

# 文訊

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### 歲月流金

電車離開堅尼地城，緩緩地向前走，不時發出清脆的叮叮聲響。到了德輔道西一帶，一股濃濃的海產乾貨氣味撲鼻而來，附近的參茸海味店鋪擠滿顧客，街道兩旁的工人忙於起卸貨物，往北面皇后街海旁再向前望，便是曾經盛極一時的三角碼頭。

時光倒流，彷彿回到上世紀五六十年代，碼頭到處人聲鼎沸，舉目都是黝黑健碩的苦力。他們腰掛鐵鉤，肩墊布巾，個個身懷絕技，扛着百多斤的米袋，一鼓作氣，順着狹窄木板上下擺動的節奏，由躉船把貨物運到岸上的倉庫。三角碼頭以前是香港的主要糧食集散地，可以說是掌握着香港經濟的命脈。城市不斷發展，碼頭已完成歷史任務，部分變成公園和文娛中心，現時經過海旁，通常只見寥寥數人在垂釣，與昔日熙來攘往的景象相比，真有天淵之別。景隨人遷，汗流浹背的苦力在碼頭趕忙運貨的畫面早已消失，經歷興衰變幻的三角碼頭最終也湮沒在歷史洪流裏。



離開西港城不遠的文咸東街口，以前有一家得雲茶樓也曾經有過一段光輝歲月。茶樓高三層，地面鋪了花瓷磚，擺放方形木枱和圓形椅子，設計古色古香。門前的木對聯“得逢佳景千秋盛，雲集財源四海來”，寓意生意興隆，客似雲來。這家百年老店經歷多番變遷，除了在日常時期暫停營業外，每天都讓茶客品嚐到各式名茶美點。得雲的月餅更是馳名遐邇，近悅遠來。踏入農曆八月，茶樓門前每天都見到排隊買月餅的人

龍，伙計由早到晚忙個不停，聽說連吃飯的時間也沒有。後來舊式茶樓日漸式微，得雲於一九九零年十月正式結業，茶客只能從回憶中緬懷昔日茶樓的熱鬧場面。



電車再往前走，轉瞬間來到中環街市附近，在這裏下車，乘自動行人電梯到半山區，途中經過酒吧林立的士丹頓街。這條街道的十三號原來在百多年前曾是策劃推翻滿清政府的革命基地。一八九五年，孫中山先生在此成立香港興中會總會，以“乾亨行”商號作為掩護，進行反清活動。革命義士曾在此籌劃多次武裝起義，最終促成辛亥革命，推翻滿清，成立民國。人去樓空，乾亨行已變成一座庵堂，默默地為這段歷史留下重要印記。

穿越中上環的老街舊巷，走進一些百年老鋪和廟宇尋找香港的往昔，不時會看到很多珍貴的歷史遺跡，令人驚喜。這些古舊建築記錄了香港的過去，昔日的情景，點點滴滴都值得細意懷想。這一帶具有獨特的香港色彩，糅合中西文化，古今並存。站在摩天大樓下緬懷早期香港的文化面貌，讓人深深體會到時間永不會停下來。在我們前行之際，回頭一看，赫然發覺歲月匆匆流逝，這個城市雖然只有短短的歷史，當中卻滿載了無數不同的故事。



電車拐個彎，朝上環西港城方向走，經過港澳碼頭旁的巴士總站，這裏以前是有平民夜總會美譽的“大笪地”。四十多年前，每逢華燈初上，這一帶海旁便變得鬧哄哄，猛烈的“大光

燈”把夜市照得如同白晝。不少賣藥的江湖郎中、賣武的、唱戲的、看相算命的都在這裏結集，還有其他擺地攤的商販，賣的都是便宜的衣服、洋雜貨等。夜市另一端的大排檔專賣風味小炒，香氣四溢，火爐的隆隆響聲，混雜着商販此起彼落的叫賣，好不熱鬧；整個夜市宛如嘉年華會，遊人邊吃邊逛，樂在其中。到了九十年代初，這處變成巴士總站，大笪地種種熱鬧情景已成明日黃花，褪進歷史裏。

# The Fall of a Civilisation



It was predicted that the world would end on 21 December 2012. But now that date has passed and we are still on this planet, proving that the apocalyptic prophecy has not been fulfilled. Why was there such a prediction? It all stemmed from the Mayan Long Count Calendar.

