

文訊

WORD POWER

第七十七期（二零一九年九月）：相遇
Issue No.77 (September 2019) : Encounters

OFFICIAL LANGUAGES DIVISION, CIVIL SERVICE BUREAU

Encounters

Everything begins with encounters. A storm occurs when cold and warm air masses meet. New technologies and innovation emerge as theory is combined with practice. Aesthetic encounters awaken us to the boundless beauty around us, evoking feelings of surprise, delight and wonder. The fabled meeting of Paul McCartney and John Lennon in 1957 at a church fête kicked off the most successful and influential band in music history. You would not be reading this article had your parents not met each other.

There is a famous Japanese saying about encounters: “ichigo ichie” (一期一會), which literally means “one life, one encounter”. This concept comes from the famed tea master Sen no Rikyū (千利休) in the 16th century. His apprentice Yamagami Soji (山上宗二) writes in his book *Ten Rules for a Tea Master*: “Although it may be an ordinary tea gathering, from the time you enter the roji until you leave you should give respect to your host as though it were a meeting that could occur only once.” The Japanese proverb encapsulates the philosophy that every encounter should be cherished as a once-in-a-lifetime occasion. Originating from tea ceremonies, this philosophy has moved beyond its esoteric boundaries to penetrate everyday life among Japanese. It has been at the root of the spirit of impeccable Japanese hospitality—the way a salesperson carefully wraps a gift, the pains taken by a chef in food plating or the deep bows of company staff when greeting customers.

Interestingly, the subheading of the film *Forrest Gump* in Japan is “ichigo ichie”. It might be a nod to Gump’s remarkable encounters with an array of historical events and people. Or it could well be in recognition of the fact that Gump manages to live his life to the fullest despite his subnormal IQ. Gump is always in the moment and goes one step at a time, which has led to all sorts of accomplishments. With a simple mind and an enormous heart, he strives to help every person he meets and gives them his utmost presence and attention. Gump may have never heard of “ichigo ichie”, yet his life is the epitome of its underlying philosophy.

While being present comes easy for Forrest Gump, it could be tricky for us. As we go about our busy days, we inevitably have interactions with people we may never see again. The old lady who sells you a newspaper. The woman you speak to while waiting in line. The person with his golden

retriever at the dog park. As we are preoccupied with our own thoughts or business, they barely register on our radar. However, if we realise the uniqueness of each encounter that gives it weight and significance, it might be a bit easier to muster the willpower to be kinder and more compassionate. Dr Sandi Mann, a psychologist at the University of Central Lancashire, embarked on a project to explore the phenomenon of “paying it forward”—doing a good deed for someone, in the hope that they will spread the goodwill. For two weeks, she carried out her own “paying it forward” challenge, like giving away free coffee, offering strangers an umbrella on a rainy day, etc. Mann recorded the joy and embarrassments of that journey in her book *Paying It Forward: How One Cup of Coffee Could Change the World*. Yes, there were awkward moments, but there were times when she genuinely made an impact as well. She said, “When you know you’ve given someone’s mood a lift and made a difference—there’s nothing like it.”

To remain open and receptive to encounters that life has in store may sometimes pay off handsomely. In a commencement speech at Stanford University, Steve Jobs, the founder of Apple Inc., reflected on the events that had shaped the trajectory of his life. He recalled if he had not dropped in on a calligraphy course in college, he would never have given the Mac its typefaces or proportionally spaced fonts. He said, “Of course it was impossible to connect the dots looking forward when I was in college...you can only connect them looking backward.” Steve Jobs brought artful computer typography to the masses, revolutionising the landscape of the computer industry. Who would have guessed that an encounter with calligraphy a decade earlier would have played such a major role in making it happen?

We have met and will continue to meet scores of people throughout our lives. Each encounter, however brief, makes us learn a little bit about ourselves, grow a little more, and think a little differently. We would not have come to where we are today if it were not for the things that have happened thus far or for the people whom we have met. Tomorrow is another day. By accident or by design, there will be plenty of encounters ahead, thus plenty of possibilities. Why not make someone’s day with a smile, a compliment or a simple “Hello”? You never know where it might lead.



