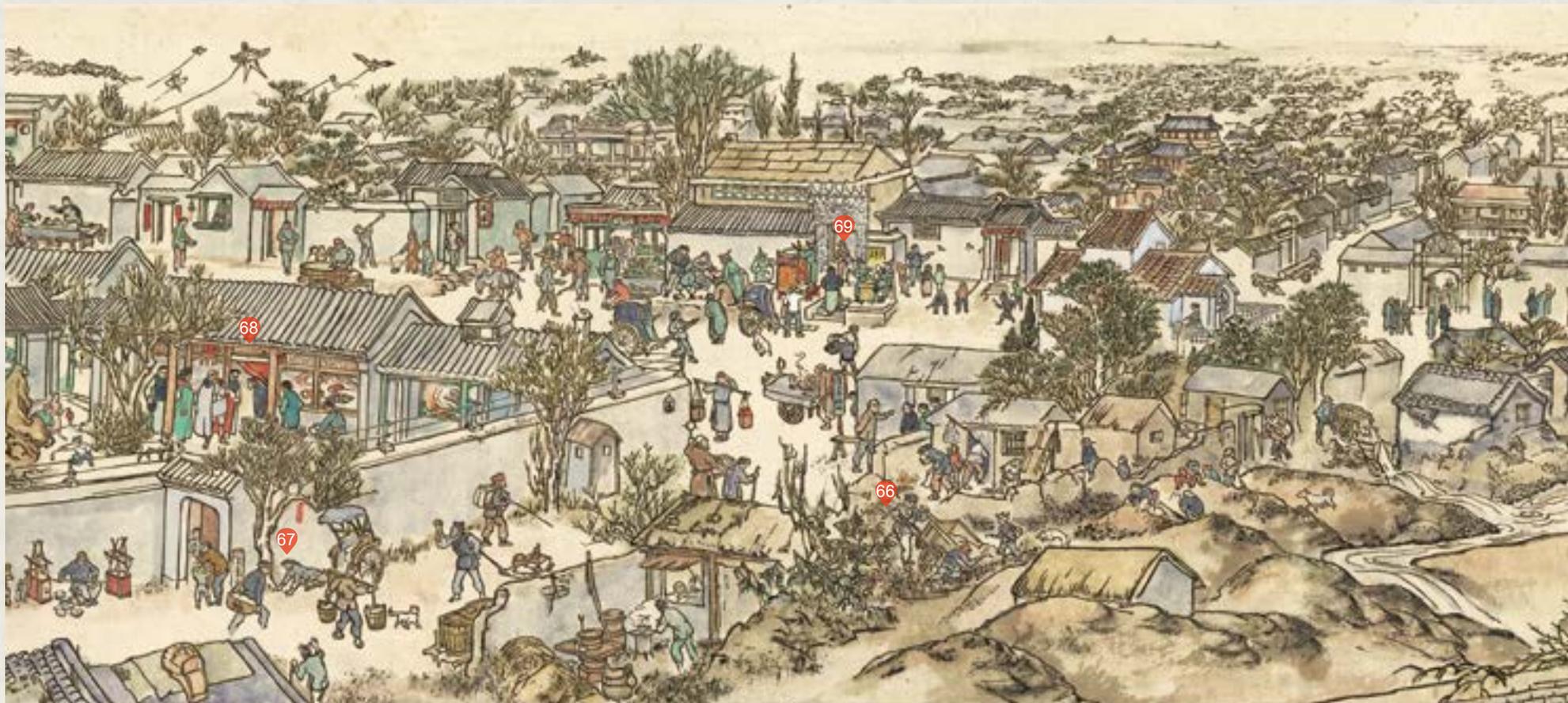
65. Old-style gates, tall or short, of a prosperous or a declined family, can be seen down the Ancient Observatory.



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69. A family on the upper part with high stairs is conducting a funeral under a newly-built shed. In the front of a small house on the right, people are burning white paper money and pillow, to inform friends and relatives of the funeral so that they can come to offer help or sacrifice.

66. A handcart worker, a man pouring out swill, a nightman. An old peddler whose illness is beyond cure is lying and struggling in a cabin by a garbage dump. His wife is preparing herb medicine for him.

67. In hunger and cold, a man dropped dead around the corner of the wall, next to which the lunar New Year scrolls and the sign of happiness are hung on the gate.

68. On the north is the scenes how a big and rich family spend their Spring Festival, or the lunar New Year. You can see servants are busy burnishing the kitchen knife, mending crockery or cutting meat, with kitchen knives and piles of plates and bowls by the side. A maid gives leftovers to her mother, who is visiting her. Inside the walls is the back garden of the family. Through the glass window, you may see the elaborate and sumptuous repast. There is a great gathering of distinguished guests, led by a warlord who comes with his concubines, subordinates and military guards. They are bowed into an inner chamber by the master to probably have a smoke of opium. There are also guests in the main room in the middle and rooms at each wing. At the side courtyard on the west, the old and women are attentively watching a shadow play. But a guest is obviously snubbed, who is waiting at the living room outside the festoon gate. At the front gate, it's a busy scene of reception and farewell. Guests are received and seen out in varied ways according to their social status. Those with low status are even turned away.





70. There are an elderly Taoist priest selling herb medicines, a rickshaw driver fell to the ground and famished to death, dead bodies of people starved to death by the road, and a peddler with a lasso in his hands and a metal pail on his back. By the road there is a stall selling shoes and clothes. The stall keeper feels tired and has a rest in the tea house, in which there are street dentist, opera fans, magic lovers and audience of strongman acts.

71. Outside the gate, it is crowded with people and vehicles. Rickshaw drivers are waiting by the road for passengers in the severe cold.

72. A peddler is selling zhiguo waxiangdun (earthen pot stew), another is selling zenggao (steamer cake). In the distant place, someone is stepping on a man-operative waterwheel.



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77. There are stalls selling toy and candy. The commodities include Nine Rings, New Year pictures, sesame stalks and branches of pine and cypress.

78. Sorceress's deity/spirit-summoning dance: Sorceress's god/spirit-summoning dance is believed to be a way of communication between the living and the deity or the dead. Generally it is performed with combined efforts of two sorceresses: the first being the object for the spirits to possess and the second being the assistant; the first being the one keeps rotating her body and the second being the one plays the drum. The whole ritual will proceed with a fixed tune and mantra. After the deity, or the soul of the dead, is summoned, the second sorceress is responsible for answering questions for the people.

79. Charity porridge for the poor. The thick porridge is made from secondary millet. The dog-poor will come to fetch the porridge using shallow baskets, bowls and even newspapers. The good porridge will allay their hunger and keep them warm. But they need to get up early, for there won't be any if it is late. It is a kind of folk charity to help out the poor in severe winters.

80. There are a cart selling raw meat, cooked meat seller outside a wine shop and a seller of lamb.

73. After the visit at the temple fair, walk along the moat surrounding the ancient capital to the tower of Chaoyangmen Gate and the embrasure watchtower, enter the gate, pass families of rich and poor in their busy preparation for the Spring Festival, you will meet a wedding procession carrying weapons, golden hammers, crescent axe, flags, wheels, umbrellas and fans, with artists are beating drums and blowing trumpets. People swarm to the entrance of the Hutung. It is as bustling and noisy as for a funeral procession.

