

文訊 WORD POWER

法 定 語 文 事 務 署 通 訊 OFFICIAL LANGUAGES AGENCY NEWSLETTER

民以食為天

中國人愛吃，也懂得吃。

民俗學家和文字學家都說：從某種詞彙的數量，可以窺見文化的特色。翻開辭書，“食”和“口”字部首下的字，數量不少，大多與“吃”有關。從“水”、從“火”、從“酉”(音“有”)的字，不是林林總總的美食佳餚、炊具飲器用字，就是煎、炒、煮、炸、炆、燜(音“悶”)、炖、燻(音“漏”)、蒸、煨(音“喂”)等烹飪方法的專用名詞，五花八門，直是廚藝薈萃。中國文化十分“重吃”，而“吃”的文化深層意義，更在在體現於中國人的日常生活中。

碰面寒暄，中國人總愛說：“吃了飯沒有？”開門七件事“柴米油鹽醬醋茶”，沒有一樣不與“吃”沾上關係。從早到晚，早點、午飯、點心、晚飯、夜宵，說吃，一天何止三餐？紅事喜酒，白事解穢，婚喪以至敘舊、接風、餞行，都離不開吃。果腹要吃，食補、食療更要吃得講究。

中國人吃飯是圍坐一桌，端上來

的菜餚是大家共享的。吃飯，也大有文章。飯桌上座位的安排，主客分明，尊卑有別；進食次序和禮節，馬虎不得。聯絡感情、談生意經，要請吃飯。酒逢知己，千杯不醉，披肝瀝膽也少不了吃喝的份兒。秦末劉邦、項羽的鴻門宴，觥籌間暗藏殺機，吃得夠驚心動魄吧！清代的滿漢全席，珍饈美饌連嘗數天，豪華程度登造極。

飯桌上可以閑話家常，傾蓋交心，也可以解決國家大事：宋太祖趙匡胤杯酒釋兵權，君臣暢飲的筵宴不就成了政治舞台嗎？《尚書》把做宰相比作“和羹調鼎”，《老子》明言“治大國若烹小鮮”，烹飪文化的政治作用可謂發揮極致。

吃的滋味，不外酸、甜、苦、辣、鹹。人生種種，何嘗不是五味調和的百般滋味呢？還是幽默大師林語堂說得好：“我們的生命並不在上帝的掌握中，而是在廚子的掌握中。”人生的盛宴，甘苦備嘗，是喜是悲，總由不得人呢！



Food is Heaven

All Chinese are born gourmets. Eating is their favourite pastime. Rich and poor, Chinese people enjoy good food, cheap and expensive alike. Not only do they enjoy eating, they also like to talk about food, comment on restaurants, boast of their culinary skills.... Food is just an integral part of Chinese culture.

Chinese concepts of food are very interesting, if not incredible. All foods, for instance, are by nature divided into two main categories according to Chinese traditional medicine: 'hot' and 'cold' (not in the thermal sense, nor spicy). In between, some are graded as 'warm', 'cool' or 'neutral', depending on their 'hotness' or 'coldness'. 'Hot' food causes thirst and will probably damage the throat and skin if too much is taken. 'Cold' food causes problems to the stomach and should be avoided by those with weak digestion. Examples of 'hot' food include lychee, mango and spicy foods while

melon, American ginseng and bitter foods are typically 'cold'. The Chinese believe in food curing. Different foods have different medicinal or remedial properties. The key to good health is simply to strike the right balance between the two categories in one's diet.

Food plays a central role in many traditional Chinese festivals in that it helps bring people together. Like at the Lunar New Year, family members, male and female, young and old, gather around at home and all help in the preparation of snacks and feasts. Similarly,

a cornucopia of good foods tops the list of gifts exchanged among relatives and friends during family visits. It can be any good food, just name it. The mere presence of food is almost enough to put everyone in a festive mood.

At the day-to-day level, Chinese speech is notably characterised by its frequent reference to food. In Hong Kong, the most common greeting among the Chinese must be: "Have you had your meal?" This sort of greeting may sound intrusive by western standards, but in the Chinese community, it is just a way of starting a conversation much the same as saying "How're you going?" in Australia.