天堂的模樣

烈日當空，街上熙熙攘攘，行人如鯽。空氣中飄蕩着各種小吃的香味，滾滾熱浪裹挾着叫賣聲襲面而來，叫人無處可逃。轉過街角，經過街市，終於踏進了圖書館。走進門裏，書架上一排排書靜靜佇立，像在說：“啊，你來了。”城市的喧囂頓然像潮水般消退無蹤，浮躁不安的靈魂終於找到憩息之處。

開放給公眾閱覽藏書的西方圖書館制度，於晚清才傳入中國。古時書籍文獻主要收藏於官府和書院。世家大族雖也建有藏書樓，但只供子弟學習。貧寒學生要讀書，往往只能靠抄寫。明初著名學者宋濂在《送東陽馬生序》中寫道：“余幼時即嗜學。家貧，無從致書以觀，每假借於藏書之家，手自筆錄，計日以還。天大寒，硯冰堅，手指不可屈伸，弗之怠。錄畢，走送之，不敢稍逾約。”古人讀書之難，可見一斑。

設置公共圖書館，是人類文明向前跨進的一大步。1949年，聯合國教科文組織通過了《公共圖書館宣言》，其後經兩度修訂，說明公共圖書館應免費向所有人提供平等的服務，不分年齡、種族、性別、宗教、國籍、語言或社會地位。這則宣言成為全世界公共圖書館的方針。現今社會，知識不斷湧現，每個人終其一生都要不斷學習才能趕上時代步伐。公共圖書館就是通往知識的自由道路，人人都可在路上快意馳騁，盡情求知。

馬克思流亡英國，在大英博物館圖書館盤桓多年，完成了《資本論》等影響深遠的著作。美國傳記作家卡洛(Robert Caro)利用紐約公共圖書館的館藏資源，寫出《權力掮客：羅伯特·莫西斯及紐約的衰落》並贏得普立茲獎。美國碼頭工人賀佛爾(Eric Hoffer)沒有受過正規教育，但在各公共圖書館博覽羣書，寫出探討人性和社會秩序的社會學經典《羣眾運動聖經》。他們在圖書館汲取先哲的思想和智慧，繼而著書立說，反過來豐富了圖書館的館藏，成為後人的啟蒙者。人類的智慧和文明就這樣延續下去，生生不息。

我們可不必為了撰寫傳世之作才去圖書館。想為孩子的生日會找小食食譜？想蒐集京都旅行資料？做功課還沒找到參考書？來圖書館就對了。找到小食食譜就走了嗎？且慢，每個人可借八本書呢！不妨也看看李碧華、梁實秋、汪曾祺等散文家談飲食的散文，你會發覺原來“食”除了滿足口腹之欲外，還有那麼多興味。晚上一家人吃飯時，和他們分享書上看到的飲食逸事，樂

也融融。到京都旅遊，一定要借閱日本作家萬城目學以京都為背景的奇幻小說《鴨川荷爾摩》或川端康城的《古都》。看過新生代作家和大文豪筆下京都的模樣，說不定會令你的京都之行別有趣味。

要尋找奇遇，不必跟着兔子跳進樹洞，只要走進圖書館，每次都是一趟奇幻之旅！有時候你心有所屬，赫然發現心儀之書不在架上，可是焉知非福呢？你或會與另一本書不期而遇。這本書為你打開另一扇窗，讓你進入另一個世界，看到不一樣的風景。有時候你漫無目的，在書架之間信步而行，像國王巡視領土，眼睛掃過一條條書脊，發現吸引的書名，便取出來，看看封面，再看看封底的簡介。咦，好有趣的樣子，就借這本吧。然後，將近三個月，你沉浸在與智者的對話中。這樣的幸福，除了時間之外，不用付出任何代價，只需要一張圖書證。

這是一個平凡的星期六下午，又到了每周一次的兒童故事時間，圖書館的故事角坐滿孩子，人人眼睛發亮，滿臉熱切地望着義工手中的圖書，時而輕笑，時而蹙眉。圖書館另一側，一位老伯戴着老花鏡，聚精會神地閱報，倦了便閉目養神一會兒。書桌那邊，幾個少年男女埋頭奮筆疾書，間中低聲討論問題。在這裏，沒有身分差別，沒有俗務纏繞，只有知識和追求知識的人。著名作家博爾赫斯(Jorge Luis Borges)獲任命為阿根廷國家圖書館館長時寫了一首詩，其中提到“我心裏一直都在暗暗設想／天堂應該是圖書館的模樣”。雖然當時他已經失明，看不到書，但只要一挨近圖書，就會幸福由心生。

後記

晚上九點，職員早已回家，圖書館裏一片漆黑。對這裏的住客來說，熱鬧才剛剛開始。每晚圖書館閉館後，書本都會七嘴八舌分享讀者閱讀時的反應。一本偵探小說笑着說：“當他讀到凶手原來是那個雜貨店老闆時，嚇了一大跳！”另一本美食小說插嘴：“借我的那個小胖子看了一半，就喊肚子餓了。”這時，旅遊圖書那邊一把聲音得意洋洋地說：“你們聽說了嗎？今年借書排行榜還是我們食玩買系列奪冠！”興高采烈的討論聲中，卻夾雜了一兩聲歎息。原來有些書已很久沒看到外面的世界了，有點落寞，有點難過……

