

PIDGIN ENGLISH

青策计划
2023

Emerging
Curators
Project

2023.11.9
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青策计划 2023

“青策计划 2023”作为“宇宙电影”——第十四届上海双年展城市项目的一部分，走出上海当代艺术博物馆，前往思南公馆和慎余里，浸入更具在地性与流动性的公共环境。藉此契机，“青策计划 2023”希望在广泛而日常的城市空间里，邂逅市民朋友，在相互交流与塑造中重思“策展人”及其策展行动的公共属性与功能，也进一步探讨当代艺术如何与身边的人、事、物发生关联，如何被感受与感知，如何拥有更加充沛的生命力。

落地于思南公馆 - 思南时区的展览“皮钦光谱：一种文化的非线性编可能”（策展人：李嘉文、张嘉伟）以“洋泾浜英语”这一典型皮钦语作为切入，延伸至全球化语境下的文化交融，展示此环境下的艺术家群体的身份认知和文化反思；在上海苏河湾万象天地慎余里呈现的“类地登陆：行星候选者”（策展人：曾雨阳、黄天乐）则以“去/再物质化”为题旨，彰显影像艺术之于类地生活的再思索与再想象，发掘电影当代性在自我解域、自我重组的部署中进一步延展的情境。

得益于华润集团上海苏河湾万象天地和永业集团思南公馆的慷慨支持，“青策计划 2023”才得以在两处具有得天独厚的的人文与历史风貌的空间实现。如何将场地本身历经流变的时空脉络、文化背景、周边环境及城市氛围等混杂因素，有机地融入策展人的长期关切与策展践行，将会是

Emerging Curators Project 2023

As part of the city project of the 14th Shanghai Biennale "Cosmos Cinema", "Emerging Curators Project 2023" is setting sail from its usual venue at PSA for the first time, navigating into the venues of Sinan Mansion and Shenyu Li, fully immersing itself in a more localized and mobile public environment. Seizing this opportunity, "Emerging Curators Project 2023" aims to engage with citizens who frequent or infrequently visit museums in broad and everyday urban spaces. Through mutual exchanges and shaping, this year's project seeks to reconsider the public attributes and functions of "curators" and their curatorial actions. In doing so, it will further discuss how contemporary art intersects with people, things, and events in our surroundings, infusing art with a more vibrant vitality and making it easily sensed and perceived.

The exhibition "Pidgin Spectrum: Nonlinear Narratives of Multiculture" (curated by Li Jiawen and Zhang Jiawei) at Sinan Mansion - Sinan Time Zone takes "pidgin English" as a starting point, extending its exploration to cultural fusion in the context of globalization, thus to reveal the identity perception and cultural introspections of the artist community that has evolved in this milieu. Meanwhile, the exhibition "Terrestrial Landing: Planet Candidates" (curated by Rainne Zeng and Tianle Huang) at Shenyu Lane, Shanghai Suhe Mixc World, revolves around the theme of "de/re-materialization", emphasizing the re-conceptualization and reimagining of art within the context of the terrestrial future, thus to explore how the contemporary nature of moving images extends through self-deteriorization and self-reorganization.

Thanks to the generous support of Shanghai Suhewan Mixc World of China Resources (Holdings) Co., Ltd and Yongye Group - Sinan Mansion, the two venues presenting "Emerging Curators Project 2023" possess both particularly humanistic and exceptionally

本届两组获奖方案面对的挑战；而基于第十四届上海双年展主题“宇宙电影”衍生出的关于宇宙观、世界观、人生观的探讨，经由城市项目的呼应，将串联起不同代际中外策展人的对话与共鸣。

青年策展人计划

上海当代艺术博物馆的“青年策展人计划”是国内目前独树一帜的青年策展人发展与研究项目。作为 PSA 的年度展览品牌暨学术品牌，“青策计划”致力于发掘华人青年策展力量，为他们提供实践理想的平台、全面且深度的指导、进入公共视野的途径和良性的成长环境。“青年策展人计划”创立于 2014 年，致力于发掘和培育华人青年策展力量，至今已推出四十余位年轻策展人，实现了十九场实体展览和两场线上展览。“青策计划”秉持公平公正的评审原则，不论背景、鼓励冒险，十年来已逐渐成为中国青年策展人的重要平台。通过展览的实践，从这里出发的年轻策展人积累了经验，获得了行业的关注；诞生于这里的一些策划方案正在形成可持续的研究和展示项目。

historical features. How to organically integrate hybrid elements of the venues, such as their ever-changing temporal and spatial traditions, cultural backgrounds, surrounding environments, and urban atmosphere, into the curators' long-term concerns and curatorial practices - this poses a novel challenge for this year's selected curators. The project's discussion on the cosmology, worldview, and life view inspired by "Cosmos Cinema" will resonate with the Biennale's theme exhibition and other related urban projects, fostering dialogues and resonances between Chinese and foreign curators of different generations in terms of concepts and practices.

Emerging Curators Project

PSA's "Emerging Curators Project" is China's exclusive young curator development and research project. As the contemporary art museum's annual exhibitory and academic trademark, the project stays committed to exploring young Chinese curatorial talents and providing them with a platform to practice conceptions, an opportunity to access comprehensive and in-depth guidance, a path to enter the public's eyes, and an environment to enjoy healthy growth. Since its inception in 2014, the "Emerging Curators Project" has so far supported more than 40 Chinese curatorial talents to realize a total of 19 physical exhibitions and 2 online exhibitions. With an open and fair reviewing principle that disregards backgrounds and encourages adventures, the ten-year-old project has been gradually rising to become an important platform for young Chinese curators. Through exhibition-based practices, young curators emerging on this platform gain experiences as well as attention from the industry, while some of the curatorial plans taking form here are also translating into sustainable research and exhibition projects.

上海当代艺术博物馆

上海当代艺术博物馆成立于2012年10月1日，是中国大陆第一家国有当代艺术博物馆，也是上海双年展主场馆。上海当代艺术博物馆建筑由原南市发电厂改造而来，2010年上海世博会期间，曾是“城市未来馆”。它见证了上海从工业到信息时代的城市变迁，其粗砺不羁的工业建筑风格给艺术工作者提供了丰富的想像和创作可能。作为新城市文化的“生产车间”，不断自我更新，不断让自身处于进行时是这所博物馆的生命之源。上海当代艺术博物馆正努力为公众提供一个开放的当代文化艺术展示与互动平台；消除艺术与生活的藩篱；促进不同文化艺术门类之间的合作和知识生产。

上海苏河湾万象天地

上海苏河湾万象天地坐落于静安区苏河湾板块腹地，与外滩一脉相连，与陆家嘴隔江相望。苏河湾万象天地天然坐拥4.2万平米城市绿地公园，承载两处历史文保建筑——慎余里和天后宫，以开放无边界、绿色生态、融合文化艺术的场景式体验空间为商业定位，在城市绿地之下打造别具一格的城市峡谷商业空间。苏河湾万象天地前期与创意品牌AllRights Reserved (ARR) 合作，邀请德国知名艺术团队Inges Idee，为项目量身打造了两件大型永久艺术装置“迈上！”及“大象亲子乐园”，纵向跨越两层商业空间，寓意艺术

Power Station of Art

Established on Oct. 1st, 2012, the Power Station of Art (PSA) is the first state-run museum dedicated to contemporary art in mainland China. It is also home to the Shanghai Biennale. Renovated from the former Nanshi Power Plant, PSA was once the Pavilion of Future during the 2010 Shanghai World Expo. The museum has not only witnessed the city's vast changes from the industry age to the IT era, but also provided a rich source of inspirations for artists with its simple yet straightforward architectural styles. And as Shanghai's generator for its new urban culture, PSA regards non-stopping innovation and progress as the key to its long-term vitality. The museum has been striving to provide an open platform for the public to learn and appreciate contemporary art, break the barrier between life and art, and promote cooperation and knowledge generation between different schools of art and culture.

Shanghai Suhewan Mixc World

Located in the heart of Suzhou Creek in Jing'an District, Shanghai Suhewan Mixc World seamlessly connects to the Bund, overlooking Lujiazui on the opposite bank. Spanning 42,000 square meters of urban greenery and home to two historical and cultural preservations, Shenyu Lane and the Tianhou Palace, Shanghai Suhewan Mixc World defines itself as an open, boundless, green, ecological, cultural and artistic space, providing scenario experience as well as establishing a unique urban canyon commercial area set against the backdrop of urban greenery. In its early developmental stages, Shanghai Suhewan Mixc World collaborated with the creative brand AllRights Reserved (ARR) and extended an invitation to the renowned German artist collective, Inges Idee. The result was the creation of two large-scale permanent installations - Up We Go!

与商业携手迈上全新景象，为城市生活带来赏心悦目的艺术观赏体验。基于独特的多元空间形态，苏河湾万象天地未来也将携手众多艺术机构与艺术厂牌，在公共艺术共创方面呈现更多品质内容。

思南公馆 - 思南时区

思南公馆是上海历史文化风貌和优秀历史建筑保留保护试点项目之一，也是上海市中心唯一一个以成片花园洋房的保留保护为宗旨的项目，曾连续五年获得“上海市花园单位”称号，于2021年被正式确认为“首批国家级旅游休闲街区”，是上海城市更新的“新名片”。思南公馆作为上海的特色文化地标，传承了历史文化和生活艺术的人文底蕴，致力于为公众提供多样化的艺术体验与文化熏陶。思南时区于2020年开放，秉持着“让美好被看见，让艺术走入生活”的理念，在城市地标内为公众提供一个可以观赏、交流和体验生活美学的艺术复合空间。思南时区向所有从事艺术创作、有才华的艺术家发出邀请，以开放的胸怀为值得被公众认识的美好事物举办展览。思南时区由思南公馆管理及运营。

and Family Orchestra. These installations link the above and below areas, symbolizing the synergistic partnership of art and commerce in shaping a novel urban landscape. This collaboration aims to deliver a delightful art viewing experience to enhance city life. Drawing on its distinctive and diverse spatial design, Shanghai Suhewan Mixc World looks ahead to future collaborations. The plan includes forging partnerships with various art organizations and labels to present more high-quality content in public art co-creation in the future.

Sinan Mansion - Sinan Time Zone

Sinan Mansion stands as a pilot project dedicated to the preservation and protection of Shanghai's historical and cultural features as well as its exceptional historical buildings. Positioned at the heart of Shanghai, this project is unique in its mission to conserve an array of garden houses. Garnering the title of "Shanghai Gardenesque Unit" for five consecutive years, it has further solidified its status as one of the official entries in the "first batch of national tourism and leisure blocks" in 2021. Serving as the "new icon" of Shanghai's urban renewal, Sinan Mansion is a distinctive cultural landmark that upholds the humanistic legacy of history, culture, and the art of living, and is dedicated to offering the public diversified artistic experiences and cultural enlightenment. Since its inauguration in 2020, Sinan Time Zone has adhered to the concept of "showcasing beauty and integrating art into everyday life". It provides the public with a fixed and composited space to observe, exchange, and experience the aesthetics of life within a city landmark. Sinan Time Zone extends an open invitation to talented artists engaged in art creation, encouraging them to curate exhibitions that showcase the beauty deserving of public recognition. Sinan Time Zone is managed and operated by Sinan Mansion.



上海双年展城市项目 · “青策计划 2023” City Project of the 14th Shanghai Biennale

- A** 思南公馆 - 思南时区
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Sinan Mansion - Sinan Time Zone
Add: F1, No.1, Lane 523, Huangpu District, Shanghai, China
- B** 上海苏河湾万象天地慎余里 7 樓
地址：上海市静安区福建北路 100 号上海苏河湾万象天地
Shenyu Lane Building 7, Shanghai Suhewan Mixc World
Add: No.100, North Fujian Road, Jing'an District, Shanghai, China
- C** 上海当代艺术博物馆
地址：中国上海市黄浦区黄浦江 678 号
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上海
当代艺术
博物馆

Power
Station
of Art



青策
计划
2023
Project

Emerging
Curators
2023
Project

城市项目协办
City Project
Co-host

mx 万象天地



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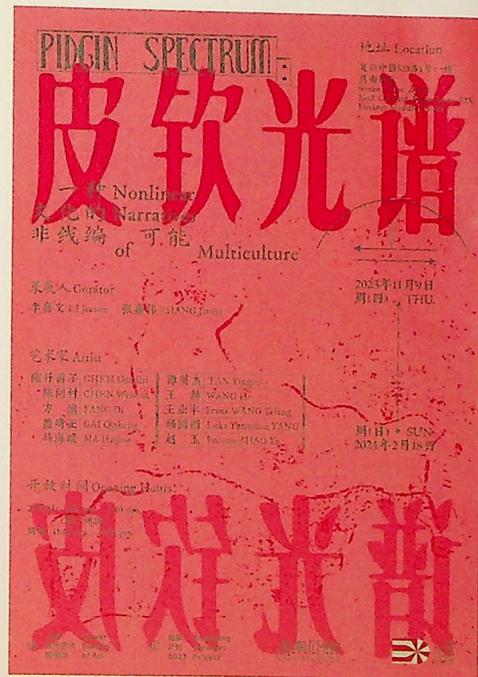
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- 1 盖琦正, 《语言的淆乱》
GAI Qizheng,
Confusion of Tongues
- 2 赵玉, 《爆汁的礁石》
Pocono ZHAO Yu,
Explosive Juice of Reef
- 3 陈丹笛子, 《西风》
CHEN Dandizi, *West Wind*
- 4 王业丰, 《灾祸游荡》
Frank WANG Yefeng,
The Levitating Perils
- 5 方迪, 《塞皮克河戒指》
FANG Di, *Sepik River Ring*
- 6 方迪, 《塔乌鲁》
FANG Di, *Tavurvur*
- 7 方迪, 《部长》
FANG Di, *Minister*
- 8 谭英杰,
《过去的, 过去的, 过去的,
过去的, 过去的...》
TAN Yingjie, *It's All in the Past*
- 9 赵玉, 《新来者 X》
Pocono ZHAO Yu, *Newcomer X*
- 10 杨圆圆, 《上海来的女士》
Luka Yuanyuan YANG,
Lady from Shanghai
- 11 马海蛟, 《不见彼岸》
MA Haijiao, *Invisible Shore*
- 12 陈问村, 《Ben 是一本书》
CHEN Wencun, *Ben the Book*



- 13 王赫, 《窗中景之雪景寒林》
WANG He,
*View from the Window-Snow-Covered
Scene and Cold Forest*
- 14 盖琦正, 《他者的想象》
GAI Qizheng,
Imagination of the Other
- 15 陈丹笛子, 《热带三部曲》
CHEN Dandizi, *Tropical Trilogy*
- 16 洋泾浜英语单词卡 & 光谱书单
Yangjing Bang English Glossary
& Reading

A

皮钦光谱：一种文化的非线性编可能

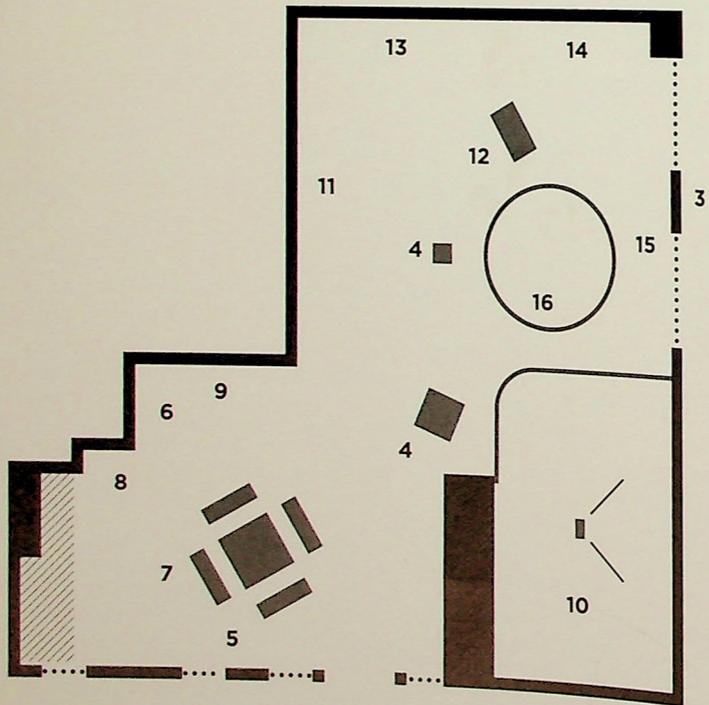
Pidgin Spectrum: Nonlinear Narratives of Multiculture

