

老北京的故事
THE OLD STORY OF BEIJING

名人寻踪 Trace of Celebrity

张本瀛 张秀芝 著
杨义武 翰 译

Written by Zhang Benying, Zhang Xiuzhi

Translated by Yang Yi, Wu Han

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作者简介

张本瀛，北京作家协会会员，自由撰稿人。自20世纪70年代末开始，利用业余时间从事文学创作，曾先后在全国多家报刊、杂志上发表作品。90年代开始京味文化的搜集、考察、归纳，十几年来在京城内外数十家媒体上陆续发表了近300余篇反映古今北京民俗礼仪、旧京生活、传说故事、市井文化、皇家园林、名人故居、宗教信仰、曲艺及演艺等方面的文章。

About the Author

Zhang Benying, a famous writer and free copywriter in Beijing, have delivered many articles in journals and newspapers in his part time from 1970s. Then in 1990s, he focused his mind on the Beijing culture research. After collecting information, investigating in nature for years, he wrote more than 300 articles which involved the customs, the past life, the fabulous story, civil culture, imperial garden, the residence of celebrity, religion, Peking Opera and Performings, etc.

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序

舒 济

东城区 青少年教育基地

我的几位小友，恕我这样称呼他们。“小”是因为他们都是1950年以后出生的，都比我小上二三十岁，现在都风华正茂，个个有着一个不大不小的职务，负着一定的责任。他们在各自的岗位上，都工作得不错；业余爱好，又都酷爱研究老北京。老北京的“老”，在我心里衡量的标准，至少是有城门城墙的北京。这几位小友，虽没在中华人民共和国成立前生活过，可是不知怎地，他们爱这座大城市中的“老”味儿到了痴迷的程度。业余时间，他们会钻天觅缝地查找旧书本、旧报刊，走访在世的当事人、里手、行家，实地调查；他们肯花钱买自己需要的、喜爱的老玩意儿，多方面地细致了解，认真体味过去，在自己心里营造出“立体”、“真实”的老北京。这样日积月累地增长知识，陶冶了情趣，提高了鉴赏能力，从中得到快乐与满足，使生活过得挺充实，挺有品位。

这几位小友，也是老舍迷。他们熟读过老舍先生的文学作品。对老舍先生本人的事也知道得挺多。谈起老舍先生来，会滔滔不绝，如数家珍。更有甚者，被老舍先生的文学语言感染得手也发痒，动笔写了起来。小友们无论写老北京的人物、事件、地理风情的文章小段，还是改编老舍先生的小说和其他文学形式，都能以北京腔，写出特有的幽默。它们延续着一种老北京特有的文化品格，为当今社会增添着



属于北京应有的文化色彩。

老舍先生在他的抗战话剧《大地龙蛇》序中写道：“一人群单位，有它古往今来的精神的与物质的生活方式；假若我们把这方式叫作文化，则教育、伦理、礼仪，与衣食住行，都在其中，所蕴甚广，而且变化多端。”并说：“文化亡，必系奴隶。”在当今社会中像他们这样的中青年人并不多，可是他们的爱好，他们的写作，却是社会发展所需要的。旧的东西经过选择、淘汰，在新的社会环境中，用现在的眼光审视再现，就会使美好的文化遗产驻留人间。

张本瀛等几位小友的努力，得到了人们的肯定与尊重。他们利用业余时间写了这套有关“老北京”文化的丛书，其中的每一篇文章都在过去与现在之间穿梭，新的旧的相互交融，让你能看得见、抠得出、闻得着老北京的味儿，从中感觉到北京的美意。虽然文中的个别枝节，可能缺乏更为严格的考证，但这并不影响此套书所要传达出的那种色调和情意。我们品尝美味佳肴，不是讲究色、香、味吗？这套丛书是不是让您也可以品尝一下老北京的色、香、味？