金風玉露一相逢，便勝卻人間無數。

秦觀《鵲橋仙》

更廣闊的世界

據說在遠古時，人們都說同一語言。為了展示自己的 ability，而且免得分散在大地上，他們決定建造一座高入雲霄的通天塔。上帝為了懲罰他們的狂妄傲慢，變亂了他們的口音，讓他們無法溝通。通往天堂的驛站頓成泡影，人們自此各散東西。

對於語言的起源，學者還未有一致的答案。無可否認的是，不同的語言在各民族之間形成難以逾越的高山，妨礙溝通交流。要攀過這些高山，打破語言隔閡，便要依賴翻譯。有關中國翻譯活動的明確記錄，最早見諸周代的《禮記·王制》：“五方之民，言語不通，嗜欲不同。達其志，通其欲，東方曰寄，南方曰象，西方曰狄鞮，北方曰譯。”“寄”、“象”、“狄鞮”、“譯”是負責四方譯事的翻譯官。後來，由於朝廷與北方的交涉最重要，“譯”便成了通用名稱。早期的譯事，可能以口譯為主，故當時又稱翻譯者為“舌人”。

中國最早的文化翻譯活動是把佛經從梵文翻譯成漢語。自漢朝起，安世高、支謙、法護、鳩摩羅什等人苦心孤詣，為弘揚佛法而投身譯經事業。他們把大量佛教經典譯成漢語，對中國的佛教和文化發展影響深遠。唐初，玄奘法師歷盡艱辛，遠赴天竺取經（可參看第七十五期《劫難重重》一文），返唐後在長安大慈恩寺主持譯場。他精通梵、漢兩種語言，又深諳佛理，主持譯出的經論數量為眾譯師之冠，譯筆也最精審。數百年間，朝代更迭，戰亂頻仍。佛學撫慰了亂世中迷惘的人心，許多佛教用語，如“剎那”、“世界”、“解脫”等，也隨着佛教的流傳，進入尋常百姓家，豐富了漢語詞彙。

中國第二次較大型的翻譯活動，也是始於宗教。明朝萬曆年間，利瑪竇等耶穌會傳教士來華。為叩開這個文明古國的大門，他們採取學術傳教的方式，通過介紹西方科學，爭取士大夫支持。大臣徐光啓、李之藻和楊廷筠等人都認為西學有助富國強兵，故與耶穌會傳教士合譯了《幾何原本》、《名理探》等著作。楊廷筠立下宏願：“假我十年，集同志數十手，眾共成之，昭聖天子同文盛化，良亦千載一時。”假如天從人願，中國當時便洋為中用，日後的蛻變歷程會否順利一點？可惜，由於“天主”一詞的翻譯及中國教徒可否祭祖祭孔等問題引起禮儀之爭，這次與西方文化的短暫邂逅，因雍正禁止天主教傳教而落幕。中國再度把大門關上。

到了十九世紀，西方的自然科學和技術蓬勃發展，歐洲人在全球擴張版圖，中國亦未能倖免，成為西方列強覬覦的對象。自居天朝上國的滿清帝國屢戰屢敗，被迫簽訂了一連串不平等條約。在此危急存亡之秋，西學以銳不可擋的姿態大規模傳入中國。士人認識到中國若要強大起來，除了堅船利炮外，最需要的莫過於改變舊式思維。嚴復翻譯赫胥黎的《天演論》、史密斯的《原富》等名著，向國人介紹西方的先進學術思想。梁啟超則認為，翻譯西方文學作品可以啓蒙思想，刷新政治。林紓聽友人口述，然後以文言譯了《巴黎茶花女遺事》、《塊肉餘生述》等小說，膾炙人口，風行一時。林紓不通外語，從事翻譯絕非為了娛己娛人，而是出於愛國情操。他說：“吾謂欲開民智，必立學堂，學堂功緩，不如立會演說；演說又不易舉，終之唯有譯書。”為救國與啓蒙而翻譯，是當時譯者的共同心願。

民國是風雨飄搖的亂世，是新舊文化和東西思想激烈碰撞的大時代。這一時期文壇和譯壇人才輩出，湧現了鄭振鐸、魯迅、周作人、梁實秋和蔡元培等大批學貫中外、創作與翻譯兼擅的文學大家。為改造國人思想，他們翻譯了大量西洋和日本作品。近代的翻譯運動，成為推動社會進步的巨大力量。