策展人：李嘉文、张嘉伟

Curators: LI Jiawen, ZHANG Jiawei

场地：思南公馆-思南时区

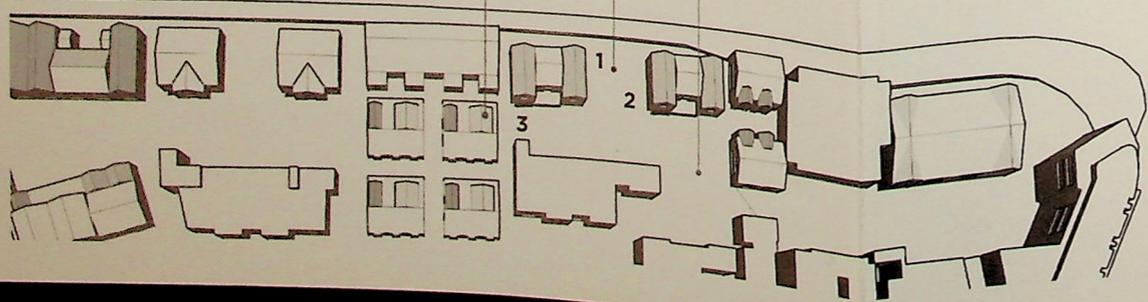
Venue: Sinan Mansion - Sinan Time Zone



思南时区
Sinan Time Zone

梧桐里
Platane Lane

花墙广场
Place Du Mur Fleuri



B

类地登陆：行星候选者

Terrestrial Landing: Planet Candidates

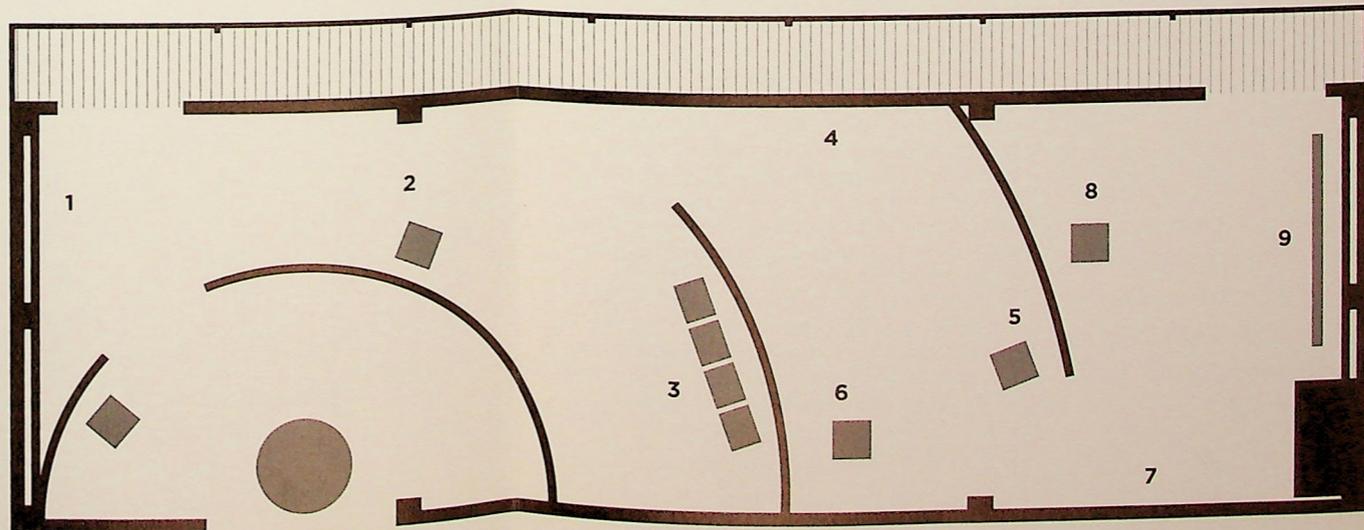
策展人：曾雨阳、黄天乐

Curators: Rainne Zeng, Tianle Huang

场地：上海苏河湾万象天地慎余里7幢

Venue: Shenyu Lane Building 7, Shanghai Suhewan Mixc World

- | | |
|---|--|
| 1 唐潮、吴艳丹、刘毅、陆正，
《在自然与后自然之间的我们——红巨星》
Tang Chao, Nunu Kong, Liu Yi, Zen Lu,
<i>Us, Amid Nature and After Nature - Red Giant Star</i> | 4 张斌，《皆是河流》
Zhang Bin, <i>All Rivers</i> |
| 2 徐今今，
《You Still Have Something of the Ghost About You》
Xu Jinjin,
<i>You Still Have Something of the Ghost About You</i> | 5 黄河山，《秃力城》
Huang Heshan, <i>Too Rich City</i> |
| 3 冯冰伊，《混合演绎》
Feng Bingyi,
<i>Compounded Performance</i> | 6 王浔，《那巨大的安宁之下》
Wang Xun, <i>In that Great Peace</i> |
| | 7 陈厚闻，《太岁星纪》
Chen Houwen, <i>Celestial Chronology</i> |
| | 8 刘首希，《团结号 01》
Neo Liu, <i>Oppose Secession 01</i> |
| | 9 黑空，《大气炼金术》
Black Void, <i>Twin Cloud</i> |



Pidgin English

Foreigners in Shanghai almost never bothered to learn the language of the natives — many Shanghailanders were born and raised in the city and never spoke a word of Chinese, and those who did learn to speak some were considered slightly weird. They communicated with their Chinese servants and other menials in Pidgin English, a bastardised China Coast pot-pourri of mangled English, Chinese, Portuguese and Indian words.

Pidgin Lexicon

Blong — is, are, belong to, etc.
 Bottom-side — downstairs
 Bym-bye — later
 Catchee — Have, get, bring
 Chop-chop — quickly!
 Chow — food
 How fashion? — what for? why?
 Kumshaw — a tip
 Largee — much, great
 Likee — to like
 Look-see — look, appear like, see
 Makee — make, do, cause
 Maskee — never mind
 More betta — better
 Muchee — very
 My — my, me, I
 No can — I cannot, impossible
 Number one — very good
 One piecee — a, an, one
 Plenty — much, very, very much
 Savvy — know, understand
 Side — place, country
 Solly — sorry
 Talkee — tell, say, inform, ask
 This side — here
 Topside — upstairs, on top
 Walkee — to go
 Wantchee — to want
 What for? — why?
 What fashion no can? — Why not?
 What-side — where?

Pidgin Poems

A yellow taxi comes in view.
 The weary chauffeur asks, "Where to?"
 What would result if you replied,
 "Make walkee chop-chop Broadway
 side?"

You'd wander down Fifth Avenue
 To look at frocks as women do
 Or try on hat to spend your cashon —
 "Wantchee more better, proper fashion."

When we go home, I wonder whether
 We'll lose our pidgin altogether?
 I'd like to keep a little bit.
 I find I'm rather fond of it."

It was popular to translate famous pieces of poetry into pidgin. Here is Longfellow's Excelsior:

The original version:
 A youth who bore through
 Snow and ice
 A banner with a strange device
 "Excelsior".

The pidgin version:
 One young man walkee, no can stop
 Maskee de snow, maskee de ice!
 He carry flag with chop so nice
 Topside galow!

Pidgin Joke

The Hall Porter at the Shanghai Club answers the phone.

Female Voice: "That belong Hall Porter? Well, my wanchee savvy, s'pose my husband have got, no got?"

Hall Porter: "No, missy, husband no got."

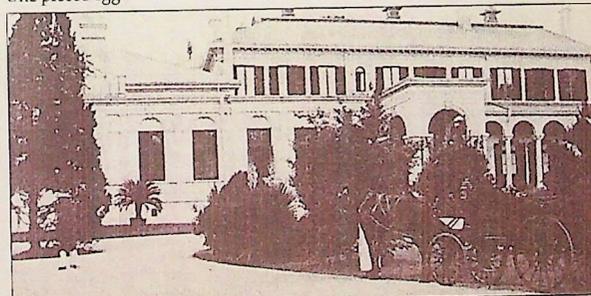
Female Voice: "How fashion you savvy no got, s'pose my no talkee name?"

Hall Porter: "Maskee name, missy, any husband no got this side anytime."

The Wisdom Of Satan

Pidgin poem from China Coast Ballads by Shanus A'Rabbit

Missie Bubbling Well
 In Hop Sing's shop
 "Wanchee one piecee meat
 No wanchee bone
 No wanchee grizzle
 No wanchee fat
 No wanchee skin."
 Hop Sing talkee
 "Missy me thinkee
 More better you catchee
 One piecee egg."



A Shanghai country club, out of bounds to Chinese people unless they were servants.

Pidgin English

Foreigners in Shanghai almost never bothered to learn the language of the natives — many Shanghaileaders were born and raised in the city and never spoke a word of Chinese, and those who did learn to speak some were considered slightly weird. They communicated with their Chinese servants and other menials in Pidgin English, a bastardised China Coast pot-pourri of mangled English, Chinese, Portuguese and Indian words.

Pidgin Lexicon

Blong — is, are, belong to, etc.
 Bottom-side — downstairs
 Bym-bye — later
 Catchee — Have, get, bring
 Chop-chop — quickly!
 Chow — food
 How fashion? — what for? why?
 Kumshaw — a tip
 Largee — much, great
 Likee — to like
 Look-see — look, appear like, see
 Makee — make, do, cause
 Maskee — never mind
 More betta — better
 Muchee — very
 My — my, me, I
 No can — I cannot, impossible
 Number one — very good
 One piecee — a, an, one
 Plenty — much, very, very much
 Savvy — know, understand
 Side — place, country
 Solly — sorry
 Talkee — tell, say, inform, ask
 This side — here
 Topside — upstairs, on top
 Walkee — to go
 Wantchee — to want
 What for? — why?
 What fashion no can? — Why not?
 What-side — where?

Pidgin Poems

A yellow taxi comes in view.
 The weary chauffeur asks, "Where to?"
 What would result if you replied,
 "Make walkee chop-chop Broadway
 side?"

You'd wander down Fifth Avenue
 To look at frocks as women do
 Or try on hat to spend your cashion —
 "Wantchee more better, proper fashion."

When we go home, I wonder whether
 We'll lose our pidgin altogether?
 I'd like to keep a little bit.
 I find I'm rather fond of it."

It was popular to translate famous pieces of poetry into pidgin. Here is Longfellow's Excelsior:

The original version:
 A youth who bore through
 Snow and ice
 A banner with a strange device
 "Excelsior".

The pidgin version:
 One young man walkee, no can stop
 Maskee de snow, maskee de ice!
 He carry flag with chop so nice
 Topside galow!

Pidgin Joke

The Hall Porter at the Shanghai Club answers the phone.

Female Voice: "That belong Hall Porter? Well, my wanchee savvy, s'pose my husband have got, no got?"

Hall Porter: "No, missy, husband no got."

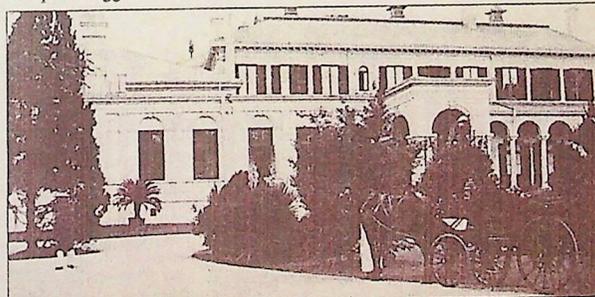
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Or try on hats to spend your cash on --
"Wantchee more better, proper fashion."

When we go home, I wonder whether
We'll lose our pidgin altogether.
I'd like to keep a little bit.
I find I'm rather fond of it."

Now that your appetite for Pidgin has been whetted, can you identify this poem by a famous American poet? It was anonymously rendered into Pidgin in a book entitled "Pidgin-English Sing-Song." by Charles G. Leland, published in London in 1892. Here are two verses. (A hint: "galow" is a meaningless word sometimes used to add emphasis.)

That nightey-time begin chop-chop
One young man walkee, no can stop,
Maskee snow, maskee ice,
He cally flag with chop so nice,
Top-side galow!

Olo man talkee, "No can walk,
By'mby lain come -- velly dark,
Hab got water, velly wide."
Maskee. my must go top-side.
Top-side galow!

You can find the poem in its original English at the end of this article. First, however, you might want to refresh your memory with some of the more common terms. They come from *Pidgin English Sing-Song*, with a few from *All About Shanghai*, published in Shanghai in the 1930s.

All-plopa, quite right
blong, is, are, belong to, etc.
Bottom-side, downstairs
Bym-bye, later
Can do, Can you do, or Yes, I can do it.
Catchee, Have, get, bring, e.g. "My look-see
one piecee man catchee chow-
chow" - I saw a man eating.
Chit, note, letter, sometimes IOU, e.g. "bar
chit"
Chop, stamp, inscription, carved seal
Chop, chop, quickly
Chow-chow, food, to eat
Cumshaw, gratuity, sometimes a present
Dlinkee, to drink
Finishee, completed, done, finished
Girley, girl
Godown, warehouse

Hab, have
Hab got, is, there is, has
How fashion? what for? why? what is the
meaning?

Inkeli, English
Joss-house, temple, church
Joss-house man, clergyman
Joss-pidgin, religion
Largee, largey, largo, much, great, loud
Likee, to like
Look-see, look, appear like, see
Makee, make, do, cause, become
Maskee, never mind
Melican, American
More betta, better
Muchee, very, sometimes muchee-muckee
My, my, me, I, sometimes we, our, ours
Naifoo, knife
Nightey, night
No can, not good, I cannot, impossible
No can do? Can you not?
Number one, very good
Olo, old
One piecee, a, an, one
Pay, to give, bring, deliver, transfer
Plenty, much, very, very much
Plopa, proper, good, right, correct, nice
Savvy, know, understand
Shroff, dealer in money
Side, place, country
Smellum-water, perfume, cologne
Solly, sorry
Taipan, boss, important foreign businessman
Talkee, tell, say, inform, ask
This side, here
Tiffin, lunch
Tinkee, think
Too muchee, very, excessive
Topside, upstairs, on top
waifo, wife
Walkee, to go
Wantchee, to want
What for?, why?
What fashion no can? Why not?
What-side, where

What for you no savvy "Top-side galow" blong
Henly Longfela "Excelsior?" Maskee! This-side
all-same Inkeli-pidgin.

The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore, 'mid snow and ice
A banner with a strange device,
Excelsior!

"Try not the Pass!" the old man said,
Dark lowers the tempest overhead
The roaring torrent is deep and wide
And loud that clarion voice replied
Excelsior!

Pidgin-English

mind, from *masque*, never mind; junk from the Portuguese sound of *chueng*, in the dialect of the coast where they traded. Of Indian words we have *shroff*, a money dealer, or now a money expert; *tiffin*, lunch; *godown*, warehouse, from *kadang*; *lac*, coolie, *chit*.

There are many Chinese words in it: for instance, *chop*, from *cho*, a document—it means a bill, a stamp, or a receipt; *chow*, for food, is also a Chinese word, and *kumshaw*, a gratuity, means golden sand.

A good rule for visitors to Shanghai and the Treaty Ports is to try the natives with *ordinary* English first; if that fails, speak pidgin-English. The dignity of the native is much ruffled if he is addressed in pidgin when he understands ordinary English.

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I. GENERAL

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That is better	That b'long more better.
Who is that (it)?	Who man?
What is that?	What thing?
Tell him	Talkee he.
Give me that	Pay my.
I don't want it	My no wanchee.
There	That side.
Here	This side.
Please let me know	Talkee my.
Just let me look	Pay my look see.
Do you understand?	Savvy?
I don't understand	My no savvy.
Can you tell me what this is?	What thing this b'long?
Go and see, and come back and tell me	You look see talkee my.
That won't do	No b'long plover (proper).