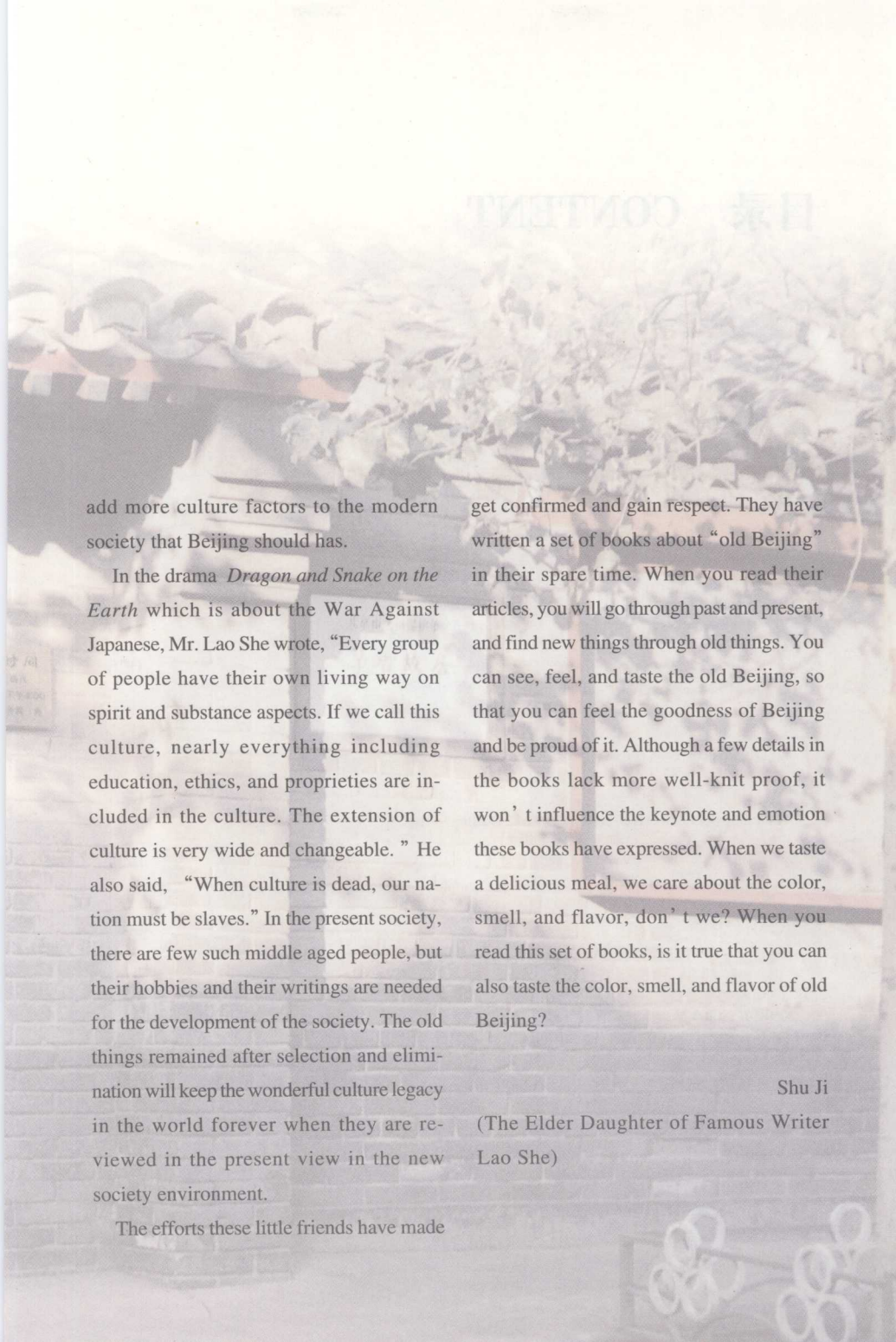
（注：舒济老师是已故著名京味文学家老舍先生的长女，现为老舍纪念馆馆长）

Preface

My several “little friends”(please forgive me to call them this way, the reason is they were all born after 1950 and are twenty to thirty years younger than me) are in their best age now, and they all have some titles. They work pretty well and they also love doing research about old Beijing. Old Beijing, for me, refers to the Beijing with the gate and the wall. These little friends, nobody knows why, are crazy about the “old” charm of old Beijing although they never have life experiences in the period before the People’s Republic of China founded. In spare time, they look for old books and old periodicals everywhere; they visit alive parties and professionals, and do the fieldwork. They would like to spend money to buy some old things they need and like, so that they can get to know the past from many aspects. As a result, a dimensional and true old Beijing is built up in their own mind. Through these

experiences, not only has their knowledge increased but also their appeal and ability to appreciate have been improved. Moreover, they get happiness and satisfaction from it, so their lives are more rich and high-standard.

These little friends are also Lao She’s fans. They know Lao She’s literature very well, and know about himself as well. When they talk about Mr. Lao She, they can never stop, just like counting their family treasures. Some people are even influenced by the language of Lao She’s articles that they have started their own writing. The article segments they wrote might be individual, event, or local condition and custom, might be novel that adapted from Lao She’s works or might be articles in other genres. No matter what kind of articles they are, they all keep a typical humor by using Beijing language, which make the Beijing culture characteristics continuing, and also



add more culture factors to the modern society that Beijing should has.

