

經一疫 長一智

全球多個大城市封城，街道上幾乎空無一人；紐約時代廣場往日遊人如鯽，此刻卻冷冷清清，剩下五光十色的廣告牌兀自閃爍；機場停機坪上泊滿閒置的飛機；奧運破天荒延期舉辦……這些景象本應只出現在末日災難電影裏，過去一年卻真真切切展現眼前。一場突如其來的疫症，改變了世界，也或多或少改變了每個人的生活。

致命的疫病、封閉的城市，令人不禁想起法國哲學家卡繆（Albert Camus）一九四七年的作品《鼠疫》。該書以奧蘭城為背景，講述鼠疫爆發後，封城期間人性的種種表現。故事的記敘者李厄醫生四處救助病人，被迫滯留的記者藍柏認為李厄不必擔當英雄，勸他聽天由命。李厄回答：“這一切無關乎英雄主義，而是憑心做事。說出來可能會讓人發笑，但我覺得這就是對抗瘟疫的唯一方法。”對他來說，“憑心做事”就是盡自己身為醫生的本分。醫者仁心，在與瘟疫對抗的鬥爭中，醫護人員總是走在抗疫前線，義無反顧。當我們安坐家中避疫時，他們在醫院照顧染疫病人，下班後為免感染家人，仍自我隔離，有家歸不得。盡一己本分的還有其他冒着風險默默工作的無名英雄，包括保持環境衛生的清潔工人，以及穿梭街頭巷尾的郵差、外送員、司機等。正是他們不辭勞苦，我們的生活才不至於被疫情弄得一團糟。

法國著名學者吉拉爾（René Girard）指出：“瘟疫的獨特之處，在於一切差別在其面前最終都會蕩然無存。”在傳染力極高的病毒面前，王子、總統、明星、老百姓一一倒下，無分階級、性別、種族、年齡。抗疫這場仗無人能獨善其身，只有彼此扶持，才能共克時艱。對我們來說，“憑心做事”就是堅守崗位，遵守防疫措施；在行有餘力之時，對別人伸出援手。這些都是我們普通人力所能及的事。

事實上，自人類誕生以來，疫疾便如影相隨。早在三千多年前的殷商時期，甲骨文中已有關於疫疾的

記載。據學者統計，自秦朝至民國時期，中國共有880個大疫之年，而且疫災發生得愈來愈頻繁。“大疫疫，死者且半。”（《後漢書·劉吉傳》）“京師大疫，死亡日以萬計。”（《崇禎實錄》）“清苑、定州瘟疫流行，病斃無數。”（《清史稿》）史書上不過寥寥數字，背後卻是血淚斑駁。生命脆弱，像玻璃般不堪一擊，但又堅韌無比，歷百折而不撓。歷代人民與疫症的抗爭為後世留下了不少寶貴的防疫經驗，張仲景等名醫的著作亦記載了許多卓有成效的治療方劑，照亮了中醫學發展之路。

現今雖然醫學昌明，但疫症依然肆虐。據學者研究所得，疫災愈趨頻繁，固然是由於人口密集以致瘟疫更易擴散，同時也因為人類干擾大自然的程度愈來愈嚴重。從手揮木棒到手持滑鼠，從茹毛飲血到食不厭精、膾不厭細，從仰望星空到探索宇宙，人類建立了文明，以地球的主人自居。人們深信人定勝天，舉着征服自然、改造自然的旗號，對大自然予取予求。以色列歷史學家哈拉瑞（Yuval Noah Harari）大作《人類大歷史：從野獸到扮演上帝》有這樣一段話：“我們讓自己變成了神，不用對任何人負責，唯一能節制我們的只剩下物理定律。正因如此，我們對周遭的動物和生態系統掀起一場大災難。”近年氣候反常，森林大火、蝗禍等自然災害頻生，新冠肺炎疫情或許是大自然又一次發出的警號。不少科學家指出，假如不停止破壞生態系統，將來可能會爆發更嚴重的傳染疾病。

卡繆在《鼠疫》文末說：“在鼠疫與生命的搏鬥中，人所能贏得的，唯有知識和記憶。”二零二零年終將成為我們刻骨銘心的記憶。願我們經一“疫”，長一智，以這次疫症為契機，重新審視我們對待其他生命的態度，反思人與自然之間的關係，思考人類應承擔的使命和責任。





The Last Lecture

*We cannot change the cards we are dealt,
just how we play the hand.*

Randy Pausch

Professors are sometimes invited to give a “last lecture”, sharing their thoughts and knowledge as if it were the last opportunity they would have to speak to their students. When Randy Pausch, a 47-year-old computer science professor at Carnegie Mellon University, took the podium on 18 September 2007, he was acutely aware that this really was his last lecture. He had earlier been diagnosed with terminal pancreatic cancer and had only a few months to live.