What was the Long Count Calendar? The Maya had several separate corresponding calendars. The Long Count enumerated a linear succession of days in a complicated manner, and could be extended to refer to any date far into the past or future. It moved in cycles, with its starting point on 11 August 3114 BCE and the end date on 21 December 2012. The Maya people believed that the universe would be destroyed and then recreated at the start of each universal cycle. This belief inspired a myriad of prophecies about the end of the world.

Due to the 2012 Doomsday prediction, more and more people are interested in Maya culture now. To take a closer look at this high civilisation, let us go to the rainforests in Guatemala, where the ruins of a Mayan city are found. Deep in the rainforests lie a handful of temples and palaces. The stone carvings are weather-beaten. Huge plazas are covered in moss and gigantic reservoirs surrounded by jungle. Under the ground is a bottle-shaped chamber which was used for the storage of food. This is Tikal, a testament to the rise and fall of a magnificent civilisation.

The Maya had a thriving history of about two thousand years, and were the only ancient American civilisation with

a recorded history of their own. They developed their own system of writing, and wrote their stories on lithic monuments, pottery, paper and skin. Keen astronomers, they built their temples to correspond to the celestial map and tracked the zenith passage lines to monitor the agricultural cycles. They were accomplished architects, and erected large stone structures without the aid of metal tools and cartwheels. They were also great mathematicians, using a base number of twenty, and had a concept of zero.

However, in the ninth century, the Maya world crumbled. Many of the great centres like Tikal were abandoned. The sacred temples and palaces became home to birds and animals. The high civilisation of the Maya gradually waned and finally passed into history. Why? This has remained a mystery for centuries. Archaeologists have been working hard to solve the riddle. Many theories have been put forward, ranging from warfare and invasion to migration, disease and over-farming. None of them are fully convincing, though many think the truth may lie in a combination of such factors.

Whatever the reason, the Mayans left behind an astonishing amount of impressive architecture and symbolic artwork. The historical sites and relics found in Guatemala showcase their rich culture and civilisation, and continue to fascinate archaeologists and scholars all over the world.



## 典問

### 成語史話

“往古者，所以知今也。”歷史如明鏡，反映國家的興亡盛衰、人的成敗得失。許多古人的事跡都成為明訓，讓後世反思。漢語中的成語，不少都源自歷史故事。越王勾踐臥薪嘗膽、趙將廉頗負荊請罪、後漢劉備三顧草廬，都耳熟能詳。

力前行。曹操見狀，擔心貽誤軍情，靈機一觸，向士兵大喊道：“前面就有一片梅林，滿是又大又解渴的梅子”。士兵聽畢，恍如已吃到大梅子，滿口生津，立刻加快腳步前進，走出荒地。“望梅止渴”典出於此，後指以空想自我安慰。



西漢名將韓信指揮的“背水戰”，是歷史上著名的戰役，不但展現領軍者調兵遣將的

智謀，更顯示戰場上破釜沉舟的決心。漢高祖三年，韓信率兵攻趙，在井陘口命士兵背靠河水布陣。漢趙兩軍交戰，漢軍背靠大河，無路可退，於是奮起激戰，大敗趙軍。背水作戰，後無退路，原是兵家大忌，但韓信孤注一擲，置之死地而後生，激發將士拼死一搏的決心，終獲大勝，故後世以“背水一戰”喻作絕境求生，殊死一戰。

曹操巧計鼓勵將士，轉危為安，趙高“指鹿為馬”卻是居心叵測。秦二世時，丞相趙高獨攬政權，並圖謀篡奪帝位。為了試探羣臣是否順服，一天牽着一頭梅花鹿上朝，卻說要把寶馬獻給二世。秦王看見笑說，丞相錯把鹿當成馬了。趙高堅稱那是一匹千里馬，並請大王問問殿上眾臣。羣臣見趙高臉上神色，頓明其意，或俯首不語，或附和說是馬，而那些直說是鹿的，後來卻遭趙高暗中治罪。“指鹿為馬”於是成了歪曲事實、顛倒是非黑白的代詞。



行軍打仗，激勵士氣常為致勝關鍵。三國曹操機智過人，也曾以妙計引領士兵走出絕地。當年曹操領軍討伐張繡，時值炎夏，酷熱難當，附近又沒有水源，士兵揮汗如雨，焦渴難忍，無