在當代，翻譯雖然無須再肩負沉重的家國使命，但仍是有助我們跨越民族界限、語言鴻溝的橋梁。世上既有“原來姹紫嫣紅開遍，似這般都付與斷井頽垣。良辰美景奈何天，賞心樂事誰家院”¹這樣的淒美，也有“生如夏花之絢爛，死如秋葉之靜美”²那樣的韻致。如果因為語言不通，而與這些偉大作品無緣相遇，豈不令人遺憾？多得徜徉於兩種或多種語言之間的譯者，我們遇見了莎士比亞、托爾斯泰，遇見了泰戈爾，也遇見了村上春樹；西方讀者遇見了李白、杜甫，遇見了湯顯祖，也遇見了曹雪芹。哲學家維根斯坦(Ludwig Wittgenstein)說：“我們語言的邊界有多寬，我們的世界就有多廣。”憑藉翻譯，我們擁有了更廣闊的世界。

¹ 出自湯顯祖《牡丹亭》。

² 出自泰戈爾《飛鳥集》，鄭振鐸翻譯。



SERENDIPITY

serendipity *noun*

/,sɛrənˈdɪpəti/

[uncountable]

the fact of something interesting or pleasant happening by chance

- *Meeting her like that, and there of all places, was true serendipity!*

serendipitous *adjective*

/,sɛrənˈdɪpətəs/

- *serendipitous discoveries*

Oxford Advanced Learner's Dictionary

Serendipity, an enchanting word with a lovely sense of mystery, was voted the UK's favourite in a 2000 poll, beating "Quidditch" from the Harry Potter series. In a poll conducted by the British Council and in other similar activities, "serendipity" has been listed among the most beautiful words in the English language.

This beloved word was coined by English writer Horace Walpole. An enthusiastic proponent of new words, he is credited by the *Oxford English Dictionary* with introducing over 200 words into the English language, among them *fête*, *nuance* and *souvenir*. On 28 January 1754, Walpole wrote to Horace Mann, his long-time diplomat friend, about a fortuitous discovery of a link between two noble families by investigating their coats of arms in a book of Venetian heraldry. Thrilled with this unsought finding, Walpole described it as "of that kind which I call *Serendipity*, a very expressive word". Walpole said he made the word with reference to a Persian fairy tale called "The Three Princes of Serendip". Serendip is the ancient name for Sri Lanka. The tale tells the story of a king who sends his three sons on a journey of education and adventure. The heroes in this story, he wrote, "were always making discoveries, by accidents and sagacity, of things they were not in quest of".

According to *The Travels and Adventures of Serendipity: A Study in Sociological Semantics and the Sociology of Science* written by Robert K. Merton and Elinor Barber, the term "serendipity" languished in relative obscurity until the 20th century when it was used to describe product inventions and scientific findings made by chance rather than intent. Such significant events arising from serendipity include the discovery of gravity

by Sir Isaac Newton, of penicillin by Sir Alexander Fleming, and of the Post-it Note by Arthur Fry. Since then, "serendipity" has come into vogue.

As Walpole's neologism gains widespread popularity, the word has undergone subtle changes in its meaning. For Walpole, serendipity meant the faculty of finding agreeable things by accident and sagacity in a quest for something else. For many, serendipity might simply mean a fortunate accident. An online search reveals that the word has been applied to a myriad of circumstances: a family situation worked out in a way one had not planned; a series of happy coincidences leading into someone's path; a chance encounter that has taken one's business to the next level; or even a kiss from someone unexpected. Sagacity—one facet of the original definition which means the ability to make good observation and judgement—is often out of the picture.

Despite its seeming debasement, serendipity remains elusive and difficult to define. The complexity of the connotations entailed by the word makes its translation a tilt at windmills. A British translation company has identified "serendipity" as one of the ten English words hardest to translate. Take *Serendipity*, a 2001 romantic comedy, as an example. Jonathan and Sara meet while buying Christmas gifts for their respective partners. The night of Christmas shopping turns into a quick courtship. A firm believer in fate, Sara writes her contact number in a book, and sells it to a second-hand bookstore; and Jonathan writes his number on a five dollar bill, which Sara spends at a newsstand. If they are destined to be together, she says, each will find the item and contact the other. The two new acquaintances then part from each other. Will the universe work in their favour? No spoiler here. The title *Serendipity* succinctly sums up the theme of the film: fate and destiny. Since there is no equivalent word for "serendipity" in Chinese, a free translation strategy has been adopted. The title of the film has been translated into "情有獨鍾" (literally means the apple of my eye) in Hong Kong, "緣分天注定" (literally means decided by fate) in Mainland China, and "美國情緣" (literally means American love story) in Taiwan.