Pidgin-English

Where is it?	What side?
Where is that from?	What side catchee?
What o'clock is it?	What time?
I don't know	My no savvy.
Wait a bit	Man man.
Be quick	Auso.
Come at once	Come chop chop.
This is mine	This b'long my.
Stop that	No can do.
Never mind	Marskee.
That is a bad job	That b'long bad pidgin.
Business (or any kind of affair)	Pidgin.
Religion	Joss pidgin.
Is Mr.——at home?	Mas'r have got?
Is Mrs.——at home?	Mississy have got?
He (she) is not at home	No have got.
Can you do this for me?	Can do?
Why not?	What for no can?
Go upstairs	Go topside.
Go downstairs	Go bottomside.
Tell him to come back	Talkee he come this side.
Tell him to come in the morning	Talkee come morning time.
Do you mean it?	Talkee true?
What do you mean by that?	What fashion?
Afterwards (by-and-bye)	Bime bye.
I will pay you later	Bime bye makee pay.
I am afraid it is going to rain	My too muchee fear makee rain.
I don't want to do this	Too much trouble pidgin.
I want it like that	Wanchee all same that
This is very good	This b'long number one.
How are you?	Chin-chin (a greeting generally).
Good-bye.	Talkee cook three piece man dinner.
Tell the cook to prepare dinner for three to-day	S'pose you no can do, must catchee 'nother man.
If you cannot do it, I must get some one else	Boobery.
Bother; to find fault with	S'pose no do, my makee largee boobery.
If you don't do this, you will get into trouble	

PIDGIN ENGLISH.

"What is 'pidgin English'? We learn that in China we must extend our vocabulary by hundreds of new words, English or otherwise, which we rarely find in use elsewhere. When the pioneer foreigners established themselves in the 17th century at Canton, then the only city in China open to foreign intercourse, they found the study of the Chinese language irksome and tedious and unsuited for the conduct of new and foreign business affairs; and for these reasons they must have been delighted to discover that the Chinese were only too eager to learn English of a sort. Out of these conditions the jargon which we have come to know as pidgin English, and this very expression, when understood, gives one an excellent example of the structure of the quaint speech. 'Pidgin' was the Chinese attempt at the pronunciation of 'business,' and so the term means 'business English.' In other words, knowledge of English sufficient for the conduct of business. When the Chinese first attempted the pronunciation of foreign languages they used syllables from their own tongue which approximate the sound of the foreign words. Thus, the Chinese words *pit* and *chan*, meaning respectively 'must' and 'truly,' may have been the syllables in the minds of the men who conceived this pronunciation for 'business.' Of course 'pit' and 'chan' no longer mean 'must' and 'truly,' but phonetically conveyed the sound and the meaning of 'business' as near as the Chinese tongue permitted. It may be summed up as a vocabulary of corrupted English words in meaning and number closely approximating the average spoken vocabulary of a Chinese, plus a sprinkling of pure Chinese and quite a few corrupted expressions from the Malay, Hindustani Portuguese and other languages, all these being formed by Chinese syllables used solely for their phonetic value; the vocabulary thus attained being strung together after the fashion of Chinese diction.

There is still a bit to be said of pidgin English. For instance, it is not always that English sounds can be rendered perfectly by Chinese syllables, for the Chinese (except those in the far North) have no sound 'r,' and lack many of our final sounds. So 'run' must become 'luu,' and 'old' (because the Chinese have no final sound of 'l' or 'ld') becomes 'olo.' Nor can it be said that Chinese diction is followed implicitly; for foreigners have had much to do with the structure of pidgin English and in some cases have insisted on forms utterly foreign to the Chinese—for example, the use of 'no can do' where the Chinese say 'no do can.' Furthermore, pidgin English is sometimes unsuited to even the Chinese tongues. In the case of 'bobbery' for 'bobby,' 'Bobbery' was probably torn from some every foreign vocabulary when it was imposed on the Chinese, who have to pronounce it 'ba-ba-bee.' Also, the Chinese have in common use terms which are untranslatable, and corrupted English words are used in their place when their use is considered essential—such as 'blong' or 'belong' for the Chinese verb to be, and the abominable 'piece' or 'plee' in the place of the dozens of particles which form the part of Chinese speech known to Sinologists as 'classifiers' and for which there is no exact equivalent in Western speech. 'Classifiers' are prefixes to nouns, each class of nouns having a separate prefix. They are so numerous and varied that pidgin English puts them all aside by the use of 'piece' for any or all; and the result is the familiar 'one piece man,' 'six piece dish,' etc.

Fortunately for all concerned, this dialect of English, which has had an existence of more than half a century, now seems doomed. The extended acquisition of some knowledge of English on the part of the Chinese, is superseding its use. One very curious feature regarding the use of pidgin-English is the difference in different parts of the empire, who, on account of the difference in the dialects spoken by them, are unable to converse together, occasionally forced to use it. A burlesque phrase from a minstrel show in a treaty port, 'My no savvy he what-thing talkee: he house blong street other side,' comes to mind as an exaggeration of the language difficulties in China. It is, of course, not at all like Chinese, and so unlike English, that new-comers require to learn it. The difference between it and proper English has been once unobscured and wittily expressed by a Cantonese shop-keeper, who finding himself at a loss to understand the correct English spoken by a new arrival, turned to his friend, an American, and said: 'Moh betah you fen talkee Englishhee talk, my no sabbee Melican talk.' A very few of the words employed in pidgin-English are Chinese so distorted as to be almost past recognition, while Portuguese, Malay, and Indian have also added a few words to the vocabulary.

The cook asked the visitors what was desired for dinner. Duck is a common Chinese dish. It seemed that at this time, while ordinary duck was available, it was the particular season for wild duck. So the cook said, 'Missi, my tinkee more better hab flyaway duck today. Can catchee walkee-walkee duck any time.' A coolie, who was thrown off a horse, on arising from the ground, said smiling: 'My wanchee go topside he; he wanchee go topside my.'

A European woman, who had arrived in Peking, proud of her knowledge of Pidgin-English, was seated at a banquet next to a cultured Chinese official. On her way she had had difficulty in obtaining a rickshaw, had had to walk a distance, and was late, but she found the dinner good. Believing these details might interest her dinner-partner, she said, 'My no can catchee rickshaw. Lookee upside, lookee downside, Manchee walkee-walkee. Come plenty late. But ollosame hab got numba one chowchow.' The Chinese official looked at her incredulously, 'Hab got numba one chowchow,' repeated the woman, confident of her Pidgin-English. 'Madam,' said the Chinese, 'if I understand your jargon correctly, you are trying to tell me that the dinner is good. Yes, I agree with you. The dinner is good. But your English is bad.'

AMAH-A name used by foreigners for Chinese nurses of their children, from the Cantonese 'Ah-ma', a diminutive form for 'grandmother.'

BARF or **BARFOO**—One of the first pidgin English words we learn in China, because 'Barf leady' ('bath ready') is usually the first greeting to meet our ears on the first morning.

BULL—Some cruel foreigner perpetrated a joke upon the South Chinese years ago, when he led them to introduce into their textbooks of English the prefix 'bull' to such nouns as child, chicken, etc., with the meaning of 'male.' The result is that even today one occasionally hears the expressions 'bull child' for son, 'bull chicken' for cock, etc., etc. The Chinese have prefixes which added to many nouns signify gender.

CHOW-CHOW—In pidgin English the expression (or sometimes just 'chow') means food generally; in particular it means a sweet preserve made in Canton for foreign consumption, which once was widely popular among foreigners. The origin of 'chow' is in doubt; however, there is a rather splendid term for dinner or a feast in the Cantonese language which is pronounced 'chow,' and most pidgin English expressions originated in the early days of Canton.

COOLIE—Pidgin English for a Chinese manual laborer of the lowest class. Its origin is from the Hindi, Tamil or Turkish. There is a Chinese expression roughly approximating the sound of the pidgin English word, used with the same meaning, although it is probable that it arose from the pidgin English words. In North China the words 'ku li' (bitter labor), 苦力 are used by the Chinese designating the common laborer.

CUMSHAW or **CUMSHA**—A euphemistic term for a gift, either of money or property; in pidgin English. It is supposed to have arisen from a Fukienese term for 'thank you,' or from the Hindu attempt at pronouncing 'commission', although a Cantonese expression, *kum sha*, meaning 'gold sands,' is occasionally used with the meaning of a gift by natives who know nothing of pidgin English. The latter use, however, may be of later origin than the pidgin English expression.

GODOWN—In China, a warehouse. From the Malay.

HONG—From a Chinese word meaning a row or series, applied to warehouse built in rows. It is now used by foreigners and Chinese alike for large business establishments in the treaty-ports. The 'hongs' is understood to mean the foreign business houses. A 'hong name' is the Chinese name or style of a foreign business house.

JOSS—In pidgin English, an idol. Hence joss-sticks, incense; joss-house, a temple; joss-man, a priest; etc. The word is a corruption of the Portuguese *Dios*, God. 'Gooder joss' means 'good luck.'

LITTEE—Little. 'Littee no plopper' mean 'Not exactly correct.'

LOWDAH or **LAODAH**—A term used by foreigners in Shanghai and on the Yangtze for the head boatman of a houseboat or other small vessel. The name means 'Old (or Venerable) great One.' Among the Chinese it is used to indicate the master of a junk.

MASKEE—The pidgin English word for 'never mind' or 'it's of no consequence.' Its origin is shrouded in deep mystery; there is no Chinese expression to which it can be traced. It is so widely used among foreigners that the Chinese are beginning to pick it up for use in their own speech, although, extremely difficult for the Chinese tongue to master. Many foreigners think 'maskee' a Chinese word; most Chinese think it is the purest English. The nearest relation of 'maskee' is a Cantonese phrase which sounds like 'mow see gon', which means 'nothing going on.' Whatever the origin, 'maskee' is an important contribution to the 'I shouldn't worry' vocabulary of the world, deserving to rank well up in the general art of irresponsibility and of avoiding trouble for oneself.

SAMPAN—A small boat propelled by a stern oar, but any boat less than a junk is given the same name. The name is Chinese and means 'three boards,' being facetiously applied for the simplicity of construction of the ordinary sampan.

SAVVY—To understand; a corruption of the Spanish *saber*. The Chinese word with the same meaning is usually 'shik' or 'shih,' so the Chinese who is learning English remembers 'savvy' through association of ideas where he could not so easily remember 'know' or 'understand.'

TYPHOON—The foreign name for the great storms which on occasion rage over the China coast. The first foreigners must have been led to believe by Chinese comment on the 'tai fung' ('great wind') that this was the name for the great storms; but the Chinese refer to typhoons as 'fung kau.'

References: "Broken China"—Hill-Weiss.

"Things Chinese"—Ball.

"Chinese Fantasties"—Steep.

"Audacious Angles on China"—McCormick.

(Information Collected and Prepared for Service Men)

Pidgin-English

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Just let me look	Pay my look see.
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Pidgin-English

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Why not?	What for no can?
Go upstairs	Go topside.
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What do you mean by that?	What fashion?
Afterwards (by-and-bye)	Bime bye.
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I want it like that	Wanchee all same that
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Muchee, very, sometimes muchee-muchee
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Nightey, night
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Plopa, proper, good, right, correct, nice
Savvy, know, understand
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Smellum-water, perfume, cologne
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Cumshaw, gratuity, sometimes a present
Dlinkee, to drink
Finishee, completed, done, finished
Girley, girl
Godown, warehouse

Hab, have
Hab got, is, there is, has
How fashion? what for? why? what is the
meaning?

Inkeli, English
Joss-house, temple, church
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More betta, better
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My, my, me, I, sometimes we, our, ours
Naifoo, knife
Nightey, night
No can, not good, I cannot, impossible
No can do? Can you not?
Number one, very good
Olo, old
One piecee, a, an, one
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Plenty, much, very, very much
Plopa, proper, good, right, correct, nice
Savvy, know, understand
Shroff, dealer in money
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Smellum-water, perfume, cologne
Solly, sorry
Taipan, boss, important foreign businessman
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This side, here
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A banner with a strange device,
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Dark lowers the tempest o'ertop'd,
The roaring torrent is deep and cold,
And loud that clarion voice re-echo'd
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PIDGIN ENGLISH.

"What is 'pidgin English'?" We learn that in China we must extend our vocabulary by hundreds of new words, English or otherwise, which we rarely find in use elsewhere. When the pioneer foreigners established themselves in the 17th century at Canton, that the only city in China open to foreign intercourse, they found the study of the Chinese language irksome and tedious and unsuited for the conduct of new and foreign business affairs; and for these reasons they must have been delighted to discover that the Chinese were only too eager to learn English of a sort. Out of these conditions arose the jargon which we have come to know as pidgin English, and this very expression, when understood, gives one an excellent example of the structure of the quaint speech. "Pidgin" was the Chinese attempt at the pronunciation of "business," and so the term means "business English" in other words, knowledge of English sufficient for the conduct of business. When the Chinese first attempted the pronunciation of foreign languages they used syllables from their own tongue which approximate the sound of the foreign words. Thus, the Chinese words pit and chun, meaning respectively "must" and "truly," may have been the syllables in the minds of the men who conceived this pronunciation for "business." Of course "pit chun" or "pidgin" no longer meant "must truly," but phonetically conveyed the sound and the meaning of "business" as nearly as the Chinese tongue permitted. It may be summed up as a vocabulary of corrupted English words in meaning and number closely approximating the average spoken vocabulary of a Chinese, plus a sprinkling of pure Chinese and quite a few corrupted expressions from the Malay, Hindustani, Portuguese and other languages, all these being formed by Chinese syllables used solely for their phonetic value; the vocabulary thus attained being strung together after the fashion of Chinese diction.

There is still a bit to be said of pidgin English. For instance, it is not always that English sounds can be rendered perfectly by Chinese syllables, for the Chinese (except those in the far North) have no sound "r," and lack many of our final sounds. So "run" must become "run" and "old" (because the Chinese have no final sound of "l" or "ld") becomes "oio." Nor can it be said that Chinese diction is followed implicitly; for foreigners have had much to do with the structure of pidgin English and in some cases have insisted on forms utterly foreign to the Chinese—for example, the use of "no can do" where the Chinese say "no do can." Furthermore, pidgin English is sometimes unsuited to even the Chinese tongue—as in the case of "bobby" for "bother." "Bobby" was probably torn from some every foreign vocabulary when it was imposed on the Chinese, who have to pronounce it "ba-ba-bee." Also, the Chinese have in common use terms which are untranslatable, and corrupted English words are used in their place when their use is considered essential—such as "blong" or "belong" for the Chinese verb to be, and the abominable "piece" or "piece" in the place of the dozens of particles which from the part of Chinese speech known to Slogologues as "classifiers" and for which there is no exact equivalent in Western speech. "Classifiers" are prefixes to nouns, each class of nouns having a separate prefix. They are so numerous and varied that pidgin English puts them all aside by the use of "piece" for any or all; and the result is the familiar "one piece man," "six piece dish," etc.

Fortunately for all concerned, this dialect of English, which has had an existence of more than half a century, now seems doomed. The extended acquisition of some knowledge of English on the part of the Chinese, is superseding its use. One very curious feature regarding the use of pidgin-English, is to find Chinese from different parts of the empire, who, on account of the difference in the dialects spoken by them, are unable to converse together, occasionally forced to use it. A burlesque phrase from a minstrel show in a treaty port. "My no savvy he what-thing talker," he home blong street other side," comes to mind as an exaggeration of the language difficulties in China. It is, of course, not at all like Chinese, and so unlike English, that newcomers require to learn it. The difference between it and proper English was once unconsciously and wittily expressed by a Cantonese shop-keeper, who, finding himself at a loss to understand the correct English spoken by a new arrival, turned to his friend, an American, and said: "Moh bettah you fien talker English talk, my no savvy he what-thing talker." A very few of the words employed in pidgin-English are Chinese so distorted as to be almost past recognition, while Portuguese, Malay, and Indian have also added a few words to the vocabulary.

The cook asked the visitors what was desired for dinner. Duck is a common Chinese dish. It seemed that at this time, while ordinary duck was available, it was the particular season for wild duck. So the cook said, "Missi, my tinker mow better hab swifay duck today. Can catchee walkee-walkee duck any time." A coolie, who was thrown off a horse, on arising from the ground, said smiling: "My wanchee go topside he; he wanchee go topside me."

A European woman, who had arrived in Peking proud of her knowledge of Pidgin-English, was seated at a banquet next to a cultured Chinese official. On her way she had had difficulty in obtaining a rickshaw, and the rickshaw, had a driver, and driver she found the dinner good. Believing these details might interest her dinner-partner, she said, "My no can catchee rickshaw. Lookee upside, lookee downside. Muchee walkee-walkee. Come plenty late. But ollosame hab got numba one chowchow." The Chinese official looked at her incredulously. "Hab got numba one chowchow," repeated the woman, confident of her Pidgin-English. "Madam," said the Chinese, "if I understand your jargon correctly, you are trying to tell me that the dinner is good. Yes, I agree with you. The dinner is good. But your English is bad."

