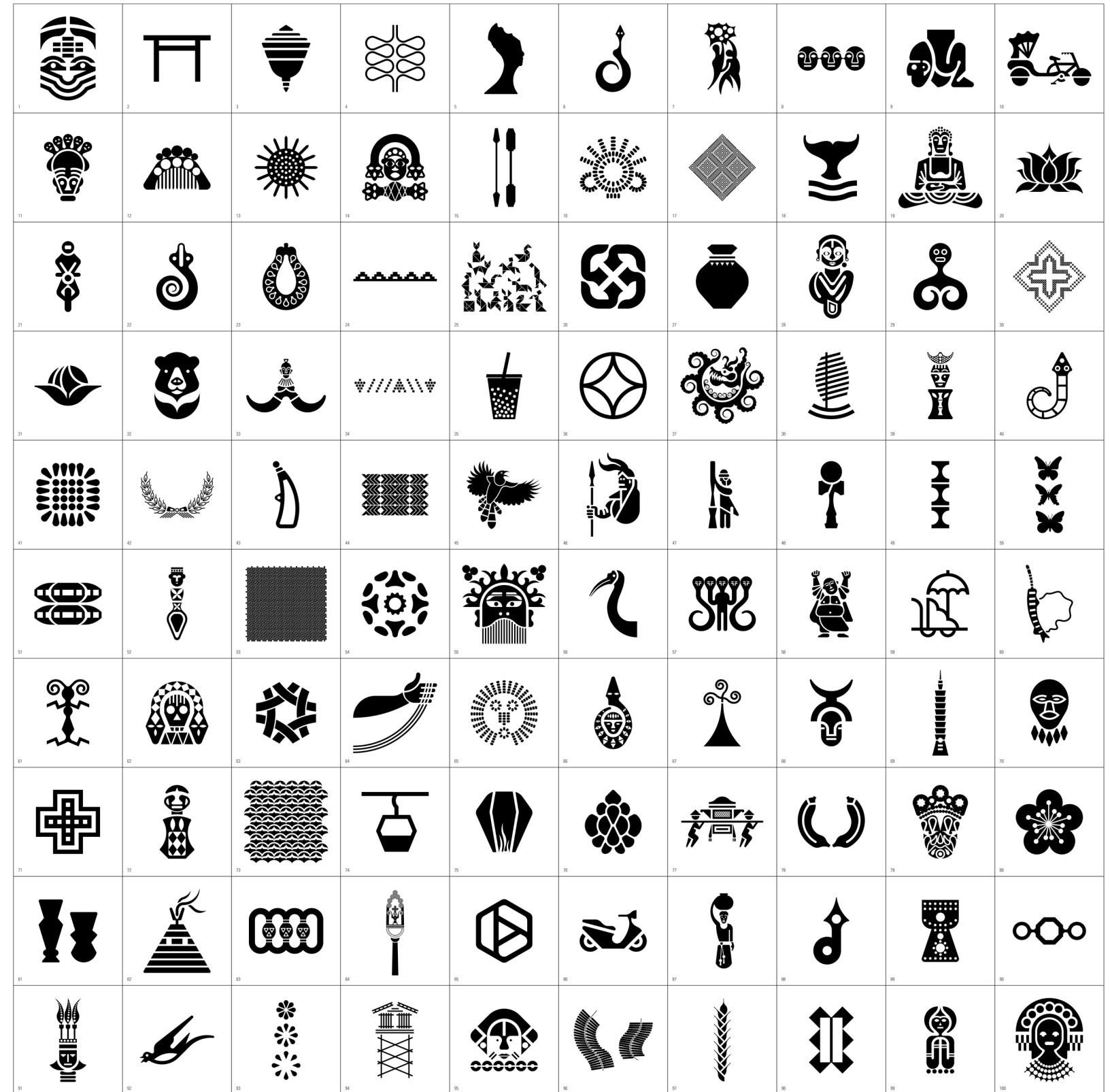


Ryan McGinness
100 Drawings for the
Taipei Dangdai Paintings



Drawing 1: Face Tattoo.