While researching the etymology of "serendipity", I flipped open a book fetched at random from a colleague's bookshelf and on the page was the poem "Love at First Sight" written by Nobel laureate Wislawa Szymborska. It is a captivating poem reflecting on the enigmatic essence of serendipitous encounters. In the last stanza, it reads: "Every beginning / is only a sequel, after all, / and the book of events / is always open halfway through." A wonderful find when least expected. Serendipity indeed.

No matter how brief an encounter you have with anybody,
you both change.

Carolyn Kizer



人生若只如初見



“人生若只如初見”¹，或許就不會有以後的失望、背叛和悔恨，但也可能會錯過千帆過盡後的相知相惜。有的相遇是美好的開始，有的相遇卻空餘悵惘。有些人揮手便是天涯，有些人駐足便是一生。不論時代如何變更，科技如何進步，人們的悲傷、渴望、思慕千百年來從無改變。在這西風乍起、秋水長天的季節，就讓我們邂逅在最美的詩詞裏。

《詩經·鄭風·野有蔓草》

野有蔓草，零露漙兮。
有美一人，清揚婉兮。
邂逅相遇，適我願兮。

野有蔓草，零露瀼瀼。
有美一人，婉如清揚。
邂逅相遇，與子偕臧。

清晨的田野，芳草葳蕤，露珠晶瑩，詩人偶遇一個美麗的姑娘。她有一雙水靈靈的大眼睛，那明亮清澈的眼神，如露水般清純。愛情不期而至，詩人沉醉在佳人顧盼流轉的秋波裏，雙雙共結絲蘿。這是一見鍾情的相遇。

《節婦吟》

【唐】張籍

君知妾有夫，贈妾雙明珠。
感君纏綿意，繫在紅羅襪。
妾家高樓連苑起，良人執戟明光裏。
知君用心如日月，事夫誓擬同生死。
還君明珠雙淚垂，恨不相逢未嫁時。

這首詩表面上寫有夫之婦婉拒男子追求，其實是詩人以愛情為喻，婉拒藩鎮節度使李師道拉攏，表明自己忠於朝廷的心跡。雖是藉詩明志，但詩中表達錯過愛情的遺憾，卻道出了幾許有情人的心聲。在錯的時間遇上了對的人，雖是無法相守，但也成了彼此手心上一顆硃砂痣，牽腸掛肚，終生難忘。這是相見恨晚的相遇。

《青玉案·元夕》

【宋】辛棄疾

東風夜放花千樹，更吹落，星如雨。
寶馬雕車香滿路。
鳳簫聲動，玉壺光轉，一夜魚龍舞。
蛾兒雪柳黃金縷，笑語盈盈暗香去。
眾裏尋他千百度，
驀然回首，那人卻在，燈火闌珊處。

煙花像雨一般繽紛落下，華麗的馬車絡繹於道，空中瀰漫着醉人香氣，悅耳的鳳簫聲與佳人的笑語鶯聲交織在一起。在繁花似錦的世界裏，我們一直尋尋覓覓，希望能找到更好、更美、更適合的；誰知命定的人原來從未遠離，就在身邊，默默等待你驀然回首。這是失而復得的相遇。

《一棵開花的樹》

席慕蓉

如何讓你遇見我
在我最美麗的時刻 為這
我已在佛前 求了五百年
求他讓我們結一段塵緣

佛於是把我化作一棵樹
長在你必經的路旁
陽光下慎重地開滿了花
朵朵都是我前世的盼望

當你走近 請你細聽
那顫抖的葉是我等待的熱情
而當你終於無視地走過
在你身後落了一地的
朋友啊 那不是花瓣
是我凋零的心

五百年的祈求，換不來意中人的一眼。莫非他與她的緣份千年前早已注定？然而，少女用生命綻放的芳華，詩人看到了，我們也看到了。席慕蓉曾解釋創作這首詩的緣起。當時，火車剛穿過很長的隧道，她無意中回首一瞥，看到高高的山坡上一棵油桐開滿了白色的花。她想到，如果沒有自己那一回頭的機緣，花朵會否紛紛凋零？所以這是她寫給大自然的情詩。詩人的話，讓我們領略到情愛以外另一種境界。蔚藍的天空、嫩綠的小草、盛放的野菊，造化拼盡全力向我們呈現千姿百態，我們有否放緩腳步，細意感受？這是與自然美的相遇。