On that September day over thirteen years ago, a full house of students, colleagues, friends and family laughed along with Pausch (some were moved to tears) as he talked about achieving childhood dreams and enabling the dreams of others. The speech was so filled with the essence of the man—his enthusiasm, humour and sincerity—that it spawned a best-seller, *The Last Lecture*, which in addition to the lecture contains anecdotes and gleaming pearls of wisdom from his life and experience. In the vein of *Tuesdays with Morrie*, this slim volume is not about dying, but about living.

Growing up in an era when men set foot on the Moon amid the ferocious space race, Pausch had had some big dreams: floating in zero gravity, playing in the National Football League, authoring an entry in the *World Book Encyclopedia*, being Captain Kirk in *Star Trek*, winning giant stuffed animals and becoming a Disney Imagineer. In *The Last Lecture*, he walks us through how he got over the obstacles—the “brick walls”—that stood in the way of reaching his dreams with sheer perseverance and hard work. Pausch believed that the brick walls are not there to keep us out, but “to give us a chance to show how badly we want something”. All his life, he had never lost sight of his goals and he fulfilled most, if not all, of his childhood dreams.

When he got older, Pausch found that “enabling the dreams of others is more fun”. What profession is more suitable for helping others work towards their dreams than teaching? Pausch’s idea of education was to help students to be more self-reflective, recognise their genuine abilities and flaws and realise what impression they are making on others. One

problem he saw in the education system was that “there is too much stroking and too little real feedback.” The stories about how he inspired students throughout the years and also about his unconventional teaching methods are riveting and refreshing. He helped students to realise their dreams and they are now paying it forward.

Towards the end of the book, Pausch summarises his philosophy of life in chapters titled “Earnest Is Better Than Hip”, “Don’t Complain, Just Work Harder”, “Don’t Obsess Over What People Think”, and “Look for the Best in Everybody”, etc. They may sound like clichés on a greeting card, but Pausch tells heart-warming and sometimes funny life stories that give these homespun truths weight and substance. In the end, the exhortations do not fall flat. And as Pausch puts it, “the reason clichés are repeated so often is because they’re so often right on the money.”

Throughout the book, what radiates from the narrative is an amazingly upbeat spirit that evokes a sense of the celebration of life. Here was a man who had everything to live for: a fulfilling job, a loving marriage and three adorable children, the oldest just turned six. And all of a sudden, he found himself confronting his own mortality. Yet there was nothing maudlin or self-pitying about Pausch. He didn’t see his struggle with pancreatic cancer as unfair, just unlucky. He was even grateful for having advance notice that he was dying, allowing him to prepare his family for a life without him. In the “Final Remarks”, the book gives a poignant account of how Pausch prepared keepsakes for the children to remember him by—leaving letters, making videos, giving them unforgettable experiences—while staring death in the face. This book arose out of a father’s effort to preserve for his children the stories and lessons that he held dear in his heart—lessons he would not be around long enough to teach them in person as they tread through life.

Three months after the book was published, Randy Pausch passed away. But to this day his legacy and inspiration live on. In the end, what was meant as a life guide to his children has touched people around the world.

The years teach much which the days never know.