The Atayal tribe is known for using facial tattooing and teeth filing in coming-of-age initiation rituals. The facial tattoo, in Sqliq Tayal, is called ptasan. Only those with tattoos could marry, and, after death, only those with tattoos could cross the hongu utux, or spirit bridge (the rainbow) to the hereafter. For the female, tattooing is done on the cheek, typically from the ears across both cheeks to the lips forming a V shape.

Drawing 2: The Taiwan Grand Shrine.

It was the highest ranking Japanese Shinto shrine in Taiwan during Japanese colonial rule. Among the 66 officially sanctioned Shinto shrines in Taiwan, the Taiwan Grand Shrine was one of the most important, and its elevation was also the highest of the shrines.

Drawing 3: Spin Top.

Taiwanese top masters, known as Spin Top Snipers, perform trick shots in public with spin tops by using rope wrapped around wooden tops.

Drawing 4: Pattern from the Sheath of an Aboriginal Knife.

The unique open sheath design is used to keep moisture from collecting inside the sheath.

Drawing 5: Queen's Head Rock Formation.

Queen's Head, named for its supposed likeness to England's Queen Elizabeth I, is an ancient mushroom rock formation in Yehliu, a cape in Wanli District, New Taipei, Taiwan. It is an iconic image in Taiwan and an unofficial emblem for the town of Wanli.

Drawing 6: Snake from the Handle of a Paiwan Carved Wooden Spoon.

Paiwan nobles decorate their houses and most of their household utensils with carved designs. Motifs used in Paiwan woodcarving are mainly human figures, human heads, snakes and deer.

Drawing 7: Figures on the Walls of the Chung-Hua Gymnasium or Zhong-Hua Gymnasium (1963-1988).

The Chung-Hua Gymnasium was built in 1963 and was personally funded by a Thai-Chinese Mr. Lin Kuo-Chang. It was the biggest sports arena at the time in Taipei with a capacity of 12,000 seats. It was burned down in 1988, caused by a firecracker explosion.

Drawing 8: Human Head Pattern from a Paiwan Woodcarving.

Human head carvings are thought to represent ancestors but may be connected with headhunting.

Drawing 9: Carved Wood Figurine.

The squatting posture is the natural resting posture of human beings and is the most common resting posture in aboriginal Taiwan and some parts of the Pacific.

Drawing 10: The Cycle Rickshaw.

As opposed to rickshaws pulled by a person on foot, cycle rickshaws are human-powered by pedaling. They are a type of tricycle designed to carry passengers on a for-hire basis. They are used primarily for their novelty value, as an entertaining form of transportation for tourists and locals, but they also have environmental benefits and may be quicker than other forms of transport if traffic congestion is high.

Drawing 11: Handle of a Ritual Knife.

Bronze knives were a treasure of the Paiwan tribe. They were a sacred item and were representative of position and status and only to be displayed during the once-every-five-year ceremony.

Drawing 12: Paiwan Comb.

Flattish and decorative treatment in woodcarving allows an art style in which void spaces are filled in with various designs.

Drawing 13: Heavenly Red Tangerine.

A sphere, about the size of a tennis ball with protruding spikes, that is thrown upward and caught with the body to inflict cuts in the skin. The object was used in bloody rituals in Taiwanese temples. Self-mutilation to please the gods is considered an honor and a duty.

Drawing 14: Ornamentation from a Paiwan Shaman's Box.

The shaman was considered a nobleman and had an important function in Paiwan society. One of the privileges of the nobility was the right to use the sacred motifs of the "snake" and "human figure," both of which represent ancestors and are depicted on this box.

Drawing 15: Wooden Pestles.

Used by aboriginal rice/millet cleaners.

Drawing 16: Beading Detail on a Paiwan Male Skirt.

Tribal clothing is segregated by social class and status. Nobles display their superiority in vibrant colors and elaborate patterns. Human crane, human imaging, or snake forms represent the highest class.

Drawing 17: Pattern from Atayal Textile.

Delicate patterns usually came from a variety of different diamond designs, including overlapping the ramie threads of various colors to develop different diamond shapes or weaving a decorative design inside a large diamond pattern.

Drawing 18: Sperm Whale.

