

Calls, Sounds and Merchandise of the Peking Street Peddlers

京都叫卖图

北京图书馆出版社



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出版说明

北京,作为我国著名的七大古都之一,在漫长的历史进程中,各民族不同的文化在这块宝地上相互渗透交融,形成了独特的京味京韵调。市声,即街头叫卖之声,它作为来自民间质朴、真实的文化,今天正在引起学者、作家、艺术家的关注,引起人们的兴趣。

《京都叫卖图》,原书名《Calls, Sounds and Merchandise of the Peking Street Peddlers》,曾用英文发表于本世纪三十年代,作者塞缪尔·维克多·康斯坦特(Samuel Victor Constant)是一位久居北京,对中国民俗很有研究的美国人。本书与《北京民间风俗百图》(2003年本社重新出版)相比,别具特色:

一、文笔通俗流畅,幽默风趣,大量典故考证翔实;

二、书中插图系参考原图和有关资料,用白描重新认真绘制,并附有部分珍贵的历史照片;

三、每种叫卖均有具体声调,有的还用五线谱录下了当时这种特殊的曲调。

总之,本书以图、文、声并茂,再现了清末民初北京街头的风土人情,当读者展开这部历史风俗画卷时,似乎能聆听到当时这种京味京韵、亲切动人的叫卖之声。

本书的出版,将会继《北京民间风俗百图》之后,以其特有的知识性、趣味性、艺术性雅俗共赏,受读者欢迎。

Editor's Note

Beijing is one of the seven ancient capitals of China. During its long history of development, cultures of different nationalities mingle with each other in this treasure place and form the unique culture with Peking style. Calls and sounds of street peddlers is a kind of folk culture, unpretending and authentic, which is now attracting the attention of scholars, authors and artists.

Calls, Sounds and Merchandise of the Peking Street Peddlers was originally published in 30s of the 20th century. The author Samuel Victor Constant was a permanent resident in Peking and is rather familiar with Chinese folklore. Compared with another book A Pictorial Record of Old Peking Folklore (reprinted in 2003) published by our publishing house, this book has its own features:

1. It is written in an easy and fluent, humorous and witty style, and the literary quotations in the book are full and accurate.
2. The illustrations in the book are all based on the original pictures and relevant materials and then repainted in line drawing. Some are historical photographic illustrations.
3. All the calls and sounds are marked with specific tones, some even recorded with scores.

In short, the book is rich in illustrations and tones as well as texts and vividly depicts the local conditions and customs of old Peking. When reading this pictorial record, it seems that people can hear the calls and sounds of those Peking street peddlers. It is both informative and interesting and will suit both refined and popular tastes.

《京都叫卖图》及其作者

美国 李国庆

沙湄《货郎声声入梦来》一文(一九九六年五期)所评之中译本《京都叫卖图》(书目文献版,一九九四年十二月)录存的世纪初期北平街头货声,至此世纪之末几成绝响。此书的价值自不待言。然沙文称原作者“国籍不明”,遑论生平,又云“原书出版年份亦不详”,想必是译者和评者皆限于条件而未能查考,特此略加补充。

此书作者Samuel Victor Constant中文名叫康士丹(据该书一九三六年版),美国人。其父(一八五七—一九一〇)与他同名,在哥伦比亚大学学过东方语方和建筑,一八八〇年获文科硕士和法学士学位,一八八二年起操律师业。一八九四年出生的康士丹大约受父亲的影响,来到中国,一九二四至一九三六年前后在北平生活。先在美国驻华公使馆武馆处任中尉助理武官。一九二四年直奉战争,他作为美方观察员随军。一九二五年七月,北平协和医院美国医生郝文德(Harvey James Howard)在东北为土匪所囚,历时十周。康士丹作为美国驻华公使馆代表主持与东北军阀张作霖的交涉,参与了营救。郝文德获释后写的《与中国土匪同行的十周》(Ten Weeks with Chinese Bandits, New York: Dodd, Mead and Company, 1926)附多幅照片,有一张上留下了康士丹的身影,为目前所仅见。(据《社科新书目》,中国文史出版社一九九六年十月出版了此书的中译本,不知是否包括了这些珍贵的照片。)一九三六年,康士丹获华文学院(College of Chinese Studies, 又名California College in China)文科硕士,学位论文就是这一本《京都叫卖图》(Calls, Sounds and Merchandise of the Peking Street Peddlars)。

《京都叫卖图》在北美可见三个版本。一是硕士论文的打字稿,现藏美国加利福尼亚州西方学院(Occidental College)图书馆,20×27厘米,103页,有图及照片,著录年代为一九三六。其二为民国二十五年(一九三六)四月北京驼铃(Camel Bell)出版社的排印本,藏加利福尼亚州立大学伯克莱校区图书馆善本室,绫面线装一函,20×