AMAH-A name used by foreigners for Chinese nurses of their children, from the Cantonese "Ah-ma", a diminutive form for "grandmother."

BARF or BARFOO.—One of the first pidgin English words we learn in China, because "Barf leady" ("bath ready") is usually the first greeting to meet our ears on the first morning.

BULL.—Some cruel foreigner perpetrated a joke upon the South Chinese years ago, when he led them to introduce into their textbooks of English the prefix "bull" to such nouns as child, chicken, etc., with the meaning of "male." The result is that even today one occasionally hears the expressions "bull child" for son, "bull chicken" for cock, etc., etc. The Chinese have prefixes which added to many nouns signify gender.

CHOW-CHOW.—In pidgin English the expression (or sometimes just "chow") means food generally; in particular it means a sweet preserve made in Canton for foreign consumption, which once was widely popular among foreigners. The origin of "chow" is in doubt; however, there is a rather splendid term for dinner or a feast in the Cantonese language which is pronounced "chow," and most pidgin English expressions originated in the early days of Canton.

COOLIE.—Pidgin English for a Chinese manual laborer of the lowest class. Its origin is from the Hindi, Tamil or Turkish. There is a Chinese expression roughly approximating the sound of the pidgin English word, used with the same meaning, although it is probable that it arose from the pidgin English words. In North China the words k'u li (bitter labor), 苦力 are used by the Chinese designating the common laborer.

CUMSHAW or CUMSHA.—A euphemistic term for a gift, either of money or property; pidgin English. It is supposed to have arisen from a Fukiensese term for "thank you," or from the Hindu attempt at pronouncing "commission", although a Cantonese expression, kum sha, meaning "gold sands," is occasionally used with the meaning of a gift by natives who know nothing of pidgin English. The latter use, however, may be of later origin than the pidgin English expression.

GODOWN.—In China, a warehouse. From the Malay.

HONG.—From a Chinese word meaning a row or series, applied to warehouse built in rows. It is now used by foreigners and Chinese alike for large business establishments in the treaty-ports. The "hongs" is understood to mean the foreign business houses. A "hong name" is the Chinese name or style of a foreign business house.

JOSS.—In pidgin English, an idol. Hence joss-sticks, incense; joss-house, a temple; joss-man, a priest; etc. The word is a corruption of the Portuguese Dios, God. "Godees joss" means "good luck."

LITTEE.—Little. "Littee no plopper" mean "Not exactly correct."

LOWDAH or LAODAH.—A term used by foreigners in Shanghai and on the Yangtze for the head boatman of a houseboat or other small vessel. The name means "Old (or Venerable) great One." Among the Chinese it is used to indicate the master of a junk.

MASKEE.—The pidgin English word for "never mind" or "it's of no consequence." Its origin is shrouded in deep mystery; there is no Chinese expression to which it can be traced. It is so widely used among foreigners that the Chinese are beginning to pick it up for use in their own speech, although, extremely difficult for the Chinese tongue to master. Many foreigners think "maskee" a Chinese word; most Chinese think it is the purest English. The nearest relation of "maskee" is a Cantonese phrase which sounds like "mow sze gon", which means "nothing going on." Whatever the origin, "maskee" is an important contribution to the "I shouldn't worry" vocabulary of the world, deserving to rank well up in the general art of irresponsibility and of avoiding trouble for oneself.

SAMPAN.—A small boat propelled by a stern oar, but any boat less than a junk is given the same name. The name is Chinese and means "three boards," being facetiously applied for the simplicity of construction of the ordinary sampan.

SAVVY.—To understand; a corruption of the Spanish sabe. The Chinese word with the same meaning is usually "shik" or "shih," so the Chinese who is learning English remembers "savvy" through association of ideas where he could not so easily remember "know" or "understand."

TYPHOON.—The foreign name for the great storms which on occasion rage over the China coast. The first foreigners must have been led to believe by Chinese comment on the "tal fung" ("great wind") that this was the name for the great storms; but the Chinese refer to typhoons as "fung kau."

References: "Broken China"—Hill-Weiss.

"Things Chinese"—Ball.

"Chinese Fantastics"—Steep.

"Audacious Angles on China"—McCormick.

(Information Collected and Prepared for Service Men)

Pidgin-English

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There are many Chinese words in it: for instance, *chop*, from *cho*, a document—it means a bill, a stamp, or a receipt; *chow*, for food, is also a Chinese word, and *kumshaw*, a gratuity, means golden sand.

A good rule for visitors to Shanghai and the Treaty Ports is to try the natives with *ordinary* English first; if that fails, speak pidgin-English. The dignity of the native is much ruffled if he is addressed in pidgin when he understands ordinary English.

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That will do	Can do.
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	(These have a very wide application.)
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Who is that (it)?	Who man?
What is that?	What thing?
Tell him	Talkee he.
Give me that	Pay my.
I don't want it	My no wanchee.
There	That side.
Here	This side.
Please let me know	Talkee my.
Just let me look	Pay my look see.
Do you understand?	Savvy?
I don't understand	My no savvy.
Can you tell me what this is?	What thing this b'long?
Go and see, and come back and tell me	You look see talkee my.
That won't do	No b'long plover (proper).

Pidgin-English

Where is it?	What side?
Where is that from?	What side catchee?
What o'clock is it?	What time?
I don't know	My no savvy.
Wait a bit	Man man.
Be quick	Auso.
Come at once	Come chop chop.
This is mine	This b'long my.
Stop that	No can do.
Never mind	Marskee.
That is a bad job	That b'long bad pidgin.
Business (or any kind of affair)	Pidgin.
Religion	Joss pidgin.
Is Mr. ——— at home?	Mas'r have got?
Is Mrs. ——— at home?	Mississy have got?
He (she) is not at home	No have got.
Can you do this for me?	Can do?
Why not?	What for no can?
Go upstairs	Go topside.
Go downstairs	Go bottomside.
Tell him to come back	Talkee he come this side.
Tell him to come in the morning	Talkee come morning time.
Do you mean it?	Talkee true?
What do you mean by that?	What fashion?
Afterwards (by-and-bye)	Bime bye.
I will pay you later	Bime bye makee pay.
I am afraid it is going to rain	My too muchee fear makee rain.
I don't want to do this	Too much trouble pidgin.
I want it like that	Wanchee all same that.
This is very good	This b'long number one.
How are you?	Chin-chin (a greeting generally).
Good-bye	Talkee cook three piece man dinner.
Tell the cook to prepare dinner for three to-day	S'pose you no can do, must get some one else.
If you cannot do it, I must get some one else	Bobbyery.
Bother; to find fault with	S'pose no do, my makee will get into trouble
If you don't do this, you will get into trouble	largee bobbyery.

Pidgin-English

II. JINRICKSHAWS

Get me a rickshaw . . .	Catchee my one piece rickshaw.
Stop . . .	Man-man.
Put the rickshaw down . . .	Faung au lay.
Go to the Bund . . .	Bund (if that fails, try Whangpoo).
Nanking Road . . .	Maloo; Doo-maloo.
Kiukiang Road . . .	Nee-maloo.
Hankow Road . . .	San-maloo.
Foochow Road . . .	Sz-maloo.
French Settlement . . .	Feranghi; Fa-lan-zi.
Broadway . . .	Hongkew.
Go quicker . . .	Auso ti.
Be careful . . .	Dong sing.

III. AT AN HOTEL

Get me some hot water . . .	Pay my hot water.
I want a bath . . .	My wanchee bath.
Is there a barber in the hotel? . . .	Barber have got?
I want some tea at once . . .	Catchee tea chop-chop.
A tip . . .	Kumshaw.
Show me my room . . .	What side my room?
Get me a washerman . . .	Catchee my one piece washerman.
Call me at 7 o'clock . . .	Morning time talkee my 7 o'clock.
Will you be sure to do it? . . .	Can secure?
Get me a carriage with one pony . . .	Catchee carriage one piece pony.
Get me a motor-car . . .	Catchee my motor-car.
I want a four seater . . .	Catchee four-man motor-car.

IV. SHOPPING

How much is that? . . .	How muchee?
Which is better, this or that? . . .	What piecee more good?
I'll give you two dollars for it . . .	My can pay two dollars.
Is that the genuine price? . . .	That price b'long true?
I don't want that . . .	My no wanchee.
This is what I want . . .	So fashion my wanchee.
That is too dear . . .	Too muchee dear.

Money

Show me another kind . . .	Pay my look see 'nother fashion.
I will take two of them . . .	Pay my two piecee.
Will it be cheaper to take two? . . .	S'pose catchee two piecee, can more cheap?
What is this used for? . . .	What this b'long?
I don't like that . . .	No likee.
Is this the best quality? . . .	This b'long more better?
Is that the lowest price? . . .	No can cuttee?
I can't take any lower price? . . .	True b'long bottomside, last time talkee.
Is the bargain settled? . . .	Can puttee book?

V. AT A PHOTOGRAPHERS

I want these twelve plates developing . . .	Twelve piecee wanchee wallop.
How much a plate? . . .	One piecee how much?
Can you send this to my hotel? . . .	Hotel side can sendee?

MONEY

Travellers will find two kinds of money used in Shanghai and the treaty ports—taels and cash, dollars and cents; the former Chinese, the latter introduced by foreigners and now freely used by the Chinese in the ports.

The tael is the commercial currency of the port; it is used in large transactions, in the piece-goods trade, in auctions, loans, buying and selling land, etc. The tael is not a coin, but a *weight* of silver, in the form of a shoe. It is seldom *seen*: where one does see it, it is in paper. Once worth 6/8 it has fallen as low as 2/2, and now (August 1919) is worth about 5/10. The tael is divided into 10 mace and 1 mace equals 10 candareens or "tael cents." The traveller will however not have much to do with taels nor with cash (copper coins with a square hole in the centre which have preserved their shape well over a thousand years). In June 1919 there were 1835 cash to the tael. (In 1904 there were 1100: the cash has depreciated owing to corrupt practices).

A string of cash is handy in houseboat excursions for buying native produce.

A Yellow taxi comes in view.
The weary chauffeur asks, "Where to?"
What would result if you replied,
"Make walkee chop-chop Broadway side?"

You'd wander down Fifth Avenue
To look at frocks as women do
Or try on hats to spend your cash on --
"Wantchee more better, proper fashion."

When we go home, I wonder whether
We'll lose our pidgin altogether.
I'd like to keep a little bit.
I find I'm rather fond of it."

Now that your appetite for Pidgin has been whetted, can you identify this poem by a famous American poet? It was anonymously rendered into Pidgin in a book entitled "Pidgin-English Sing-Song." by Charles G. Leland, published in London in 1892. Here are two verses. (A hint: "galow" is a meaningless word sometimes used to add emphasis.)

That nightey-time begin chop-chop
One young man walkee, no can stop,
Maskee snow, maskee ice,
He cally flag with chop so nice,
Top-side galow!

Olo man talkee, "No can walk,
By'mby lain come -- velly dark,
Hab got water, velly wide."
Maskee. my must go top-side.
Top-side galow!

You can find the poem in its original English at the end of this article. First, however, you might want to refresh your memory with some of the more common terms. They come from *Pidgin English Sing-Song*, with a few from *All About Shanghai*, published in Shanghai in the 1930s.

All-plopa, quite right
blong, is, are, belong to, etc.
Bottom-side, downstairs
Bym-bye, later
Can do, Can you do, or Yes, I can do it.
Catchee, Have, get, bring, e.g. "My look-see
one piecee man catchee chow-
chow" - I saw a man eating.
Chit, note, letter, sometimes IOU, e.g. "bar
chit"
Chop, stamp, inscription, carved seal
Chop, chop, quickly
Chow-chow, food, to eat
Cumshaw, gratuity, sometimes a present
Dlinkee, to drink
Finishee, completed, done, finished
Girley, girl
Godown, warehouse

Hab, have
Hab got, is, there is, has
How fashion? what for? why? what is the
meaning?

Inkeli, English
Joss-house, temple, church
Joss-house man, clergyman
Joss-pidgin, religion
Largee, largey, largo, much, great, loud
Likee, to like
Look-see, look, appear like, see
Makee, make, do, cause, become
Maskee, never mind
Melican, American
More betta, better
Muchee, very, sometimes muchee-muchee
My, my, me, I, sometimes we, our, ours
Naifoo, knife
Nightey, night
No can, not good, I cannot, impossible
No can do? Can you not?
Number one, very good
Olo, old
One piecee, a, an, one
Pay, to give, bring, deliver, transfer
Plenty, much, very, very much
Popa, proper, good, right, correct, nice
Savvy, know, understand
Shroff, dealer in money
Side, place, country
Smellum-water, perfume, cologne
Solly, sorry
Taipan, boss, important foreign businessman
Talkee, tell, say, inform, ask
This side, here
Tiffin, lunch
Tinkee, think
Too muchee, very, excessive
Topside, upstairs, on top
waifo, wife
Walkee, to go
Wantchee, to want
What for?, why?
What fashion no can? Why not?
What-side, where

What for you no savvy "Top-side galow" blong
Henly Longfela "Excelsior?" Maskee! This-side
all-same Inkeli-pidgin.

The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore, 'mid snow and ice
A banner with a strange device,
Excelsior!

"Try not the Pass!" the old man said:
Dark lowers the tempest overhead
The roaring torrent is deep and wide
And loud that clarion voice replied
Excelsior!

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Hab got, is, there is, has
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Pidgin-English

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I don't want it	My no wanchee.
There	That side.
Here	This side.
Please let me know	Talkee my.
Just let me look	Pay my look see.
Do you understand?	Savvy?
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Go and see, and come back and tell me	You look see talkee my.
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Pidgin-English

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What o'clock is it?	What time?
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Wait a bit	Man man.
Be quick	Auso.
Come at once	Come chop chop.
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Never mind	Marskee.
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Business (or any kind of affair)	Pidgin.
Religion	Joss pidgin.
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Tell him to come in the morning	Talkee come morning time.
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What do you mean by that?	What fashion?
Afterwards (by-and-bye)	Bime bye.
I will pay you later	Bime bye makee pay.
I am afraid it is going to rain	My too muchee fear makee rain.
I don't want to do this	Too much trouble pidgin.
I want it like that	Wanchee all same that
This is very good	This b'long number one.
How are you?	Chin-chin (a greeting generally).
Good-bye.	Talkee cook three piece man dinner.
Tell the cook to prepare dinner for three to-day	S'pose you no can do, must catche 'nother man.
If you cannot do it, I must get some one else	Bobbery.
Bother; to find fault with	S'pose no do, my makee largee bobbery.
If you don't do this, you will get into trouble	

iii

(From a 1922 guidebook
on Shanghai)

Pidgin-English

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If you cannot do it, I must get some one else	S'pose you no can do, must catchee 'nother man.
Bother; to find fault with	Bobbyery.
If you don't do this, you will get into trouble	S'pose no do, my makee largee bobbyery.

What a great idea!

Pidgin-English

II. JINRICKSHAWS

Get me a rickshaw . . .	Catchee my one piece rickshaw.
Stop . . .	Man-man.
Put the rickshaw down . . .	Faug au lay.
Go to the Bund . . .	Bund (if that fails, try Whangpoo).
Nanking Road . . .	Maloo; Doo-maloo.
Kiukiang Road . . .	Nee-maloo.
Hankow Road . . .	San-maloo.
Foochow Road . . .	Sz-maloo.
French Settlement . . .	Feranghi; Fa-lan-zi.
Broadway . . .	Hongkew.
Go quicker . . .	Auso ti.
Be careful . . .	Dong sing.

III. AT AN HOTEL

Get me some hot water . . .	Pay my hot water.
I want a bath . . .	My wanchee bath.
Is there a barber in the hotel? . . .	Barber have got?
I want some tea at once . . .	Catchee tea chop-chop.
A tip . . .	Kumshaw.
Show me my room . . .	What side my room?
Get me a washerman . . .	Catchee my one piece washerman.
Call me at 7 o'clock . . .	Morning time talkee my 7 o'clock.
Will you be sure to do it? . . .	Can secure?
Get me a carriage with one pony . . .	Catchee carriage one piece pony.
Get me a motor-car . . .	Catchee my motor-car.
I want a four seater . . .	Catchee four-man motor-car.

IV. SHOPPING

How much is that? . . .	How muchee?
Which is better, this or that? . . .	What piecee more good?
I'll give you two dollars for it . . .	My can pay two dollars.
Is that the genuine price? . . .	That price b'long true?
I don't want that . . .	My no wanchee.
This is what I want . . .	So fashion my wanchee.
That is too dear . . .	Too muchee dear.