In 2004, a stranded 56-foot, 60-ton sperm whale died on a beach in Taiwan. Researchers strapped the dead whale onto a flat bed truck. As they drove through the city of Tainan, the buildup of gases resulting from the ongoing decomposition burst through the rotting blubber. A river of whale blood, intestines, and organs flooded the city streets.

Drawing 19: The Baguashan Big Buddha.

Also known as the Great Buddha of Changhua, this is one of the landmarks of Changhua City, as well as the whole of Taiwan. The 23m tall Buddha sits on a 4m tall lotus throne, which makes the overall statue 27m tall. The Buddha and most of its surrounding area were constructed between 1956 and 1966. It was one of the biggest Buddha statues in Asia upon its completion.

Drawing 20: Lotus.

Nelumbo nucifera, also known as lotus, is an aquatic perennial. The roots of the lotus are planted in the soil of the pond or river bottom, while the leaves float on top of the water's surface or are held well above it. It is one of the Eight Auspicious Symbols and one of the most poignant representations of Buddhist teaching.

Drawing 21: Re-drawn Symbol for Scooter Traffic.

Taiwan has the world's highest density of scooters, which have their own lane on many Taiwanese roads.

Drawing 22: Snake from a Paiwan Beaded Shoulder Cape.

Many of the Paiwan people worship the snake. A snake often appears on Paiwanese clothes.

Drawing 23: Formosan Baramitsu Seed.

The jackfruit, also known as jack tree, jakfruit, or sometimes simply jack or jak, is a species of tree in the fig, mulberry and breadfruit family (Moraceae).

Drawing 24: Detail of The Taipei City Walls.

Established in 1884 in Taipeh Prefecture, Qing Taiwan (modern-day Taipei, Taiwan), shortly after the Qing dynasty established Taipeh Prefecture in 1875, Prefect Chen Hsing-chü ordered the foundation of a new prefectural capital, with enclosing wall in 1879.

Drawing 25: Tangram.

The tangram ("seven boards of skill") is a dissection puzzle consisting of seven flat shapes, called tans, which are put together to form shapes. The objective of the puzzle is to form a specific shape (given only an outline or silhouette) using all seven pieces, which may not overlap.

Drawing 26: Re-drawn Recycling Symbol.

Official recycling symbol of the Environmental Protection Administration in Taiwan.

Drawing 27: Paiwan Divination Pot.

Paiwan artist and researcher Sakuliu Pavavalung believes that ancient earthenware pots had several functions: 1. As ceremonial objects. They often held glass beads or offerings. 2. As betrothal gifts. These were often decorated with carved or raised patterns. 3. For fermenting of liquor. 4. For storage of grain, seeds, preserved meat or water.

Drawing 28: Tribal Face Tattoo and Jewelry.

The Atayal tribe applied tattoos on their cheeks and chins, exemplifying the most comprehensive application of tattoos of the island's aboriginal tribes. For women, a whorled design symbolized chastity and duty. Girls got their first tattoo at five years of age and a second tattoo at fifteen as a symbol of adulthood. In addition to appreciating one's weaving skills, tattooing was a means to test purity. It is said that promiscuous girls would die during the process.

Drawing 29: Human/Snake Figure from a Jacket from the Paiwan.

The patterns used by the Paiwan tribe are said to represent their inner world. They worship a human-head and snake-bodied god and ancestors and use these images in woven clothes.

Drawing 30: Pattern Detail of a Rukai Male Sleeve Jacket.

Many different styles of embroidery such as cross knitting, straight knitting, satin knitting, and chain knitting are displayed brilliantly in diamond patterns or symmetric radiation pattern in the embroidery of the Rukai.

Drawing 31: Detail on the Wall of a Sanzhi UFO House.

The UFO houses were constructed beginning in 1978 and were intended as a vacation resort in a part of the northern coast adjacent to Tamsui. (See Drawing 51.)

Drawing 32: The Formosan Black Bear.

Also known as the white-throated bear, it is a subspecies of the Asiatic black bear. Formosan black bears are endemic to Taiwan. In 2001, they were voted the most representative wildlife of Taiwan in a half-year-long nationwide voting campaign.

Drawing 33: Yami (Tao) Carved Statuette.

