

# 文訊

# WORD POWER

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## 劫難重重

貞觀元年，秋。長安城外，佇立着一個僧人。他回首依依，凝望城門，心想此行西去必定九死一生，此生恐難有重回故土之日。僧人年方廿八，法號玄奘，因通曉佛教經、律、論三藏，人們尊稱他為三藏法師。大唐建國初年，邊疆不靖，常與突厥衝突，朝廷於是實行禁邊政策，禁絕百姓出境。玄奘冒着被判死罪的風險，也要偷偷離國，為的是要遠赴天竺求佛法。

當年，從長安出發，經過西域和中亞才能抵達天竺。玄奘離開長安，風餐露宿，晝伏夜行，走了不知多少日子，終於來到邊防重鎮瓜州。那裏戒備森嚴，想要出關談何容易。玄奘遠眺黃沙萬里的關外，一籌莫展。不久，一個地方官員拿着通緝令來到客棧找玄奘，要把他遣返長安，看來西行計劃要夭折了。幸而，那官員本身也是虔誠的佛教徒，聽到玄奘不顧艱難險阻，也要到西方取經，深受感動，於是放他一馬。

瓜州城外是綿延不絕的戈壁。要橫越荒漠，先到沿河而建的烽火台補給用水。白日高照，三藏來到了烽火台，但怕被發現，便先躲藏起來，等到晚上才去取水。夜幕低垂，三藏蹣手蹣腳走到河邊，突然箭如雨下，叫他險些兒命喪陰曹。他被押解到烽火台的守將面前，聽候發落。原來那將領又是信佛的，知道三藏是高僧，對他恭敬有加，不僅送上糧水，還指點他如何安然出關。

玄奘繞過烽火台，便走進八百里的大漠。在小說《西遊記》中，唐僧在路上遇到的險阻盡是妖魔鬼怪；而根據歷史文獻記載，玄奘要克服的大多是凶險的地理環境。《三藏法師傳》形容那片沙漠是死亡之地，“上無飛鳥，下無走獸”。三藏進入荒漠後不久便迷路，還遇上風暴。在慌亂中，他打翻了盛水的皮囊。四天五夜，他滴水未沾，最終體力不支，昏倒地上。到了夜半，他被一陣涼風吹醒。在燦爛的星空下，他迷迷糊糊隨着身旁的老馬前行，不久便在沙丘後發現泉水。死裏逃生，玄奘一面大口喝着甘甜的泉水，一面對上蒼滿懷感激。這一劫又化解了！

玄奘踽踽獨行，數個月後來到火焰山下的佛教國家高昌。高昌王見有中土高僧遠道而來，高興萬分，邀請玄奘長留高昌講佛。玄奘婉拒美意，國王大怒，威脅要把他送返大唐。玄奘寧死不從，並以絕食表明心跡。三天三夜未有齋飯果腹，三藏奄奄一息。高昌王見玄奘捨身求法，甚為感動，唯有打消把玄奘留在高昌的念頭，並與他結義金蘭，更派遣二十多名隨從和四名佛門弟子護送義弟穿越西域。

由高昌往西走便是葱嶺，過了葱嶺便走出了西域。《大唐西域記》記載，玄奘打算在一處叫凌山的地方跨越葱嶺。那裏長年冰封，險峻陡峭。春天到了，玄奘和隨行隊伍便向雪峯進發。登山不久，他們便遇上暴風雪。三十多人在茫茫雪海裏踉蹌而行，雖身穿厚衣，仍感寒氣迫人。山上小徑崎嶇，雪崩頻發，可謂步步驚心。有人體力不支倒下，有人失足墮落深谷，更多的是凍死路上。他們走出雪山時，只剩下十數人。玄奘雖看破生死，但眼見隊伍中半數人因追隨他而葬身凌山，也不禁悲從中來。

玄奘隊伍離開雪山後，走過平原，到了西突厥。他獲突厥可汗派人護送，終於來到夢寐以求的聖地天竺。然而好景不常，他在通往目的地那爛陀寺途中，被一伙強盜擄走。原來每年秋天，這些匪徒都會強抓一個容貌端莊的人，取其血肉祭祀神明。就在玄奘被五花大綁，眼看自己快要成為俎上肉之際，天色驟變，狂風大作，樹折沙飛。強盜以為開罪了天神，趕忙把玄奘釋放。