74. In a small szu-ho-yuan (quadrangle dwellings) in poor layout for ordinary people, the family is receiving two guests, an elderly and a young man, in their lunar New Year visit. The guests walk in the courtyard with sesame stalks under their feet. Kids are playing diabolo and Chinese artichoke. An ancestor worshiping ceremony is going on in the main room. On the table are offerings to the ancestors, like migong (a kind of flour food), gongbing (cake as offerings), nianfan (family reunion dinner), as well as one thousand pieces of god or silver foiled paper money. In back rooms, the family, young and old, are playing dice games. Women in the west wing are playing cards.

75. A jingwozi (tube well) is right on the opposite to the outside of the courtyard. There was no running water in Beijing 30 years ago. So such wells are common in every Hutung as the major water source for local dwellers.

76. People come to fetch water from Jingwozi by wheelbarrow: well water of old Beijing tastes bitter. The few sweet water wells are rented by landlords, who hire water carrier to fetch water from the well, fill the water into water carts, send to the place for water supply and carry the water to people's houses with two large wooden barrels.

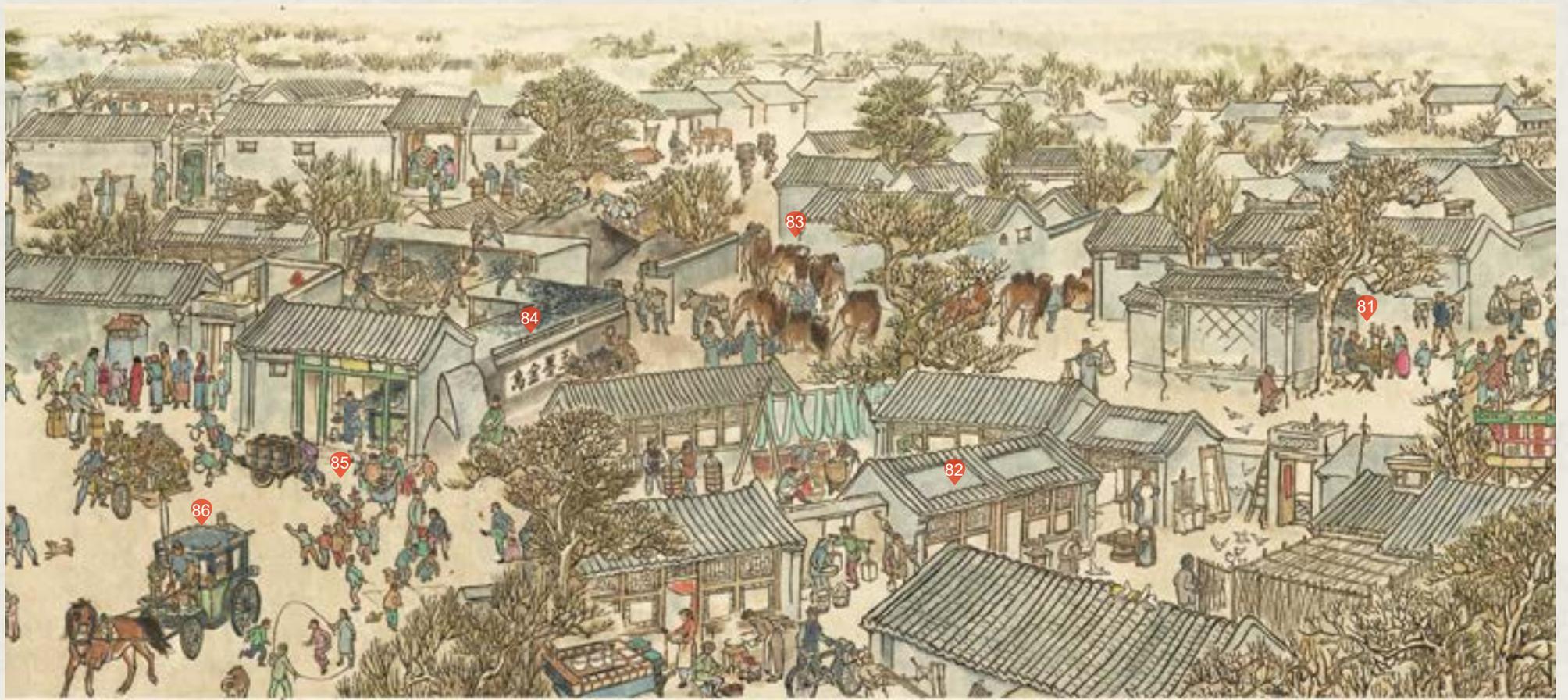


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【北京·民俗 BEIJING FOLK】



83. Camel train: Every morning when the gate of Old Beijing opens, camel trains fully loaded with various goods can be seen around the gate. They start a day's transportation on streets and in alleys. When the sun sets, the shadow of camel trains gradually fade away from people's

sight as the tinkling camel bells diminish into the darkness. In every winter, you will find camel trains carrying coal, lime and mountain produce in the old Beijing city.

84. Coal storage: Four letters are painted on the big white wall of the coal storage, reading "Wu Jin Mo Yu" (Black Gold and Ink-colored Jade". It shows how valuable coal was at that time. A number of coal cinder workers are working. Some workers are weighing and carrying coals into the backyard, while an accountant is keeping the book. The coal will be categorized before sale and finally be smashed and made into coal balls. In the front yard, some workers (they are disparagingly called meiheizi, meaning coal black man) are busy make coal balls. The front counter is where the coal is sold. Outside the door, there are coal wagon, water cart and camels.

85. A suona (a woodwind instrument) player in front of the coal storage is playing mice and a group of kids are attracted. Mouse playing is a folk juggling popular among women and children in old Beijing.

86. A great coach rammed through the way, showing thin patience at the plying kids.

81. Dough figure artist: Also called dough model, a dough figure is made from flour and glutinous rice flour, mixed with paraffin and honey and dyed in various color. With crack control and mildew-proof treatment, the dough is made into vivid figures of all kinds just by hands and simple tools. As a simple but artistic folk craftwork, it can be commonly seen at temple fairs in Beijing. The craftsmanship has been inherited maintained for thousands of years and has become part of the Chinese culture and folk art. It is popular among tourists and good for sending to others as a gift or a souvenir, for it is small in size, easy to carry, and keeps intact through years. Foreigners also rave about the magical art and call it the Chinese sculpture.



82. Down the dough figure maker is dazayuan (a compound occupied by many households). An old paperhanger lives by the gate. He makes a living by mounting pictures or making paper dolls or horses burned as offerings to the dead. One of the families raises pigeons. There is an old tiler in the courtyard and a milk delivery man walking his bicycle just passes him. On the west wing, there is a seller of processed bean curd and barley gruel. Walking deeper inside, you will find a family selling dried fruits and rose date. An old man is making sugarcoated haws on a stick. He has been in his trade for decades. A laundry you will spot on the rear courtyard and a young lad is carrying big parcels to delivery cleaned clothes to clients. On the left wing lives a cook, who is hired to prepare a wedding banquet. A lad is carrying a load, with tools, tableware and cutters in his large basket. The smaller compound outside the walls of dazayuan is now called a residential quarter.