Ralph Waldo Emerson



莊子講故事

莊子名周，戰國時期宋國蒙縣人，學識淵博，與老子並稱“老莊”，是道家學說的代表人物。他清高孤傲，視顯貴的相位如腐鼠，寧可在貧困中享受靈魂的自由，也不願在尊榮中受富貴的桎梏。他幽默豁達，才思過人，特別擅長講故事。《莊子》三十三篇，有近二百則寓言故事，“以謬悠之說，荒唐之言，無端崖之辭”，締造出一個骷髏、神人、鳥獸蟲魚、歷史名人輪流登場的瑰麗世界。就讓我們進入這個奇幻國度，細味其中幾則小故事。

鯤鵬展翅：眼界決定人生高度

浩瀚的北冥有條大魚，名為鯤，“鯤之大，不知其幾千里也。”無數的日子，鯤仰望天空，幻想着遨遊天際。有一天，牠忽然化成大鳥，名為鵬，“鵬之背，不知其幾千里也。”巨鵬奮力振動翅膀，終於一飛衝天，“水擊三千里，搏扶搖而上者九萬里”，乘着六月的大風，往南海飛去。天蒼蒼，野茫茫，海闊天空任翱翔，大鵬嘗到了自由的滋味。然而，地上的蟬和小斑鳩譏笑大鵬說：“我們奮起而飛，也能飛到榆樹、枋樹上；有時飛不上去，落到地上就是了，何必費那麼大的勁，遠飛九萬里到那南海去呢？”（《莊子·逍遙遊》）

這是莊子講的第一個故事，一個關於逍遙的故事。戰國時代烽火連天，人命如草芥，莊子也一貧如洗，三餐不繼。這樣的亂世，這樣的人生，有可能逍遙嗎？莊子告訴我們：逍遙，從來不在外境，而在內心。心靈的自由，誰也無法褫奪。鯤鵬展翅高飛，象徵擺脫束縛，心靈境界得到提升。大鵬須倚仗浩蕩長風，才能翱翔九天雲上，仍未算是真正的逍遙，但境界已非蟬和小斑鳩可及。在莊子看來，人生的最高境界，是無須依賴外在條件，“乘天地之正，而御六氣之辯，以遊無窮”。要達到絕對的精神自由，莊子說：“至人無己，神人無功，聖人無名。”你能放下多少我執、捨棄多少功名，便能獲得多少自由。

大瓠之種：看似無用最有用

惠子是莊子的好朋友。這天，他來找莊子閒聊：“魏王送我葫蘆種子，結的果實有五石之大。用來盛水吧，不夠堅固；剖開做水瓢吧，又大得沒地方放。這東西大而無當，被我砸碎了。”

莊子給他講了一個故事。

宋國有戶人家有祖傳潤手秘方，世代代靠着這藥以漂洗絲絮為生。有個客人欲以百金買藥方。這家人想着辛辛苦苦漂洗絲絮只能賺那麼點錢，賣個藥方倒能一下子賺進百金，便答應了。客人拿着藥方去游說吳王，適值吳越兩國兵戎相見，吳王便拜他為將。

冬天，此人領兵與越人水戰，靠這個不讓手龜裂的藥方大敗越人，獲吳王賞賜封地。

故事說完了，莊子日常調侃老朋友：“你幹嗎不把這個大葫蘆繫在身上，優哉游哉地浮於江湖之上呢？這樣的好東西，你還嫌它太大，沒辦法用，你腦袋裏長的都是蓬草嗎？”（《莊子·逍遙遊》）

我們和惠子一樣，總是從世俗功利的角度，把事情分作兩類：溫習是有用的，發呆是無用的；上補習班是有用的，玩要是有用的；學醫是有用的，學哲學是無用的。莊子卻說：“人皆知有用之用，而莫知無用之用也。”蘋果電腦創辦人喬布斯去書法班旁聽時，壓根兒沒想到有沒有用的問題。可是多年後，這些知識啟發他創造了漂亮的電腦字體。相同的東西，在不同人手裏，創造出不同的價值。莊子不是反對有用，而是想說明能讓我們自得其樂、心境自在才是大用。發呆、玩要、學哲學或無補於生計，可是能滋潤心靈，這就是莊子所說的大用吧。

蠻觸相爭：自知渺小方能博大

魏惠王與臣下討論應否伐齊。說客戴晉人說了一個故事：蝸牛的左觸角有個國家名叫觸氏；右觸角上有另一個國家，名叫蠻氏。兩國經常因為爭奪土地而開戰，陣亡者數以萬計，戰勝的一方追趕敗軍，常常要十五天才撤兵返回。戴晉人說：“在無垠宇宙中，有個國家叫魏國，魏國有個大梁城，大梁城中有個王，就是您。這麼看來，您和那蝸牛觸角的蠻氏，有何不同？”（《莊子·則陽》）