在《西遊記》裏，唐僧經歷九九八十一難，現實中的玄奘也是苦難重重。不過，在小說中，每當唐僧遇到劫難，孫悟空便會出盡法寶營救；反觀歷史中的玄奘，雖然也得到不少人幫助，但一路走來都是憑着毅力，闖過一關又一關。難怪來到那爛陀寺的時候，鮮有流露情感的出家人，內心也波瀾起伏。聖僧花了十七年，走過五萬多里路，途經一百多個國家，歷盡千辛萬苦，終於如願以償。



# HIDDEN FIGURES

A spring day in 1943, Dorothy Vaughan, a mathematics teacher, walks into the town post office in Farmville, in the hope of finding an odd job to earn extra money. It is in the midst of World War II. With men being drafted into the military services, the United States is in dire need of labour. The town post office is replete with job bulletins. A word in one of them catches Dorothy's eye: mathematics. The National Advisory Committee for Aeronautics (NACA) in Langley, Virginia seeks mathematicians, more commonly known as "computers", to crunch numbers for its engineers. Dorothy files an application but does not hold out much hope of getting employed since the positions are mainly meant for white women and she is black. Much to her surprise, she is hired. This is how the real-life story in Margot Lee Shetterly's *Hidden Figures* unfolds.

Langley is far away from Farmville. A wife and a mother of four, Dorothy finds it painful to leave her family. But the rate of \$2,000 per year, more than twice the annual salary she earns as a teacher, is too attractive to let go. She accepts the offer. During the time when segregation laws are in place, discrimination is palpable everywhere. In commuting to work by bus every day, Dorothy is only allowed to sit at the rear and must surrender her seat if a white patron demands it. At the NACA, she must work in the segregated West Area Computing Room. The black mathematicians are also made to sit together in the cafeteria at a table marked with a sign that reads "Coloured Computers".

In a world where discrimination prevails, targets of prejudice are always deprived of opportunities. But sometimes the door will open for you if you continue to knock, and if you are good enough. Dorothy's flawless work has impressed her boss, and she is finally made a permanent employee. Even so, she still finds it hard to climb up a higher rung on the ladder as top posts are without exception reserved for her white counterparts. A chance comes when the deputy head of the computing division passes away. She is asked to fill the role. Yet, no matter how brilliant she is, for nearly two years, she remains the acting head.

In the post-war era, the military plans to hire a number of qualified mathematicians to help them develop supersonic fighter planes. Mary Jackson, also a black woman, joins Dorothy as a computer in 1951. At that time, slowly but surely, racial integration is taking place at the NACA. But inequality is not

completely absent from the organisation. Once, Mary is accused by the white chief officer of making a mistake in her calculations. Certain that the chief officer is wrong, she uses her skills to prove to him that she is right. Her courage to stand up for herself inspires other black computers to stand their ground in the face of seemingly insurmountable odds.

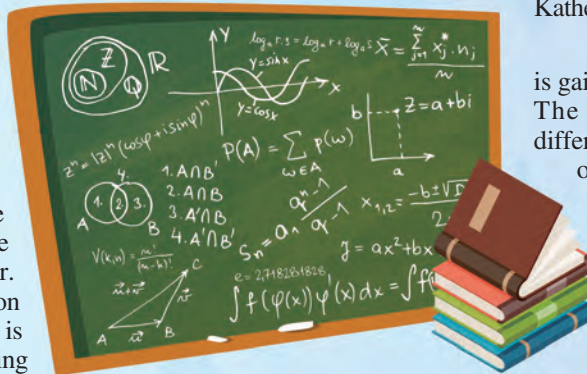
Katherine Johnson, another competent black mathematician, comes to Langley in 1953 to work in the Flight Research Division. Once again, the NACA reveals itself to be a place where prejudice persists. On the first day in her new office, Katherine is snubbed by a white male colleague when she greets him. Undeterred by the man's rudeness, she reassures herself that in order to survive, she has to remain tough. Soon her abilities are recognised by her supervisors. But still she does not get a raise. Then Dorothy steps in and fights hard to get Katherine the promotion she deserves.