Money

Show me another kind . . .	Pay my look see 'nother fashion.
I will take two of them . . .	Pay my two piecee.
Will it be cheaper to take two? . . .	S'pose catchee two piecee, can more cheap?
What is this used for? . . .	What this b'long?
I don't like that . . .	No likee.
Is this the best quality? . . .	This b'long more better?
Is that the lowest price? . . .	No can cuttee?
I can't take any lower price? . . .	True b'long bottomsides, last time talkee.
Is the bargain settled? . . .	Can puttee book?

V. AT A PHOTOGRAPHERS

I want these twelve plates developing . . .	Twelve piecee wanchee wallop.
How much a plate? . . .	One piecee how much?
Can you send this to my hotel? . . .	Hotel side can sendee?

MONEY

Travellers will find two kinds of money used in Shanghai and the treaty ports—taels and cash, dollars and cents; the former Chinese, the latter introduced by foreigners and now freely used by the Chinese in the ports.

The tael is the commercial currency of the port; it is used in large transactions, in the piece-goods trade, in auctions, loans, buying and selling land, etc. The tael is not a coin, but a *weight* of silver, in the form of a shoe. It is seldom *seen*: where one does see it, it is in paper. Once worth 6/8 it has fallen as low as 2/2, and now (August 1919) is worth about 5/10. The tael is divided into 10 mace and 1 mace equals 10 candareens or "tael cents." The traveller will however not have much to do with taels nor with cash (copper coins with a square hole in the centre which have preserved their shape well over a thousand years). In June 1919 there were 1835 cash to the tael. (In 1904 there were 1100: the cash has depreciated owing to corrupt practices).

A string of cash is handy in houseboat excursions for buying native produce.

PIDGIN ENGLISH.

"What is pidgin English?" We learn that in China we must extend our vocabulary by hundreds of new words, English or otherwise, which we rarely find in use elsewhere. When the pioneer foreigners established themselves in the 17th century at Canton, then the only city in China open to foreign intercourse, they found the study of the Chinese language irksome and tedious and unsuited for the conduct of new and foreign business affairs; and for these reasons they must have been delighted to discover that the Chinese were only too eager to learn English of a sort. Out of these conditions arose the jargon which we have come to know as pidgin English, and this very expression, when understood, gives one an excellent example of the structure of the quaint speech. "Pidgin" was the Chinese attempt at the pronunciation of "business," and so the term means "business English" in other words, knowledge of English sufficient for the conduct of business. When the Chinese first attempted the pronunciation of foreign languages they used syllables from their own tongue which approximate the sound of the foreign words. Thus, the Chinese words pit and chan, meaning respectively "must" and "truly," may have been the syllables in the minds of the men who conceived this pronunciation for "business." Of course "pit chan" or "pidgin" no longer meant "must truly," but phonetically conveyed the sound and the meaning of "business" as nearly as the Chinese tongue permitted. It may be summed up as a vocabulary of corrupted English words in meaning and number closely approximating the average spoken vocabulary of a Chinese, plus a sprinkling of pure Chinese and quite a few corrupted expressions from the Malay, Hindustani Portuguese and other languages, all these being formed by Chinese syllables used solely for their phonetic value; the vocabulary thus attained being strung together after the fashion of Chinese diction.

"There is still a bit to be said of pidgin English. For instance, it is not always that English sounds can be rendered perfectly by Chinese syllables, for the Chinese (except those in the far North have no sound "r", and lack many of our final sounds, so "run" must become "jun," and "old" (because the Chinese have no final sound of "l") becomes "oiu." Nor can it be said that Chinese diction is followed implicitly; for foreigners have had much to do with the structure of pidgin English and in some cases have insisted on forms utterly foreign to the Chinese—for example, the use of "no can do" where the Chinese say "no do can." Furthermore, pidgin English is sometimes nasally to even the Chinese tongue—as in the case of "bobbery" for "bothers." "Bobbery" was probably torn from some every foreign vocabulary when it was imposed on the Chinese, who have to pronounce it "ba-ha-bee." Also, the Chinese have in common use terms which are untranslatable, and corrupted English words are used in their place when their use is considered essential—such as "blong" or "belong" for the Chinese verb to be, and the abominable "pieces" or "pieces" in the place of the dozens of particles which from the part of Chinese speech known to Sinologists as "classifiers" and for which there is no exact equivalent in Western speech. "Classifiers" are prefixes to nouns, each class of nouns having a separate prefix. They are so numerous and varied that pidgin English puts them all aside by the use of "pieces" for any or all; and the result is the familiar "one piece man," "six piece dish," etc.

"Fortunately for all concerned, this dialect of English, which has had an existence of more than half a century, now seems doomed. The extended acquisition of some knowledge of English on the part of the Chinese, is superseding its use. One very curious feature regarding the use of pidgin-English, is to find Chinese from different parts of the empire, who, on account of the difference in the dialects spoken by them, are unable to converse together, occasionally forced to use it. A burlesque phrase from a minstrel show in a treaty port, "My no savvy he what-thing talkee: he house blong street other side," comes to mind as an exaggeration of the language difficulties in China. It is, of course, not at all like Chinese, and so unlike English, that new-comers require to learn it. The difference between it and proper English was once unconsciously and wittily expressed by a Cantonese shop-keeper, who, finding himself at a loss to understand the correct English spoken by a new arrival, turned to his friend, an American, and said: "Meh better you fan talkee Englishes talk, my no savvy Melican talk." A very few of the words employed in pidgin-English are Chinese so distorted as to be almost past recognition, while Portuguese, Malay, and Indian have also added a few words to the vocabulary.

"The cook asked the visitors what was desired for dinner. Duck is a common Chinese dish. It seemed that at this time, while ordinary duck was available, it was the particular season for wild duck. So the cook said, "Miss, my tinkee more better hab flyaway duck today. Can catches walkee-walkee duck any time." A coolie, who was thrown off a horse, on arising from the ground, said smiling: "My wanchee go topside he: he wanchee go topside me."

"A European woman, who had arrived in Peking proud of her knowledge of Pidgin-English, was seated at banquet next to a cultured Chinese official. On her way she had had difficulty in obtaining a rickshaw, had had to walk a distance, and was late, but she found the dinner good. Believing these details might interest her dinner-partner, she said, "My no can catches rickshaw. Lookee upside, lookee downside. Muchee walkee-walkee. Come plenty late. But ollopsme hab got numba one chowchow." The Chinese official looked at her incredulously, "Hab got numba one chowchow," repeated the woman, confident of her Pidgin-English. "Madam," said the Chinese, "If I understand your jargon correctly, you are trying to tell me that the dinner is good. Yes, I agree with you. The dinner is good. But your English is bad."

AMAH-A name used by foreigners for Chinese nurses of their children, from the Cantonese "Ah-ma", a diminutive form for "grandmother."

BARF or BARFOO.-One of the first pidgin English words we learn in China, because "Barf leady" ("bath ready") is usually the first greeting to meet our ears on the first morning.

BULL.-Some cruel foreigner perpetrated a joke upon the South Chinese years ago, when he led them to introduce into their textbooks of English the prefix "bull" to such nouns as child, chicken, etc., with the meaning of "male." The result is that even today one occasionally hears the expressions "bull chlo" for son, "bull chicken" for cock, etc., etc. The Chinese have prefixes which added to many nouns signify gender.

CHOW-CHOW.-In pidgin English the expression (or sometimes just "chow") means food generally; in particular it means a sweet preserve made in Canton for foreign consumption, which once was widely popular among foreigners. The origin of "chow" is in doubt; however, there is a rather splendid term for dinner or a feast in the Cantonese language which is pronounced "chow," and most pidgin English expressions originated in the early days of Canton.

COOLIE.-Pidgin English for a Chinese manual laborer of the lowest class. Its origin is from the Hindi, Tamil or Turkish. There is a Chinese expression roughly approximating the sound of the pidgin English word, used with the same meaning, although it is probable that it arose from the pidgin English words. In North China the words 'ku li (bitter labor), 苦力 are used by the Chinese designating the common laborer.

GUMSHAW or GUMSHA.-A euphemistic term for a gift, either of money or property; pidgin English. It is supposed to have arisen from a Fuzhinese term for "thank you," or from the Hindi attempt at pronouncing "commission," although a Cantonese expression, kum sha, meaning "gold sands," is occasionally used with the meaning of a gift by natives who know nothing of pidgin English. The latter use, however, may be of later origin than the pidgin English expression.

GODOWN.-In China, a warehouse. From the Malay.

HONG.-From a Chinese word meaning a row or series, applied to warehouse built in rows. It is now used by foreigners and Chinese alike for large business establishments in the treaty-ports "the hong"; is understood to mean the foreign business houses. A "hong name" is the Chinese name or style of a foreign business house.

JOSS.-In pidgin English, an idol. Hence joss-sticks, incense; joss-house, a temple; joss-man, a priest; etc. The word is a corruption of the Portuguese Dios, God, "Goodee joss" means "good luck."

LITTEE.-Little. "Littee no plopper" mean "Not exactly correct."

LOWDAH or LAODAH.-A term used by foreigners in Shanghai and on the Yangtze for the head boatman of a houseboat or other small vessel. The name means "Old (or Venerable), great One." Among the Chinese it is used to indicate the master of a junk.

MASKEE.-The pidgin English word for "never mind" or "It's of no consequence." Its origin is shrouded in deep mystery; there is no Chinese expression to which it can be traced. It is so widely used among foreigners that the Chinese are beginning to pick it up for use in their own speech, although, extremely difficult for the Chinese tongue to master. Many foreigners think "maskee" a Chinese word; most Chinese think it is the purest English. The nearest relation of "maskee" is a Cantonese phrase which sounds like "mow sze gon", which means "nothing going on." Whatever the origin, "maskee" is an important contribution to the "I shouldn't worry" vocabulary of the world, deserving to rank well up in the general art of irresponsibility and of avoiding trouble for oneself.

SAMPAN.-A small boat propelled by a stern oar, but any boat less than a junk is given the same name. The name is Chinese and means "three boards," being facetiously applied for the simplicity of construction of the ordinary sampan.

SAVVY.-To understand; a corruption of the Spanish saber. The Chinese word with the same meaning is usually "shik" or "shih," so the Chinese who is learning English remembers "savvy" through association of ideas where he could not so easily remember "know" or "understand."

TYPHOON.-The foreign name for the great storms which on occasion rage over the China coast. The first foreigners must have been led to believe by Chinese comment on the "tal fans" ("great wind") that this was the name for the great storms; but the Chinese refer to typhoons as "fung kau."

References: "Broken China"—Hill-Wells.
"Things Chinese"—Ball.
"Chinese Fantastics"—Steep.
"Audacious Angles on China"—McCormick.

Pidgin-English

II. JINRIKSHAWS

Get me a rickshaw	Catchee my one piece rickshaw.
Stop	Man-man.
Put the rickshaw down	Faug au lay.
Go to the Bund	Bund (if that fails, try Whangpoo).
Nanking Road	Maloo; Doo-maloo.
Kiukiang Road	Nee-maloo.
Hankow Road	San-maloo.
Foochow Road	Sz-maloo.
French Settlement	Feranghi; Fa-lan.
Broadway	Hongkew.
Go quicker	Auso ti.
Be careful	Dong sing.

III. AT AN HOTEL

Get me some hot water	Pay my hot water
I want a bath	My wanchee bath
Is there a barber in the hotel?	Barber have got?
I want some tea at once	Catchee tea chop-chop
A tip	Kumshaw.
Show me my room	What side my room?
Get me a washerman	Catchee my one piece washman.
Call me at 7 o'clock	Morning time talkee my 7 o'clock.
Will you be sure to do it?	Can secure?
Get me a carriage with one pony.	Catchee carriage one piece pony.
Get me a motor-car	Catchee my motor-car.
I want a four seater	Catchee four-man motor-car.

IV. SHOPPING

How much is that?	How muchee?
Which is better, this or that?	What piecee more good?
I'll give you two dollars for it	My can pay two dollars.
Is that the genuine price?	That price b'long true?
I don't want that.	My no wanchee.
This is what I want	So fashion my wanchee.
That is too dear	Too muchee dear.

Money

Show me another kind	Pay my look see 'nother fashion.
I will take two of them	Pay my two piecee.
Will it be cheaper to take two?	S'pose catchee two piecee, can more cheap?
What is this used for?	What this b'long?
I don't like that	No likee.
Is this the best quality?	This b'long more better?
Is that the lowest price?	No can cuttee?
I can't take any lower price?	True, b'long bottomside, last time talkee.
Is the bargain settled?	Can puttee book?

V. AT A PHOTOGRAPHERS

I want these twelve plates developing	Twelve piecee wanchee wallop.
How much a plate?	One piecee how much?
Can you send this to my hotel?	Hotel side can sendee?

MONEY

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A string of cash is handy in houseboat excursions for buying native produce.

(From a 1922 guidebook
on Shanghai)

Pidgin-English

mind, from *masque*, never mind; junk from the Portuguese sound of *chueng*, in the dialect of the coast where they traded. Of Indian words we have shroff, a money dealer, or now a money expert; tiffin, lunch; godown, warehouse, from *kadang*; lac, coolie, chit.

There are many Chinese words in it: for instance, chop, from *cho*, a document—it means a bill, a stamp, or a receipt; chow, for food, is also a Chinese word, and kumshaw, a gratuity, means golden sand.

A good rule for visitors to Shanghai and the Treaty Ports is to try the natives with ordinary English first; if that fails, speak pidgin-English. The dignity of the native is much ruffled if he is addressed in pidgin when he understands ordinary English.

General Rules.—Put the object first and use only the nominative case of pronouns, he, she; "talkee he" means "tell him." Use *my* for *me*, discard grammar, and talk in roots of words and monosyllables.

Useful Sentences

I. GENERAL

That will do	Can do.
That will not do	No can do. (These have a very wide application.)
That is better	That b'long more better.
Who is that (it)?	Who man?
What is that?	What thing?
Tell him	Talkee he.
Give me that	Pay my.
I don't want it	My no wanchee.
There	That side.
Here	This side.
Please let me know	Talkee my.
Just let me look	Pay my look see.
Do you understand?	Savvy?
I don't understand	My no savvy.
Can you tell me what this is?	What thing this b'long?
Go and see, and come back and tell me	You look see talkee my.
That won't do	No b'long plover (proper).

Pidgin-English

Where is it?	What side?
Where is that from?	What side catches?
What o'clock is it?	What time?
I don't know	My no savvy.
Wait a bit	Man man.
Be quick	Auso.
Come at once	Come chop chop.
This is mine	This b'long my.
Stop that	No can do.
Never mind	Marskee.
That is a bad job	That b'long bad pidgin.
Business (or any kind of affair)	Pidgin.
Religion	Joss pidgin.
Is Mr. ——— at home?	Mas'r have got?
Is Mrs. ——— at home?	Mississey have got?
He (she) is not at home	No have got.
Can you do this for me?	Can do?
Why not?	What for no can?
Go upstairs	Go topside.
Go downstairs	Go bottomside.
Tell him to come back	Talkee he come this side.
Tell him to come in the morning	Talkee come morning time.
Do you mean it?	Talkee true?
What do you mean by that?	What fashion?
Afterwards (by-and-bye)	Bime bye.
I will pay you later	Bime bye makee pay.
I am afraid it is going to rain	My too muchee fear makee rain.
I don't want to do this	Too much trouble pidgin.
I want it like that	Wanchee all same that
This is very good	This b'long number one.
How are you?	Chin-chin (a greeting generally).
Good-bye.	Talkee cook three piece man dinner.
Tell the cook to prepare dinner for three to-day	S'pose you no can do, must catche 'nother man.
If you cannot do it, I must get some one else	Bobby.
Bother; to find fault with	S'pose no do, my makee largee bobby.
If you don't do this, you will get into trouble	

Or try on hats to spend your cash on --
"Wantchee more better, proper fashion."

When we go home, I wonder whether
We'll lose our pidgin altogether.
I'd like to keep a little bit.
I find I'm rather fond of it."

Now that your appetite for Pidgin has been whet-
ted, can you identify this poem by a famous Ameri-
can poet? It was anonymously rendered into Pidgin
in a book entitled "Pidgin-English Sing-Song." by
Charles G. Leland, published in London in 1892.
Here are two verses. (A hint: "galow" is a mean-
ingless word sometimes used to add emphasis.)