Tao (or Yami) are the aboriginal residents of Orchid Island. With a population of 5,000, it is the only maritime ethnic group among Taiwan's Austronesian groups.

Drawing 34: Detail of a Woven Border on a Male Sleeveless Shell-bead Shirt.

This type of shell-bead shirt is referred to as lukkus-kaxa' or lukkus-pintoan in the Atayal language, meaning precious or valuable clothing.

Drawing 35: Boba Tea.

Bubble Tea (also known as Boba) is a Taiwanese tea-based drink invented in Taichung in the 1980s. Most bubble tea recipes contain a tea base mixed or shaken with fruit or milk, to which chewy tapioca balls and fruit jelly are often added.

Drawing 36: Detail of a Taipei Sidewalk Tile.

Taipei's sidewalks are mostly tile. Concrete is used for ramps at intersections, but the rest of the walking surfaces are a combination of cobblestone and ceramic tile.

Drawing 37: Dragon.

Chinese dragons are legendary creatures in Chinese mythology and Chinese folklore. The dragons have many animal-like forms, but they are most commonly depicted as snake-like with four legs. Chinese dragons traditionally symbolize potent and auspicious powers, particularly control over water, rainfall, typhoons, and floods. The dragon is also a symbol of power, strength, and good luck.

Drawing 38: Bamboo Boat of Formosa.

With their characteristic light bamboo masts and yards, their enormous single sails, and their width, these boats are common to most peoples of south-eastern Asia.

Drawing 39: Detail of a Paiwan Carved Wooden Spoon.

Paiwan nobles decorated their houses and most of their household utensils with carved designs. Human head carvings are thought to represent ancestors but may be connected with headhunting.

Drawing 40: Snake from a Paiwan Divination Pot.

The value of a clay pot depends on its pattern. The most valuable pottery pot is the snake pattern. There are many ways to show the snake patterns, but the two most widely used methods are to form the snake pattern during the unfired green-ware stage and apply the whole snake onto a pot.

Drawing 41: Detail of a Pattern on a Rukai Female Garment.

The anise star pattern, signifying holiness, is usually made with cross-stitch embroidery.

Drawing 42: Detail of a Vintage Taiwan Beer Label.

Taiwan Beer is a large-market beer brewed by the Taiwan Tobacco and Liquor Corporation (TTL). The brand, an icon of Taiwanese culture, began as a monopoly product but has remained the best-selling beer on the island in the era of free trade.

Drawing 43: Paiwan Gunpowder Container.

Rifles were obtained from Han Chinese through trade. Thus, the gunpowder containers used by the Paiwan tribe mostly resembled those used by the Han Chinese during the Qing dynasty. Such containers were usually made from animal horn or wood.

Drawing 44: Detail of a Pattern from Atayal Male and Female Sleeveless Jacket.

The delicate patterns usually came from a variety of different diamond designs, including overlapping the ramie threads of various colors to develop different diamond shapes or weaving a decorative design inside a large diamond pattern.

Drawing 45: The Taiwan Blue Magpie (*Urocissa caerulea*).

Also called the Taiwan magpie, Formosan blue magpie, or the “long-tailed mountain lady,” this species of bird is of the crow family. It is endemic to Taiwan. They are not very afraid of people and can be found near human residences in the mountains or newly cultivated lands.

Drawing 46: Formosa Aboriginal Hunter.

Hunting is the main activity for Tsou people. They always wear leather clothing and hats to the mountains. Men dress in red long sleeve shirt, underwear, and leather capes made by muntjac’s skin for formal occasions.

Drawing 47: Formosa Aboriginal Girl Hulling Millet with a Mortar and Pestle.

Millet wine is the oldest wine in Taiwan and a traditional beverage of Taiwanese aborigines. It is often used in harvest festivals, as a symbol of harvest.

Drawing 48: Kendama.

Known in Taiwan as the sun moon ball, this game was introduced by the Japanese. The player tosses the ball upward and tries to catch it with one of the four ends.

Drawing 49: Detail of a Paiwan Carved Wooden Spoon.

Paiwan spoon handles are sometimes carved with design units arranged in a vertical series similar to those on a totem pole.

Drawing 50: Three of Taiwan’s Endangered Butterflies.