As time passes by, desegregation is gaining momentum at the NACA. The three ladies, now playing different roles, have to face a series of new problems. With the emergence of electronic computers, Dorothy worries that as a human computer, she will soon be replaced. Amidst the cries against racial integration, Mary, an engineer now, has to break the

barrier that denies continuing education to coloured people. Meanwhile, as the first woman to publish a research report on space exploration, Dorothy wrestles with her white superiors in getting her voice heard at the editorial board meetings, which is out of bounds for her.

Dorothy, Mary and Katherine are all fighters. They never bow to adversities. To save her job, Dorothy teaches herself the programming language FORTRAN so that she can programme her electronic counterpart. Mary helps her son build a car to race in the 1960 soap box derby, making him the first African-American child to win the competition. Not only is she eager to prove that she can make things happen, she also wants to tell her son that he can make a difference to this world too. Meanwhile, Katherine remains dedicated to her space mission. Her impeccable calculations in rocket trajectories help Apollo 11 land safely on the moon in 1969.

The stories of Dorothy, Mary and Katherine are inspiring. At a time when the chances of a black woman finding a respectable job are near zero, the three ladies work against all odds, proving to themselves and to the world that where there is a will, there is a way.



Being challenged in life is inevitable, being defeated is optional.

Roger Crawford





# The Runaway Trolley

Picture this: you are the driver of a runaway tram hurtling down the track towards five unsuspecting workers. They will all be killed if the tram stays on its present course. On a sidetrack there is only one worker who is none the wiser. What would you do? Would you steer the tram onto the sidetrack so as to save five lives at the cost of one?

This is the original version of a famous ethical dilemma known as the trolley problem. Proposed by British philosopher Philippa Foot in 1967, this moral problem became more intriguing when Judith Thomson, an American moral philosopher, introduced a few variations in 1985.

In one variation of the dilemma, you are a bystander witnessing a runaway trolley barreling down a track. The driver apparently has lost consciousness. In its path are five people oblivious to the danger. All of them will be killed if the trolley goes straight. You then notice next to you a lever which can divert the trolley onto a spur where only one person is trapped. Would you pull the lever, causing one person to die but saving five? Or would you just do nothing and let fate take its course?

Consider now the third version of the dilemma. You are on a footbridge over the tracks when you spot an out-of-control trolley heading fast towards five workers. You know that dropping a heavy object would stop the trolley and save five lives. Standing next to you happens to be a fat man who is leaning over the railing, watching the trolley. A little shove would cause him to fall over the railing and then block the trolley. He would die but the five people on the track would be saved. Utilitarians would most probably choose to kill the heavy guy. Humanitarians, on the contrary, would argue that every single life is sacred and precious and no one has the right to end another's life. But at such a decisive moment as this, would the thought of making the fat man the "sacrificial lamb" flicker through your mind?

Surveys have shown that up to 90 per cent of the respondents would, either as the driver or a bystander, alter the trolley's direction, while a similar percentage think the fat man should not be thrown onto the track. When asked why the

former option is considered permissible whereas the latter is not, some said it's just a gut feeling, and some find the idea of pushing a man to his death immoral. But would it be more realistic to say that most of us would be too terrified to make any response, be it moral or immoral?

The outcome of pulling the lever or throwing the heavy man onto the track is identical: one person dies; five people live. Yet most feel justified in pulling the switch but not in killing the fat man. The notion of a simple "gut feeling" would never put an investigative mind at rest. Philosophers, neuroscientists and psychologists have been struggling for years to elucidate the competing views.

Life is never simple. Suppose the one trapped alone on the track is not a total stranger, but a friend, a neighbour, a family member or a famous scientist—would you still stick to your decision to sacrifice him or her? In the first episode of *Black Mirror*, a British anthology series, the Prime Minister Michael Callow does an unspeakable act to secure the release of a kidnapped princess. But if the girl being held captive were an average Jane, would the Prime Minister have done the same to save her?

Some find the trolley problem far-fetched and purely hypothetical. However, in real life, the trolley problem is not as remote as it seems. Consider the emergence of self-driving cars. Human drivers make decisions on intuition, while self-driving cars make choices as programmed. What are the ethics that govern machine behaviour?