In the drama *Dragon and Snake on the Earth* which is about the War Against Japanese, Mr. Lao She wrote, "Every group of people have their own living way on spirit and substance aspects. If we call this culture, nearly everything including education, ethics, and proprieties are included in the culture. The extension of culture is very wide and changeable." He also said, "When culture is dead, our nation must be slaves." In the present society, there are few such middle aged people, but their hobbies and their writings are needed for the development of the society. The old things remained after selection and elimination will keep the wonderful culture legacy in the world forever when they are reviewed in the present view in the new society environment.

The efforts these little friends have made

get confirmed and gain respect. They have written a set of books about "old Beijing" in their spare time. When you read their articles, you will go through past and present, and find new things through old things. You can see, feel, and taste the old Beijing, so that you can feel the goodness of Beijing and be proud of it. Although a few details in the books lack more well-knit proof, it won't influence the keynote and emotion these books have expressed. When we taste a delicious meal, we care about the color, smell, and flavor, don't we? When you read this set of books, is it true that you can also taste the color, smell, and flavor of old Beijing?

Shu Ji

(The Elder Daughter of Famous Writer Lao She)

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近代风云

MAN OF THE
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- 蔡元培故居 东堂子胡同 75 号 091
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- 孙中山与湖广会馆 虎坊桥路 3 号 095
Sun Yat-sen and Huguang Assembly Hall No.3 Hufang Bridge Street, Xuanwu District
- 李大钊故居 文华胡同 24 号 100
The Former Residence of Li Dazhao No.24 Wenhua Hutong, Xicheng District
- 宋庆龄故居 后海北沿 46 号 104
The Residence of Soong Chingling No.46 Northern Coast of Houhai Lake, Xicheng District
- 毛泽东与双清别墅 香山寺下 110
Chairman Mao and Shuangqing Villa Under the Feet of the Fragrance Hill Temple, Western Beijing
- 彭德怀与吴家花园 海淀挂甲屯 20 号 114
Peng Dehuai and Wujia Garden No. 20 Guajia village, Haidian District
- 吉鸿昌与炮局监狱 炮局胡同 21 号 117
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The Heritage of Guo Shoujing