92. Sugar figure blower sitting on a shoulder pole: Sugar figure blowing is one of the many trades of old Beijing. The blowers will carry their outfits and wander about streets and alleys to sell the sugar figures. These figures are made in this way: first the blower kneads maltose, blows it into a bubble, and then places the bubble into a wood former with talcum powder coated inside; a moment later, the blower opens the wood former, and there is the sugar figure. It is said that the trade dates back over 600 years.

93. A pea cake bears a one-layer round box and plays gong along the street to sell his cakes. He cries out, "Peak cakes, the big ones!" It is inviting and tasty for kids of ordinary families at that time.

94. Black bear show: Down the street is a black bear show. The clumsy black bear is trained to be able to wield trident and turn its head over heels. It looks very lovely. As the gongs are played, people will gather and crowd the place. When every round of performance ends, the coach will use a long metal spoon to feed the bear with steamed corn bread or steamed bun.

87. A big cart stopping at the grain shop on the opposite of the coal storage is unloading flour. Strong workers are exhausting their strengths to carry the heavy flour bags.

88. A mountain produce seller also sells groceries: Mountain produce refers to edible animals or plants growing in the wild or on mountains, without cultivation by man, such as potherb, wild fruit, edible fungus, pheasant, hare and so on. The groceries include deep ladle, which is cut from a calabash and can be used for holding water, placing noodle and washing rice. Other daily groceries on the cart include wood ware, bamboo ware, osier ware and galvanized iron ware.

89. At the corner on the opposite, a monkey show or puppet play performer walks out of the curtain and wrings money from the audience. Performers of such shows are mostly peasants from suburban areas of Beijing. These destitute jugglers wander about in Beijing and make some money during the slack season. Two performers, keeping a monkey on a lead and carrying their properties, go from street to street. They often beat the drum to attract audiences and perform at any time in any place. Monkey show has changed from an ancient animal taming practice into a folk entertainment performance.

90. A crowd watching a monkey show, a peddler selling candies and another peddler selling small goldfish.

91. In the Hutung, a shoe repairer carries a pole with its load. A man pushing a cart plays a hand swinging tambourine to sell his charcoal. Another man knocks bangzi (a wooden clapper) to sell oil.





96. By the side candied haws, chatang, aiwowo and summer radish are sold.

97. Teapot and teacup exchanger: When festivals come, down the street will emerge porcelain ware vendors, who sell festival tea ware, tableware, bottles and jars. They are for sale as well as for exchange by used clothes. Such barter custom on the market has been known from of old and it became another way in which businessmen of 1930s made money.

98. Street vendor: A street vendor holding a hunjiaoniang (a clinking instrumental for canvassing young girl buyers) sell a full collection of boudoir groceries. These itinerant peddlers, common in the 1930s, have gradually vanished as the book of history turns to a new page.

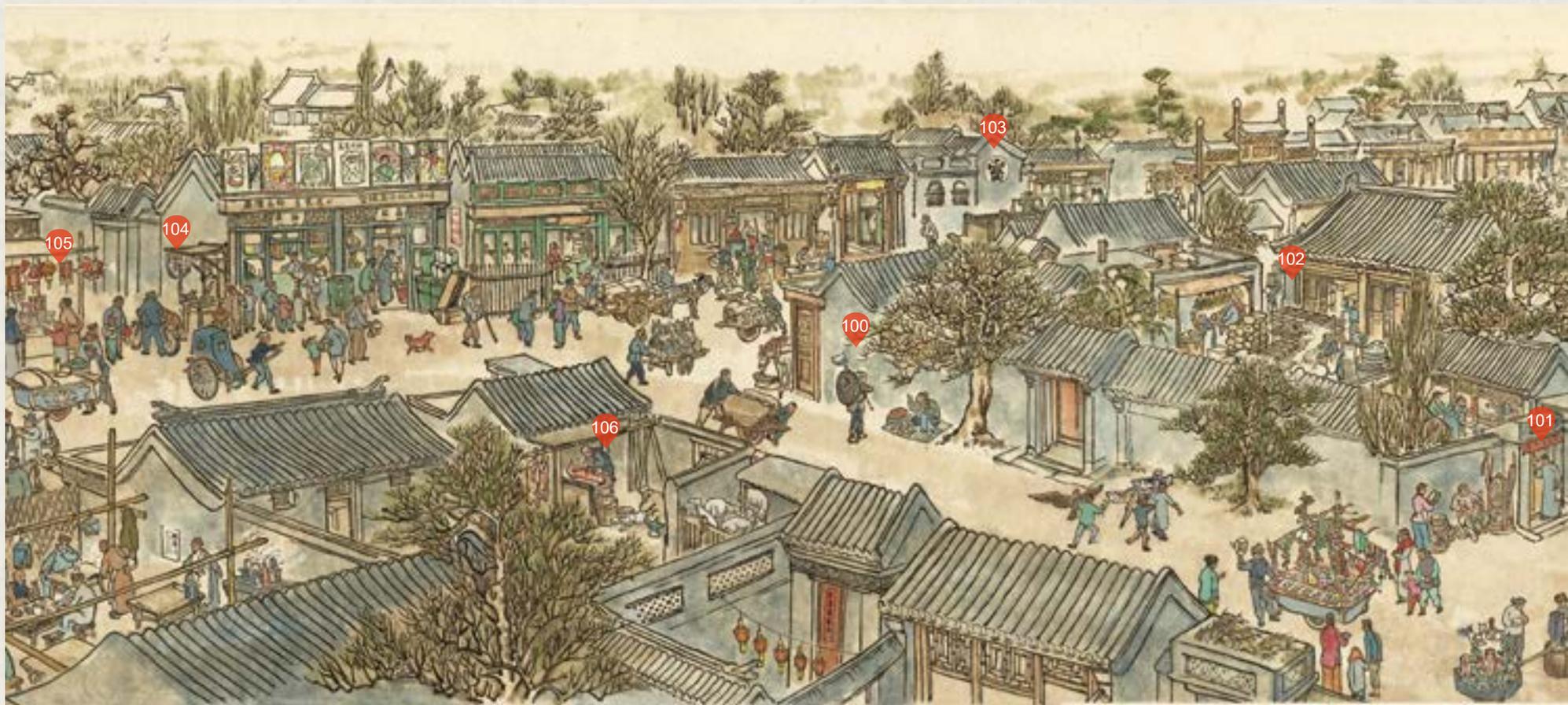
99. An old sewing lady: An old woman sits by a crossing in the cold winter. She sews and mends clothes for a pittance so that she could survive the severely chilly season.