27厘米,正文187页,插图分黑白与彩色两种,并有黑白照片及剪纸数幅。作者自署中文名曰康士丹,在前言中声明此书为他硕士论文的改定本,并感谢中国学院院长William B. Pettus和他的朋友兼老师金月泊(Chin Yueh-p'ò)先生。哥伦比亚大学图书馆已将此书摄成胶卷,以便永存。此书最新的印本是一九九三年八月美国Bird and Bull Press修订的珍藏版,限量发行二百册。用重磅模造纸,毛边装,菊花蓝绫封面,黑皮包脊,20×26厘米,156页。与中译本类似,此版也没有保留原书风貌。除扉页及篇者的朱红双龙戏珠剪纸图案出自原书“卖纸样者”一节外,原书所附的照片、乐谱、剪纸及参考书目皆被删去,留用的二十九幅插图被去色缩小,简化为线描,另请女艺术家Rosemary Covey仿原图作二十五幅黑白木刻。所幸不管是缩小的旧作还是木刻的新画,都没有“将小贩们画成吊眉斜眼,典型西洋人眼中的东亚病夫”,沙涓先生可以放心了。此书重版前言云,英语世界中有关街头小贩的专著和论文只有三十八种(篇),论及中国的则仅此一种,故不惜工本,精心重版。美国约有四十所图书馆藏有此本,大多收入珍本室,不允许外借。

Calls, Sounds and Merchandise of the Peking Street Peddlers and Its Author

Li Guoqing



Samuel V.
Constant (1894-?)



His father
(1857-1909)



Original Ill. From
1936 thesis



1993 edition

Samuel Victor Constant was born in 1894, a son of a lawyer who once was a student of Oriental Languages at the Columbia University and then a member of the Oriental Society. Today we can only find that he was a U. S. Army Captain, came to Beijing in 1923 as an Assistant Military Attaché of the American Legation. In 1924, he went to the front line of the Zhi-Feng War as an observer. The year later, he joined as a representative of the Legation the rescue effort of Harvey James Howard, an American doctor of Union Hospital kidnapped by bandits in Northeast China for about ten weeks. While working for the American Legation, he also attended College of Chinese Studies (known as California College in China in the U.S.). He received his Master Degree in 1936 with a thesis titled *Calls, Sounds and Merchandise of the Peking Street Peddlers*. The typewritten copy of this thesis is 103 pages long, with color illustrations and photos, 20 by 27 cm in size, currently held by Occidental College Library, California.

In the same year, a revised and typeset edition was published by Camel Bell in Beijing. The University of California at Berkeley owns one copy of this edition. It is under the same title but 187 pages long, has photos, black/white and color illustrations. Constant signed his name in Chinese as Kang Shidan, and thanked in the Preface his teacher and friend Chin Yue-p'o, the College Dean William B. Pettus, for their guide and help on producing this work.

A new edition of this book was printed, only two hundred copies, by Bird & Bull Press, one of the premier private presses in America, in August 1993. This is a beautifully produced book: quarter-bound in red morocco with blue oriental cloth sides and black leather spine label, 156 pages, printed in black and reddish-brown, red embroidery pattern of the Dragons and Pearl on the title page. Artist Rosemary Covey created 25 woodcuts specifically for this book. The owner of the Press Henry Morris printed the woodcuts directly from the wood and tipped them in throughout the text. The original illustration became reduced-size line drawings and in black and white only, though. According to the Prefatory Note by Henry Morris, books and papers on peddlers and peddling in English are no more than forty in the world, and this is the only one on Chinese peddlers and peddling. That is why he decided to reproduce this title with great effort.

During his staying in China, Constant published two other books. One is a 122 pages long *Chinese Military Terms: English-Chinese, Chinese-English* by China Booksellers Ltd, Beijing, 1927; another is *Trade and Shop Signs* by Peiyang Press, Beijing(1930-1940?). The latter contains only 18 leaves, chiefly illustrations, 24 x 32 cm in size.

Unfortunately, the late life of Mr. Constant is unknown as at this moment.