一段段歷史故事都是千年文化的睿智經驗，記載變化萬千的人心面貌，化成言簡意賅的成語，或發人深省，或啓迪智慧，誠為中華文化的歷史寶藏。



# 大時代的小人物

由清末民初到第二次世界大戰後，中國經歷不少重大變遷，民生凋敝。在這個大時代，老百姓生活在水深火熱中，際遇坎坷，無論如何努力也難以擺脫命運的枷鎖。這些小人物的辛酸故事揭示舊社會的實況，一闕闕的哀歌令人動容，賺人熱淚。

魯迅筆下的阿Q便是生於民國初期。他沒有理想抱負，嗜酒好賭，平時只是靠打零工為生。阿Q常常受人欺侮，酒後因誇口說自己是趙太爺的 본家而挨了一嘴巴；他在路上遇到剪了辮子的假洋鬼子，罵人“禿兒”，又挨了三杖。每次受欺壓後，他都會找個理由自我安慰，總能“心滿意足的得勝的走了”。後來，他因調戲女工而再沒有人找他做短工。生計困迫，阿Q唯有入城當小偷。他回到村裏後，知道人人都畏懼革命黨，於是整天都在談論革命，最終卻為此賠上性命，再也不能用他的“精神勝利法”為自己解窘。阿Q雖懼怕權貴，卻喜歡欺負弱小，經常惹事生非，又愛哄騙自己，下場或許是咎由自取。不過，究竟他的命運是性格使然，還是受大時代的環境影響，倒是值得深入思考的課題。



老舍塑造的小說人物祥子也是在這個時代打滾。他來自農村，善良淳樸，刻苦耐勞，最大的願望是買一輛人力車，當一個獨立的勞動者，自食其力。經過一番苦幹，他終於買了一輛新車，但沒多久軍閥的亂兵把他的車搶走，後來反動政府的偵探又騙去他所有積蓄。在徬徨失意時，他得到虎妞幫助，買了另一輛車。可惜祥子命途多舛，虎妞難產而死，他唯有把車賣掉，為她辦理喪事。他想擁有車子的願望遙不可及，“像個鬼影，永遠抓不

牢，而空受那些辛苦與委屈”。經過多番挫折，他對生活失去信心。當他知道最愛的小福子自殺後，心中最後的希望也幻滅了。那個勤奮上進的祥子，被生活的磨盤輾得粉碎，最終自甘墮落。故事深刻揭露了上世紀二十年代勞動者受剝削之悲、命不由人之苦，結局低沉，令人傷感。



在苦難時代，人人都在生活中掙扎求存，能活着已是老天爺的恩賜。在余華的《活着》裏，主人翁福貴深深體會這點。福貴是民國時期的地主家少爺，生活本該較阿Q和祥子幸福；可是他沉迷賭博，不務正業，把家財輸光，父親也給他氣死。福貴一貧如洗，成為佃農，這時才醒覺要積極為家人而活，可惜沒多久被抓去當兵。後來，他回到家鄉，發現母親已過世，女兒發高燒後變成啞巴，心裏悲痛莫名。命運之神並沒有饒過他，兒子又因抽血過度而死，其他親

人也相繼離世。經過社會翻天覆地的變革，最後僅剩下年老的他 and 一頭老牛相依為命。福貴雖一生受盡磨難，卻沒有怨天尤人，只是“有時候想想傷心，有時候想想又很踏實”，默默地活着。



阿Q、祥子和福貴三人都是活在動盪時代，被悲慘命運折騰得遍體鱗傷。他們性格迥異，承受苦難自有不同的體會，故選擇了不一樣的人生路。阿Q沒有為自己抗辯便遭處決，白白斷送了寶貴的性命；祥子找不到生存的意義，雖活在世上，卻像行屍走肉；只有福貴面對命運逆轉，沒有自暴自棄，他明白世事無常，堅信活着就是活着，或許就是這個單純的信念讓他在絕望中繼續走下去。

察己則可以知人，察今則可以知古。

《呂氏春秋·察今》

“長城長，都說長城兩邊是故鄉。你知道長城有多長，它一頭挑起大漠邊關的冷月，它一頭連着華夏兒女的心房。”站在長城腳下，邊唱着這首歌，邊追憶長城的往事，一幕幕匈奴大軍壓境、一幕幕壯士保家衛國戰死沙場的情景在腦海湧現，不禁令人動容。