100. A coal ball maker hired by his boss carries a big sieve on his back and shoulders a square shovel.



95. Kite flying: Kites were used to deliver letter of military reinforcement request in the Tang Dynasty. Later, they gradually fit in for entertaining rather military purposes for the imperial court. In as early as the Song Dynasty, kites became popular among the folk. During the Ming and Qing dynasties, kite flying was gradually in fashion, so the number of professional kite makers grew and kite making techniques kept refining. The old Beijing boasts a myriad of kites, such as Nezha (a Chinese mythical hero), Liu hai (fringe), Dragon Eye Fish, butterfly, dragonfly, bat, goshawk, cicada, eagle, the Eight Diagrams and sand martin. The top four kite makers in old Beijing are Jin Zhongfu, Ha Guoliang, Kong Xiangze and Ma Jin. People of all walks like to make their personal kites to demonstrate their individuality. For instance, famous Beijing Opera master Mei Lanfang flies a kite with a morphed artistic calligraphy of the character of his surname on the sky above the Temple of Ancestor Farmers. However, most kites flown in Hutung by kids are simple and shabby ones they made, which are called pigulian (literally meaning butt curtain).





but also exploits the poor.

104. At the entrance of a Hutung, there are a stall of bicycle repairer, an iron kettle peddler who knocks on the bottom of the kettle instead of crying his ware out, and a cart selling pengao, with a hot steamer on it.



105. Festive lantern shop: From the first day of the lunar year to the Lantern Festival, festive lanterns can find ready sales across Beijing. Lanterns are indispensable to celebrate the lunar New Year. In addition to silk lanterns, bamboo & wood lanterns, and round and square traditional lanterns, there are various lanterns in different shapes, such as gold fish, rooster, five-pointed star, peach and rabbit. The most commonly seen is sumptuous and flamboyant red telescope fish lantern, which has two big eyes especially made from glass balls and is ornamented with a tail that could swing to the wind. Lanterns in front of doors often hang with big and smooth tassels. They will light all night till dawn.

106. Lamb shop: On the opposite is a lamb shop, which will provide fresh red meat during festivals. Though it is a small shop, all animals are slaughtered on site for the meet. A butcher is picking the flesh on the table. A shepherd sends two sheep, which are locked on the backyard to be slaughtered before the Spring Festival. The lamb shop also offers pork on a section on the left, to cater to different demands from customers.

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101. Right beside a piece of red lot, an urgent notice of demanding payment of debts is pasted on the door of a small one-storey house. The house master tastes a stew casserole on a stove in the courtyard, but he is badly annoyed and upset by the continuous knocks on the door.

102. Separated by a wall is the candle and joss paper shop on Wanxin Mansion on Nanxiao Street. The shop front looks impressive with four black tall columns. Four silvery



fastigiums cover a line of three pailou (decorated archway). On each of the four projecting edges there hangs one shop sign to show that it is a candle and joss paper shop. The one on the far left has a row of writing brushes on it, the far right has a row of candles, while on the two in the middle are strings of gold and silver ingots respectively. In the front of the shop, there are huge and tall stone or wood carved candle caps. A monolithic grind and a big caldron sit in the middle

of the courtyard for grinding grass and wood dusts and spice powders. The time-honored shop is a complex with full range of facilities, such as front counter, backyard, workshop and warehouse. Since the Spring Festival is around the corner, the shop is bustling with good business. Workers are busy folding gold or silver foils, tamping joss paper, packing or engraving images of the God of Fortune, the God of Kitchen and Heavenly Horses on candle packages, and storing a large quantity of joss paper.

103. The pawnshop on the opposite of Wanxin Mansion is a place which provides help for



113. Shaking of rice glutinous ball: In southern China, people make rice glutinous balls while people in the north shake them. A shaker is showing off his skills in great excitement and creating a massive sensation. Generally, the higher the glutinous balls are thrown, the tougher and chewier they will be.

114. Arm in arm, a foreign lady and his husband Mr. Hu, an ambassador, walk the dog and promenade on the street.

115. A shopper is gazing around, two best friends are talking when meet again after a long separation, and a couple is taking out their kids in a shopping tour.

116. A blacksmith's shop: On the left is a blacksmith's shop in half a ramshackle cabin. The blacksmith's apprentice is pulling the blower made of fortune paulownia wood and the blacksmith is forging with anvil and hammer. Man undergoing severe training and hammering is a real portraiture of blacksmiths of old Beijing.

117. Sole-fixing shop: Workers in the sole-fixing shop are busy with their work. A senior worker is using a bodkin to stitch the sole. Under his feet are pairs of upper. Another senior worker is tightening the shoe tree on a big box by the small port. In a time when most shoes for ordinary people were home-made, sole-fixing shops could be found everywhere. At that time, women of every home will sew soles of shoes to the upper. They often make use of the used trousers for cloth shoes.

118. A big cart fully loading green turnips blocks the road. The newly yielded turnips are covered with thick cotton quilts to prevent them from been frozen. The expert cart-driver is out of breath.

107. It's a busy crowd engaging in a shopping spree in stores or on the road. Buyers are carrying, holding or lifting the New Year supplies.

108. A buyer is picking goods in front of a wheelbarrow fully loaded with special vegetables, including traditional preserved vegetable, soybean and mung bean sprouts, cooking starches' residue, soaked beans, fermented vegetables and huangmian shezi .

109. An earthenware pot seller on the back puts a piece of big and thick felt pad on his shoulders, for he shoulders a huge basket, which is filled with earthen pans with holes .

110. Teahouse: Several idlers and good-for-nothings from a wealthy family who breed falcons have a rest in the teahouse. The nervous teashop keeper has to conjure up smiles and serve them attentively. Officers of the Investigation Squad wear Chinese-style gown and investigate a case in the teahouse. On the right, two real estate brokers are bargaining using a finger code under their long sleeves, so that they will keep the trade away from the real buyer and seller. Second-hand goods dealers also gather here and discuss about their business and identification skills.

111. Barbershop: A barbershop stands next to the teahouse. The barber business in the Qing Dynasty was quite special. In the early years, the prince regent Duo Ergun violently imposed the Queue Order in Beijing and many other places. At that time, four sheds were built in front of the watchtowers of Dongsì, Xisi, Di'anmen and Qianmen, where the imperial tonsure decree by the emperor Shunzhi was honored. All passers-by were forced to shave their head and leave a queue in the sheds. Those who defied the order would be beheaded on the site. In the Qing Dynasty, barber worked for the government, so no charges should be collected from the client. However, the customer has to give a gratuity to the barber. It was a payment in disguised form.

112. Outside the teahouse and on the right corner of the barbershop, a bamboo product seller plays bamboo clappers. A madam walks out of a rickshaw to shop for New Year suppliers, so the sweating puller can use some time to take a rest. By their side, a garlic seller carries a load of garlic for a buyer to pick up. A donkey cart driver sells roasted broad beans and cries out the beans as he touches his right ear by his hands.





126. A cake maker erects a wind screen and makes millet cakes, his stunt.

127. The elder shopkeeper holding a smoke pipe is on the prowl in the shop. The shop sells oil, salt, rice and grain, with a western-style front.