The abundance of food elements featured in Chinese proverbs comes as no surprise. Very often, Cantonese of the older generation like to say to the youngsters, "I have tasted more salt than you have eaten rice" in boasting about their experience while accusing the

younger generation of their ignorance. "Sipping vinegar" is used to describe a jealous lover. In Hong Kong, when you hear that a gentleman has "eaten a lemon", you should be sympathetic because he has been turned down by a lady whom he courts.

Apart from satisfying the palate, food does the Chinese the world of good by serving medical and social purposes. Now you can probably understand why the Chinese are so concerned about food. To say "food is heaven" is no exaggeration at all.

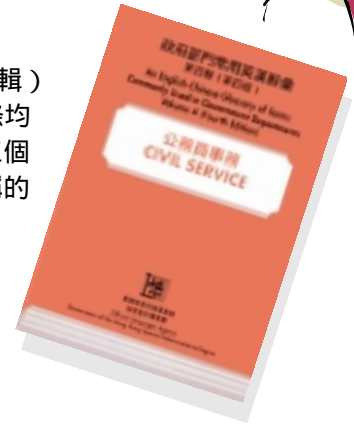




英漢《公務員事務》辭彙已經出版

法定語文事務署編印的《政府部門常用英漢辭彙 公務員事務》(第四輯)(第四版)現已出版。修訂版收錄約四千八百個英漢對照的詞條,每個詞條均標注漢語拼音,部分更附連普通話對照語詞,以供參考。除更新原有的三個附錄外,修訂版還新增了公務員事務局組織圖,以及臚列獎章、獎狀名稱的兩個附錄。

新版的《公務員事務》辭彙在政府刊物銷售處有售。



Fourth Edition of the English-Chinese Glossary of Civil Service Terms

The English-Chinese Glossary of Terms Commonly Used in Government on Civil Service (Volume 4) (Fourth Edition), compiled by the Official Languages Agency, has been published. The some 4 800 entries in this revised edition are listed bilingually and matched with *pinyin* romanization. In some cases, equivalent terms used in the Mainland are also provided for reference. The glossary contains five appendices, including two new ones, namely the Organization Chart of the Civil Service Bureau and Medals and Certificates of Merit.

The new edition is now available for sale at the Government Publications Centre.



含英
咀華

A Contented Mind is a Perpetual Feast

Among Confucius' some three thousand disciples, Yan Hui was his favourite. Yan lived in dire poverty but he never complained. He kept disciplining himself and followed the teachings of the great Master.

Yan led a simple and spartan way of life. Even Confucius could not but acclaim him as a man of virtue and integrity, upholding the highest moral standards. In fact, Confucius had such high regard for Yan that he challenged his other disciples to follow Yan's example. The Master said in *The Confucian Analects*, "Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!" (Text translated by James Legge)

Many of us would find Yan's living conditions unbearable. But he is indeed a role model for life-long learning in this knowledge-based economy. In Yan, we can learn the lesson that happiness does not necessarily come from wealth. A contented mind is a perpetual feast. "A dish of rice, a gourd of drink" is no problem for a man who puts moral and intellectual pursuits above physical pleasures.

一簞一瓢

孔子弟子三千,最得他歡心的首推顏回。顏回家貧,生活艱苦,但他沒有半句怨言,只知遵守老師教誨,律己修身,秉持高尚的仁義道德標準。

孔子多次在學生面前稱許顏回,並要求學生以他為榜樣。《論語·雍也》記載:“子曰:‘賢哉,回也!一簞食,一瓢飲,在陋巷,人不堪其憂,回也不改其樂。賢哉,回也!’”“簞”(音“單”)是古代盛飯的器皿,多以竹編成;“瓢”(音“嫖”)則是以葫蘆對半剖開而成的勺(音“綽”)子,可作舀(音“繞”)水或飲器用。“一簞一瓢”意即少量飲食,後喻生活簡樸,解作安貧樂道。