在征伐匈奴的戰事中，英雄將領輩出，當中漢代名將李廣的故事最為可歌可泣。李廣乃將門之後，足智多謀，驍勇善戰，有“飛將軍”之稱，面對敵人千軍萬馬，毫無懼色，難怪唐詩有云：“但使龍城飛將在，不教胡馬度陰山”。



奈何李廣命運不濟，在花甲之年隨衛青出擊匈奴時在沙漠中迷路，結果讓敵人突圍逃走。衛青後來責問他，李廣為部下開脫，歸罪自己，引刀自刎。李廣待人寬厚，愛兵如子，深受部下擁戴，自盡之日，天下人民都垂淚哀悼。這位身先士卒、殺敵無數的大將軍落得如此下場，令人惋惜。

另一漢代名臣蘇武誓不投降匈奴的故事更是萬古流芳。蘇武出使匈奴被扣，雖被多番利誘勸降，也不為所動，最後被放逐到北海牧羊。塞外荒地，渺無人煙，蘇武只能靠掘野鼠所儲藏的果實充飢。北風蕭蕭，他每天手持漢王所賜的節杖在野地放羊，日復一日，年復一年，節杖

上的毛都掉了，但歸期遙遙，想念家人時，只好遠望長城另一邊的故鄉。漢武帝駕崩，蘇武驚聞噩耗，心中悲慟不已，低首向南痛哭。昭帝登位，匈奴終於釋放蘇武返回漢土。經過十九年漫長艱苦歲月，蘇武歸來時已鬚髮如霜。他威武不能屈的崇高氣節受人稱頌。

忠臣烈士的事跡固然萬世讚頌，弱女尋夫的故事也千載流傳。孟姜女哭崩長城的傳說真摯動人。根據其中一個說法，秦始皇築長城，民夫杞梁不堪奴役，暗中逃走，巧遇民女孟仲姿，二人結成夫妻。後來官吏把杞梁抓回去，鞭撻至死。仲姿聞夫死訊，千里追尋，走到長城腳下，號啕大哭，令地動山搖，城牆崩塌。黃土下白骨交橫，仲姿最終尋回杞梁骨殖。故事哀怨感人，反映了修築長城為人民帶來的疾苦。“生男慎勿舉，生女哺用脯。不見長城下，屍骸相支柱”，這首古老歌謠是對秦皇暴政的控訴，也是一首安魂曲，輕輕撫慰着長城腳下的亡靈。

攀上長城，站在高處遠眺，天地茫茫，山巒起伏，遠處高聳的烽火台隱約可見，彷彿回到那個戰火風飛的年代，又好像聽到那首古老歌謠在風中迴盪，聽到當年黎民百姓在哀鳴……



History is philosophy teaching by example.

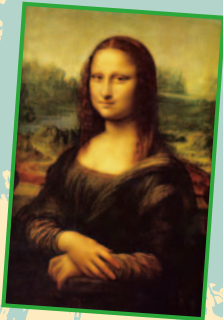
Thucydides



The Muses' Corner

## The Louvre

Every day in the Louvre Museum, large crowds gather in front of a small painting, pushing and shoving to get closer and take a picture of it. This is *The Mona Lisa*, a portrait of an Italian merchant's wife by Leonardo da Vinci. This masterpiece of the Renaissance period is probably the best known and the most visited painting in the world. The enigmatic smile and relaxed pose of Mona Lisa, as well as Leonardo's novel drawing techniques, have always been a topic for discussion among painters and art historians. Housing a magnificent collection of fine art, the Louvre is indeed a history gallery where we can take an inspiring trip back into the past.



The ancient Greek statue, *The Venus of Milo*, is another highlight of the museum's collection. Created about one hundred years before Christ, the priceless sculpture is believed to depict Venus, the Greek goddess of love and beauty. Considered as one of the great treasures of Greek art, the armless statue is thought to be the work of Alexandros of Antioch and represents the epitome of female beauty and aesthetics, exhibiting a remarkable fusion of grandeur and grace. The contrast between the smooth flesh of the torso and the ruffled texture of the drapery covering the legs has captivated art lovers for centuries.