That nightey-time begin chop-chop
One young man walkee, no can stop,
Maskee snow, maskee ice,
He cally flag with chop so nice,
Top-side galow!

Olo man talkee, "No can walk,
By'mby lain come -- velly dark,
Hab got water, velly wide."
Maskee. my must go top-side.
Top-side galow!

You can find the poem in its original English at the
end of this article. First, however, you might want
to refresh your memory with some of the more
common terms. They come from *Pidgin English
Sing-Song*, with a few from *All About Shanghai*,
published in Shanghai in the 1930s.

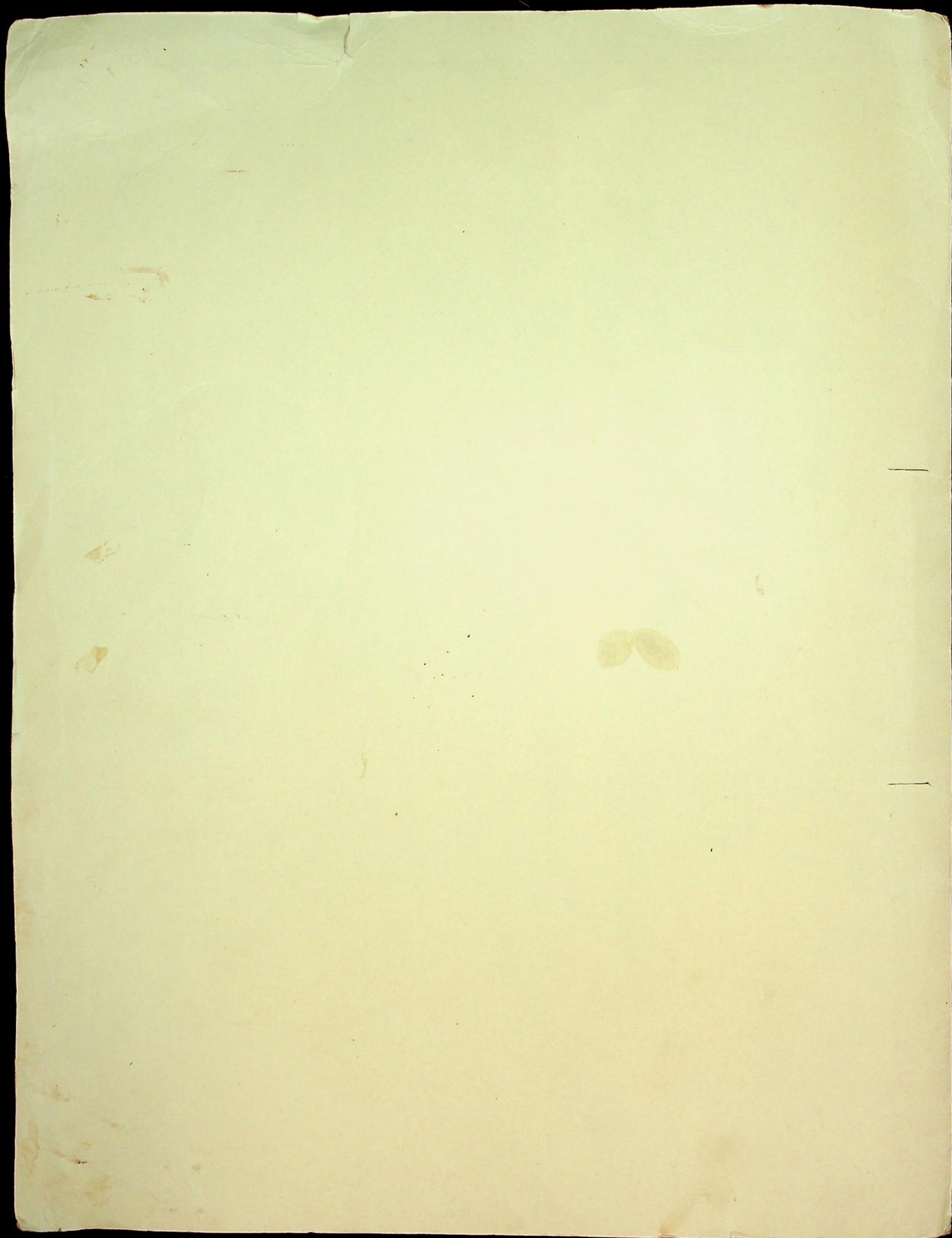
All-plopa, quite right
blong, is, are, belong to, etc.
Bottom-side, downstairs
Bym-bye, later
Can do, Can you do, or Yes, I can do it.
Catchee, Have, get, bring, e.g. "My look-see
one piecee man catchee chow-
chow" - I saw a man eating.
Chit, note, letter, sometimes IOU, e.g. "bar
chit"

Chop, stamp, inscription, carved seal
Chop, chop, quickly
Chow-chow, food, to eat

Joss-house man, clergyman
Joss-pidgin, religion
Largee, largey, largo, much, great, loud
Likee, to like
Look-see, look, appear like, see
Makee, make, do, cause, become
Maskee, never mind
Melican, American
More betta, better
Muchee, very, sometimes muchee-muckee
My, my, me, I, sometimes we, our, ours
Naifoo, knife
Nightey, night
No can, not good, I cannot, impossible
No can do? Can you not?
Number one, very good
Olo, old
One piecee, a, an, one
Pay, to give, bring, deliver, transfer
Plenty, much, very, very much
Plopa, proper, good, right, correct, nice
Savvy, know, understand
Shroff, dealer in money
Side, place, country
Smellum-water, perfume, cologne
Solly, sorry
Taipan, boss, important foreign business man
Talkee, tell, say, inform, ask
This side, here
Tiffin, lunch
Tinkee, think
Too muchee, very, excessive
Topside, upstairs, on top
waifo, wife
Walkee, to go
Wantchee, to want
What for?, why?
What fashion no can? Why not?
What-side, where

What for you no savvy "Top-side galow" blong
Henly Longfela "Excelsior?" Maskee! This-side
all-same Inkeji-pidgin.

The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore, 'mid snow and ice
A banner with a strange device,
Excelsior!



TRAVEL

TRAVEL

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TRAVELING IN CHINA - A GENERAL GUIDE

If you're getting ready to make your first trip inside China, it might help to know in advance what to expect, especially if you don't speak Chinese. Which is a tip right there: try to include someone in your group who does speak Chinese. Some people try to organize a group for taking trips (though this is certainly not necessary), eight being about the maximum number you can manage because most places will tour you around in a taxi (max. 3 passengers) or a mini-bus (max. 8 passengers). The train compartments sleep four people each.

Once you decide where you're going to visit and when, call the Embassy's Travel office several days in advance. For a weekend trip, it's wise to call Travel on Monday. Travel will tell you when the trains or plans run and how much a one-way ticket will cost. You will pay in advance only for this ticket and a phone call to make hotel and guide reservations. Travel will also ask for your identity card number, if you've never dealt with them before, for requesting a travel permit; after doing this once, they won't ask for the number again as they keep a record of it. Tickets and travel permit will probably be ready the day before you leave, on Friday in the case of a weekend trip.

Warning: do not count on being able to do so, though you can 95% of the time. Travel cannot buy your plane/train ticket until 2-3 days before your departure and they cannot reserve your room until they have bought the ticket. Occasionally, for a popular place, transportation or rooms are booked full and you may not be able to make the trip as planned.

If you go by train or plane, arrive at the station at the time suggested by Travel. If you don't read Chinese, just show your ticket to some of the personnel (they wear name tags and white hats and jackets, and just LOOK official) and they'll point you in the right direction. Once you reach the train, just "look" a question mark at the conductors standing on the platform and they'll wave you toward the car reserved for foreigners and ranking cadre. (Have your ticket out, attached to the receipt, with the travel permit close at hand.) The conductor will escort you to your assigned compartment. Usually, if there's room on the train, you will be off to yourselves, though occasionally you may share with Chinese or other foreign tourists. Soon after departing the station, the conductor will collect your ticket and return it shortly before arriving at your destination.

The train car will probably have nice pictures in the hall and your cabin will have a thermos of hot water and a plant. Ask and you shall receive covered cups and, for 10 fen each, packages of tea. Or you can buy orange drink or beer, with glasses. Assuming you're in the soft berths, the four beds (no privacy so be prepared to sleep clothed) will have warm blankets in winter and terry cloth blankets in summer, with pillows and heat or a fan as appropriate. The fan turns on with a small switch beneath the window; the heat is sometimes controlled by a knob near the floor. There's a radio speaker in your room that turns off with a dial beneath the table; but you can still hear what's playing from the hall and it usually comes on at 6am and

FROM: GERI BENDER
U.S. Embassy - Beijing
September 1980

TRAVEL

goes off at 11pm. Many groups enjoy taking a picnic lunch or dinner, and the cheese and fruit and meats and bread and wine make for great fun; bring your own trash bag and utensils, however. If the conductor asks if you want a meal in the dining car and you don't, the phrase is "boo yao." Bring toilet paper; bathrooms are at either end of the car, one usually the Chinese floor style and the other the western style; sometimes you can get rinse water out of the sink and sometimes you cannot.

No matter what time you arrive at your destination, you will be met by your guide and taken to your room. He will ask for your id card or passport and travel permit. When it's convenient, your guide will discuss with you your sightseeing preferences. It's wisest to come prepared to suggest the places you want to see, according to research in Nagels, Fodor's, etc., or recommendations from friends. If you have extra time, the guide will offer to show you a rug weaving factory or point out that you've missed another attractive sightseeing spot. But come prepared, having done your research in advance. Further, there are some places where a guide can be dispensed with, like Qu Fu where the guest house is next door to the temple and you can easily walk around, Nagel's in hand. In Chengde, you may want to rent a bike and wander around alone, and there's a new English-language map to use as a guide. Tai Shan is commonly hiked without a guide... All these considerations are dependent on your group and your own preferences. You might want to attempt this after gaining some experience, however.

Early in the trip you must inform the guide of your return or on-going travel plans so he can make the reservations and buy the tickets. When traveling in China, you usually can only make plane/train reservations for a limited distance, and from then on purchase the tickets for the next stage of the journey at each stop. This can prove a problem during heavy travel seasons when you are competing with many large tour groups for plane space and the few soft berths on trains. You might want, in this case, to ask for a hard berth on a train in order to continue the trip, but you may not be allowed to buy this ticket. Another restriction is that it is sometimes difficult to make travel plans for the south of China (Guangzhou or Kunming, for instance) when you are in the north.

Your hotel room will vary, of course, from place to place. Hot water thermoses are always provided, with cups and tea; also, pitchers of room-temperature but boiled water and glasses are provided. Virtually all rooms have two twin beds and sufficient blankets. The cement floor almost always has a small or large carpet. Ink and stationery are in the desk; a small reading lamp; two overstuffed chairs -- the usual hotel room appurtenances, though rather simple. The bathroom may well have the largest tub you've ever seen, cement floors and walls, open pipes, and no bath mat. In many places, the hot water comes on only during specific hours in the evening and you will be told the time by the guide so you can plan your evening's activities appropriately. Soap, toilet paper, towels are all provided. If you need something, ask the floor clerk and he'll try to help you.

Meals are taken in a large dining hall, and you are usually at tables with white linen or plastic cloths separated from the Chinese diners by a series of screens. Food quality varies from edible to excellent. The biggest problem will probably be that they serve too much food. You can request that beer, lao shan (carbonated mineral water) or orange drink be served but you pay for it on delivery, not at the end of your visit. You can also often buy brandies and wines and mao tai in the hotel. Each day of sightseeing will be broken by a lunch period followed by a rest period, totalling about two hours. If you don't want to rest then, you may choose to walk around the town near the hotel instead.

The hotels often have a Friendship Store where they sell post cards, local craft products and Chinese products you can buy in Peking also (cloisonne, soapstone, etc.). Prices vary widely. You may also be able to buy a guide book to the local area, and as you may not be able to buy it elsewhere, get it when you can... Many Chinese cities have craft shops and antique shops which your guide will suggest you visit. As prices and quality here also fluctuate widely, let your common sense be your guide. Often, however, you cannot buy purely local craft products elsewhere in China. In Qu Fu, for instance, they make wood carvings from a tree-wood that grows only in that area and is carved only in Qu Fu.

At the end of your stay, your guide will present you with a sum-total reckoning for your whole group. Meals will often be figured at Y12 a day. Rooms usually are doubles and you pay by the room, not by the number of people who slept in it. You will pay for meals, rooms, return or on-going tickets, meeting and greeting, car and driver (a per kilometer charge), clearing you through the local Public Security Office (about Y1 per person), the guide (usually Y2 per hour of work), and maybe a few other small miscellaneous charges. Your travel permit and passport/id card will be returned at this point, and you will agree on a departure time.

At the train station/airport, you will probably sit apart in a room for foreigners and ranking cadre. When the train arrives, your guide will help you get into the proper car and room and be sure you are comfortable. If you have any messages for the attendants and don't speak Chinese, now is a good time to mention them (breakfast, a beer, etc.). Usually a conductor will collect your ticket and return it shortly before disembarking.

There are few formalities when you arrive at Beijing rail station, the primary one being that, after you walk up the ramp to the station's exit, a PLA guard will stop you, ask to see your travel permit, and keep it. Further, as you exit the station, you are asked to hand in your train ticket, as in Europe, so don't throw it away; however, they don't seem to ask for this ticket at other train stations, nor do they ask for your plane ticket.

If you don't have a car parked at the Beijing train station, there's a large trailer straight out from the main exit and you can request a taxi there. You can, however, park your car there for several days, locked, without any trouble at all; collect a ticket as you enter the lot and pay as you leave. There are cabs at the Beijing airport usually, but again for shorter trips you can leave your car in the large parking lot without worry.

This report was prepared in August 1980, and many of the above comments may change by time you read them. For instance, having to pay for parking your car at the Beijing train station was instituted in the summer of 1980 and may be done at the airport also soon. This guide is intended only to give you an idea what to expect, but the basic routine will probably not change very soon. Obviously, prices may. Have fun and take a lot of trips in China: The scenery is spectacular in places, the old temples and palaces are being restored en masse, the people are generally a delight and your guides will try to help you all they can. Enjoy!

BRIEF TRIPS OUT OF BEIJING - A HIKE UP TAI SHAN

(July 1980)

Tai Shan, or Mt. Tai, is located a night's train ride southeast of Peking. While not the highest of the five holy Buddhist mountains of China, it is the holiest and is revered by both Buddhism and Taoism. In fact, there is only one small, ancient Buddhist temple at the foot of the mountain, none on the summit. A few emperors climbed the mountain several centuries ago and some of the many inscriptions on the rocks and granite faces along the trail commemorate where an emperor rested, or his horse turned back, and similar exciting events.

The attractions of the hike are many: the scenery is magnificent, with steep, tree shrouded mountain sides studded periodically with pavilions and bridges and engraved poems. Early in the hike there is a fork in the path and the right fork leads to the Diamond Sutra, a Buddhist poem carved into the granite in foot-high characters a thousand years ago, some 1,067 characters of which still remain easily readable in the ancient script. At the summit, besides a TV tower and weather station, there is the Temple of the Princess of the Azure Clouds, with its iron roof tiles so the wind won't blow them away; at the very peak is the smaller temple to the Jade Emperor, a major Taoist figure. April 27 is the birthday of the Princess, and on that date and for weeks after old women, often with bound feet, trek up to worship at both temples, leaving piles of money and food and tiny slippers as offerings. But you can see pilgrims during the rest of the summer as well. The last main attraction is getting out of bed at some unforgiveable hour to see the sunrise (assuming it isn't raining), and if the sunrise is spectacular it's fully worth the effort. A great shout is sent up as soon as the sun itself appears on the horizon.

A negative aspect of the hike is the hike: some 7,000 stone steps, hand laid of course and recently undergoing repair and replacement, up some 8,000' in height. If you go slowly you can make it without a tremendous hardship. Going down hurts a lot of people, as legs turn to wet macaroni and knees give way badly (if you have bad knees, take along Ace bandages). But you need not hike the entire way down, and a car will meet you at the Middle Gate to Heaven (where you lunched the day before), taking you back via the lovely Black Dragon Falls. You do not have to take a guide along, especially if you have someone with you who speaks Chinese. (Take your Nagel's Guide along instead.)

After the hike you can spend about ½ day in Tai An and visit the impressive Taoist temple next door to the guest house. Be sure to note the cypress trees planted about the time Christ was born. Some people like to combine this trip with one to Qu Fu, nearby, taking an extra day and making it a 3 day trip instead of 2-2½ days (the time depends on train connections).