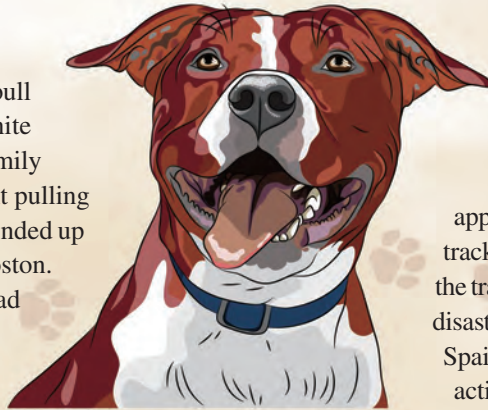
一九九零年，美國太空總署的航行者一號拍下了太陽系全家福。地球在這張名為“暗淡藍點”的照片中看起來只是一個渺小暗點。天文學家薩根（Carl Sagan）感慨道：“沒有什麼能比這張照片更能揭示人類妄自尊大是何等愚蠢。”早在兩千多年前，莊子已告訴我們：“計四海之在天地之間也，不似壘空之在大澤乎？計中國之在海內，不似稊米之在大倉乎？”（《莊子·秋水》）四海只是大澤中的小洞，而中國也不過是糧倉中的一粒米。所謂“天下熙熙，皆為利來；天下攘攘，皆為利往”，爭來奪去，不過是蠅頭蝸角之利。只有洞察個人在天地間何其渺小，才会有博大胸懷與寬廣視野看待人生，才能做到“寵辱不驚，閒看庭前花開花落；去留無意，漫隨天外雲卷雲舒。”

在戰亂時代，人們像野獸般掙扎求存。當飽學之士忙着把一身所學貨與帝王家的時候，莊子卻說着一個個天馬行空的故事，引導人們放開胸懷，擴闊眼界，拋卻傳統、世俗、自我等羈絆，逍遙自在過日子。他對宇宙人生的思索，他那些汪洋恣肆、恢詭譎怪的故事，穿越千年，直指人心。

Lilly the Hero

It was love at first sight.

Lilly, a six-year-old female pit bull with a smooth brown coat and a white patch on the chest, had lived with a family with children and competed in weight pulling competitions before she got lost and ended up in the Animal Rescue League of Boston. Given Lilly's breed and age, she had little hope of joining a new family. Fortunately, only one month after her stay in the shelter, a man walked into her life.



David Lanteigne is a police officer in Boston. It was his first day as a volunteer at the shelter. As he strolled past the kennels, a dog with warm golden eyes caught his attention. It was Lilly. As soon as he stopped at her crate, the dog reached through the bars and gently pawed at his knee as if to say, "I like you, bend down so we can sniff each other." Lanteigne did better. He took Lilly for a walk. Before they went back to the shelter, Lanteigne realised he wanted to take this dog home. Apparently, Lilly felt the same way. When Lanteigne opened the boot of his car to get Lilly some dog biscuits, she jumped inside and scurried to the back. Her tongue flopped out of her mouth, offering Lanteigne a look that said, "Take me home." Sometimes a girl has to make the first move.

Lanteigne adopted Lilly, but the dog spent most of her time with his mother, Spain, to keep her company. When Spain met Lilly, she petted her under the chin and scratched behind her ears. Lilly flipped over onto her back with all four legs in the air, praying for a belly rub, and as Spain obliged, the dog's eyes closed and made a contented grunt, as if to say "thank you". The pit bull's friskiness, her frenzied tail wagging and lavish kisses had an unexpected effect on Spain, who had been struggling in the depths of depression, anxiety and alcoholism for many years. Lilly became the centre of Spain's universe. She pampered the dog with daily walks and homemade meals. Her drinking reduced drastically.

Spain and Lilly formed a close and strong bond over the years. Little did Spain know that on a day when she got drunk again, this dog with a gentle demeanor would lay down its life for her.