顏回並非喜愛簞瓢陋巷,而是不會因為貧困累心而失其所樂。他知足常樂,好學如故,難怪萬世師表對他鍾愛有加。



政府部門常用英漢辭彙

問

撰寫公文時，常常在用字上遇到一些困難，例如不清楚政府某些專有名詞的正確寫法，或只懂英文寫法而不知道相應的中文寫法等等，請問法定語文事務署有沒有提供參考工具，協助解決這方面的問題？

答

法定語文事務署出版了一套名為《政府部門常用英漢辭彙》的工具書，現時有二十一輯，每輯一個專題，收錄了該專題範圍內的政府日常用語。辭彙以英漢對照形式順序列出詞條，並附有交互參照，方便查閱。此外，近年出版或修訂的辭彙還有一個特色，就是附有中文詞條的漢語拼音，如中文詞條包含粵方言或屬本港特有用語，又或與內地表達相同意思的習慣用語有別，漢語拼音欄內便會提供普通話對應用語。這套辭彙在政府刊物銷售處有售。

問

這套辭彙有沒有電子版本呢？

答

法定語文事務署在一九九七年推出《政府部門常用辭彙英漢 - 漢英對照電子版》(簡稱電子辭彙)給公務員同事使用。這套辭彙包括一套搜尋程式及上述各輯辭彙的資料檔(不包括漢語拼音資料)，可安裝在部門內的電腦及局域網上。法定語文事務署會不時發出修訂磁碟，更新電子辭彙的資料庫。電子辭彙的最大優點是可以用中文或英文檢索，而且可以指定檢索範圍和方式。

問

法定語文事務署是否把電子辭彙分發給每名公務員？

答

公務員同事都可以使用電子辭彙，但由於公務員人數眾多，法定語文事務署會把電子辭彙安裝磁碟及資料庫修訂磁碟分發給各局/部門首長、翻譯組和負責推廣使用中文的聯絡人，由聯絡人統籌內部分發事宜。同事如有興趣使用電子辭彙，或手上的電子辭彙安裝/修訂磁碟已經損壞或遺失，可向所屬局/部門負責推廣使用中文的聯絡人補領。

問

辭彙有沒有網絡版本呢？

答

本年年初，法定語文事務署與資訊科技署合作，把電子辭彙上載至數碼政府合署(Central Cyber Government Office)(<http://portal.ccgo.hksarg>)。這個版本的辭彙與電子辭彙功能相若，對象也是公務員同事。此外，二十一輯辭彙的英漢對照瀏覽版本也已上載法定語文事務署網頁(<http://www.info.gov.hk/ola>)，供公眾人士參考。

問

為什麼要推出四款不同形式的辭彙？

答

辭彙以不同的形式推出，是希望能夠迎合不同人士的需要，並通過書刊、電腦及網絡等不同媒介，推廣辭彙的使用。

杜杜《另類食的藝術》、《非常飲食藝術》、《飲食與藝術》



今人講究健康之道，大吃大喝不合時宜。不過，享受吃喝之樂始終是人之大欲，且看古今文學藝術以吃喝為題的作品數量之多，就知道“吃”這回事，還是跟人生有密切關連。

香港作家杜杜近年出版了一系列書籍，把他在報刊飲食藝術專欄的文章結集。不過，杜杜的作品並非一般食經或食肆指南。他寫一種食物，縷述其特色吃法或烹調方法只是引子，主題總是引領讀者細看這種食物在生活、在藝術世界的角色，甚至其中隱含的人生哲理。這種食物曾在哪篇文學名著出現？有畫家

用作畫作題材嗎？在某個民族的傳統佔一席位嗎？

從《紅樓夢》、《百年孤寂》，到張愛玲、畢加索、希治閣、佛祖、小熊維尼……作者娓娓細說進食的歡樂，旁及文學、美術、電影與哲學，從飲食的目的說到生命的意義，引經據典，卻趣味盎然。這些談飲說食的散文，筆下生花，在在體現作者的才情和博聞識見，與傳統的食經文章相比，別具一格。這三本清新可喜的文集不是食譜，卻如和風花香中的盛宴，殊堪細味。

WORD FOR WORD



A KISS FOR CURE

“Style is the man.” To many, writing with a style is for writers, writers of renown and writers of great renown. For a normal being, it would suffice if he or she could write correctly, accurately, lucidly and fluently, i.e., to write with a **CALF**.