128. At the top left corner stands a classical-style gateway, into which is a bathhouse with several rooms and courtyards. Most people in the old Beijing do not take bath at home, as there are no in-house bathrooms, so they have to go out to the bathhouse. Bathhouse can back the Yuan Dynasty when Beijing was named Dadu. In the Qing Dynasty, you would find bathhouses everywhere in the city. Bathhouses of old Beijing can be categorized into three classes. The top class is official bathhouses for magnificoes and wealthy merchants, with outstanding facilities, sanitation conditions and services. The second class includes tub bath cubicle and bathing pool, with shabby facilities, dim light and poor sanitation conditions. The lowest class is plagued with various skin diseases and other communicable diseases. Only paupers will go there.

129. In front of the bathhouse, there is a cigarette stand, with a shop sign of a pyramid-like incense coil convenient for buyers to light their cigarettes. It is also available for smokers who are too poor to buy matches.

119. Up the turnip cart are pork shop and chicken and fish shop. In front of the chicken and fish shop, there is a big wooden, in which finless eels and loaches are alive and jumping.

120. In front of the chicken and fish shop, a couple is walking with their kid in a trolley, a bicyclist is passing by and the shopkeeper is moving and watching about.

121. Steam bun shop: On the left side of the fish shop is a steam bun shop, where there are birthday peaches and noodles pm the table. There are beggars hanging around the shop.

122. A wheelbarrow stops, and pigeon raisers fight each other in the west alley.

123. Some nobs, a round and plump landlord and his wife walking a dog, make a scene as they show up. The dog is unleashed and bits another dog from a poor family. The other dog bumped into a fruit vendor's stall and persimmons and peaches drop everywhere. A guard of the landlord chases the dog and beats it. A cart delivering oil is blocked by the dog fight. A mule pulling a sedan is stopped, while an old man on the left stands up to protect his stall of toy weapons, facial masks and kites. Kids in front of the stall are attracted by the toys, ignoring what happened behind them.

124. A private adviser with the backing of powerful connections browbeats and drives away an old beggar.

125. In a Hutung on the opposite, a rickshaw puller impawns a cotton rickshaw cover in a small pawn shop. Behind him, his daughter hurries to stop him. The small pawn shop collects small amount of pledge and most of the patrons are poor people.



136. Several shed workers are loading a cart with articles for building sheds, Manchurian firs, mats and glass fans. They go out in different groups to build wedding sheds for the newlyweds. The trade is called shed shop. By different materials, the sheds can be divided into mat sheds and cloth sheds; by different purposes, there are wedding, funeral and cool sheds.

137. It is a wenchang (literally meaning a cultural scene) of presenting a tablet of compliment to a highly-skilled doctor. It's an old and well-known family of traditional Chinese medicine. Doctors of the family have cured many patients, rich or poor who carry various complicated or serious symptoms. Horizontal inscribed boards of all sizes are hung on walls beside the door. They contain compliments reading "The Magic Touch", "Brilliant Doctor", "My Mom is Saved", etc. People of various ages crowd the door. The senior doctor is busy, so his son goes out. With gongs, ceremonial hall drums, small cymbals, and bow-like instruments, a group of people carry a flower stand to the door as they cheer on. It is generally known as the wenchang. There is a performance of Five Tiger Shaolin Cudgel performance. It is because local residents send a tablet of compliment to the good doctor. The music accompanied in such a happy event bears more Beijing characteristics.

138. On the left is a fried cake stall and several are eating the cake. The friend snack vendor wants to sell a package to a kid. Staring at the food, the kid reaches out his hands but is stopped by his mother, who is not in such a mood on her way to a pawn.

139. To the left is Xinsheng Pawn. You may capture the scene inside the pawn and people at the counter in detail. Several dejected men enter or exit the shop.

140. Student's strike is a label to the then society. There is a group of people who roar and shout, engaging in fierce fight.

130. An Opium House hangs high a cloth shop sign with big characters reading Fu Shou Gao (meaning opium). A paper notice is attached to the window, reading "Open to Customers". Looking through branches of big trees, you may find beds on the rear rooms. Opium houses stand in great numbers and can be found everywhere in old Beijing. Opium smokers include noble men, wealthy merchants and politicians from the top, and down to people from all classes and trades, such as peddlers, prostitutes, peasants and residents. Smoking opium even becomes an indispensable means of social interaction. Most of the smokers have no way to quit when they get addicted. They will turn unscrupulous and do all manner of evil, from selling off their properties, to selling off their wives and children and even to robbery and theft, just in order to get a smoke of opium.

131. Men wearing robes and Chinese jackets in front of the Opium House are buyers and sellers of opium.

132. opium addict

133. A team of boy scouts are publicizing banning of opium. A group of resentful people, whose faces are written with worry, helplessness and misery, circle the boy scouts. A pair of couplet of that time describes the harm of opium addiction: "A bamboo guns kills mighty heroes without shedding a blood; the shimmering light of smoke burns all your lands and houses but leaves no ashes."

134. Several cattle are herded to a live cattle supplying market. Oxen tied with red cloth are of better quality and have been picked up and labeled by meat shop keepers.

135. It is a wedding sedan shop in the showy building. Sedans are put inside the door, together with a full collection of medial musical instruments and drums for rent. The shop also offers a package of wedding or birthday celebration services, including building wedding sheds, renting sedan and ceremonial instruments, and organizing a wedding team.



144. Exquisite brick carvings can be seen above the gate of a residence in the style of the Ming Dynasty. It was an old family with scholarly honor. However, now it is on the downgrade and the time-honored house is for rent or for sale. There is a well head in front of the gate and an Eryan Well is below the well head. Eryan and Sanyan wells refer to wells dug during the Ming and the Qing dynasties. Most of them have been abandoned for the water in them turns bitter.



141. There is a nianhua stall outside the walls of the pawn and a huge crowd of buyers and window-shoppers. An elderly writes and sells spring couplets.

142. The shop sign suggests that it is Detaixiang Joss Clothing Shop that sells paper clothes, buildings, vehicles and vessels to be burnt for the dead. It is also called papering shop, as it offers such services as papering the roof and walls for residents.

143. Above is a big mansion under construction. On the north is a job-work team from countryside, and on the south is the tiler of old Beijing. The master workers, assistants and unskilled labors carry their own duties. It is a huge bustle at the construction site.



150. Above the brand mansion, it is a timeworn courtyard of a once brilliant family. In the back courtyard, a child bride is being abused.

151. It is an ancestral temple that has long been forgotten by the descendants. The temple looks imposing, occupying a large area, while hutches around the temple are packed with ice-breaking coolies. The landlord holding a crutch in hand is pointing here and there, as if he was saying the river where the coolies break ices belongs to him as well.



152. Shichahai and ice breaking. Outside the festoon gate is Shichahai. An old business entrepreneur gets off a rickshaw and looks around. On the surface of the ice are rows of ice-breakers and pullers. A man there gives out cards so that he can reckon their job by the piece.