Imagine it is now 2048. Self-driving cars are as common as elevators—as predicted by Elon Musk, the founder of Tesla Inc. and SpaceX, in 2018. It is a hot Saturday afternoon. The traffic is light. When the traffic light turns green, people start crossing the road. Suddenly, a self-driving car with malfunctioning brakes is speeding towards them. A woman and her baby girl will be run down if the car goes straight ahead. An old woman on the pavement will be hit if the car swerves to the right. The only way to stop the car is to crash into a monument on the left, probably killing the passenger in the car. What choice should the car be programmed to make?

If you find a path with no obstacles, it probably doesn't lead anywhere.

Frank A. Clark



# 史鐵生

踏入二十歲，理應對未來滿懷憧憬。此時正是人生的關鍵期，很多事情都會有所轉變，或許是準備大學畢業、找工作，又或是談戀愛……可惜，對於中國當代作家史鐵生來說，二十歲卻是噩夢的開始，因為自那時起他便病魔纏身，往後的路頓變崎嶇顛簸。

史鐵生一九五一年在北京出生，從小讀書成績優異，是老師眼中的模範生，父母引以自豪的兒子。鐵生與相距十二年的妹妹感情深厚，兩人常常結伴到操場看電影。妹妹撒嬌時，他總是百般遷就。念中學時，鐵生更成為跨欄好手，連連摘冠，那時的他，可說是躊躇滿志。誰也沒料到十八歲那年某天，給暴雨和冰雹弄得全身濕透，患上感冒，之後一直沒有痊癒，更頻頻感到腰疼不適。二十一歲那年，他脊髓病變，從此再也站不起來，終身要與輪椅為伴。

原本雄心壯志的小伙子，尚未展翅高飛，便要面對殘酷現實，身心大受打擊，本來對未來的美好期盼，迅即化為泡影。史鐵生患病初期，找不到工作，看不到出路，非常迷惘。他曾在《秋天的懷念》中說，“雙腿癱瘓後，我的脾氣變得暴怒無常。望着望着天上北歸的雁陣，我會突然把面前的玻璃砸碎……我會猛地把手邊的東西摔向四周的牆壁。”父親自鐵生得病後，越來越沉默寡言；母親更憂心不已，不時哭得雙眼通紅。妹妹雖然年紀還小，但也知道哥哥病倒了，而且病情不輕。為了逃避現實，鐵生最愛搖着同學們湊錢送給他的三輪輪椅到地壇去。在那兒，他會認真思索生死的問題。

數年以後，他終於把自己的不幸弄明白了，慢慢接受老天爺的安排，沒有再消沉下去。然而，他仍愛搖着輪椅到地壇，那兒每一處都有過他的車輪印。在那段日子，鐵生飽覽羣書，還自學英語，又到工廠打工。雖然要坐輪椅，他還是生活如常，不時與妹妹一塊兒去看電影，不過再不是到操場，而是到電影院裏看。每逢周末，鐵生的好友會跑去探望他，大伙兒抵掌而談，妹妹坐在一旁細心聆聽，整所房子鬧哄哄的，一切都變得美好。不久，妹妹發現鐵生神秘秘的在寫東西，寫了一本又一本，她便知道哥哥開始寫作了。

奈何天意弄人，就在鐵生找到人生方向之際，體弱多病的母親有一天突然吐血。父親和鄰居趕緊把她

送往醫院，可是她一直昏迷，一周後便與世長辭。面對喪母之痛，鐵生並沒有放棄自己，繼續在工廠幹活，公餘埋首寫作。幾年後，他發表了短篇小說《我的遙遠的清平灣》，廣受讚譽。萬萬沒想到的是，事業上的成就卻令鐵生耿耿於懷。他怪責自己為何不早點成名，讓母親見證一切。他萎靡不振，又再次回到地壇去。

史鐵生在多篇作品中，再三流露他對母親有愧，從不體恤她的擔憂，也忽略了媽媽在照顧自己的時候，原來已患重病。他在《我與地壇》中說：“現在我才想到，當年我總是獨自跑到地壇去，曾經給母親出了一個怎樣的難題。”他也記不起母親有多少次走到地壇尋找他。母親只要在遠處看到他，便覺安心。鐵生又說：“這園中不單是處處都有過我的車轍，有過我的車轍的地方也都有過母親的腳印。”他開解自己說：“媽媽太辛苦了，老天爺召她回天國，就是不要讓她再熬下去。”母親過身後，鐵生為了告慰她在天之靈，堅持不斷努力創作。他的作品接二連三獲獎，奠定了他在文壇的地位。