The Louvre also boasts an impressive collection of Egyptian artifacts and antiquities. Among them is a large Sphinx which

guards the mummies, sarcophagi, jewellery and papyrus scrolls. A painted limestone sculpture, known as *The Seated Scribe*, also captures visitors' attention. The realistic facial features and the delicate limbs of the scribe demonstrate the exquisite beauty of ancient Egyptian art. *The Offering-bearer* is another famous piece in this collection. Standing with left foot forward, the female figure carries a basket with a leg of beef and a vessel of water. Entirely covered in polychrome paint, the large model comes from a tomb of the Early Middle Kingdom.

A mecca for artists and art lovers, the Louvre is not only a showroom of antiquities, but also a living embodiment of our cultural heritage. The various artifacts inside the cavernous halls powerfully convey to us a message of how we got to where we are now. From the rudimentary tools of prehistory to the elaborate art objects of modern times, the Louvre shows us the path of human life throughout the ages.



# Historic Speeches

Not everyone is a natural orator. King George VI of the United Kingdom, who suffered from a stammer for many years, knew this all too well. As described in the Oscar-winning film *The King's Speech*, the sovereign had suffered repeated failures before he successfully made his first wartime radio broadcast on Britain's declaration of war on Germany in 1939. Unlike the stuttering British king, Adolf Hitler, whose eloquence was only exceeded by his evil, was considered one of the most destructive speakers of the 20th century. With his frightening oratorical power, he roused Germany to barbarity and plunged the whole world into an unprecedented catastrophe.



Speeches play an important role in history and shape what happens in this world. They demonstrate the power to stir hearts or inspire great deeds, to uplift spirits or cast down enemies. Winston Churchill, a born actor and orator, knew the magic of words. In his short speech to the House of Commons in May 1940, he gave life to his words and used them as weapons. In the face of the impending German invasion, he addressed the House in a defiant and forceful tone, *"I have nothing to offer but blood, toil, tears and sweat."* Knowing that the French resistance to Hitler would crumble soon, he called upon the whole nation to prepare for war: *"Let us therefore brace ourselves to our duties and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say, 'This was their finest hour.'"*



Good speeches can defy despair, banish fear and offer hope. In the early 1930s, the Great Depression hit the United States like a tornado, crippling the nation's economy and leaving millions of people out of work. Banks were closed, financial transactions stopped, and industrial and business activities sank to their lowest levels. Conquered by a feeling of utter helplessness, the Americans had lost their self-confidence. Then, on a cold and wintry Inauguration Day in 1933, the crippled Roosevelt, a man of vision and resolve, told the people of America in an reassuring voice, *"...the only thing we have to fear is fear itself..."*, and *"...These dark days will be worth all they cost us if they teach us that our true destiny is not to be ministered unto but*

*to minister to ourselves and to our fellow men."* Roosevelt turned words into action, and brought back to his countrymen their hope and energy.

Eighty years on, the Americans gathered again to inaugurate a president. Barack Obama, the first African American President in history, issued a powerful call for action in his second inaugural speech, calling for unity and faith among the people. *"Together, we resolved that a great nation must care for the vulnerable, and protect its people from life's worst hazards and misfortune,"* said Obama. With his country caught up in the worst economic crisis since the 1930s, the 44th US president pledged that he would battle against poverty and prejudice, and offer opportunities for all rather than just a shrinking privileged few. He told his countrymen: *"We are true to our creed when a little girl born into the bleakest poverty knows that she has the same chance to succeed as anybody else, because she is an American, she is free, and she is equal..."*



Not only politicians are great orators. Betty Friedan, a forty-two-year-old housewife and mother of three, shocked American society when she asked housewives to cast off their aprons and walk out of their homes to fight for their rights. She called for equality with men at work and in other domains, and set out to destroy the myth of the happy housewife. Though not intending to start a revolution, she made women think about their roles in society and changed their lives for ever. In her call for the repeal of abortion laws in 1969, she powerfully proclaimed, *"The real sexual revolution is the emergence of women from passivity, ...to full self-determination and full dignity.... If we are finally allowed to become full people, not only will children be born and brought up with more love and responsibility than today, but we will break out of the confines of that sterile little suburban family..."*

Studying oratory offers powerful insights into the ideals of people who made history. Great speeches do not only make us think, but can also change our minds and sway the course of history whether within our nation or across the world. In Robert Kennedy's words, *"Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centres of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance."*

History is a guide to navigation in perilous times.  
History is who we are and why we are the way we are.