145. Grand mansion on the left: There are many rich and noble families in big hutong of Beijing. The so-called "Wealth in the East, Nobility in the West" refers to officials, wealthy merchants, celebrities and upstarts who live in big hutong along streets in east and west of old Beijing. Generally, two big families sit against each other, each facing an alley, so they together separate two big hutong. Such pattern duplicates across the two halves of the city and becomes the fundamental layout of streets and alleys. The most typical residential

architecture is szu-ho-yuan. Quiet and practical, szu-ho-yuan is an enclosure of a courtyard, with rooms built circling around.

146. In the backyard, people are busy replacing used furniture with new ones for the wedding. In the back garden stands a tall mansion. It is the boudoir of the young lady, who is talking about something there. Down the mansion, a maid gives some leftovers to beggars. An old servant is sending silk bedclothes to the front courtyard.

147. Under the corridor of the west wing rooms, an old maid is holding silk bedclothes and pillow with flowery embroidery. Some are moving old furniture out of the room, so that new furniture on the left can take the place. There are a chief steward looking at his pendant watch, an old lady who is supported by others and is going to have a look at the dowry in the front courtyard, and a servant running to deliver a message.

148. In the front courtyard, a majordomo of the bride side is sending dowry based on a list. The grand master and the second grand master, together with the young master, receive the majordomo at the second gate leading to the main court. The festoon gate is opened, and the ceremonial emcee of the bride side, who wears a red ribbon and holds a small case in his left arm.

149. Walking out of the west wing room are several elders, relatives, on-looking kids, and some servants holding tea sets for the preparation of tea.



155. The dower line outside the Prince's Mansion. It is the sumptuous dower line. The first part of the line consists of a pair of geese, Shaoxing Wine and snack box. The second part is various decorations, including chime clocks, vases and bonsais. The third part is silks and satins, gold, silver and jewelry, as well as jade ruyi (a room ornament and symbol of good luck). Sometimes it contains bricks and tiles, as the symbol of real estate dower. The bride's family should be responsible for delivering the dower a day or two before the wedding day. All dowers are kept in chests and gift boxes, carried by laborers in pair, and sent under escort of bride's brothers to the bridegroom's home.



153. On the scroll is a Prince's mansion consisting of a number of szu-ho-yuan. In front of the King's mansion, there is a pair of rock lions. Situated on the central line are the front gate, the second gate leading to the main court, the hallway, the hall, four side halls at the four corners, and at the back are the garden and pavilion. Since 1930s, such prince's mansion has been in decline. Offspring of the Eight Banner lived an idle life of eating up their all resources. Several amateur opera performers are singing loud in the lower courtyard, accompanied by danpi (small single skin drum), gong and drum, and urheen. The one sitting in the middle and playing danpi is the director of the opera. On the west courtyard, an old lay is celebrating her birthday. Outside the house, there is a little prince with a monkey squatting on his shoulder. An old man dully sits and faces a pond in the west side courtyard on the left, listening to bird's twitters. A young prince in the back garden rides a bicycle and rushes to break ice and go fishing.

154. At the entrance of the mansion, there are people greeting to each other, visitors who take rickshaws here to send congratulations and drum players. In addition, buyers and speculators are waiting outside for those profligates to sell off secondhand clothes, calligraphy and paintings as well as antiques. A used article buyers with a small drum gets out with fruitful bargains. A man carrying a backpack comes to buy antiques calligraphy and paintings and antiques. A vendor sells snacks, such as crisp candy, and glutinous rice wine. Another man is a hawk seller. Obviously, masters of the mansion are his patrons.



159. Residence of capital officials: A residence of a capital official, small but filled with bureaucratic airs, stands beside the prince's mansion. At the gate, there are mounting and dismounting stones and hitching post. Posted on the door leaves are portraits of Qin Qiong and Yuchi Jingde, two valiant generals of the Tang Dynasty who are honored as door gods by the later generations. Masters of such residence may include Jiumen Tidu (an official administers nine gate of capital city), senior imperial eunuch and officials of the imperial palace. As they boast extensive connections in the officialdom, so many will come to offer them gifts or bribes.

160. A beggar drops dead at the corner outside the courtyard. A mother and her child nestled up together for warmth. Soon they will die of hunger and cold.

156. The dower escorts are four people riding horses, including the young master and a young and decent man running errands in the prince's mansion.

157. The Wind Shelter Pavilion: The Wind Shelter Pavilion outside the wall corner of the prince's mansion is subordinate to the police department and used as a shelter against wind for patrolmen of the mansion in the night.

158. The trade of wobo (porters): By the dower line, an old lady lowers her head and walks away. Two wobo porters carry bonsai and whish vase half on their heads and half on their shoulders. Wobo is known as a means of the porter services of Beijing. Wobo workers use very simple tools, a wood board, a wood strip and a cotton rope. The mostly carry luxury fragile articles. The business looks simple, but requires high skills and fine reputations.



OLD BEIJING
BEIJING FOLK ART
SHOW

Wang Jiqun (1925-1997), Beijing native of Hai ethnic group. A self-taught artist of old Beijing genre paintings. Wang was made a member of Chinese Artists Association, an executive council member of Chinese Folkway Federation of Literature and Art Circles, and a guest artist serving at the Traditional Chinese Painting Research Institute.



【北京·民俗 BEIJING&FOLK】



167. Audience dismissed from Guanglu Cinema: There are movie posters about Rory and Hardy (a pair of funny partner of the US) and The Phantom Lover, a silent Chinese version of Phantom of the Opera House shot by the US in 1925.

168. The building by the cinema is Young Men's Christian Association, outside which there are a book stall and a restaurant. Next to the association is the Christian Bible Association, an ancient-styled gray building with enclosed iron fences. A priest is preaching down the building. The preaching always goes with hymns first.

169. A trolley car on the tram road stops for a passenger has a dispute with the female ticket conductor.

170. Behind the trolley car, a group of people walk and perform on stilts. Stilt stunts are indispensable views for the lunar New Year.

171. Rickshaw pullers on the street are busy canvassing customers, forming a rickshaw array. By 1939s the number of rickshaws has hit 37038, including 2489 self-owned rickshaws. Rickshaw pullers have numbered over 50,000.

161. Bankrupted business entrepreneur committing suicide: The broke businessman takes a rope to hang himself, for duns and tax and levy collectors are punching on the door. His wife trembles behind the courtyard gate. In the courtyard, there are lotus basin and tawny day lily planted. The master's hookah and favorite kitty are still on the bench. Several oleander and pomegranate trees are still capped for the prevention of cold. It should be a contented and leisure scene of life for Beijing residents. However, the period of foreign military invasion was a dark times and the market was a disaster. Many honest business entrepreneurs suffer many mishaps in their lives.

162. Above is a restaurant, with counter in the front and courtyard at the back. In the front there are seats upstairs and downstairs for customers. The back courtyard is quiet, with many boxes inside or outside the moon gate for banquet reservations.