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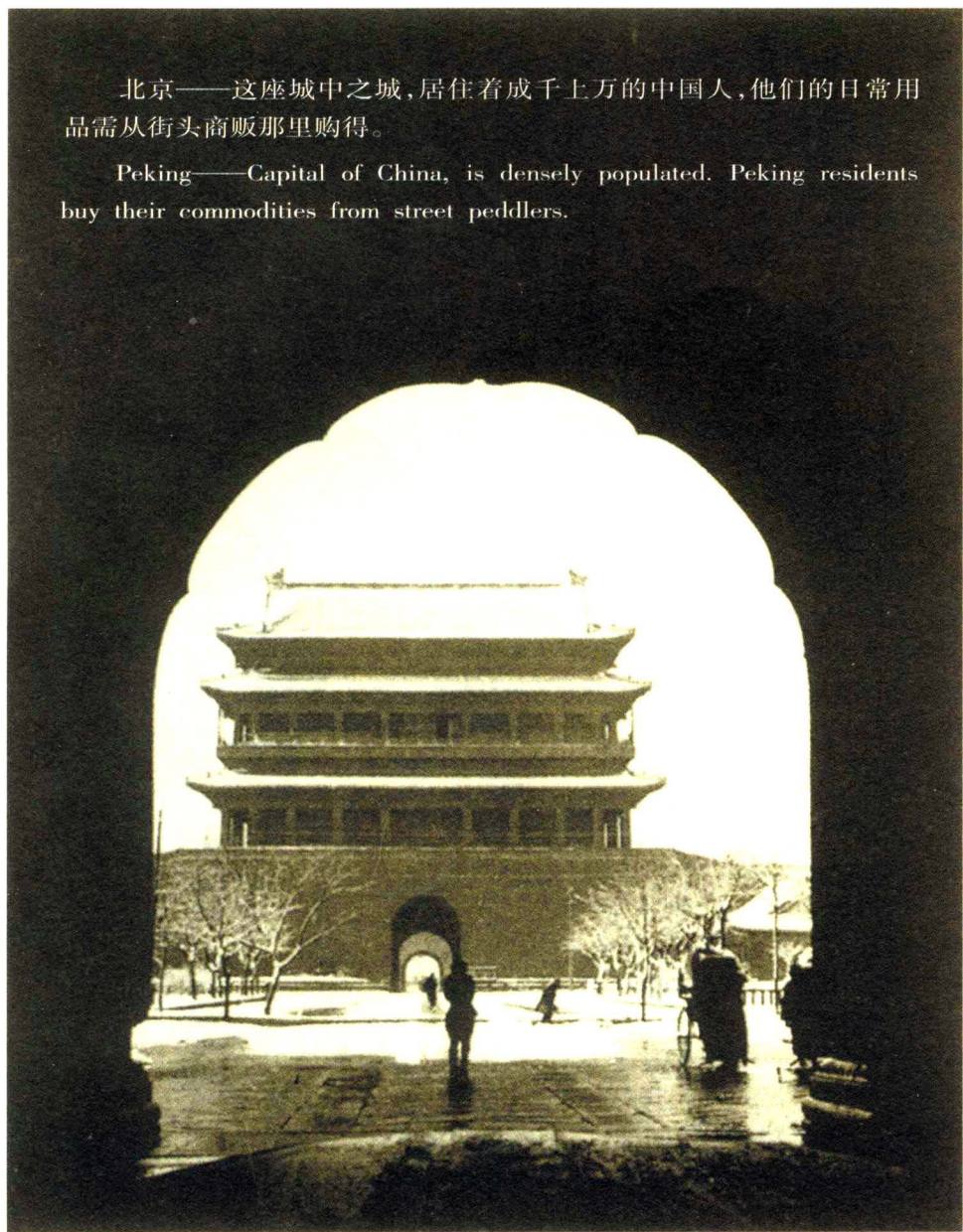
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北京——这座城中之城，居住着成千上万的中国人，他们的日常用品需从街头商贩那里购得。

Peking——Capital of China, is densely populated. Peking residents buy their commodities from street peddlers.



“Hao k'e ti kua tzu erh ai”

卖瓜子儿的



这类商贩的吆喝是这样的——

“好嗑的瓜子喂！”

他卖的瓜子包括黄色、白色的南瓜子和黑色的西瓜子，卖时都已经烘干好了。中国人喜欢用门牙嗑开瓜子壳去吃里面的仁。每当一家人团聚或请人帮忙，以及一般的社交场合，一碟瓜子常与茶水同时出现。

卖瓜子儿的往往在新年时出现，他们总是胳膊上挎一个篮子，手中用小木槌敲击一面直径约10厘米的小锣。他们除了卖瓜子外，也卖中国人在守岁时常玩的一种消遣用的牌。卖这类牌是被警方禁止的。



Melon Seed Peddler

This peddler calls, “Easily opened melon seeds!” These are the yellow or white seeds of the pumpkin and the black seeds of the watermelon which have been heated until dry. The peddlers who sell these seeds hit a small gong, about four inches in diameter, with a little stick of wood. They carry a basket and while occasionally seen at other times are exceptionally prevalent at New Year’s time.