· 文丞相祠

Prime Minister Wen Ancestral Temple

· 于谦祠堂

Yu Qian Ancestral Temple

· 杨椒山祠

Yang Jiaoshan Ancestral Temple

· 顾炎武祠

Gu Yanwu Ancestral Temple

· 朱彝尊故居

The Former Residence of Zhu Yizun

· 纳兰故园

Relic of Nalan Xingde

· 孔尚任旧居

The Former Residence of Kong Shangren

· 曹雪芹纪念馆

Cao Xueqin Museum

· 纪晓岚故居

The Former Residence of Ji Xiaolan

—远古风流—

MAN OF THE ANCIENT TIME



耶律楚材祠 颐和园昆明湖畔

Yelv Chucai Ancestral Temple

East Side of Kunming Lake, Inner the Summer Palace



□ 耶律楚材祠 Yelv Chucai Ancestral Temple

在北京西郊颐和园中，杨柳成荫、碧波荡漾的昆明湖东岸，有一座掩映在皇家园林中的几米高的红褐色坟墓，这就是元朝一代贤相耶律楚材和续弦夫人苏氏的合葬墓。

耶律楚材既是一位为蒙古最高统治者效力的忠诚官吏，又是汉族地主阶级的杰出政治代表，他为元代初期中央集权制的建立、经济的繁荣、文化的弘扬及人才的选拔作出了极为重要的贡献。在辅佐元太祖、元太宗处理朝政的三十

On the east side of the beautiful Kunmin Lake in the Summer Palace, Beijing, there is a several-meters-high henna tomb, where the famous grand councilor Yelv Chucai of Yuan Dynasty(1271-1368) and his wife Sue were buried.

Yelv Chucai was not only a loyal official who assisted the emperor in the Yuan government but also a remarkable politician representative for the landed class of the Han Nationality, and he has been contributed greatly to the construction of the centralism, the prosperous economic, education and talents selection in the Yuan Government. In the 30 years assisting Emperor Taizu and Taizong of Yuan Dynasty, Yelv Chucai focused on his duty and made plenty of creative suggestions to the construction of the country. He was aware of the advantage of the Mongolian Nationality in their military affairs as the nomad group and the disadvantage in developing the country and the economic. Based on his understanding, he made several practical and also creative policies for developing the country and helping the citizens. Such as after the Yuan Government unified the country, he suggested the government should have a different policies to the Army and the Citizens. He was firmly against and stopped the impractical idea to change



□ 清代塑造的耶律楚材坐像
The Statue of Yelü Chucal Sculpted in Qing Dynasty

余年中，耶律楚材忠于职守，大胆施展治国之才。他深知，蒙古作为一个马上强悍的游牧民族虽然在军事上有优势，但在治理国家、发展经济的时候却有明显的欠缺。因此，耶律楚材高瞻远瞩，比较客观地制定了一系列很有实效性、有利于巩固元朝统治同时又深得民心的政策。譬如元朝平定中原地区后，耶律楚材从广大农民的实际情况出发，建议对军民采取分治对应的办法。耶律楚材坚决反对并及时制止了蒙古上层贵族将大量肥沃良田改为牧场的不切实际的想法，避免了对社会生产力的毁灭性破坏。耶律楚材还着手建立了较为合理的国家赋税制度，抑制了少量大地主对大多数贫苦农民的横征暴敛，在客观上减轻了压在农民身上的沉重负担。

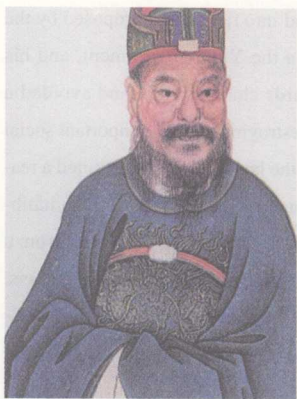
1244年6月20日，耶律楚材病逝于蒙古高原大营，享年55岁。元朝统治者根据其遗愿，将耶律楚材的遗体运回燕京故里，埋葬在玉泉山下的瓮山泊（今颐和园昆明湖之滨）。元朝被推翻后，明

the fertile land into rangeland, proposed by the noble class in the Yuan government, and his attitude towards changing the land avoided a disaster for destroying the very important social productivity, the land. He also constituted a reasonable national taxation system, which inhibited extorting excessive taxes and levies from a small group of the land class to the poor farmers, and lightened the farmers' heavy burden.