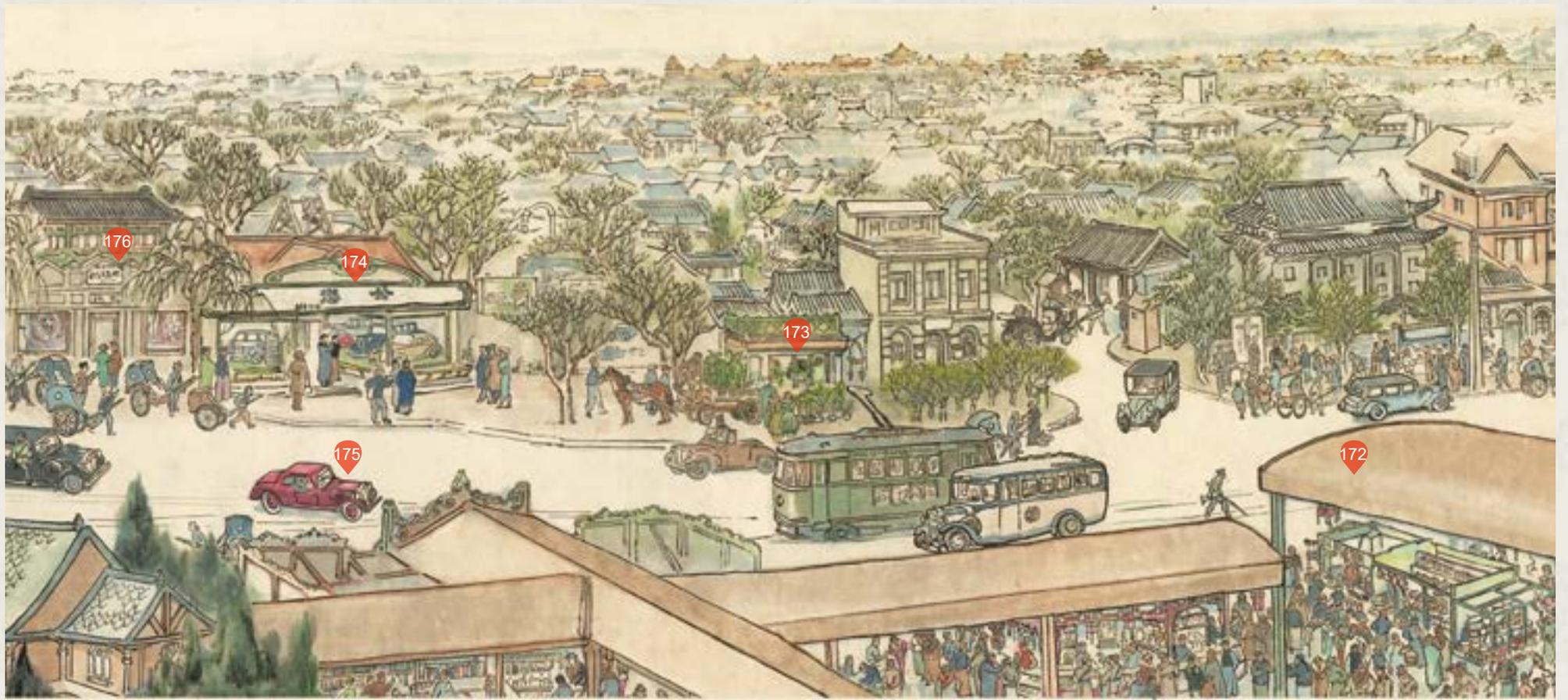
163. Looking afar from the roof of the restaurant, you may find a tall Dongsipailou on east of the four directions at the crossing. Along the lower left corner of the scroll, you can see Dengshikou (lantern market) on the south of Dongsipailou. Manchurian fir racks are erected in front of big shops in Dengshikou and lanterns of all shapes are hung.

164. On the street are dragon dance performance, xiaochehui (a kind of folk performance), paohanchan (a folk dance with a boat-like property), and stilt stunt. More audience gather, circle around or follow the performances.



165. Two trolley cars drive through the crowd. At that time, trolley cars were called Dangdangshe (bell car), because the driver will sound a bell by his foot.

166. On the above, there is a mosque. The western style bell tower like building, with clocks on four sides and a big flagpole, is a big silk shop.



172. Dong'an Market: Originally located inside Jinyu (goldfish) Hutung, Dong'an Market is known for its history and large size. It is a never-fading memory to most of the Chinese or foreigner who have visited it. With a close-up perspective, the scroll painter switches the scene from the west to the east of Jinyu Hutung, focusing on Mishi Street. At the lower left corner is a market with full supply of goods. A canopy of wood and iron structure covers above the market and people in decent appearance come and go before the goods stalls in an endless stream. The goods here are placed in order, rather than the chaotic scenes seen at the temple fair outside the city. This is a snapshot of Dong'an Market.

173. Green plants are for sale in front of a shop. A cart carrying green plants is unloading the cargo.

174. Gongmao Auto Service: Gongmao Auto Service is a foreign agent selling Dodge cars from the US. Equivalent to the nowadays 4S (Sale, Spare part, Service and Survey) shops, it is a place where you can buy or rent cars. It has a service section as well, for maintenance and repair of vehicles sold.

175. There are sedan cars, convertibles, buses, jeeps, running rickshaw pullers and cyclists.

176. Carpet company: The building on the scroll is Beijing Carpet Trading Company set up in 1916. A man and a woman go inside the company to buy carpets. Outside a rickshaw is waiting for them.



177. Fusang (Japan) Hotel: It is a Japanese hotel in which most of the guests are foreigners. At the door there are Japanese reception girls and foreign guests entering and existing.

178. Union Hospital: Starting from late 19th century, churches, missionaries and doctors from European countries and America opened hospitals and medical colleges in Beijing. In 1906, six European and American churches together set up Peking Union Medical School. In 1914, the Rockefeller Foundation especially set up China Medical Board. The board purchased all assets of Peking Union Medical School and all real estate properties of Yuwang (Prince Yu) at Dongdan Santiao. From 1917 to 1921, the foundation started large-scale construction and built Peking Union Medical College, which consisted of 14 buildings. They medical college has been designed to be the best medical center in Asia since its establishment, with a purpose of bringing the topnotch medical talents. It has affiliated hospital, with a full range of clinical disciplines. All disciplines are equipped with specialized labs and research offices and the state-of-the-art devices and equipment. In 1920, the Nurse School of Union Medical Collage was founded.

179. Two medical staff in white gown walk toward the Union Hospital. A cyclist rides out of the entrance of a Hutung, with goods on his backseat. There are rickshaw pullers and people of all walks of life who come to see a doctor. Two carriages with patients rush to the hospital.



183. In the distance is pailou at the south end of Wangfujing Avenue and communication tower of the Italian barracks.

180. Daming Optical Company: Started business in 1937, Daming Optical Company is a time-honored company specialized in glasses. Originally located in Caichang Hutung at Wangfujing, it was founded by 36 shareholders from Tianjin Daming Optical Company, Shanghai and Nanjing Hendry Watch & Clock.

181. The building with a clock is Hendry Watch & Clock: As a long-lasting time-honored shop, Hendry Watch & Clock was founded in Zhenjiang of Jiangsu Province in 1915 by Zhejiang merchants Wang Guangzu and two of his friends. The shop on the scroll is located at Wangfujing Avenue, close to Dongjiaominxiang where many foreigners live and to the inner city where most officials and rich people dwell. Therefore, patrons of the shop are mostly foreigners and rich and powerful Chinese.