David McCullough



# A PORTRAIT OF MACAO: BEFORE MEMORY FADES

Andy Ng  
Official Languages Officer II  
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Macao is a city of wonder, with a marvellous blend of modernity and historical richness. Dubbed “the Las Vegas of the Orient”, Macao has witnessed the mushrooming of luxury hotels and mega casinos over the past few years, and yet it remains a small, scenic city, with street corners reminiscent of an Iberian town. Although gamblers are drawn to Macao largely because of its casinos, for many locals and tourists, its culinary culture is the real magnet.

Long seen as a foodies’ paradise, Macao is renowned for its traditional snacks, such as pork chop buns, almond cakes and egg tarts, which can be found on virtually every street corner. Bakeries selling such delicacies are thronged with customers every day. Freshly baked pork chop buns are snapped up within minutes, and latecomers will have to come early the next day. Local street delicacies aside, food lovers are also fascinated by Macanese food, which is a fusion of Portuguese and Chinese cuisines. *Galinha à Portuguesa* or Portuguese-style chicken, the most famous Macanese dish, has conquered many hearts.

It is a long-held misconception that Portuguese-style chicken originates from Portugal, probably because its name suggests such a connection. Interestingly, locals in Lisbon have never heard of this curry-like dish. Actually, it was the Portuguese seafarers, merchants and missionaries in the 16th century who created the dish during their voyages. On their way to the Far East, they found exotic food ingredients, such as Mediterranean olives, Indian turmeric powder and Malaysian coconut milk, and brought them to the then unknown small fishing village in southern China, where they invented, by mixing everything together, a distinctive curry sauce to go perfectly with baked chicken and Chinese rice. The recipe of this tasty dish might have left a mark in the logbooks of many Portuguese sailors.

Some of the best Macanese restaurants are found on the Macao Peninsula, the oldest and most populous part of the enclave. It is a place full of surprises, where you can experience first-rate Macanese food and appreciate the beauty of historic buildings. Those who dare to explore hidden street corners and alleys will be handsomely rewarded. Take a stroll down the cobble streets, and you will be struck by the architectural richness as reflected in a diverse mixture of buildings, ranging from old churches and Taoist temples to Chinese-style row houses.

Looming over a small hill in St. Anthony Parish is *Ruínas da Antiga Catedral de São Paulo*, the remaining facade of St. Paul’s Cathedral. The landmark, richly decorated with stone carvings inspired by Jesuit themes,



is testimony to the influence of Portuguese culture in Macao. In the nearby streets stand centuries-old Baroque Catholic churches, such as St. Anthony’s Church in *Largo De Santo Antonio*, where the Portuguese used to hold wedding ceremonies in the early days. The cluster of churches evokes an atmosphere of romance, profound stillness and nostalgia. Not far away lies the Leal Senado Building, a Portuguese-style building constructed in 1784 and inscribed on UNESCO’s World Heritage List in 2005. A short walk further down will lead to *Rua da Felicidade*, a notorious red-light district in the early 20th century, where two-storey red-roofed Chinese-style row houses, once the brothels and opium dens, can still be found today.

The old streets of Macao have undergone facelifts. Nothing can better display the modern image of the city than the eastern end of *Avenida de Almeida Ribeiro*, where “Las Vegas-style” casinos and hotels have sprung up in recent years, resulting in the breakneck growth of the gambling and tourism sectors. The newly completed hotel and casino complexes all look grand and fabulous, but from the angle of architectural uniformity, whether these new developments will undermine the long-cherished cultural richness of Macao is a question to ponder.

Gone are the days when Macao’s skyline was dominated by Catholic churches, Chinese temples and low rise tenement blocks. Also long gone are the memories of Macao’s past. While A-Ma Temple and St. Anthony’s Church still survive to this day, many traditional local food stalls, like *tai pai dongs*, and old-fashioned corner stores have sadly vanished, giving way to chain restaurants, high street stores and jewellery shops, that are often indistinguishable from one another.

Juggling between the windfall benefits from the booming gambling industry and the loss of cultural identity, Macao has to reflect upon what needs to be preserved while moving forward. This viewpoint may not win the support of developers, but it rings true to a history lover like me.