The hike is best made in May and October (it'll be cold in your room but the comforters are warm), but the lushness of the summer foliage almost makes the heat worthwhile. Accommodations in Tai An and on the summit are reasonable, simple and more than adequate (except the unspeakable toilet at the summit), and the food also quite good.

BRIEF TRAVEL OUT OF PEKING -- DATONG AND THE BUDDHIST CAVES

(July 1980)

Datong is famous for the Buddhist caves in nearby Yongang (some assert the caves in Loyuan are better but it's also farther away). There are 53 "caves" but some are mere niches in the cliff. All are decorated with Buddhist figures, singers and musicians, guardian figures, pagodas and even a few western faces scattered around the wall. Most of the caves were built between 460-494 A.D. Your visit will start with the major central caves, with a 4-story, wooden superstructure built in front of the cliff there to protect the figures inside. The Buddhas are 60-70' high, with further decorations on the walls (one of the caves was undergoing restoration in 1979-80). Originally carved out of stone, many of the figures were "restored" about 100 years ago with a surfacing of plaster being affixed by drilling a multitude of holes into the original statue, thereby damaging it extensively as you'll see where the plaster is now peeling away. Your guide will escort you up the wooden stairs to see the figures close up. While you cannot photograph inside any of the caves, be sure to shoot some of the interesting masks outside the building and the brilliantly colored tile roof and its decorations.

Further west is the largest collection of caves, those closest to the center being the most ornate. The front of one of the large caves fell completely away, exposing the Buddhas inside (which you can photograph). While the western side is a "must see," you should also take time to visit the few caves to the east. One very large one has three recent Buddhas; while the rest of the cave is empty, be sure to note the deep cuts engraved on the walls by the wind sweeping in. In some caves you will see birds flying around the Buddhas' heads with the wind.

Take your Nagel's Guide along and use it freely. Also buy the black/white guide book (available at the Wang Fu Jing book store with an English insert) to show you what to see in which caves. As you travel to or from the caves, stop and examine the 3-dragon screen next to the road. The temple behind was undergoing restoration in 1979/80.

Back in Datong for the afternoon, you'll be taken to the 9-Dragon Screen in the old part of town. Nearby is a pair of monasteries worth your time. The lower one has a set of figures carved of stone that are impressive works of art; the post card set is a good buy as you cannot photograph them yourself and the cards are exceptionally well done. You may then wish to visit a "cottage industry" where carpets are woven. Or you may choose to skip all of the above and spend the afternoon in China's only (and possibly the world's only) steam engine factory, an entire afternoon's trip.

Datong can be a one day visit, with two nights on the train, or you can choose to stay longer. The guest house is quite adequate, with the food varying in quality. Because of the distance of the ride to the caves, it often pays to form a larger group to share expenses in a mini-bus, which holds a maximum of 8 passengers. A room at the hotel is advisable despite riding on the train two nights.

PEKING SIGHTSEEING -- CHOUKOUTIAN AND THE SAGA OF PEKING MAN

Peking Man lived in the Western Hills close to where the town of Choukoutian is now located. Living in caves in bands of around 50, he ate grasses, nuts and fruits as well as game he killed -- from mice and snakes to large deer with fantastic fan-shaped horns to leopards, bear, camel, rhino, etc. He had fire to cook the meat, and made flaked-stone tools for killing and skinning game, etc. Most (40%) died before age 14, all but 3% before age 50. Peking Man stood about 5'5", Peking Woman 5'1"; they had a heavy-browed forehead, and a brain capacity of 1 cc (ours today is about 2 cc).

In the 1910s, foreign scientists in Peking sought the source of "dragon bones" sold by peasants to apothecaries, where they were ground up into a powdered mixture and sold as a panacea. The "dragon bones" in fact were fossilized bones of extinct animals, and investigation led to the caves of Choukoutian as a rich source. Excavation began and in 1926 it was announced that some of the bones were from the skulls of about 14 individuals, now named "Peking Man."

Avid research continued, careful plaster casts were made, and today these casts are all that remain of the earlier finds. When it became clear in 1941 that Japan would soon invade Peking, the bones were carefully packed in chests and are believed to have been sent to Tianjin. Somewhere along the line they disappeared and remain lost to this day, despite endless searching.

You can take a trip to the site of the dig, still active today. In fact, in 1966 a new Peking Man skull was discovered and there is a new dig underway now (1980). At the site a guide will join you and answer questions as you investigate the museum, several caves (though few look like caves now due to excavation) and the current dig. The site is very good for children old enough to comprehend what they are seeing, and the museum has lots of paintings and fossils of animals and panoramas to look at.

You reach Choukoutian via the Marco Polo Bridge, but after that there's a confusing series of left and right forks, so go with good directions and someone who speaks Chinese to inquire of people along the way. It's a very good, paved road through pleasant farm scenery. The trip can easily be made between 8am and 2pm, including a picnic lunch in the parking lot. Entry fee is 5¢ each, and you can take photos. There's a gift shop with inexpensive but nice china reproductions of some of the ancient animals and the Peking Man, and a purely kitsch ash tray surmounted by a cigarette-smoking chimp. Near the Marco Polo Bridge, on both sides, note the smoke vents on the homes that look like miniature pavilions with sweeping roof lines, some quite ornate.

BRIEF TRAVEL OUT OF PEKING -- HUHEHOT & INNER MONGOLIAN GRASSLANDS

July, 1980

Huhehot is the capital of Inner Mongolia and the gateway to the grasslands that stretch north to the northern Chinese border. The grasslands, where sheep and ponies and cattle and a few camels are raised on wide open prairies that sweep away forever, are the main goal of visitors to this area. -Huhehot is industrializing increasingly and offers limited sightseeing (more on that later). Several programs are available, depending on your schedule, what facilities are available and how many other tourists are using them with you. Some groups have been taken to a small community and school about five hours of bumpy riding from HHH, where several felt-covered yurts are set up for tourists with beds and bunks. Other groups may stay at the Red Flag People's Commune, or Wulan Tugar, a 2½ hour ride from HHH, where about 12 yurts are set up in a courtyard next door to a recently renovated, 18th century Lamaist monastery; the beds are pads laid out on raised wooden platforms. There is yet another place to visit but it is so distant you must fly there.

At both of the above places, the program includes a ride on a Mongolian pony and/or a two-humped camel. Usually the ride will last only a short while because there aren't enough camels to go around. However, one small group of four persons arrived when no other groups needed the camels and were taken on a 4-hour camel ride - which, while an unforgettable experience in a very positive sense, has a few drawbacks (like bruises, blisters, etc. from the unpadded wooden saddles). Visitors are taken to a sheepherder's home and offered sweet milky tea and some of the traditional Mongolian food, usually a milk derivative. Meals, according to reports, vary in quality. At the commune they were quite good; they offer to kill a lamb and serve up a large meal with it. Those who went to the smaller yotel (yurt + motel) found the food less palatable. Many of the dishes are based on mutton - 100 ways to serve mutton without repeating yourself, some quite good. Again, many of the dishes are also milk-based, like the breakfast dish of very thick sour cream to be scooped up on chopsticks, dipped in fried millet and eaten.

Staying in the yurt is a pleasant experience. Yurts are round with a lashed-together wooden frame; this is covered with a thick felt fabric tied down with hand-made ropes. At the commune, wooden platforms were the beds and seats, with piles of blankets and pads and pillows laying around for later use; several cupboards; a table and wash bowls with warm water were provided. Take your own toilet paper. An electric generator provides light until 11pm, but be sure to look outside at night and prove to yourself all the stars are still there.

As for the grasslands, they're lovely. You leave HHH by bus or jeep (the mini-bus is best as you can see better, take photos, and it's cheaper) and climb north over a range of mountains. You lose the paved road and, on a dirt road which at times is like a washboard, enter the grasslands. High, wide open, rolling country, soft green hills and high skies, with piles of dramatic clouds and clear blue background. The communities you pass en route are interesting

in architecture: made of mud wattle, it appears, the homes are square with no windows on three sides, the back side higher than the front and the roof sloping down to the front, while the front has many windows with wooden decorations. The round-humped structures in the yard are used for grain storage. Be sure to note the graves along the way also, low mounds decorated with stones.

This trip is best made from April to October, and in fact is closed in the winter when the temperature drops to -32°C . In spring and autumn the weather is quite cold at night and cool in the day, while in mid-summer it is cool at night and comfy in the day if the sun is out; take sweater and jacket to be safe; it seems to never get very warm up there.

HHH deserves about $\frac{1}{2}$ day to visit the five-spire pagoda, the light-industry exhibition which sells local products, and the department store. There is a tomb out of town but seemed not worth the trip to some who made it. The local Mongolian dress, not much in use now except by tourists, is a knee-length silk robe with mandarin collar which wraps around to button under the right arm and is held in with a sash at the waist; the commune provides these to wear during your stay there and you can buy them at the commune or the department store. You can also buy knives in a matching sheath which also holds chopsticks. Leather boots are for sale if you can find them to fit, and tweezers used to pluck beards.

Cost, in 1980, runs about Y220-250, depending on the size of the group, the place you stay at, and whether you have the lovely lamb dinner. Two and a half to three days are needed for the trip.

BRIEF TRAVEL OUT OF PEKING -- QU FU, HOME OF CONFUCIUS

Confucius say, "Come to Qu Fu and see where time stands still." Qu Fu, the home of Confucius, is southeast of Peking and remains pretty much a small country town with a large Confucian temple, the Residence of the Descendants of Confucius, and the Kong family graveyard (Confucius is a Latinized version of Kong Fu Zi, or Kong the Philosopher, his real name). Confucius was born in 551 B.C. and later moved to Qu Fu. After developing his ideas of government, he wandered around China seeking an enlightened prince who would put his theories into practice. While many admired his ideas, they would soon fall back into old ways. Discouraged, Confucius returned home and taught his disciples his theories, dying in 479 B.C. The temples and buildings now in Qu Fu date from the 1500s.

The Temple of Confucius is divided into two areas. Near the front gate of the old city wall, largely destroyed, is a walled-in area with several gates, stelae, old evergreens, a small marble "stream," bridges and a peacefulness that is welcome. In the temple proper, the first large building was once a library. Behind it are 13 pavilions in two rows, with 3-story gold-tiled roofs, housing ancient stelae, an attractive scene. A large gate is next with four of the lovely and justly famous dragon-embellished columns. Just inside the gate, in the main courtyard, is a tall kuai tree, similar to a juniper; the original tree is said to have been planted by Confucius, while the roots were used to start this, the second tree in 1732. The large courtyard contains a pavilion called the Terrace of the Apricot Tree, where Confucius once taught his disciples under an apricot tree. Right behind it rises the long and impressive Temple of Confucius, with ten marble columns carved in dragons. You cannot take photos inside this and other temple buildings, but aside from some musical instruments associated with Confucian ceremonies, there's little to photograph anyway. Nagel's Guide describes the old statues of the Master and several of his most famous disciples, but all were destroyed during the Cultural Revolution's anti-Confucian campaign, according to the guides. There are three other buildings behind the main temple to visit, with stones engraved with pictures and portraits and texts. Also, the two long buildings along the courtyard contain more texts and pictures which cannot be photographed, and from which rubbings are made, some quite expensive.

Next door to the temple is the Residence of the Descendants of Confucius, a series of compounds with rooms full of furnishings used by the former residents. There is also a foreigners-only antique and rubbings shop in the first courtyard... Near the street entrance to the Residence is a large gate alone in an intersection; walk to it and then turn left. Follow this road out of town for about a mile, through two small villages and rice fields, along an avenue lined with evergreens over 800 years old, to reach Confucius' tomb. The walk is a nice idea, in one direction at least, for the chance to see and photograph the villages. At the Kong family graveyard, the tomb or mound of Confucius is to the left, with three other graves in a walled enclosure (his is at the very rear of the enclosure, on the left). The graveyard is very large and there is a small road looping around it if you feel like a nice long walk. Many people find the graveyard

the most interesting part of a Qu Fu visit, with stone animals and large stelae around the grass-covered mounds. In fall, with yellow leaves carpeting the ground, it is very moody on a cloudy day.

While a modern hotel is planned for Qu Fu, the current (1980) hotel is the former guest quarters of the Residence of the Descendants of Confucius, quite adequately prepared. You eat in another room of the Residence near your room...If one is available, a guide will be glad to escort you on your sightseeing tour, but you might also consider dispensing with him for the sake of independence and instead refer to Nagel's Guide as you walk around. The Temple and the Residence are next door to each other, and you can arrange for a car to take you to the graveyard...There is an arts and crafts store on the road to the graveyard where you can buy items carved out of a local tree, which grows nowhere else in China...Japanese tour groups visit Qu Fu in large numbers but other nationalities are arriving in increasing numbers. Many diplomats from Peking visit it also... This trip can easily be done in two overnight train rides and one day in Qu Fu. A guide reported there are other sights to be seen in the area but they require car rides into the hills nearby for temples and tombs, and they would require extra time in the town.

(July 1980)

BRIEF TRAVEL OUT OF PEKING -- CHENGDE, A SUMMER RESORT

(July 1980)

Chengde is an old royal summer palace about 250 kms north of Peking. However, while it is an interesting place to visit on a weekend, very little is available at this moment as a travel guide. There is one good book in print, but it is printed elsewhere and not available here at this time. Therefore, the following brief guide has been prepared for Embassy visitors until something better is published. There are eight temples in the area, but this guide only covers four of them, as three of the temples were closed to the public while undergoing restoration.

Chengde was established as an imperial summer resort in 1703 by Emperor Kang Xi, but his successor Qian Long did most of the constructing of the temples. As the resort was built on the northern edge of the empire, it was used for many years as a contact-point with the minority tribes of Tibet and Mongolia and other areas, as they came to treat with the emperor. Qian Long was interested in Buddhism and particularly Lamaist Buddhism, so many of the temples show some degree of Tibetan influence. They are scattered throughout the hills around the valley containing the palace and its park.

PALACE AND PARK

The emperor stayed at Chengde almost six months every year, hunting and riding in his enormous park and receiving princes from other states and the neighboring tribes. The palace is today a relatively small complex of simple, one story, wooden buildings set among tall pines. The back entrance to the palace leads into the park, a large tree-shrouded area surrounded by a wall 15½ miles long, with paths, hilly peaks, pavilions, springs and Ruyi Lake. The lake is more like a series of small connected lakes separated by dykes and bridges nestled in the foot of the hills. It's a green and pleasant area, but wandering there thoroughly would require a full day. The lakes are idyllic, lined with willows and reeds, lilies growing in some areas. There are many pleasure pavilions scattered throughout the grounds, one of the most famous being the Pavilion of Mists and Rains. On the far side of the lakes is a three-story pagoda, and the buildings around it have only recently been rebuilt, presumably on the basis of plans of older buildings destroyed at some point in the past. You can rent boats for rowing around the lakes.

XUMI FUSHUO MIAO TEMPLE

This is, I believe, a copy of the Dharmasala, the residence of the Panchen Lama, the second ranking person in the Tibetan religious hierarchy. Emperor Qian Long built the temple in 1767 in the hopes the Panchen Lama would visit China and he did, in 1780, staying in this temple for several months. This is the largest of the four temples open

at this time, covering 239,000 square meters as it climbs up a hill (as did all four of the temples). The first courtyard after you enter the front gate has a bell and drum tower on either side, then a large wood structure housing the traditional stele declaring the reason for the building of the temple. Behind this is a flat, glazed tile gate (similar to one at Bei Hai Park) about 20' high. Gates like this are Chinese in origin, with three arches and four columns representing seven crowns, part of the Chinese numerology beliefs. Gates with "hats" on them, large white cement dagoba shapes, are Tibetan. The back side of the gate is decorated with three large gold dragons on green tiles.

The main temple and living area of the monastery is a large hollow-square stone building, with stone on the outer wall and wood structures lining the inside, three stories high, wood columns supporting the second and third floor walkways in front of what were probably living areas. All was very delapidated during our visit, but much is now under extensive repair. In the center of the square formed by the building is a three story temple, very tall and dark inside. It has a bronze tile roof that was gilded with 30,000 ounces of gold. There are interesting gargoyles on the ends of the eaves, and snake-like dragons humping their way along the four edges of the roof. Once visitors could walk on the roof of the outer building but due to deterioration it appears to be closed now. From inside the square you can see two small buildings in the rear which have flat metal decorations on the roofs, does and stags and phoenixes which represent the birds and animals who came to hear the Sakyamuni Buddha read the scriptures.