In the wee hours of a day in May 2012, Lilly and Spain were walking home from a friend's house. The cool night air was filled with the crisp scent of flowers, but Spain was too drunk to appreciate it. As the pair walked across the railway tracks, Spain wobbled and fell unconscious onto the tracks. For reasons unknown to man, Lilly sensed disaster looming. She barked agitatedly in alarm, but Spain did not wake up. The gallant dog sprang into action. She grabbed one leg of Spain's pants and wriggled backwards, pulling her away from the tracks with all her might, as though her previous weight-pull training was preparation for this moment. The whooshing sound of a train was audible now. In the nick of time, Lilly managed to get Spain out of harm's way, but it was too late for herself.

An animal control officer rushed Lilly to a nearby emergency animal hospital where Lanteigne met them in the parking lot. Lilly grinned and wagged her tail when she saw Lanteigne, letting him know that she was all right. She managed to survive after two surgeries that amputated her right front leg and implanted steel plates in her left leg and fractured pelvis.

Thanks to her heroic deed, Lilly became an advocate for pit bulls, helping to break the stigmas that had surrounded her breed for years. She was kept busy by being the ambassador of a fund created by Lanteigne to help other shelter dogs. On 9 November 2018, Lilly the hero pit bull was laid to rest at the age of 15. "Her life represents the true devotion, companionship and love an animal brings to our lives." Lanteigne wrote on Lilly's Facebook page.

Dogs have a shorter lifespan than humans probably because they already know how to live and love so they don't have to stay as long. They find bliss in the simplest of things—a belly rub, a chase, a cuddle, an extra bowl of kibble. They are always there for you, sharing your moments of happiness, licking off your tears of sorrow, cuddling away your loneliness and forgiving you easily for your mistakes. Their love is unconditional, regardless of your physical appearance, religion, race, financial status or abilities. And just by being what they are, our canine companions can teach us life-altering lessons about unfailing love, about happiness, about being present and about what it means to be a good friend.

The man who makes no mistakes does not usually make anything.

Edward John Phelps



師法自然



在希臘神話中，戴達羅斯 (Daedalus) 為了脫困，以蜂蠟黏貼羽毛造出雙翼，與兒子伊卡洛斯 (Icarus) 飛離囚禁二人的克里特島。展翅高飛的感覺太美妙，伊卡洛斯忘記了父親的告誡，愈飛愈高，翅膀上的蠟被太陽融化，結果墜海身亡。折翼的伊卡洛斯到底是追求突破的英雄，還是不自量力的狂妄少年，見仁見智。重要的是，戴達羅斯以凡人之身，通過觀察、模仿鳥兒，突破人類局限，實現了在天空翱翔的夢想，堪稱以自然為師的範例。這雖然是虛構的故事，但在現實生活中，不少設計師和發明家的天才點子，的確源自大自然。

“竊頭芒”與魔術貼

有些植物的種子或果實帶有倒鈎，藉依附人類衣物或動物身體而傳播，例如牛蒡、蒼耳。廣東人統稱這類植物為“竊頭芒”。一九四一年，瑞士工程師梅斯倬 (George de Mestral) 狩獵歸來，衣服和獵犬的毛上沾滿了牛蒡小刺果。梅斯倬“芒刺在背”，非但沒有惶恐不安，反而感到好奇。他用顯微鏡仔細觀察，發現刺果表面布滿微小的刺鈎，所以能鈎住衣物纖維。梅斯倬靈機一動，如果把一片布滿鈎子的布料和一片布滿環圈的布料疊壓在一起，不就可以牢牢緊扣，發揮和鈕扣、拉鍊一般的功能嗎？從物色合適材料到機械加工，經近廿載努力，梅斯倬終於設計出能大量生產的魔術貼。魔術貼在上世紀六十年代問世，起初無人問津，大家都不知道這種古怪東西有何用途。美國太空總署獨具慧眼，率先把魔術貼用於太空任務，在無重環境中固定物件。魔術貼從此打出名堂，逐漸廣泛應用於各行各業，更成為我們生活上的好幫手。