《水巷》

鄭愁予

四圍的青山太高了，顯得晴空
如一描藍的窗……

我們常常拉上雲的窗帷
那是陰了，而且飄着雨的流蘇

我原是愛聽磬聲與鐸聲的
今卻為你戚戚於小院的陰晴
算了吧
管他一世的緣份是否相值於千年慧根
誰讓你我相逢
且相逢於這小小的水巷如兩條魚

原想以暮鼓晨鐘為伴，遠離塵囂，或許是千年修來的宿世緣份，不意在水巷與你邂逅。終究捨不下紅塵，因你的喜而喜，也因你的悲而悲。綿綿細雨，成就了兩條相愛的小魚，從此在水巷的小院裏相濡以沫，相忘於江湖。這是一眼千年的相遇。

那些難以訴說的心情，那些初見時的悸動，一流瀉於字裏行間。讀着這些纏纏綿綿的詞句，不知大家有否憶起人生中某次相遇，回想起當時那份驚喜和心動？

¹ 出自納蘭性德《木蘭詞·擬古決絕詞東友》。



A Warm Day of Many Such Days

Kevin Lam
Department of Health

At some point in life—you don't know where or when—you would cross paths with an angel without knowing it.

For the blessed few, the angel would appear in his full glory—dressed in a flowing and glowing robe hovering mid-air with wings gently flapping. Such a graceful angel would often greet his audience with “Do not be afraid, I . . .” However, most of the time for the lucky ones, the angel would travel incognito. This angel would be disguised as an everyday person clad in rags or in all splendour; young or old; low in status or someone vested with might. Most importantly, angels do not meet you at random; they are sent with a purpose to tell you something important in life.

The chance meeting would leave a mark in your life so deep and lasting that you wish you could turn back the clock and freeze that precise moment so you could savour the twirls of feeling and have a good look at the angel.

I am one of the lucky ones, and here is what I've got to share with you.

Approaching the end of my three-year bachelor's degree course in a university in Wales, I was in dire need to secure a one-year pre-registration placement to ensure an award of professional qualification. It was the early 90s; the United Kingdom had just come out of Thatcher's years as Prime Minister and jobs were hard to come by. Unemployment rate, recession and dole were the buzzwords. The country was knackered and tumbling along like a battered boxer who had lost his will to throw another punch—very much like the Iron Lady when she stepped down from power.

The truth was, I had been looking around and knocking on doors for a placement without success. I would travel long and far to seek one, no matter how slim the chance was.

At that time I was staying with my uncle's family in Merthyr Tydfil, a small Welsh valley town that had definitely seen more glorious days and about 20 miles from the Welsh capital Cardiff—a city nestled snugly at the southwestern coast of the United Kingdom. My uncle was a man of literary taste who read extensively on Chinese literature. He was a notable journalist who wrote travel journals for magazines before settling down in his 30s as a cook of a Chinese restaurant to raise his burgeoning family. He took care of me when I travelled over from Hong Kong to pursue my studies. We grew to be good

companions and would chat away the nights on Chinese war history and Chinese literature masterpieces. Despite our differences in reading taste, we forged a strong bond of brotherhood owing to our love of books. Perhaps he mistook me for a knowledgeable Chinese scholar, but then again, I suppose he had no one to share his literary musings and travel adventures with. And if nothing else, I have a good pair of listening ears.

It was a cold winter day, and I travelled up north to Hull by train for a job interview. After spending a large part of my day there, I journeyed back via Sheffield and Bristol. In those days, the railway was the nation's Achilles' heel. The journey was rough with long delays and miserable wait on platforms (not to mention the bitterness engendered by the less-than-perfect interview), and by the time I reached Cardiff, I had missed my last connecting train back to Merthyr Tydfil. It was after 10 pm and I was stranded in cold, rain and abysmal darkness. Out of sorts, I called my uncle from a phone booth, and he replied with all the willingness and alacrity in the world! I knew my uncle hated driving down to Cardiff at night, as the A470 carriageway was winding and small animals would sometimes be spotted along it. But he arrived in about an hour and picked me up. It had been a long time since I felt this great. He offered me a quick assuring smile and I mumbled through numbed lips, “Sorry for having troubled you....”

We were home well after midnight. Seeing my obvious pallor, he made me a cup of tea. I cupped it in my hands with all thankfulness; the tea warmed and soothed my body. My heart was warmer still. That night I understood what compassion was about—I saw it play out in front of my eyes! Although it was a cold day, and an even colder night, it was not the cold that etched in my memory, it was the warmth of that day—the warmth my uncle offered and I felt then. It was a warm day of many such days.