Just as important, we should write with a **KISS** (**Keep It Short and Simple**) in mind. In short, we should use simple and short sentences wherever we can.

To read without thinking is fruitless. To think without practising writing is equally so. For practice makes perfect. **KISS** is there for **CURE** (**Cutting Unnecessary or Redundant English**), providing a cure for all ailing writers. Simple English is good English. To write or not to write, the choice is yours.

(The writer of this article, Mr Thomas Ng, is a retired Senior Chinese Language Officer formerly with the Official Receiver's Office.)

我要飯，你要不要？



試構想以下的情景：你在北京一家飯館進餐，光吃菜沒有飯，覺得不夠，想要白飯，不知身旁的北京朋友小王是否也有此需要。於是，你用字正腔圓的普通話問他：“小王，你要飯嗎？”豈料，朋友臉色一沉，冷冷地說：“我不要。”你丈八金剛摸不頭腦，心中不禁嘀咕：“我知道你們喜歡吃餃子，偶爾吃吃飯也無妨吧？”

廣東人的“白飯”，北方人習慣稱為“米飯”。“要飯”，普通話的意思卻是向人乞求飯食或財物。乞丐也就叫作“要飯的”。你問北京朋友是否要當叫化子，他哪能生氣？其實，這句話應該是這樣說的：“小王，你要來點米飯嗎？”

在北京的飯館用膳，除了不宜說“要飯”，還要注意：“滾水”是“(熱)開水”；“凍滾水”是“涼白開”或“涼開水”；“匙羹”是“勺兒”或“調羹”；飲品習慣稱為“飲料”；請服務員把殘餘剩菜拿走，一般人會說“請把這菜撤了”；到館子吃東西，較地道的說法是“上館子”、“下館子”或“吃館子”。

牢記這些“吃館子”用語，下次在北京“下館子”，與服務員應對，就不會鬧笑話，“米飯”也自然吃得更開懷了！

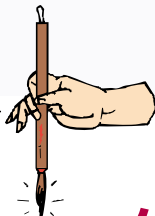


補闕拾遺

第十八屆“饑饉三十”活動已於柴灣鯉魚門公園舉行。今年“饑饉之星”許志安，帶同一班年青歌手謝霆鋒、葉佩雯、盧巧音一同主持開幕禮。

上面一則新聞內文提及“饑饉”一詞，有人寫為“飢饉”。兩者是否相通？“饑”、“飢”二字有何分別？是否只是繁簡之別？

“穀不熟為饑”，這是“饑”的本義，而“饑”本作“殆”解，乃危殆意；因此“饑”有“五穀不熟則民生危殆”的意思。至於“飢”字，本義為“餓”；又“几”有止之意，止於食就是飢餓了。“饑”、“飢”兩字各有所指，古時不能混用。兩字後來才成為通



典故

吃醋

據現代營養學家說，常吃醋有益腸胃。不過，說人家“吃醋”，卻可意指男女間因感情事而產生的嫉妒情緒。這種說法，相傳與唐代的明君賢相有關。

明君就是唐太宗李世民，賢相是指他的大臣房玄齡。房玄齡追隨李世民多年，籌謀獻策，備受器重。李世民登位後，房玄齡盡心輔弼，官至左僕射(讀若“夜”)，成為一代名相。

房玄齡能幹若此，夫人盧氏卻一點不好惹。她妒忌心重，對丈夫管束甚嚴。太宗看不過愛卿在朝中運籌帷幄，在家卻夫綱不振，於是出面為他納妾。太宗召見盧氏，指房玄齡有功於國，特賞美妾侍候。豈料盧氏竟敢犯顏嚴拒，太宗遂以醋充當毒酒，賜予盧氏，說她若堅決抗命，便要喝下“毒酒”。盧氏誓死不從，想也不想就把整杯醋一飲而盡。太宗不禁嘆謂：“這樣的一個醋娘子，皇帝也拿她沒辦法。”納妾一事只好作罷。