貓頭鷹、翠鳥與子彈列車

日本JR新幹線500系子彈列車車頭線條修長，外型帥氣，車速又快，曾奪最佳設計獎，是許多鐵路迷的心頭好。然而，當初測試時，噪音問題曾令研發人員一籌莫展。子彈列車在高速行駛時，車頂的集電弓與氣流碰撞，發出巨大的氣動噪音。工程師仲津英治 (Eiji Nakatsu) 熱愛觀鳥，後來從鳥類身上取得靈感。他想起貓頭鷹是鳥類的潛行狙擊好

手，能悄無聲息地飛近獵物，然後施以致命一擊。他率領的團隊參考貓頭鷹翅膀上獨特的鋸齒狀羽毛和其他消音特徵，經過數年研究，終於開發出翼型集電弓，大大降低氣動噪音。

研發人員當時還面對一個難題：列車駛出隧道時產生轟隆隆的巨響。仲津英治這次想到翠鳥從空中俯衝入水中捕魚時同樣經歷阻力遽變，但這些色彩鮮豔的鳥兒喙部特別細長，入水時所產生的阻力很小，幾乎不會激起漣漪。他於是仿照翠鳥的喙部設計出新型子彈火車頭。這個設計不但減輕了噪音問題，還提升了車速，節省耗電量，新幹線最酷最炫的車型亦由此誕生。

蓮花效應

蓮花“出淤泥而不染，濯清漣而不妖”，自古以來是高潔的象徵。荷葉上輕盈滾動的露珠，晶瑩可愛，也引來文人墨客寫下不少名言佳句。韋應物詠道：“秋荷一滴露，清夜墜玄天。將來玉盤上，不定始知圓。”蘇軾卻嘆“曲港跳魚，圓荷瀉露，寂寞無人見。”乾隆帝則別出心裁，喜用荷露烹茶，認為水質“輕於玉泉者唯雪水及荷露”。

德國植物學家巴斯洛特 (Wilhelm Barthlott) 也為蓮花深深着迷，但他感興趣的卻是蓮葉表面何以總是潔淨亮麗。他用掃描式電子顯微鏡觀察，發現蓮葉表面原來布滿數不清的微小凸塊，而且具有疏水的蠟質層，因此水很難附在其上，只會聚結成水珠。每當風吹葉搖珠落，就帶走了荷葉上的灰塵。巴斯洛特把蓮葉這種自潔功能稱為“蓮花效應”，並用這個原理研製出一把用來舀蜂蜜而沒有半點殘留的湯匙。隨後，研究機構研發出更多應用方法，例如建築外牆塗料、自潔玻璃等，以後說不定還會有自潔餐具、自潔衣物呢。

地球誕生已有四十五億年之久，蘊藏無盡奧秘。天地萬物，花鳥蟲魚，莫非良師。《莊子》有云：“天地有大美而不言，四時有明法而不議，萬物有成理而不說。”人類苦苦思索的難題，大自然可能早有答案，只等待心懷謙卑、觀察入微、刻苦鑽研的人去發現。

遭一蹶者得一便，經一事者長一智。

《新編五代史平話·漢史》

To Lie or to Lay

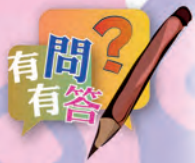
To **lie**, or to **lay**, that is the question. To **lie** means to tell a falsehood. The past form is **lied**. Using to **lie** with this meaning is less of a challenge. What gives us headaches is the other meaning: to recline or to rest in a flat position, which is similar to the verb **lay**: to put something in a particular position or on a surface, often horizontally. Just remember this: **lay** requires a direct object while **lie** does not. So *you lie down and take a rest* (no direct object), but *you lay the coat on the chair* (the coat is the direct object). And then things go haywire, because the past tense of **lie** with this meaning is **lay** and the past tense of **lay** is **laid**. Their past participles are also a recipe for confusion. The past participle of **lie** is **lain**: *She has lain on the beach for hours*. The past participle of **lay** is **laid**: *They have laid all the cards on the table*. People often become confused and use **laid** as the past participle for both verbs.