## 意出塵外 怪生筆端

中國歷史源遠流長，文化博大精深，當中蘊藏無數傳奇及經典故事。在遠古時期，人民知識水平低，面對生老病死和自然災害惶恐終日，為了表達內心的無助和對生活的冀盼，幻想出種種神靈和魔力，編織出一則則動人的神話。

中國古代神話豐富多姿，記錄了中華文化的源頭，是遠古歷史的回音。宇宙的誕生和人類的起源充滿神秘色彩。在中國古代的創世神話中，女媧補天的故事家喻戶曉。天地初開，女媧捏黃土造人。後來，天空崩裂，大地塌陷，“火熾炎而不滅，水浩洋而不息”，猛獸四處為患，捕殺人類。為了拯救黎民，女媧煉五色彩石補蒼



天，斬斷大鰲的足來撐起天的四角，又“殺黑龍以濟冀州”，重整宇宙秩序，讓人類安居樂業。女媧不辭勞苦，日以繼夜補天，在絕境中給人類帶來曙光，故事反映古代人民多麼渴望神明憐憫蒼生，廣布恩澤。

女媧是人類的創造者，法力無邊，在災難中當然能化險為夷，但中國神話也有一些人間英雄憑着個人力量克服困境，造福人羣，后羿便是表表者。傳說古時，天帝俊的妻子生了十個太陽，他們都住在樹上，輪流負責

照耀大地，“一日方至，一日方出”，但到了堯帝時，十個太陽厭倦每日更替，於是“十日並出”，把大地燒成一片焦土，莊稼盡毀，饑荒蔓延，哀鴻遍野。當時有一位神射手后羿，堯命其“仰射十日”，結果“中其九日”。后羿箭術超凡，膽識過人，不畏天帝，最終為民除害，成為英雄。

遠古時期沒有文字，神話都是口耳相傳，有些已經散佚，有些則與歷史息息相關，鯀禹治水的故事是其中之一。傳說鯀偷了天帝的息壤堵截洪水而被殺。他志向未竟，死不瞑目，破腹生禹。禹繼承父志，改用疏導方法治水，歷盡艱辛，“十年未闕其家”，“三過其門而不入”。他鍥而不捨的精神感動了諸神，得河伯、伏羲襄助，終把為患人間多年的洪水治好。至於這個故事是先有神話還是由史事改編則無從稽考。



神話意出塵外，怪生筆端，情節雖不合情理，卻充滿瑰麗幻想。這些天馬行空的故事不僅是古代人民的精神寄託，也是宣泄內心不安情緒的渠道。這種畏天敬地的質樸純真思維對中國歷史文化影響深遠。

古人今人若流水，共看明月皆如此。

李白

## To Go Down in History

## 名垂青史

The famous reindeer Rudolph goes down in history because of his bright red nose. But some people have left a mark on history because their actions have shaped the world.

A most influential political figure in the history of the United States, Abraham Lincoln guided his nation through a time of turmoil and strife. Deeply saddened by the sufferings of the African Americans, he was determined to end the era of slavery and injustice. Today, his words are often cited, and his image is still seen everywhere. A tall man with a big heart, he made a difference to the world.

Marked out for greatness, Mahatma Gandhi led India to independence and inspired movements for non-violence and freedom across the world. Stifled by the influence of imperialism, he heard the call to stand up to the British. His sacrifices woke up the conscience of his countrymen and evoked a higher response in the heart of every Indian.

The influence of such great people never dies, and indeed shines more and more with the passage of time. Whether they are remembered as warriors, leaders or heroes, their great deeds will continue to inspire people. Those who make this world a better place will go down in history.

翻開中華民族的歷史，多少帝王將相創造輝煌盛世，幾許英雄豪傑譜寫俠義篇章。屈原憂國憂民，關羽忠肝義膽，唐太宗勵精圖治，流芳萬世，名垂青史。

“名垂青史”形容功業宏大，永垂不朽。何謂“青史”？古代紙筆尚未發明之時，人們以竹簡記事，由於竹簡原為青色，故記載歷史的史冊稱為“青史”。

談到史籍，影響至深的莫過於《史記》。成書於西漢的《史記》是一部縱貫古今、森羅萬象的通史，從黃帝寫到漢武帝。作者司馬遷博覽文獻，融會貫通，去偽存真，網羅社會政經各方面的史料，秉筆直書，針砭時弊，寫成反映現實的信史。

《史記》獨創紀傳體史書之先河，以人為綱，穿插史實，筆勢縱橫，議古論今，探究治亂興衰之道，剖析入微。司馬氏深信國家興亡繫於謀略、政令和用賢，認為社會變化必有因果。《項羽本紀》中的西楚霸王蓋世英雄威，卻逞勇不悟，漠視人民求安之意願，結果自刎而終，絕非“天亡我，非戰之罪也”。《高祖本紀》寫劉邦狡詐機靈、深謀遠慮，但知人善任，洞悉秦末時局，乘勢而起，得成大業。