因為“吃醋”，所以才口酸，從口酸引申到心酸，滋味都是酸溜溜的。“吃醋”也就成了嫉妒的借代詞。



饑饉？

飢饉？

用字；《辭源》、《中文大辭典》、《漢語大字典》這幾本權威辭書都說兩字相通。

溯本尋源，若指莊稼失收，出現饑饉，“饑饉”一詞當寫“饑”字為合。正如《爾雅·釋天》(註)所說：“穀不熟為饑，蔬不熟為饉”。五穀蔬菜歉收，出現災荒，便是饑歲。若指“飢餓”、“飢渴”，以至“飢不擇食”，則用“飢”字似較恰當。

註：《爾雅》是中國最早解釋詞義的專著，由秦漢間學者綴輯周漢諸書舊文，遞相增益而成，為考證詞義和古代名物的重要資料。



牛刀小試

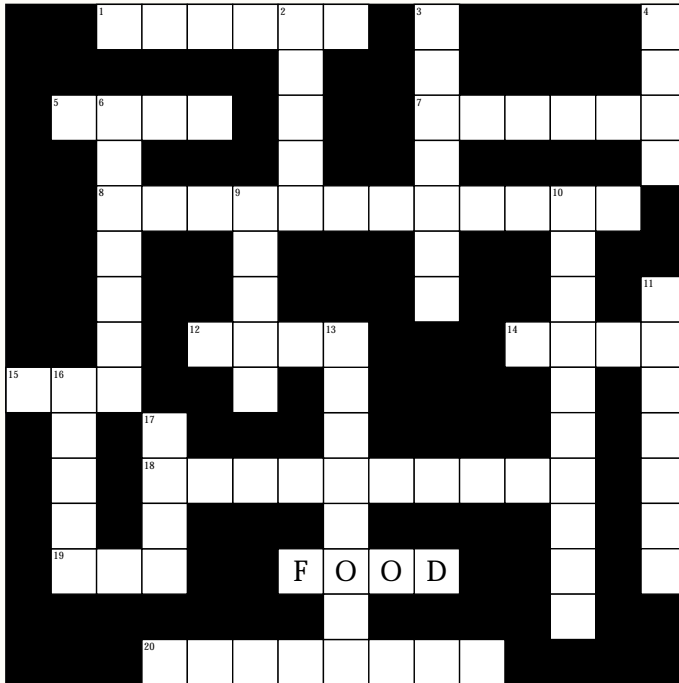
FOOD CROSSWORD

Across

- The fatty substance in the cavities of bones
- To cook something slowly in liquid
- A long, thin strip of pasta
- Substance added to food to prevent decay
- Rub _____ into someone's wounds
- A shop selling high quality food such as salads and cooked meats
- An Easter _____
- Substance added to food to combine liquids of different thicknesses
- A snake-like fish
- Connected with cooking

Down

- To end a quarrel by offering the _____ branch
- A thin, flat cake made from milk, flour and eggs, often eaten with syrup
- A skilled cook
- What you put on top of a dish for flavour or decoration
- Hot mist
- Someone who does not eat meat or fish
- Where food is prepared
- You use it to put sugar into tea or coffee
- A fruit often used for making wine
- Meat from a calf



Name: _____

Department: _____

Post: _____

Address: _____

Telephone No.: _____

Prizes will be awarded to the best five entries. Lots will be drawn if necessary. To enter, simply fill in the form and send it to the Word Power Editorial Board, Official Languages Agency, 23/F, Queensway Government Offices, 66 Queensway, Hong Kong on or before 31 January 2002.

Results will be announced in the next issue of *Word Power*.