“Kou³ ch'in² erh² lai², mai³ k'ou³ ch'in² erh² a'!”

卖口琴儿的

这类小贩这样吆喝——

“口琴儿来，买口琴儿啊！”或“口琴啦，来买！”

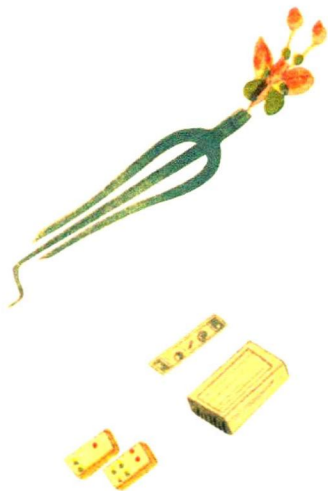
其实他们只是在表面上卖口琴，而暗地里卖的是6个一套的骰子，32张一套的骨牌和128张一套的纸牌。人们在新年里很喜欢玩这些牌，但卖它们是违法的，因为这助长了赌博的风气。

这类小贩的口琴是包在一件长外套里的，而在长外套的口袋里则装满了骰子和牌。警察很清楚这里的奥妙，但只要不是亲眼看到这种交易，他们是不太愿意去管的。这样买主就可以将小贩叫进院子，关上大门后对骰子和牌讨价还价。

骰子通常叫“色(shǎi)子，”而这对外国人来讲并没有什么不同。它早在唐朝以前就出现了，已有约一千年的历史。

如前文所述，骰子一套有六副，而牌则分为两种，即骨牌和纸牌。骨牌一套由32张组成，制作材料为竹、木或象牙，随材料不同标以各种价格。每张牌约2.5厘米宽，5厘米高。一套牌共分16副，每副标注的点数从1到12不等，换句话说，每副牌对中的每一张有1到12点，并且形成了特殊的同点对——两个5点和两个7点。这种牌戏很象外国人玩多米诺骨牌，只不过相仿的色子据说一千年前就发明出来了。骨牌一到四个人都能玩。

纸牌则是由纸做成，每套128张，一大半印着《水浒》英雄像。这部书中的主人公是108条好汉，他们的名字(即绰号)取自天空中的108颗星辰。而其他的牌则印有点、花或别的图案。纸牌是需要四个人玩的。这种游戏据说只有不到四百年的历史。



Jew's Harp Peddler

This peddler calls, "Jew's harps have arrived, come and buy!" These men sell Jew's harps but their real business is selling dice sets composed of six dice; a card game having thirty-two cards; and a card game having one hundred and twenty cards. These games are much enjoyed by the people at New Year's season but the selling of them is prohibited in order to discharge gambling.



“hsing⁴ jen³ erh² ch’a² yu”



卖杏仁茶的

卖杏仁茶的这样吆喝——

“杏仁茶哟！”

他放家什的容器是两个圆形笼屉，用一根竿子挑起担在肩上，称作“挑子”。茶水盛在一只小铜碗中，卖的时候，用前面笼屉里的小火炉把茶水烧热，而后面的笼屉则用于放钱以及一些备用的瓷碗。



Almond Tea Peddler

This peddler cries, “Almond tea oh!” He carries two round wooden containers suspended on either end of a pole carried on the shoulder. In the one carried in front is a small stove to warm the liquid which is carried in a copper bowl. The other wooden container is used to carry the coppers earned from selling the tea and a few extra china bowls.

“Feng¹ kao¹ lai², ai⁴ wo⁴ wo⁴”

卖蜂糕爱窝窝的



卖蜂糕爱窝窝的这样吆喝——

“蜂糕来爱窝窝！”

这些小贩都是穆斯林，没有人知道为什么，因为这已经成了传统。他们卖的糕点分为两种——蜂糕和爱窝窝。蜂糕用面粉制成，直径约26厘米，厚5厘米，常常被切成小块出售，每块约值两个大子儿。蜂糕分红白两种，这完全是由糕中所加糖的颜色来决定的。

爱窝窝也是由面粉制成的，呈球状，有板栗大小，里面还包了些糖。它是凉着吃的，很受孩子们欢迎。

这些小贩不仅嘴上吆喝，还敲一种外形很象小槲子的响板。

Rice Flour Cake Peddler

This peddler cries, “Here come the rice cakes and sweet balls!” These peddlers are Mohammedan – why, no one seems to know except that it is the custom. They carry a wooden tray slung in front of them by means of a sling around the neck. They sell two kinds of cakes – “feng¹ kao¹” and “ai⁴ wo⁴ wo⁴”. This peddler not only has his call but also hits a castanet like object with a stick.

