

廣州的中國人與「西洋人」之間用作進行商業交易和往來媒介的獨特語言。它巧妙地運用聽慣了的外國音調，以發音相近的廣州話來表達，既沒有句法，又沒有邏輯聯繫，但卻成功地達到了讓廣州人與「西洋人」交流的目的。（威廉·亨特：《廣州「番鬼」錄》頁44-47，「廣東英語」）在今天的廣州話中，仍有許多借詞的發音來自早期的「廣東英語」。例如摩登——modern，泵——pump，啤酒——beer，恤衫——shirt，菲林——film等。

在廣州西學東漸風氣的影響下，傳統的地方劇種粵劇也受到了西方話劇的影響，在二、三十年代（1926-1936）進行了改良。在樂器方面，引入梵啞鈴（小提琴）、色士風、鋼琴等作伴奏。服裝方面，梨園名角競相採用從歐美引入的膠片；燈光採用電影和西洋戲劇用的水銀燈，並學習話劇的佈景方法。（麥嘯霞：〈廣東戲劇史略〉，廣東省戲劇研究室編：《粵劇研究資料選》廣東戲劇研究室，1983年）

綜上所述，廣州對於西方文化的吸收經歷了這樣一個過程：由開始的生搬硬套，到後來吸收西方先進的技法，再結合中國的傳統加以改造。可以說，幾乎每一件在廣州出現過的西方事物和技術，都被廣州人加以吸收和改造過，說明廣州人十分善於學習和西方有關的人和事，並善於不拘一格，融匯中西。廣州對外來文化尤其是西方文化的吸納過程也是持續不斷的，即使在鴉片戰爭後實行五口通商，廣州失去了在對外貿易上的優越地位以後，這種對西方文化的接受也從來沒有停頓過，二、三十年代在廣州出現的中西合璧的建築以及粵劇的改良，就充分說明了這一點。同時，在廣州形成的融匯中西的文化，對於中國沿海和內地都產生過深遠的影響，尤其是在有眾多廣州商人移居的上海和香港。例如一度盛行於上海外國商館區和租界的所謂「洋涇濱英語」，實際上完全是「廣東英語」的翻版。

Villagers' Community, Scholars' Community: An Outsider's View

Beatrice G. Faure

(A four-day workshop co-organized by Xiamen University and the Center of Chinese Studies, McGill University was held in Fujian from 11 to 14 July, 1997. Participants visited villages and temples in Fuzhou and Putian regions in the daytime and had round-table discussions in the evening. The following is written by one of the participants, Beatrice, G. Faure, who is beginning First Year in Social Anthropology at the London School of Economics and Political Science.)

This summer I saw China for the first time. I had been on short trips before, but had always been occupied by the standards of hygiene, the food, or the comforts more than truly attempting to see the world beyond my well-being, and look at the ways of life of the local people. Of course, the China I saw was only a very small part of the whole country, as we visited a few locations in the South-eastern province of Fujian. However, what I saw was deeply fascinating, and, to an "outsider" in every way, it was a definite eye-opener.

I was an "outsider" in every sense of the word. Being the only "youngster" amongst a group of scholars,

I was completely ignorant of their ways of thinking, observation, interests and points of view. I felt very much a "foreigner" in such an alien country, I was unfamiliar with everything from the food we were served in restaurants, to the ways of life of the local people. Hence this is an article not only about the ways of life in the villages that I found interesting, but also of the practices of the scholars on the same trip.

The first interesting thing I found whilst we were walking around the temples, was that the temples are not simply buildings that hold records of the past, but are in fact, places of importance even in daily life today. From

listening to many historians talking about the temples in the past, I often had the impression that they were not so much in use today, but were record offices for the villages they served. However, as we travelled around, I realised that in fact nowadays they serve as some kind of community centres for the villages. They are places of worship, and certainly of record holding, as the communities' achievements are well placed and elaborately recorded for all to see. Moreover, they also serve as places for the community to meet and spend their spare time, especially for the non-working members of the communities, i.e. the elderly and the children. Often elderly men sat outside the temples on bamboo armchairs passing their time talking or playing various games (or looking at us strangely as we visited their temples). Old women looked after the very young children, whilst chatting to each other, or preparing special packages for worship. The children also hung around at these temples, they were always running around the buildings, playing amongst themselves, or observing us closely whilst we were visiting. Sometimes there were even people finding shelter at the corners of the temples. Therefore the temples play a vital role in the communities even today.

I was also an "outsider" in the literal sense of the word. Wherever we went we were greeted by interested looks and close observation. The elderly were enthusiastic in sharing their knowledge with us, whilst other members of the community looked on with interest in the way we dressed, the equipment we held, in the different members of our group. The children, on the other hand, were both shy and excited by our visit. Everywhere we went people were looking at us, the children would "subtly" come near us to have a closer look, and get very excited when I took their pictures. The reactions of the local people towards us were deeply fascinating. Some were excited, wanting to see what we were about, others were indifferent to our arrival. Others still were surprised at the knowledge some members of our group had on their communities. On several occasions I wanted very much to talk to them, but unfortunately, not knowing their dialect, I had to rely on the basic skill of "looking friendly" and smiled instead.

As an outsider to the world of researchers and scholars, I was also fascinated with the different approaches each member of our group took to what we

saw. As there were both historians and anthropologists in the group, their interests were very different also. Moreover, even within the same discipline, people took interest in different aspects of the things we saw. Many were immediately attracted by the inscriptions whilst others would take in everything. Some scholars obviously had their special interests and only took note of those aspects of the temples, whilst others were paying attention to what they found were unusual. Others still would collect all the data they could lay their hands on, whilst some would stand and soak up the atmosphere in each temple. However, the scholars were not as much interested in the places today, as they were interested in the villages, particularly the temples, nor were they very much interested in the temples as they stand nowadays.

I was also introduced to the world of meetings. I had never been in official academic meetings before, so this was yet another eye-opener. I began to realise the significance of these meetings. They were places where ideas were exchanged, challenged, and developed. More importantly, they were where scholars met other members in their fields, learnt about what each other was working on, and where they could liaise with one another. I was struck in the midst of the meetings, that eventually some of the ideas discussed in these meetings would appear in their publications and that one day I might be reading about them in print!

I had learnt such a great deal in the short period of five days in Fujian that it is impossible to record them all in this article. Practically everything was new to me, from the customs of the local people, their particular religious beliefs, the Putonghua everyone spoke in the group, to the things that our group had observed. The only regret I had was that I had no background knowledge of the things we saw, and that I had not a particular aspect that I could focus on. As this was my first experience, I tried to take in everything I saw. As the days went by, I realised that I gradually paid more attention to the usage of the temples today, and the reactions we received during our visits. There is such a great deal to be learnt, from the religious beliefs and practices, the various gods and goddesses that were worshipped, to the details of customs and the games the local people played in the temples that hopefully I will have more chance to observe and understand them in the future.