A table might help clear the fog:

Base Form	Simple Past	Past Participle
lie (say things that are not true)	lied	lied
lie (be horizontal)	lay	lain
lay (put something down)	laid	laid

Economic and **economical** are both adjectives, yet with quite distinct meanings. **Economic** refers to the science of economics or the economy. There can be an *economic forecast*, *economic climate* or *economic policy*. **Economic** also means “making a profit, or likely to make a profit”: *It is no longer economic to operate the branch*. **Economical**, on the other hand, means “not wasting resources or money”: *Our car is very economical on fuel*. An interesting phrase is **being economical with the truth**, which is a euphemism for describing someone deliberately not telling the whole truth about something: *People tend to be economical with the truth when it comes to filling out their online profile*.

Evoke and **invoke** are similar verbs that are easy to mix up. **Evoke** means “to call to mind such things as feelings, memories, sympathy or imagery”: *The watercolour painting of the rural landscape evoked memories of her childhood*. *The brutal attack evoked outrage across the country*. While **evoke** is usually passive and indirect, the action of **invoking** is more purposefully active. If you **invoke** a law, a regulation or a privilege, you use it as a reason for doing something or to justify an action: *The politician invoked a constitutional provision to fend off challenges from his rivals*. **Invoke** also means “to conjure up something into existence”: *Local rituals that invoke ancestral spirits involve dancing and chanting*.



1. 問：“部分”還是“部份”？

答：辭書多只收錄“部分”，只有少數指“部分”通“部份”。由此可見，“部分”這個寫法較為普遍。政府的主要文件和刊物，如《施政報告》、《財政預算案》、《香港年報》等，都採用“部分”這個寫法。

2. 問：同一份文件出現“線”與“綫”兩個寫法，是否需要統一？

答：“線”、“綫”兩字相通。不過，繁體字典大都以“線”為主要字形，有些字典說明“綫”是異體字。教育局編製的《香港小學學習字詞表》以“線”為“建議字形”。政府文件大多採用“線”的寫法。

“線”與“綫”是完全相通的異形字。公文用字以通篇一致為原則，因此應統一異形字的寫法，但專有名詞除外，例如同一份文件出現“無綫電視”和“有線寬頻”，便應保留“線”與“綫”兩個寫法。假如文件只有一個專有名詞，例如“有線寬頻”，可通篇用“線”，使上下文字形一致。

3. 問：附於正文後的補充資料，除了稱為“附件”和“附錄”外，還可稱為什麼？

答：附於正文後的補充資料，一般稱為“附件”或“附錄”。如屬圖、表，可分別稱為“附圖”、“附表”；如屬記載或記述，可稱為“附記”。

4. 問：在“分析哪種表達方式最好”一句中，應用“哪”還是“那”？

答：“那”是指示代詞，指示明確的事物。“哪”是疑問代詞，表示不明確的事物，用於疑問句。舉例來說，如指特定的一本書，我們會用“那”：“那本書是我的。”如有疑問，則會說：“哪本書是我的？”問題中那句應寫作“分析哪種表達方式最好”。



謙遜之道



俗語有云：“便宜不可佔盡，聰明不可用盡。”很多人總認為自己比別人懂得多，事情比別人做得好，有意無意張揚自己的聰明才智，卻未能如願平步青雲。問題到底出在哪裏？是伯樂難遇？是時運不濟？還是上司妒賢嫉能？讓我們看看明末短篇小說《警世通言》裏一個聰明人的“坎坷”故事。

話說北宋宰相王安石認為古人造字，定非無義，因而撰寫《字說》一書，一字解作一義。某次，提到蘇東坡的“坡”字，王安石說：“坡乃土之皮。”蘇東坡一聽樂了，張口就說：“那‘滑’字豈不是水之骨？”又有一天，王安石談到“鮓”字，說：“從魚從兒，合是魚子；四馬曰駟，天蟲為蠶。”蘇東坡忍着笑，故作認真地問：“鳩字代表九隻鳥，您知道為什麼嗎？”王安石信以為真，欣然請教有何典故。蘇東坡笑嘻嘻地說：“《毛詩》有云‘鳴鳩在桑，其子七兮’，連爹帶娘，不正好是九隻鳥嗎？”王安石才知道給愚弄了。上司一生氣，後果很嚴重，蘇東坡隨即被貶為湖州刺史。