Yelü Chucal died in his 55 due to the disease at Mongolian tableland Camp on 20th June, 1244. According to his will, the Yuan Governor sent his body back his hometown Yanjing(Beijing now) and buried him by the Jar Hill (Wengshan) Lake at the foot of Yuquan Mountain(Kunming Lake in the Summer Palace now). After the Yuan Dynasty was overthrown, civilians in the beginning of Ming Dynasty destroyed Yelü Chucal's Ancestral Temple completely because of their angry and dissatisfaction towards the Mongolian Nationality gubernatorial and the governors. At the 15th year of Emperor Qianlong in Qing Dynasty), workers found Yelü Chucal's coffin accidentally when they were proceeding Qianlong's order to construct Qingyi Garden near Jar Hill, and they reported to Emperor



□ 耶律楚材墓（20世纪初期）
Tomb of Yelü Chucal(Early of 20th Century)



□ 耶律楚材官服像

Yelv Chucai in Official Clothes

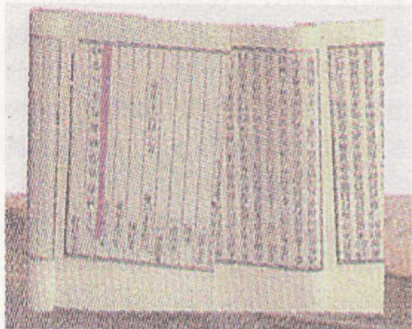
朝初年的黎民百姓出于对蒙古统治者的不满及对元朝官吏的愤恨之情，曾将耶律楚材墓及祠堂彻底破坏。清乾隆十五年

(1750年)，乾隆皇帝下令修建清漪园时，工匠们在瓮山一带取土挖地基，偶然发现了耶律楚材的棺木并上报给朝廷。善工心计的乾隆皇帝或许想到清朝入关和元朝统治中原如出一辙，因而不但对耶律楚材个人品行大加赞赏，还下令修建一座华丽精美的祠堂，并恢复了往日的墓地，立碑记其沿革，褒彰耶律楚材功绩。这就是现在耶律楚材墓地、祠堂的来龙去脉。

耶律楚材墓一度成为北京西郊一带的著名古迹，元明以来凭吊题咏者留下了不少诗篇。现仅存墓穴及殿堂三间，是清光绪时重修的。祠堂建筑风格为一个双层套院，三间北房是全院中心，庭院中竖有一尊石翁仲（石人）。据传，石翁仲原来在耶律楚材墓前，夏天晚上经常有萤火虫集中在石人的眼睛上，乡下人觉得这是不祥之兆，因此将它推入水中，直到后来才发现。院内有清代乾隆御碑一座，院中植数棵粗大茂盛的古松翠柏，另外还有石碑、石桌等文物。

Qianlong. Emperor Qianlong was aware of the similarity of the foundation of Qing Dynasty and Yuan Dynasty(both the Minority Nationality Regime), so he made a big compliment to Yelv Chucai's contribution to the common people and also had an order to build a fancy Ancestral Temple to honor and memorize Yelv Chucai's achievements. That is the story of Yelv Chucai's Tomb and his Ancestral Temple.

Yelv Chucai's tomb became the famous relic in the western Beijing Area more than once. People came to visit and ponder on Yelv Chucai and left many poems. Now the tomb only has the tomb itself and three halls, which were rebuilt in Guangxu(Also an emperor of Qing Dynasty) Period. Three northern halls are the center of the Tomb and there is a stone statue (a stone man) in the yard. The stone man used to be put in front of the tomb, and people pushed it into the water because they found firebugs often stayed at the eye of the stone man, which was considered to be an evil sign. The stone man was found and put in the yard many years later. People can also find a stele which was built in Qianlong period, several old pine trees and also some stone desks and steles.



□ 耶律楚材撰修的《金史》

History of Jin, Compiled by Yelv Chucai