My uncle passed away almost exactly eight years ago to this day. He left us in great haste to return to heaven, leaving us in grief and pain. Maybe he had told us all the important things he had to tell. He might not look like a typical angel, with his iconic unkempt hair and booming laughter, but I am certain I have crossed paths with one.

And Heaven knows, my uncle might have wings now! A proper Angel!

Reading is a rendezvous with your soul.

Jeanette Winterson



淺談中文語法



今年六月，公務員事務局法定語文事務部假香港中央圖書館演講廳舉行專題講座。香港中文大學中國語言及文學系系主任鄧思穎教授應邀主講，題為“淺談中文語法”，從社會語言學的角度，剖析中文的定義，探討語法的標準。

何謂“中文語法”？

鄧教授表示，探討中文語法，首要了解“語法”和“中文”的定義。所謂“語法”，簡單而言，就是研究詞法和句法的現象。詞法學主要研究詞的內部構造，以語素為基本單位。句法學是考究句子的內部構造，以詞為基本單位，主要研究詞、短語、小句、句子等成分如何組合。至於什麼是“中文”？語言學文獻裏，可理解為“漢語”，即漢族的語言文字。如果以“現代漢族共同語”來定義“漢語”的話，那就是以普通話母語者的語感作為參考，而語法方面，就是以典範的現代白話文著作作為語法規範。按照這樣的理解，中文語法就是研究現代漢族共同語的詞法和句法結構問題。

鄧教授指出，粵語是香港市民的慣用語言，對整個中國而言，屬於中國境內漢族的方言，不是民族共同語，如吳語、閩語等一樣。不過，粵語對漢語語法研究有一定的貢獻，有助分析漢語一些語法問題。

詞類、語法關係、句類、句式

釐清中文語法的定義後，鄧教授便介紹漢語語法學的基本知識。漢語詞類包括名詞、動詞、副詞、介詞等。如不確定詞語的類別，鄧教授推薦大家參考《現代漢語詞典（第七版）》，該詞典對所收的詞條做了詞類標註，對寫作很有幫助。此外，鄧教授又列舉了不同類型的短語或句子，闡釋漢語最基本的五種語法關係。文獻上，“述賓結構”和“述補結構”又分別稱為“動賓結構”和“動補結構”。

主謂結構：漢語語法很有趣

述賓結構：讀漢語語法

述補結構：讀得很開心

偏正結構：有趣的語法；慢慢地欣賞

聯合結構：詞法學和句法學

鄧教授指出，只要掌握這五種結構，便可分析所有漢語句子。除了語法關係外，句子也可按句類來分析。不論是中文還是英文，句子都可分為陳述、疑問、祈使、感歎四類：

陳述：今天星期五。

疑問：你們有沒有問題呢？

祈使：你說！

感歎：太有趣了！

至於句式，常見的有處置句、被動句、連謂句等。不同語言未必有共通的句式，例如漢語中的“把”字句，在英文便不存在。

語法分析

掌握了詞類、語法關係、句類、句式等漢語語法學的基本知識後，便可利用這些概念，分析一些有趣的語法現象。“生氣你”、“綁票你”、“將軍你”這些說法一聽就很彀扭，而“生你的氣”、“綁你的票”、“將你的軍”卻順耳得多，這種語言現象怎麼解釋呢？鄧教授指出，從詞法層面去分析，“生氣”、“綁票”、“將軍”都是述賓式的動詞。賓語是受述語支配的對象。以“生氣”為例，“生”是述語，“氣”是賓語，前者牽涉後者。從句法層面分析，這類動詞後面一般不能再帶賓語，所以“生氣你”不合語法。但是，把“你”（“生氣”的對象）放在“生”和“氣”之間，寫成“生你的氣”，“你的氣”則成為“生”的賓語，又變得合乎我們的語言習慣。

此外，鄧教授還提到主語的語法問題。“他要幫忙，被阻止了，催他趕快睡”這句之所以是病句，有指是因為缺少了主語，但鄧教授對此另有看法。他指出，漢語語法的特點之一是容許主語省略，例如《孔乙己》中的一句：“我從此便整天的站在櫃台裏，專管我的職務。雖然沒有什麼失職，但總覺有些單調，有些無聊。”句中的“我”是“從此便整天的站在櫃台裏”的主語，而“專管我的職務”、“沒有什麼失職”、“總覺有些單調”雖然欠缺主語，但這些無聲主語都清晰地指向“我”。相反，“他要幫忙，被阻止了，催他趕快睡”一句中，“要幫忙”和“被阻止了”的主語是“他”，而“催他趕快睡”的主語則顯然另有其人，三句的主語不一致。所以，指稱不清晰才是這句的問題癥結所在，並非純粹主語殘缺的問題。