The Broad-tailed Swallowtail, Magellan’s iridescent Birdwing, and the Great Purple Emperor. Taiwan’s butterfly habitats were destroyed as the society transformed from an agricultural society to an industrial powerhouse in the post-war years. Nearly one in five butterfly species can only be found in Taiwan.

Drawing 51: The Sanzhi UFO Houses.

Also known as the Sanzhi Pod Houses or Sanzhi Pod City, they are a set of abandoned pod-shaped buildings in

Sanzhi District, New Taipei City, Taiwan. The houses were constructed beginning in 1978 but never completed due to investment losses and several car accident deaths and suicides during construction, which are said to have been caused by the inauspicious act of bisecting the Chinese dragon sculpture located near the resort gates for widening the road to the buildings.

Drawing 52: Carved Wooden Spoon.

Paiwan nobles decorate their houses and most of their household utensils with carved designs.

Drawing 53: Detail of a Pattern of Weave in Yami (Tao) Male Armor.

Woven in rattan, this detail is from an armor vest.

Drawing 54: Symbolized Aerial View of the Ren-ai Roundabout.

At the heart of Southern Taipei, two major arterial roads, Ren-ai Road and Dun-hua Road, intersect at a roundabout. The Ren-ai roundabout was the largest roundabout in Asia in the 1970s.

Drawing 55: Taiwanese Folk Opera Mask.

Originating in eastern Taiwan in the late 19th century, Taiwanese folk opera is part of the southern variations of Chinese opera. As the only form of Han traditional drama to have come from Taiwan, it was started by immigrants from Fujian, China. While its popularity has declined in the modern era, it still plays an important role in Taiwanese culture.

Drawing 56: Siberian Crane.

A rare Siberian crane was spotted and captured near a Taipei MRT station in December 2015. The bird was sent back to its home in New Taipei City, where it has been looked after by a local farmer with help from bird lovers and animal rights groups. The Siberian crane is an endangered species, with only a few thousand left in the world.

Drawing 57: Detail from a Paiwan Shaman’s Box.

This is a box used by the shamans of the Paiwan tribe and referred to as kanepochi or anepochi in that tribe’s native language. They served as containers for objects used in divination rites.

Drawing 58: Laughing Buddha.

Sourced from the cover of a 1960s brochure: Souvenirs of Taiwan Republic of China, An Official Guide to the Recommended Stores.

Drawing 59: Taiwanese Push Car.

Push car railways were a historic transportation system in Taiwan, based on Japan’s daisha push car railways. After Taiwan was ceded to Japan, the push car system was brought to Taiwan. The push car railways were in general service from 1895 to the late 1940s. The push cars complemented the developing steam locomotive system on Taiwan. Push cars were passenger and freight cars powered by human labor.

Drawing 60: Atayal Knife.

Plainer knives with more pragmatic designs were, in former times, mostly used as tools of war, for hunting and farming, when up in the mountains, or as a cutting implement when walking through thick bushes and dense jungles.

Drawing 61: Detail from a Yami Knife.

These knives were used for driving out evil. The carvings on the sheath represent the fable character Magamog.

Drawing 62: Detail from a Paiwan Granary.

Paiwan nobles decorated most of their household utensils with carved designs. Motifs used in Paiwan woodcarving are mainly human figures, human heads, snakes and deer. Motifs are often combined into a single design, as in human head and snake.

Drawing 63: Re-drawn Symbol for Taiwan Excellence Award.

The symbol of Taiwan Excellence honors Taiwan's most innovative and value-added products. All products carrying the symbol have been selected for a Taiwan Excellence Award based on their excellence in R&D, design, quality, marketing and Taiwanese manufacturing.

Drawing 64: Hand-pulled String Noodles.

Also called mian xian in Mandarin, these noodles have been made for over 2,000 years. Until the 1960s, they were still made in the traditional way in Taiwan, being pulled by hand and then hung to dry like laundry in the sun, but now machines have largely taken over. Today only about 50 noodle makers are thought to remain in Taiwan.

Drawing 65: Detail of a Beaded Paiwan Male Jacket Sleeve.