也許老天爺看見史鐵生即使不良於行仍能如斯成功，於是再給他另一考驗。鐵生四十七歲時確診患上尿毒症，須每周洗腎三次、每次四小時。哪怕這樣，他仍然默默耕耘，靠創作排遣憂傷。他還自嘲“主業是生病，副業是作家”。病痛令史鐵生邁向創作之路，最終使他成為中國最具影響力的作家之一。在短短五十九年的人生中，他跨過一道又一道的坎，留下三百多萬字，感動了無數人心。

長風破浪會有時，直掛雲帆濟滄海。

李白《行路難·其一》



# 讀書郎

清晨，城市慢慢醒過來。陳家又上演每天劇目——小明起牀記。小明站在牀上，閉着眼睛，像稻草人一樣張開雙手，讓母親為他穿上校服。陳媽媽一邊為兒子脫下睡衣，一邊焦急地向廚房喊：“Maria，早餐準備好了嗎？記得先把牛奶溫好。”接着又喊：“孩子他爸，待會先把車子開到路口等我們，昨天差點就遲到了。”小明在某名校念小五；但凡學生遲到三次，便要記缺點。為確保小明準時上學，陳家每天早上總是一片忙亂。

小明跟爸媽揮手說再見，提着愛心便當跨進校門。這時候，遠在三千多里外的尼泊爾金菩村，小學生阿哲剛睡醒。尼泊爾此時才早上六點。阿哲光着腳，用手接點水往臉上抹了一兩下，便到田裏幹活去。除了爸爸，他是家裏唯一的男丁，每天都要到田裏幫忙兩個小時，才出門上學去。

早上八點，阿哲換上破舊的校服，背起布書包，和姐姐一同上學去。金菩村坐落在塔布山上，最近的學校在六公里以外的城鎮，從村裏到學校必須徒步翻過大山，越過湍急的河流，然後在高速公路搭便車。順利的話，到學校需要兩個小時。姐弟倆踏着人字拖鞋，在陡峭的山路上急步走了大半個小時，到山腳接了四歲的嘉比黛，又走了一會兒，終於來到了翠蘇里河。翠蘇里河寬六十多米，水流騰湧，加上時值雨季，河水上漲了很多。要過河只能靠懸掛在鋼索上的鐵筐。這是村民自己修造的，鐵筐原有三條鋼索，可是不久之前中間那條斷了，現在只剩左右兩條，亦已鏽跡斑斑。

金菩村的孩子到了五年級，就得輪流“在鋼索上跳舞”，也就是在半空走鋼索推鐵筐。今天輪到阿哲和他的好朋友羅賓查在鋼索上“跳舞”。阿哲很擔心，因為羅賓查總是粗心大意，跟他搭檔得加倍小心。有一次，羅賓查走鋼索時掉進河裏，幸好最終獲救。阿哲的梦想是當飛機師，遨遊世界。“可是，如果能有橋梁的話，我寧可放棄這個夢想。”阿哲眉頭緊蹙，一臉認真地說。

鐵筐很小，孩子要分兩次過河。鐵筐不到半米高，為免掉到河裏，嘉比黛和其他三個小伙伴乖乖地蹲在鐵筐裏，看上去像四隻待沽的小羔羊。岸上的學生用力一推，鐵筐順勢滑了開去，一直到了河中心，

才慢慢停下來。這時候，早已站在最上方鐵條上的阿哲和羅賓查踏上左右兩條鋼索，他們低着頭，俯着身，雙手緊緊握着鐵筐上的鐵條，交叉着腳步在鋼索上一步一步地使勁推動鐵筐前進，口裏發出哼哧哼哧的聲音。鐵筐搖晃不定，不時向兩側傾斜。翠蘇里河在他們腳下翻滾怒嘯，好像在俟機而噬。嘉比黛抿着嘴，目不轉睛地望着河水。旁邊的小女孩低着頭，怕得用手捂住眼睛。對岸終於在望，阿哲和羅賓查一聲低喝，奮力把鐵筐推上岸，然後匆匆忙忙把幾個小孩子抱出鐵筐。半小時後就要上課了，還有三個小伙伴等着過河呢。