結語

語法學術語繁多，有些概念比較抽象，但經鄧教授深入淺出的解說，並舉例說明，大家對中文語法都加深了認識，了解到哪些問題屬於語法的範疇。其實，只要明白基本的語法概念，對不同的詞類或語法關係多加分析，定能以合語法的中文，妥貼地表情達意。

鄧思穎教授現為香港中文大學中國語言及文學系教授兼系主任，並兼任該校中國文化研究所吳多泰中國語文研究中心主任。鄧教授的研究興趣主要是漢語句法學、漢語方言的理論分析、比較語法學等，是語言學研究的專家，尤精於粵語語法。

人生的聚散有定額，有期程，你無法索求，
更無法延期。

龍應台《天長地久：給美君的信》



相遇有時

電影《一代宗師》裏，宮二小姐對葉問說：“世間所有的相遇，都是久別重逢”。無論是久別重逢，還是初識乍見，人生中總會遇到若干難以忘懷的人和事。文學作品素來不乏動人心弦的相遇情節，大家又知道多少？

1. 《紅樓夢》中，寶玉初見黛玉時說了什麼？

2. 清代詞人納蘭性德《木蘭詞·擬古決絕詞柬友》上半闕：“人生若只如初見，何事秋風悲畫扇？等閒變卻故人心，卻道故人心易變。”“秋風悲畫扇”借用了誰的故事？

3. “南來飛燕北歸鴻，偶相逢，慘愁容，綠鬢朱顏重見兩衰翁。”是宋代詞人秦觀重逢故人時所寫的詩句，筆觸淒涼哀傷。“兩衰翁”是指作者自己和誰？

4. 在張愛玲的《傾城之戀》中，范柳原對白流蘇一見傾心，但他原本的相親對象是誰？

5. 在村上春樹的《遇見100%的女孩》中，100%是指什麼？

6. 在幾米的《向左走·向右走》中，他與她在哪裏初次邂逅？

7. 吳學昭《聽楊絳談往事》一書講述，錢鍾書與楊絳初見已相互難忘。第二次見面時，錢鍾書開口便說：“我沒有訂婚。”楊絳怎麼回應他？

8. 在人生路途上，誰都會遇到困難和挫折，關鍵是如何應對。有人說：“遇到問題時，我習慣用左手溫暖右手。”說這話的是誰？

請在二零一九年十一月二十二日前，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. 76

1. Y (Why)
2. Long time no sea (see)
3. Salad dressing
4. Nothing
5. Meat
6. Push it
7. The ground
8. I-C-U
9. Incorrectly
10. The Amazon River

The following winners will be notified individually by post:

Name	Department
Cheng Cheuk-hin	Civil Engineering and Development Department
Sharon Lee	Food and Environmental Hygiene Department
Debby Ho	Judiciary
Tam Wai-han	Leisure and Cultural Services Department
Tsang Wing-ying	Legal Aid Department

Issue No. 78 (December 2019) : Connection

二零一九年十二月第七十八期主題：相知

Issue No. 79 (March 2020) : Companions

二零二零年三月第七十九期主題：相伴

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

英語顧問 Prof. Jason Gleckman

Hon Chinese Adviser Prof. Fan Sin-piu

Hon English Adviser Prof. Jason Gleckman

編輯委員會

- 主席 田繼賢先生
委員 伍靜文女士
委員 梁錦明先生
委員 余必皓女士
委員 陳慧思女士
委員 吳頌祺先生
委員 文秀珍女士
委員 張文豪先生

執行編輯 劉慧玲女士
助理編輯 劉婉瑩女士

Editorial Board

- Chairman Mr Tin Kai-yin
Member Mr Reuben Leung
Member Ms Teresa Chan
Member Ms Shirley Man
Member Ms Gladys Ng
Member Ms Cynthia Yue
Member Mr Andy Ng
Member Mr Tim Cheung
Executive Editor Ms Michelle Lau
Assistant Editor Miss Lau Yuen-ying

《文訊》另載於公務員事務局網頁 (http://www.csb.gov.hk/tc_chi/publication/2006.html)。如對本刊有任何意見或建議，請寄交香港金鐘道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，或電郵至 csbolrs@csb.gov.hk。

Word Power is also uploaded to the webpage of the Civil Service Bureau (<http://www.csb.gov.hk/english/publication/2006.html>). If you have any comments or suggestions about this publication, please write to the Editorial Board of Word Power (Official Languages Division, Civil Service Bureau, Room 2310, High Block, Queensway Government Offices, 66 Queensway, Hong Kong or csbolrs@csb.gov.hk).