Pearl knitting is popular among the Paiwan Tribe. The pearl knitting from the Paiwan tribe contains small orange, yellow, and green glass material—put together into patterns on the clothes. They mostly use human patterns in their knitting and small, opaque, and matte glass balls.

Drawing 66: Human Head and Hundred-pace Snake.

Central to the creation myths of the Paiwan people, the hundred-pace snake is considered a precious and rare cultural resource. The triangular patterning on the snake is used repeatedly in Paiwan art forms.

Drawing 67: Top of Yami (Tao) Coconut Palm Fiber Hat.

A type of work hat mainly worn by women when cultivating crops or visiting friends or family, it is formed from bamboo strips, rattan and coconut palm fiber. Atop the hat is often added spiraled pieces of metal wire. This type of decoration appeared after 1945.

Drawing 68: Human Head.

Carving found on the handle of an aboriginal axe.

Drawing 69: Taipei 101.

Formerly known as the Taipei World Financial Center, this landmark skyscraper is in Xinyi District, Taipei, Taiwan. The tower has served as an icon of modern Taiwan ever since its opening. Its postmodernist approach to style incorporates traditional design elements and gives them modern treatments.

Drawing 70: Detail from a Paiwan Shield.

The Paiwan roof-type shields are usually neatly patterned, and most of the existing ones have been held by the nobles, which are colored, painted or shallowly carved with honorable decorations like human-head patterns, hundred-pace snakes, geometric designs, and animal patterns.

Drawing 71: Detail of a Pattern from Puyuma Leg-coverings.

The Puyuma are renowned for their unique woven clothes that feature a wide variety of colorful patterns.

Drawing 72: Detail of a Paiwan Carved Wooden Spoon.

Paiwan nobles decorated their household utensils with carved designs. Motifs used in Paiwan woodcarving are mainly human figures, human heads, snakes and deer. Spoon handles are decorated with a single carved figure or a single snake design but sometimes are carved with design units arranged in a vertical series similar to those on a totem pole.

Drawing 73: Pattern Derived from Pineapple.

Pineapple is known to have been grown on the island as early as the middle of the 17th century, but pineapple-canning became an industry only in 1902. In the 1950s, Taiwan was one of the largest centers of pineapple canning in the world next to Hawaii and British Malaya. As the pineapple processing industry prospered in Taiwan, its market began to expand, comparable in quality to the products of Hawaii. Pineapples bring in a sizable amount of foreign exchange to Taiwan.

Drawing 74: The Maokong Gondola.

This gondola lift transportation system in Taipei, Taiwan, opened on July 4, 2007. The Maokong Gondola operates between Taipei Zoo and Maokong. The 4.3 km (2.7 mi) line has four stations.

Drawing 75: Taiwan Sky Lantern.

A sky lantern is a small hot air balloon made of paper, with an opening at the bottom where a small fire is suspended. In Taiwan, sky lanterns are traditionally made from oiled rice paper on a bamboo frame. The Pingxi District in New Taipei City of Taiwan holds an annual Lantern Festival in which sky lanterns are released into the night sky with people's wishes written on the lantern.

Drawing 76: Sugar-apple.

This is the fruit of *Annona squamosa*. The color is typically pale green with a deep pink blush in certain varieties, and typically has a bloom. The flesh is fragrant and sweet, creamy white through light yellow, and resembles and tastes like custard.

Drawing 77: Palanquin.

The palanquin is a passenger conveyance, usually for one person, consisting of a covered litter carried by means of poles resting on the shoulders of several men.

Drawing 78: Bananas.

Banana is the most important fruit crop for export in Taiwan. Grown under the influence of subtropical climate, Taiwan bananas have a flavor superior to those produced in the tropical countries.

Drawing 79: Ba-Jia-Jiang.

Ba Jia Jiang originated from the Chinese folk beliefs and myths, and generally refers to eight members of the godly realm. The general understanding of the origin of Ba Jia Jiang is that it is derived from the existence of eight generals who performed exorcism of evil spirits for the Wufu Emperor.

Drawing 80: Mei Blossom Flower.

This symbol of the Mei Blossom flower (also known as Chinese plum or Japanese apricot) is featured on Taiwanese coins.

Drawing 81: Amis Pottery.