過河以後，能不能上學，也得看運氣。金菩村的孩子站在高速公路旁揮手，汽車疾馳而過，沒有一輛停下來。等了好一會兒，終於有一輛貨車停下來，把他們載到學校附近。學校十點開始上課，現在離十點還有兩分鐘，孩子們高興極了，今天沒有遲到，不用挨罵了！

在學校裏，金菩村的孩子從不參加課外活動，也沒有時間和其他同學玩。同學對他們都很陌生，只知道他們住在河的另一邊。由於路途遙遠，四點下課的鐘聲響起，金菩村的孩子們便奔跑出學校，重複早上的驚險歷程回家去。

阿哲和姐姐回到家已經是六點，媽媽看到姐弟倆平安回來，鬆了一口氣。孩子每天冒險上學，對母親來說，真是莫大煎熬。經過一天的折騰，阿哲已累得說不出話來，吃過簡單的晚飯，連功課也沒精神做，便倒頭睡着了。

那邊廂，小明上完鋼琴班和補習班後，回到家裏，跟阿哲一樣，也疲憊不堪，可是還有好幾份功課要做，更要預備明天的測驗。在飯桌上，陳媽媽和陳爸爸商量：“下個月考完試，讓小明提前幾天放假去旅行好嗎？這樣機票便宜多了。”夜幕低垂，萬家燈火。隔壁的孩子正唱着早上學會的童謠：

小嘛小兒郎 背着那書包上學堂  
不怕太陽曬 也不怕那風雨狂  
只怕先生罵我懶呀  
沒有學問囉 無臉見爹娘……

圖難於其易，為大於其細。

老子《道德經》第六十三章

# Lit or Lighted

To **light** something is to make it start to burn: *He stopped to light a cigarette.* It has two past forms: **lit** and **lighted**. **Lit** is most commonly used in British English, especially when it is used as a verb: *I lit a fire and poured a drink.* When the past participle acts as an adjective, both **lit** and **lighted** are used: *A poorly lit car park. Please put out the lighted candle.* In American English, **lighted** is, however, more widely used.

**Bad** is an adjective and usually comes before a noun: *a bad day / copy / teacher.* But it can also be put after verbs *be, become, go, get, remain, look, seem, sound, stay, turn and taste: Things are / seem / sound bad.* With other verbs, we use **badly** as the adverb: *She sang badly in the contest.* With the verb *feel*, we can use *bad* or *badly* as the adverb. When we say *we feel bad*, it can either mean that we feel regretful or ashamed, or that we feel unwell. But if we say *we feel badly* about something, it only means we feel ashamed or regretful. **Badly** is also used to “emphasise how much you need or want somebody or something”: *I badly need her help.*

**As to** means “about” and is used mainly in formal situations: *As to tax, that will be deducted from the salary.* However, some people use the expression in causal contexts: *Can you give me any information as to the whereabouts of the Central Library?* This sounds uncomfortably stiff. It is best to say it in a more straightforward way: *Can you tell me where the Central Library is?* Often, we can replace **as to** (*I have doubts as to his ability*) with *about* (*I have doubts about his ability*). If **as to** appears before *whether* (*He is not certain as to whether he can finish it*), it will be better to leave it out altogether (*He is not certain whether he can finish it*).

As a preposition, **like** means “similar to something else”. In standard English, it is used before nouns: *A club should be like a big family.* It is also commonly used before verbs in informal conversations: *She danced elegantly, like she always does. You look like you need a sleep.* In writing, however, you should use *as* and *as if* instead: *She danced elegantly, as she always does. You look as if you need a sleep.*

## 有問有答

1. 問：“効勞”還是“效勞”？

答：根據辭書，在“盡力；獻出”這個義項上，“效”、“効”相通。內地和台灣辭書指“効”是“效”的異體字。內地規範字形寫作“效勞”。《香港小學學習字詞表》沒有收錄“效勞”一詞，但收錄意思相近的“効力”，用“効”不用“效”。綜上所述，寫“効勞”或“效勞”皆可。