182. Dongdan Food Market: It was originally called Dongdan Pailou Food Market and Dongcaishi for short. In English, it is called the East Market. Situated on the northwest of Dongdan Road, East Wangfujing Avenue, it is the biggest large modern food market in Beijing. Since it is close to Wangfujing Avenue, Beijing Hotel, Grand Hotel des WagonLits and the legation quarter at Dongjiaominxiang, in earlier times it provides imported goods for foreigners in China, in addition to its daily supply of vegetables and other foods. Facing to the south, the market is covered by an arc canopy.





186. Temple of Heaven: Located on the southeast of the external city of Beijing, the vaguely seen Temple of Heaven is where emperors of the Ming and the Qing dynasties offered sacrifices to the Heaven. The sacrifices would be conducted three times a year and presided over by the emperor himself to show the great importance of the event. The chief deity they worshiped is the Heavenly Emperor.

187. Hademen Gate: Hademen is also called Hadamen, because there used to be a Hada Palace in Chongwenmen Gate. Now it is called Chongwenmen, which sits on the east. According to the Five Element Theory, the East standards for wood, which is indicative of life. Therefore, examinees of the imperial examination should enter the city through Chongwenmen Gate.



184. Playing polo: A polo game is held on a polo field, with audiences circling around. Also known as jiju or jiqiou, polo is a two-team sport played on horseback on a grassland or field, in which the objective is to score goals against an opposing team. Players score by driving a small fist-sized ball into the opposing team's goal using a long-handled mallet. It is a Mongolian horseback game and sport popular in armies and the imperial court. It is said to be passed down from early Tang Dynasty from Persia, so it is called Persian ball as well.

185. On roads on the east and west outside the polo field, there are automobiles, horse carriages, donkey carts, rickshaws, porters, pedestrians, people waiting for cars and those entering or exiting the city.



OLD BEIJING
BEIJING FOLK ART
SHOW

Wang Jiqian (1925-1997), Beijing native of Hui ethnic group. A self-taught artist of old Beijing genre paintings, Wang was made a member of Chinese Artists Association, an executive council member of Chinese Railway Federation of Literature and Art Circles, and a guest artist serving at the Traditional Chinese Painting Research Institute.





188. Western wedding procession: It's a western wedding procession. Though it is not as grand as a Chinese wedding procession, the orchestra and marriage cars still show the pageantry. You can tell the joyful wedding atmosphere from the glass windows pasted with Chinese characters of shuangxi (double happiness), red silk hung on top of the gate, as well as neighbors and relatives who surround and watch.

189. To the west is a residence of a rich family, with the living room in the front and courtyard at the back. The guest who drives to visit the master looks imposing and dignified, followed by his butler. Some affably greets the guest, while the master is still seeing off a former guest in the courtyard. Servants at the hallway of the back wing are busy posting the Chinese character of fu (luck), Spring Festival couplets and hanging lanterns.





192. A train on Round-the-city Railway about to enter the station is sounding the steam and giving off white smokes.

Round-the-city Railway: After Beijing-Zhangjiakou Railway opened to traffic in September 1909, train stations were built in Qianmen, Guang'anmen and Xizhimen. In early 1914, the Northern Warlords Government of China ordered the Ministry of Transportation to construct the Round-the-city Railway as a solution to transportation of grain and coal. On June 16, 1914, construction of the railway commenced and on January 1, 1916, it was completed and opened to traffic. The size railway was just half of the Beijing Subway Loop. The 13.2km railway has four stations at Deshengmen, Andingmen, Dongzhimen and Chaoyangmen. Later in August 1919, the Linking-up Railway completed. After the liberation, the Round-the-city Railway and Linking-up Railway were shut down, suspected and reconstructed, according to the city's master plan by the Beijing Municipal Government. In August 1971, the Round-the-city Railway was totally dismantled.

190. Here it depicts the scene in a funeral in which people burn paper-money to receive and send the ghost away on the third day of the death of the bereaved. The event includes inviting monks or Taoist priest to give food to starving ghosts. This is generally known as rites to wish for auspice or luck. To send the ghost, the direction should be toward the west or toward the grave. Paper cars and horses should be burnt. Funerary objects after the sacrificial ceremony should also be burnt in wide space or officially designated place. This is generally called jiku.



191. The two buildings are the East Side Gate and the Southeast Corner Tower. On the walls are three people, carrying Jiku for receiving and sending the ghost away on the third day of the death. Two dogs are playing by their side.





193. Four men riding horses and playing with hawks and dogs by the moat.



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【北京·民俗 BEIJING&FOLK】



194. This vast land is a public cemetery set up by individuals or organizations for burying dead paupers. It is called yidi (free burial ground for the destitute). Without any social security, people's lives were weak and may be easily taken by visitation of Providence, man-made calamities or diseases at that time. So lands were spared to bury the dead, and yidi could be seen in many places.

195. Around yidi there are mass graves, swampland and pond. In the spacious land scatter farmhouses and farm cattle.

196. The field in the countryside is so vast that the Tonghui River, which flows out of the East Side Gate, passes Gaobeidian and to Tongzhou, looks a bit lonely in the last days of winter. In the distance, the half-shown Yanshan Mountains run eastwards to connect the first part of the scroll. The entire scroll presents a panoramic view of the old Beijing, thus is given the name A Round Glancing of Old Beijing.



OLD BEIJING
BEIJING FOLK ART
SHOW

Wang Jiqun (1925-1997), Beijing native of Han ethnic group. A self-taught artist of old Beijing genre paintings. Wang was made a member of Chinese Artists Association, an executive council member of Chinese Railway Federation of Literature and Art Circles, and a guest artist serving at the Traditional Chinese Painting Research Institute.



【北京·民俗 BEIJING&FOLK】



Postscript

We can say that there are quite a few people who have recorded Beijing history with words, but few described it through paintings. Mr. Wang Dagan spent over half of his lifetime on describing Beijing folkways, truthfully recording the history, and expressing the people's feelings – he was really “a People's Artist”. For an artist, things should be like this: depth is derived from living, the era is embodied strongly, and the history is recorded with great enthusiasm; it should not be art for art's sake.

On this painting scroll of Wang, there are up to ten thousand figures; countless cultural relics and scenes; and traditional architectures, civil residences, suzho-yuan and princes' mansion gardens in the various postures; generally representing the civilization of Beijing in the last century. In every space, on every street or avenue, and at every corner or Hutong, the people of 360 professions and from all walks of life showcase the thick taste of Beijing, in a faithful and impressive manner. This is right the artistic embodiment of Mr. Wang Dagan's strong sense of historic responsibility.

The very strong nationality in the customs of a country or region is the vivid embodiment of the ethnic cultural mentality, of which some are still vital, while others are outdated. For instance, the artist painted children flying kites in multiple positions, which meaningfully indicates that he was eager for a bright and prosperous future of Beijing; Beijing has, however, grown far beyond the imagination of the artist of Chinese people at that time.