上期“詩詞矩陣解碼”遊戲答案：

詩句 / 詞句	
月出皎兮	明月松間照
月明星稀	今夜月明人盡望
待踏馬蹄清夜月	月有陰晴圓缺
今月曾照古時人 / 今月曾經照古人	月上柳梢頭
月湧大江流	

餘下的字組合而成的詩句是：

月 落 烏 啼 霜 滿 天

得獎者名單如下：

姓名	所屬部門
劉凱璇	工務局
張紫微	房屋署
NG Wing-kong	工務局
潘汝昭	社會福利署
莫亦凡	土木工程署

得獎者將獲專函通知領獎。

文房四寶 — 硯

磨墨寫字，必須用硯。中國的原硯，可追溯到五十年代在西安半坡遺址出土，用以研磨顏料的石磨盤，已有約六七千年的歷史。

早期的墨多為天然石墨或松煤，並無定形，故需用研石研磨。東漢以後，隨和膠所做的墨錠(音“訂”，指成塊狀之墨)普遍使用，墨可以直接在硯上研磨，研石才逐漸棄用。

古代的硯，製造材料有石、陶、瓷、瓦、漆、銅、鐵等，造型多種多樣。由於優質的石硯堅實滋潤，具有發墨瑩澈、蓄墨不涸、不傷筆毫的特性，隋唐以後的文人特別鍾愛，石硯的製造為之大盛。著名的石硯有廣東的端硯、江西的歙(音“攝”)硯、山東的魯硯等。洮河硯、紅絲硯和澄泥硯也是中國名硯，但歷來製造數量不多，且停產已久，不易得見。

名硯之中，端硯的名氣最大。端硯產於肇慶府端州(今肇慶市)，“始於唐武德之世”(《石隱硯談》)，當時以實用為主，甚少裝飾，廣為人所所用，故有“天下無貴賤通用”(《國史補》)之語。



端硯



歙硯

唐開元年間，婺(音“務”)源縣(今江西省內)一名獵戶無意中發現一塊龍尾山石，粗琢成硯，“溫潤大過端溪”；其後經匠人精製，“龍尾硯”遂揚名天下。由於當時安徽的歙縣等地原屬歙州管轄，所以它又稱“婺源硯”和“歙硯”。

南唐後主李煜雅好翰墨，宮中所用的澄心堂紙、李廷珪墨、龍尾硯三物，合稱天下之冠。有人把諸葛氏筆湊在一起，就成了名垂千秋的“文房四寶”。

硯石皆有各式各樣的石品花紋，名目繁多，多以石紋形態命名。宋、明以後，文人不僅要求石質佳美，也注重形制雕琢，匠人按硯材的形態和石花紋理精心雕琢，各式雜形的硯應運而生，石硯遂兼具觀賞價值。歷代文人又好為硯銘，或詠石記事，或言志抒情，使硯在實用和藝術價值之外，再添一抹文學色彩，涵蘊深宏。



瓦硯



金沙硯

編者的話 From the Editor

與我們同行

每次審閱稿件，總覺文字天地既廣且闊，該容得下百花異彩，各自燦爛綻放。同好一起來耕耘這片園地，取諸懷抱也好，因寄所託也好，樂趣想必更多。獨樂不如眾樂，興感所至，何不拿起筆來，把不成片段的思緒拓成不變的字符，與知音分享？以文會友，絕對是一大快事。

惠賜佳作，請把稿件傳真或電郵給我們(傳真號碼：2521 8772；電郵地址：olaenq@ola.gcn.gov.hk)。來稿請註明姓名、地址和電話，以便聯絡。

Please join us

Scanning through the manuscripts of this issue's *Word Power*, we thought: there must be many wonderful stories out there waiting to be told. A vast treasure trove to be tapped.

So come on you gifted storytellers, writers, shrewd observers of linguistic and cultural differences, pick up your pen (or, more likely, strike your PC keyboard), turn your ideas into much valued contributions to *Word Power*. Reaching out to thousands of readers in the civil service with original thoughts in your own words and in your own style is, we can assure you, very satisfying and rewarding. You may fax your contributions, preferably under 500 words, to us at 2521 8772 or send it by email to olaenq@ola.gcn.gov.hk. Please also include your name, address and phone number.

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Mr Tony Miller, Director of Housing, has kindly offered editorial assistance in respect of the English texts of this issue. The editorial board would like to thank him for his time and advice. Moreover, we are honoured to have Mr Miller as our Honorary Adviser on *Word Power* in future issues.