2. 問：“前”及“時任”的意思為何？

答：“前”其中一個意思是“從前的”，可用於形容現在改變了名稱、身分的機構或人等，例如前政務院、前所長。在職稱前面加上“時任”二字，近年在媒體越來越常見，意思是“當時擔任”，但大多數辭典都沒有收錄這個詞語。《漢語大詞典》收錄此詞，解作“當代的重任”，詞義與“當時擔任”不同。

3. 問：如何修改“近290個非政府機構轄下的場所”這句子，以清楚表達“290”是指“場所”而不是“非政府機構”？

答：建議改寫為“近290個由非政府機構管理的場所”。

4. 問：“貼上正確郵票”這個寫法是否正確？

答：“正確郵票”語意不清，如指支付足額郵費，建議寫作“請貼上足額郵票”。

5. 問：“私隱”還是“隱私”？

答：“Privacy”這個概念從外國傳入不算太久，所以中譯還未完全統一。“隱私”一詞，香港、內地和台灣辭書均有收錄，是規範書面語，解作“不願告訴別人或不願公開的個人的事”。至於“私隱”，兩岸三地的辭書大多沒有收錄，只有《漢語大詞典》收錄，指“猶隱私”。

在香港，“私隱”和“隱私”都有人使用，以“私隱”較常見，例如香港法例多用“私隱”。“私隱”和“隱私”詞義相若，基本上可互換使用，但應通篇一致。

### 更正啓事

上期“有問有答”專欄第四題答案中“至於‘責承’一詞，辭書並無收錄”一句，應為“至於‘責承’一詞，大多數辭書並無收錄”，特此更正。由於“責成”見於大多數辭書，也是主流寫法，因此建議讀者採用。



# Walking with Giants

Kevin Lam  
Department of Health

First off, my declaration of interest—I like things which are old and have their own stories. I keep stone mortars that were used to grind rice grains in the old farming days, and I love old dictionaries with yellow-tinted pages and a unique scent. When I run my fingers on these old objects, images of their past will float in my head. This is one of my quirks that, I must admit, my wife has to put up with.

For the same reason, I like England, which is an old country with so many stories to tell.

In England, one might go to Hastings and walk on the battleground trodden in 1066 by kings and warriors; or stroll in the Garden Court, London, where Pip of Charles Dickens's *Great Expectations* had a room; or feel the freshness of leaves of the now revered apple tree at Woolsthorpe Manor, Lincolnshire, under which Isaac Newton discovered gravity. You might even take a front-row seat in Westminster Abbey to take in the solemnity of the coronations of generations of English monarchs. Visiting these places is almost like prying into the private business of historic figures. There are many more fantastic anecdotes and heart-wrenching romances around England.

I visited Cambridge for the first time in 2015—a town big enough to house 31 colleges of the University of Cambridge, yet still small enough to give you a sense of serenity. Developed along the banks of River Cam in the aftermath of the Oxford “town and gown” dispute of 1209, the University ranks among the most prestigious colleges in the world. The town, with its skyline characterised by the bell tower of Great St. Mary's Church, is flanked by a quaint English outdoor market in the town square. There are even charming narrow “lanes” and big “greens” among buildings, providing short cuts for cyclists and pedestrians alike.

Over the years, scores of students have passed through the University's doors to emerge as renowned scholars, theoretical physicists, leading thinkers, popular entertainers, Nobel laureates, prime ministers and spiritual leaders—giants who have shaped the world and made history, amazing people by their flair, and setting scientific frontiers with their innovative minds.

It is hard not to think about the stairway you set your foot on inside Christ's College. It is the same one used by Charles Darwin in 1829 when he walked back to his room

after lectures, deep in thought about evolution. It is equally fascinating to think that you could warp space-time and share a bench with Lee Kuan-yew, the founding father of Singapore, in the garden of Fitzwilliam College, where he hatched his dream of fighting against colonialism in 1948. How marvellous it is to think that you could lean on the metal railing against which Srinivasa Ramanujan—the meek Indian mathematics genius who shocked Cambridge for five brilliant years in the early 1910s—was photographed in front of the Senate House. Imagine also you could saunter along the river bank at the back of King's College where Chinese poet Xu Zhimo mused on and tweaked his celebrated poem *Saying Goodbye to Cambridge Again* in the 1920s. Or you could follow the marks of the late Stephen Hawking's wheelchair at Clarkson Road, where his office in the Department of Applied Mathematics and Theoretical Physics was located. The professor and cosmologist made “Black Hole” and “Singularity” fashionable terms, and enlightened the whole world with his popular science book *A Brief History of Time*.