Pottery making skills have developed in Taiwan for more than 5,000 years. The Amis and Yami (Tao) groups are the only tribes that have made pottery in recent years.

Drawing 82: Silver Helmets of the Yami.

They are traditionally worn by adult men during important ceremonies such as the completion of a dwelling, the launching of a newly carved boat, and the Flying Fish festival. The Yami are a peace-loving people, and their silver helmets and bamboo armor were not intended for use in combat, but rather as symbolic element in rituals to ward off evil.

Drawing 83: Detail of a Paiwan Male Jacket Sleeve.

Paiwan embroidery uses linen as the base with the wool purchased from Chinese. The Paiwan weave patterns can be magnificent and complex, using human heads and human figure patterns.

Drawing 84: Ceremonial Staff.

This ceremonial staff of the Yami (Tao) features a representation of the fable character, Magamog.

Drawing 85: Re-drawn Symbol for the Expo'74 World's Fair.

Sourced from the Republic of China Pavilion Brochure, Expo '74 was the first environmentally themed world's fair. It was held in Spokane, Washington, United States, and ran from May 4 to November 3, 1974.

Drawing 86: Scooter.

Despite the impressive public transportation system in Taiwan, many people still have a scooter either to get around their neighborhoods or even as a primary mode of transportation.

Drawing 87: Amis Woman Carrying Pot.

Amis women would carry pots on their heads to retrieve or carry water.

Drawing 88: Detail of Paiwan Male Leather Headwear.

A coiled hundred-pace snake (*Deinagkistrodon*) has a large triangular head with an upturned snout. The body is very stout and the tail is short, ending in a compressed, pointed slightly curved cornified scale.

Drawing 89: Amis Pipe.

Traditionally, both men and women smoked pipes, and almost every tribe produced pipes of similar features. The root of the bamboo was most often used and this pipe was formed with a round base topped with a more boxlike section. Small round shells were used as decoration, revealing the marine aspects of Amis culture.

Drawing 90: Linnak.

Literally "twin-cup" in the Paiwan language, the linnak is a special container for drinking wine used in the traditional wedding ceremony and requires two people to manipulate the object smoothly for drinking.

Drawing 91: Formosa Aboriginal Headdress.

Worn by men, this traditional embroidered headdress features long feathers and cowrie shells.

Drawing 92: Swallow Bird.

Sourced from a vintage Taiwanese book, the swallow is a symbol of love, loyalty, and peace.

Drawing 93: Hearts in Harmony.

From a proposal for a flag for the Republic of Taiwan, "hearts-in-harmony," was designed by the Reverend Donald Liu in the mid-1990s. It was the winning design from a contest held in 1996 that was part of the campaign called "New Name, New Flag, New Anthem."

Drawing 94: Watchtower.

The Formosan aborigine watchtowers were located in the villages to look out for headhunting parties from the Highland peoples.

Drawing 95: Atayal Female.

Sourced from a vintage postcard of an Atayal female with face tattoos, headdress and patterned clothing.

Drawing 96: Yanshui Beehive Fireworks.

The Tainan Yanshui Fireworks Display ("beehive of fireworks") is an annual event that commemorates a cholera epidemic more than a century ago. The fireworks symbolize the exorcism of demons associated with the plague.

Drawing 97: Re-drawn Symbol of Malt Stalk.

Image featured on vintage Taiwanese "All Malt Beer" label.

Drawing 98: Detail of Train Station.

Built in 1941 after the previous station was demolished at the end of the 1930s, this building had a modern functionalist style. It was demolished in 1981.

Drawing 99: Paiwan Carved Stone Column.

Most of the Paiwan human figure carvings are standardized with a Rukai style totem, round head, long nose, small eyes, and hands raised to chest height.

Drawing 100: Amis Tribe Female Dancer.

The Amis are the largest ethnic group among Taiwanese aborigines. The Amis have developed various intricate dance steps and songs. In their performances, dancing and singing are always combined. In modern society, the Amis have become the cultural representatives for all the Taiwanese aborigines. In earlier times, Amis dressed in black and wore a simpler headdress; however, in catering to tourism, the clothes have changed to red and become more elaborate.