In the main temple and in some of the rooms around it you will find many statues, some in good condition. It's difficult to photograph them because they often sit with their backs to the light, resulting in dark faces and a "halo" effect. Try instead for a side view, very dramatic, with light falling on a side of the face only.

Behind the main complex of buildings is a tall slender stone pagoda, open only on the ground floor, with several nice carvings on the outside. The view from up here is excellent and it is a good place for photographing the main buildings.

During a summer, 1979 visit, all the temples were undergoing repair. This work is done locally, whether it's the intricate wood eaves of the roofs, the dragon-carved stone railings, the painted cloth squares in the ceilings or making new gold and green tiles for the roofs. All the work and the craftsmen are local, which is true of each province and which implies that the knowledge of these crafts is being widely preserved in China.

PUTUO ZONGCHENG TEMPLE

This temple climbs up its hill next to the temple described above, and both make a very impressive sight. It is somewhat older, having been built first by Qian Long as a miniature Potala of Lhasa in an effort to provide a suitable residence for the Dalai Lama if he would agree to visit China. He didn't and instead the Panchen Lama came later. The

Tibetan influence is of course strong, and the buildings on the hillside are scattered at random, asymmetry being a Tibetan trait and symmetry a Chinese trait... The stele at the entrance is more important than usual, commemorating in four languages an interesting piece of 18th century Chinese history. A minority Mongolian tribe, the Torguts of Sinjian province, probably Buddhist, left home and reached the Volga River before returning to China. The return journey took eight months, and when they arrived they went to Chengde where the prince was received by Emperor Qian Long to pledge his allegiance to the Emperor.

The grand building at the top of the hill, which closely resembles the Potala though on a much smaller scale, is on a 4-story tall stone foundation, with a steep climb up the stairs. A large flagged "balcony" fronts the foot of the building itself. It has a flat stone front about six stories high, but inside it appears only the top three stories were used as housing, so the rest are foundation. There are rows of windows on this wall, but many are blank, part of the cloister aspect to induce a contemplative atmosphere. Inside the wall, steeply slanting tunnels lead upwards to the windows, as if to let in light and air but allow no distracting views of the outer world. Again, this is a distinctly Tibetan architectural idea. (You can get an idea of the above by visiting the Fragrant Hills and its Zhao Miao, or Luminous Temple, built in 1780 on a plan similar to the Xumi Fushuo Temple of Chengde to house the Panchen Lama on the same visit. There you can also see the blank windows and the 3-arched gate.) Back to the front of the building: in the center of the large front wall are set a column of six gold ceramic Buddhas to commemorate the 60th birthday of Qian Long. A solid row of almost invisible small Buddhas sit in niches at the top of the wall under the eaves, 80 of them to commemorate the 80th birthday of Qian Long's mother, possibly in the same year as his 60th birthday.

More stairs to the side lead eventually to the inner courtyard. This probably once looked like that in the Xumi Fushuo Temple, but now the wood structures which lined the inside of the surrounding walls have disappeared, leaving a large stone-flagged courtyard and the temple in the center. The temple, where Qian Long would receive visiting princes, has a gold-painted roof and is very tall and dark inside. Along one wall sits a row of Tibetan figures, with their distinctive headdresses, three of them holding snakes. These figures and others in this temple are particularly interesting to examine.

Heading back down the hill you can look at some of the smaller buildings on the hillside, 2-3 stories high, simple and blockish and white-washed and deteriorating. Two have several small dagobas on the roof, and one has a set of statues inside illustrating the story of a princess and her children, of good vs. evil, etc.

When you visit each temple, consider making a complete slide show or album spread by photographing the name plaque outside and the "bird's eye view" map inside. Makes remembering easier when you get your film back, as well as clarifying it for friends and family back home.

PU NING SI TEMPLE

It's also called the Temple of General Peace and the Big Buddha Temple, the latter with good reason. The first courtyard is very scenic and pleasant, the bell and drum towers being accompanied by a stand of old pine trees, setting off roofs of brilliant green and gold tiles. The next building has a large statue of the Coming Buddha, or the Maitreya Buddha (Maitreya means gentleness or kindness). He is always represented as very stout, with chest and abdomen exposed; his face has a laughing expression, so he is also known as the Laughing Buddha. He was a principal Bodhisattva of Sakyamuni's retinue, though not one of the historical disciples. Sakyamuni met him in the Tushita heaven and appointed him as his successor, to appear as Buddha after 5,000 years elapse. He stands (or sits) in the first hall of Buddhist monasteries, and you can see a fine Maitreya at the Temple of the Azure Clouds by the Western Hills. In the same building are the Four Heavenly Guardians, large wooden statues hidden somewhat in the dark so bring your flash attachment.

In the next courtyard, two buildings standing to the sides contain the gold-painted 500 Lohan, sitting and standing, leaning on each other, laughing, contemplating, or appearing slightly tipsy. A Lohan is a disciple of Buddha who has passed the different stages of the Noble Path and will not be reborn, though he will not become a Buddha either. There were 18 major Lohan, or disciples, of Buddha, and each was assigned a retinue of 500 to 1,600 subordinate Lohan to assist them. (You can see fine examples of the 500 Lohan near Beijing at the Temple of the Azure Clouds near the Western Hills.) On the back side of this square is a larger building with three tall, solemn, standing Buddhas.

The centerpiece of the temple, however, is reached by climbing a steep stairway to a flagged square. Scattered about the square are many small buildings and dagobas, all in the Tibetan style. Presiding over all is a tall, 5-roofed building of unpainted wood. Inside is the Big Buddha, standing 66' tall and therefore purportedly the largest wooden Buddha in the world. She is Guanyin, the Goddess of Mercy. Traditionally, Guanyin has a thousand arms and eyes; to represent that idea, this statue has 42 arms with an eye in each palm and three more eyes on the forehead. Each hand holds one of the Buddhist symbols, and a Tibetan scarf hangs around her neck. A small Buddha kneels on her head to represent the "dim light Buddha," Guanyin's teacher. On either side stands an attendant, about 40' tall, each with an arm upraised; they were students of Guanyin, one a princess.

Guanyin is the epitome of mercy and kindness, and is often seen holding a child and wearing a rosary. She is the Chinese equivalent of India's Avalokita, and as such may have several heads and 4, 18 or 40 hands with which to alleviate the sufferings of the unhappy. Among the stories to explain her history is one that says she was the daughter of a sovereign in the Chou dynasty and, as he disapproved of her desire to become a nun, he persecuted her until she hid from him. When he fell

she cut flesh from her arms and used it to cure him. In gratitude he ordered a statue of her made with complete limbs but was misunderstood so the statue had many arms and heads. (It must be noted, however, that for many centuries Guanyin was shown as a male figure.) While mainly a Buddhist figure, the Taoists also worshipped Guanyin for her disposition to save the lost, her purity and wisdom and marvel-working power.

Be sure to explore behind this temple building as there are many small structures and a gate to climb up for a nice view of the area.

PU LE TEMPLE

This last temple was reached after a long ride over a dirt road by a river that frequently overflows its banks and does further damage to the road. Like the Pu Ning Si, it begins with a drum and bell tower, followed by a statue of the Maitreya Buddha accompanied by the Four Heavenly Guardians; the next building holds three solemn seated Buddhas.

The centerpiece of the complex is the Xuguang Pavilion, or Pavilion of the Light of the Rising Sun. It has a round double roof, reminding one of the Temple of Heaven though with gold tiles. The temple has no walls, but rather the roof is supported by columns and the inner area is open to the weather. The ornately coffered ceiling is gilded and rich beyond description. Under the roof is a complex of perpendicular beams forming an open housing around a pair of figures buried deep in the maze of the structure. The main figure is about 3' tall and has many arms and legs, two of the arms clasping a smaller figure to his chest, apparently performing the sexual act. This is possibly part of a series of Hindu statues used to teach people about sex, but further details are presently unavailable.

If you have time, leave the temple, walking out the front gate and turning left; there's a path that leads into the corn fields behind and above the temple, and from there you can get an excellent photographic opportunity for shooting the entire temple grounds; and if you have a telephoto lens you can shoot the Xumi Fushuo Miao and the Putuo Zongcheng Temples on a distant hill. If you continue on up the hill, you will reach a strange rock formation rising starkly from the hill, visible from all around Chengde.

GENERAL

There are now two hotels open to foreign guests in the Chengde area... The trip can easily be made in a weekend by taking two overnight train rides. A third day would provide time for exploring the pleasures of the park near the palace... As usual, traveling around in a mini-bus or by taxi makes up the most expensive part of your visit, and while the distances are not too great, returning to the hotel for lunch and a rest does add up to a fair amount of mileage... You can instead rent a bike in town and pedal around, but it's best to have a Chinese speaker along to ask directions.

KUNMING TRAVEL TIP -- THE STONE FOREST

This is not a trip to take casually out of Peking as it's in the far southern area of China, but if you just happen to be passing by, drop in at Kunming and take the two-day trip to the Stone Forest, a three hour ride east of Kunming.

The Stone Forest is made of limestone rocks, like Guilin. Instead of tall, soft humped hills with lush growth on them, however, the Stone Forest is a maze of craggy, dramatic, slate-gray rocks, clustered together like a forest of petrified screams from the bowels of the earth. Trees crop up unexpectedly in glowing greens to soften the noise. The hotel is on the edge of the Major Stone Forest, the most interesting of the two areas to visit, and you can see it in a couple of hours if you wish, or spend much longer there. You start in a park-like area, with a few rugged rocks scattered around, but soon enter a maze covering many acres. An early turn to the left leads to the Stone Forest Viewing Pavilion, which provides an excellent over-view of the extent of the area. Back down into the maze, following a wide, easy path, you will eventually come to a shallow pond winding among the tall, cliff-like crags, red-painted engraved poems reflecting perfectly in the absolutely still water. This is a popular photographic location and is much used on Chinese calendars and books.

Most foreign and Chinese tourists, it seems, stay primarily on the main path, which is the easiest. However, if you leave the Pavilion and turn left, you will find a maze of small trails. No matter how long you wind around, you never seem to repeat yourself; and while you'll get lost quickly, you'll also eventually find your way out. Alice in Wonderland never had it so good. The trails, however, are less developed and easy; at times you climb straight up and then steeply down again. Some of the steps are so steep that bags have to be handed ahead so you can cling to the rocks, and you even have to suck in your breath tight to get through some narrow passages. And it's worth every ounce of effort. It's a photographer's paradise and you don't see many people in this area, even the Chinese preferring the easier path... The Minor Stone Forest is nearby, simply a clustering of rocks spread out in some fields and quite pleasant but not nearly so dramatic... You receive a map of the area, in English, in your hotel room.

Down to the more mundane aspects of the trip: you have to leave your luggage at the hotel in Kunming as there's not much room on the buses, so be prepared to pack an overnight bag. If you're not traveling with a group, and there's only one or two of you, you might be able to hitch a ride with a tour going to the Stone Forest; but as many go on mini-buses this may not be possible. In that case, don't despair and don't pay for a taxi: take the public bus and no guide (don't need one anyway). It costs Y3 each way (1980 prices), stops right in front of the hotel in Kunming, arrives 3 blocks from the Stone Forest hotel, and runs about twice a day. The hotel food is quite good (a fried white cheese is the local speciality), the accommodations are simple, and in the evening a local minority group will entertain you splendidly for an hour with dances and music and some fierce cloth lions and tigers. Loads of fun.

There are also sights to visit in Kunming (the Western Hills and Golden Temple) so check these out also. A good trip and worth your while.

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From: Johnston, Tess X
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Subject: November Submission

THE BUND AND BEYOND

- by Tess Johnston

NOT **SO** FAR BEYOND...

...lies the city of Yangzhou. It has a history going back 2,480 years, so it's not exactly a New Town. Marco Polo dropped by, as did the Emperor Qian Long, frequently. Lying astride the Grand Canal and on the Mighty Yangtze, it made its money in shipping and salt and once was so rich that it was known as "the financial force which ranked first under heaven."

As the brochure so charmingly states, "local officials and salt merchants spared no money in recruiting crackajack workmen and going in for large-scale construction, excavating ponds and piling up rockeries." The result is mansions and gardens such as God would have created had he had the money, as a famous wit once said (I forget who).

So if you are tired of Suzhou and Hangzhou and all those tourists, try this other Zhou. Yangzhou is less than four hours north of Shanghai using the Huning Freeway (the one to Nanjing). You get on just north of town, pass through Nanjing, and take the spectacular bridge across the Yangtze, then follow the Yangzhou signs. Of course it always helps to have in the car someone who reads Chinese, so try to recruit one of your local friends to go along as a Walking (in this case Riding) Dictionary.

Don't be discouraged when you enter your typical terminally-tacky modern city. Just head toward Slender West Lake (Shou Xi Hu) and then ask for directions to the Museum. Why the Museum? Because it lies on the small stream that you are seeking, and on one side is the Yangzhou Guest House and on the other the Xiyuan (West Garden) Hotel. We recommend the former. Its pretentious chandeliered lobby of marble and gilt belies its quite modest rates (try for an off-season discount and I think you'll get it). The room rate even includes a Chinese breakfast.

Park at the hotel and do *not* touch your car again! Bicycle rickshaws abound (at RMB 5 to 10, depending on how far you go) and are a silent

and serene way to travel around Yangzhou's old area. So put aside your squeamish scruples about humans thus transporting humans; the pullers are a cheerful lot and are just trying to earn a living. I will admit, however, that the sight of them pulling fat foreigners sent their colleagues into gales of laughter as we passed by. Thankfully most of us can't understand what the layabouts are saying (one of the few advantages of not speaking the lingo).

There is so much to see that you'll just have to buy a guidebook at the hotel gift shop and make your own choices. The Slender West Lake and its five-towered bridge is a must (with its hefty entrance price it better be). Be sure to hire a paddle boat (RMB 10/hour). It was a hard choice between the Ducks and the Cars, but in the end the Cars won. They really do look like little VW beetles scooting around on top the water. The lake is long and narrow (hence its name) so we recommend that, just inside the main entrance, you take a big boat (for RMB 10) and ride to the farthestmost point on the lake and then walk back.

Our absolute favorite distraction was the Bird/Fish/Flower/Pet Market on the banks of the small stream near our hotel. There we replenished our cricket supply, bought exotic bug-eyed Japanese fish, looked at birds of every possible species, saw a sweet baby Sharpei with its skin in folds like it was wearing its mother's coat, petted Pekes, and had a swell time. Kids will love it. I loved it. By the way, Yangzhou is sure my kind of town - it's a dog's town! We saw many of them being proudly walked by their owners on the streets in broad daylight, something forbidden in Shanghai. (Luckily I am overloaded with dogs or I would have been sorely tempted to buy that adorable Sharpei.)

Of course you'll want to see a few famous gardens, the Grand Canal, a temple, the usual stuff, and then you've earned the right to eat eat eat. Yangzhou is famous for its food (and its barbers - so you can also get your hair cut!). We recommend for your first night a small and simple restaurant with a thatched roof right on the water. Go out the hotel, turn right and walk down to the stream bank and it's the nearest one to the Yangzhou Guest House. *Dim sum* are their specialty - and to die for. But they will fix almost anything you ask for.

You sit overlooking the water through latticed wooden windows and time turns back a century (except for those ubiquitous neon lights). The only shock will be when you get the bill -- it was a big RMB 53 for five, with food left over. Then you can walk a few paces farther and hire a Duck Boat and pedal down the stream to work off all those *baozis* and *jiaozis*.

We can only tell you so much, but you can easily discover it on your own. The old area is quite compact and a weekend should be about

enough to do it justice. Since one seldom sees a Western face there, the natives are both friendly and bemused (lots of gawking). Best of all, they seem not to have learned how to hustle foreign tourists, at least not at the places where we went. So wandering around with map in hand is hassle-free and highly recommended.

As an added treat for your return trip, take the ferry back across the Yangtze to Zhenjiang (it costs an unbelievable RMB 15 for a car with five passengers). As you exit the ferry ramp, look left to spot a pagoda atop a hill. If time permits stop by this Buddhist temple and pagoda on Jin Shan Mountain. Then ten minutes through the outskirts of Zhenjiang (here is where you need your Walking Dictionary) to the Huning Freeway again, zoom off (paying heavy tolls), and you are back in Shanghai in 3+ hours, with several US-style rest-stops along the way for last minute grazing and gift-buying.

In sum, Yummy Yangzhou - A Great Getaway..