In Cambridge, I often found myself in a reverie—occasionally broken by the laughter or loud talks of the passers-by—with my head full of images of these giants. Truly, over the past 800 years, Cambridge has always been a crucible of new ideas in the fields of humanities, arts and sciences, brimming with intellectual exuberance and colourful individuals.

Despite its long history, Cambridge is still very young: it has around 20 000 students at any one time, with a third of its population aged 15 to 29. At a time when things change so fast and are as malleable as a lump of Plasticine, established traditions are readily cast away like an old shoe. But here in Cambridge, youth and traditions make strange bedfellows. Perhaps the conservatism of Englishness has had a part to play. Showing no signs of being burdened by the drape of heritage, Cambridge will no doubt nurture more giants who will further grace the crucible.

As I was standing on the platform waiting for my London-bound train, a shower of winter sunshine warmed my face. I was tempted to wax lyrical about willows, river and rainbow, just as Xu Zhimo did almost a century ago, but my obvious lack of gift dissuaded me. So, before my mind spiralled out of control, it was about time to end my journey here. *See you again, Cambridge!*



# 難題

喜馬拉雅山有多高？太平洋有多深？人類最早於哪個時期在地球出現？給人問到這些問題，不少人都會搔著頭皮，無法回答。其實，天地廣袤，萬物繁多，我們對世界可能只知皮毛。擴闊知識領域，不斷求知，肯定對生活大有裨益。大家不妨挑戰自己，看看能否回答以下常識題。

- 《百家姓》於哪個朝代成書？ \_\_\_\_\_
- 成語“濫竽充數”的“竽”類似現今什麼樂器？ \_\_\_\_\_
- “花兒”是山歌一種，在中國哪三個省份流行？ \_\_\_\_\_
- “一張一弛，文武之道也”。“文武”指誰？ \_\_\_\_\_
- 中國哪個省份人口最多？ \_\_\_\_\_
- 墨家的最高領袖被稱作什麼？ \_\_\_\_\_
- 《周易》以天、地、雷、山、火、水、澤、風象徵八卦，其對應的卦名分別是什麼？ \_\_\_\_\_
- 在中國二十四節氣中，“白露”按西曆計算指哪段日子？ \_\_\_\_\_
- 在傳統中國戲曲中，“生”指扮演男性角色的行當，“旦”則扮演不同女性角色。滿臉塗彩的大花臉又是什麼行當？ \_\_\_\_\_
- 在太陽系中哪個行星的英文名稱以古羅馬戰神取名？ \_\_\_\_\_
- “盧橘垂金彈，甘蕉吐白蓮”形容哪個季節的景貌？ \_\_\_\_\_
- 武俠小說《射鵰英雄傳》主人公郭靖的武功啟蒙師父是誰？ \_\_\_\_\_

請在二零一九年五月十七日前，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：\_\_\_\_\_ 電話：\_\_\_\_\_

辦事處地址：\_\_\_\_\_



## Not-a-Mindboggler

### Solution of Issue No. 74

- Air temperature and relative humidity
- Chionophobia
- Cricket
- Underground
- The ancient astronomers associated Sirius, the dog star, with the heat of summer
- Once
- A very attractive woman / a woman causes a sensation or excitement
- Hiemal
- Around six months
- Teddy Robinson

The following winners will be notified individually by post:

Name	Department
Chan Lai-man	Judiciary
Lam Wai-man	Hong Kong Police Force
Violette Lin	Food and Environmental Hygiene Department
Ng Yin-ping, Christy	Education Bureau
Yau Mei-yu	Department of Health

Issue No. 76 (June 2019) : Humour

二零一九年六月第七十六期主題：幽默

Issue No. 77 (September 2019) : Encounters

二零一九年九月第七十七期主題：相遇

Contributions from colleagues are welcome. Please refer to Issue No. 71 for details. 歡迎同事投稿，細則請參閱第七十一期。

中文顧問 樊善標教授 英文顧問 Prof. Jason Gleckman

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