司馬遷憑着豐富識鑒、銳眼妙筆完成曠世巨著，“究天人之際，通古今之變，成一家之言”，傳誦千古。



# 歷史長河



中國是文明古國，五千年來，經歷盛衰，朝代更替，締造了豐富瑰偉的中華文化，展現一幅幅波瀾壯闊、絢麗多彩的歷史畫卷。以下題目都與中國歷史有關，大家能否逐一解答？請選出正確答案：

- 相傳\_\_\_\_\_教人農耕，用草藥替人治病，人民推舉他為王，稱為“炎帝”。  
A. 神農氏                                      B. 有巢氏  
C. 伏羲氏                                      D. 黃帝
- 三民主義是孫中山先生提出的政治理念，也是建設中華民國的一種思想力量。三民主義是指\_\_\_\_\_。  
A. 民主、民權、民生                      B. 民族、民權、民眾  
C. 民族、民權、民生                      D. 民族、民眾、民生
- “不戰而屈人之兵，善之善者也”、“知彼知己，百戰不殆”兩句名言出自\_\_\_\_\_。  
A. 《孫臏兵法》                              B. 《孫子兵法》  
C. 《三略》                                      D. 《六韜》
- 一千三百多年前，唐代文成公主到西域高原與吐蕃王\_\_\_\_\_和親，開創了唐蕃交好的新時代。  
A. 松贊干布                                      B. 努爾哈齊  
C. 皇太極                                        D. 鐵木真
- 在新文化運動中，\_\_\_\_\_提倡以白話文代替文言文，並強調寫文章“須言之有物”。  
A. 陳獨秀                                        B. 李大釗  
C. 魯迅    D. 胡適
- 唐代科舉考試由\_\_\_\_\_主持。  
A. 禮部    B. 戶部  
C. 工部    D. 兵部
- 西漢與東漢時期，兩次大規模治理黃河，當時在位的皇帝分別是\_\_\_\_\_。  
A. 漢文帝、光武帝                          B. 漢武帝、光武帝  
C. 漢武帝、漢明帝                          D. 漢文帝、漢明帝
- 清朝官方編纂的最大叢書是\_\_\_\_\_。  
A. 《永樂大典》                                B. 《古今圖書集成》  
C. 《四庫全書》                                D. 《天下郡國利病書》
- 一九八五年，鄧小平說：“改革是中國的第二次革命”，意思是\_\_\_\_\_。  
A. 改變陳舊落後的思想觀念  
B. 把工作重心轉移到經濟建設上來  
C. 解放和發展社會生產力  
D. 改革不適應經濟發展的管理體制
- \_\_\_\_\_是戰國時期的思想家，主張建立君主專制中央集權國家。  
A. 墨子    B. 孟子  
C. 荀子    D. 韓非子

請在二零一三年五月十日前，把答案連同下列個人資料寄回“香港金鐘道66號金鐘道政府合署高座2310室公務員事務局法定語文事務部《文訊》編輯委員會”。答對問題者可獲書券一張，名額五個。答案及得獎者名單將於下期公布（答案以《文訊》公布者為準）。

姓名 : \_\_\_\_\_ 先生／女士（請刪去不適用者）

部門 : \_\_\_\_\_

職位 : \_\_\_\_\_

辦事處地址 : \_\_\_\_\_

電話 : \_\_\_\_\_



## Solution of Issue No. 50

- Arriving
- off
- night
- down
- ride
- pouring
- swing
- presents
- Standing
- cause

The following winners will be notified individually by post:

Name	Department
Poon Pik-shan	Civil Engineering and Development Department
Natalie Kwok	Education Bureau
Ng Man-fung	Hong Kong Observatory
Lin Pui-shan	Hong Kong Police Force
Lee Chi-wai	Rating and Valuation Department

Issue No. 52 (June 2013) : Footprints in Our Lives

二零一三年六月第五十二期主題：人生點滴

Issue No. 53 (September 2013) : Art of Communication

二零一三年九月第五十三期主題：傳情達意

Contributions from colleagues are welcome. Please refer to Issue No. 42 for details.

歡迎同事投稿，細則請參閱第四十二期。

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