《字說》二十四卷，是王安石嘔心瀝血之作，可惜他變法失敗後，此書亦隨之湮沒無聞。在上面的故事中，蘇東坡拿《字說》來開玩笑，而事實上，該書確被《宋史》評為“多穿鑿附會，其流入於佛、老”，宋人筆記亦多溢惡之辭。畢竟，生活不是童話，一分耕耘未必有一分收穫，但每一分努力都值得尊重。對於別人認真看待的事情，可持不同意見，態度卻不可輕佻傲慢。別人不恥下問，更不應予以嘲弄。西方有句諺語說得好：“我們花了兩年學會說話，卻要用一輩子來學會閉嘴。”

再說那蘇東坡自知口舌招尤，待任滿回京後，立刻去拜見王安石。他在書房等候王安石時，發現桌上有一首題為《詠菊》的詩，只寫了“西風昨夜過園林，吹落黃花滿地金”兩句。蘇東坡認得是王安石筆跡，心想：“王老先生怕是江郎才盡了吧，以前下筆千言，現在連一首詩都完成不了，而且還寫錯了。西風表示秋令，黃花意指菊花。深秋是菊花盛展芳華之時，菊花也能耐寒經霜，怎麼可能秋風一吹便落瓣遍地呢！”蘇東坡按捺不住，依韻續詩兩句：“秋花不比春花落，說與詩人仔細吟。”待寫下後，才覺得自己好像又闖禍了，於是藉機溜之大吉。翌日，一紙任命狀下來，蘇東坡被謫往黃州當團練副使了。

轉眼間，蘇東坡到黃州已經一年。重九剛過，連日來刮起大風。一日風息，他想起後園種下的菊花，

便興致勃勃地邀友賞菊。一進園內，蘇東坡目瞪口呆，只見滿地花瓣而枝頭空空，恰恰是“吹落黃花滿地金”！原來黃州的菊花果然會在秋天落瓣，蘇東坡這才恍然大悟，明白王安石派自己到黃州的原因。他感慨道：“真知灼見者，尚且有誤，何況其他！吾輩切記，不可輕易說人笑人，正所謂經一失長一智耳。”

現實中，黃州菊花未必真有殊異之處，蘇東坡這場菊花風波提醒我們，我們深信不疑的“真知灼見”，很可能只是片面的個人經驗。何況隨着人們對世界的認識加深，即使是以往熟知的常識，亦可能被推翻，例如由二零零六年起，太陽系由九大行星變為八大行星。日後天文學家如再有新發現，說不定又有新的說法。是故《警世通言》有云：“見不盡者，天下之事；讀不盡者，天下之書；參不盡者，天下之理。”學然後知不足，愈博學的人愈謙虛。西方哲學的奠基者蘇格拉底有句名言：“我唯一知道的事情，就是我一無所知。”牛頓也說自己只是在海邊拾到幾個漂亮貝殼的孩子，還未涉足真理的大海。這並非妄自菲薄，而是智者在追求真理的道路上，摸索一生後的肺腑之言。真正的謙遜並不是故作姿態，也不是自我貶低，而是出於深刻的自我認識，出於對天地奧秘的敬畏，發自內心而自然流露的態度。唯謙，才能虛；唯虛，才能有容，從而接受新思想，納入新知識。

故事中蘇東坡“經一失，長一智”，自此謙遜待人，終恢復翰林學士職務，不致埋沒才華。在現實生活中，王安石與蘇東坡政見相左，卻能和而不同，彼此惺惺相惜。王安石對蘇東坡評價甚高，曾讚曰：“不知更幾百年，方有如此人物。”《警世通言》委屈蘇東坡當反面教材，無非想強調：“以東坡天才，尚然三被荊公所屈。何況才不如東坡者！”大家若對此有所感悟，也不枉蘇東坡與王安石這兩位大文豪粉墨登場一番。

不登高山，不知天之高也；
不臨深溪，不知地之厚也。

《荀子·勸學》

Break a Leg

Idioms are fabulous ... until they're not. They have rich cultural connotations, evoking feelings and images in the reader. When used correctly, these sayings can bring colour and vibrancy to our speech and writing. But when misused, they can be a faux pas that results in miscommunication. Below are ten common idioms that are sometimes misused. Read carefully the following statements and determine whether they are "True" or "False". How many can you get right? Break a leg!

- | | |
|---|--|
| <p>1. If you cancelled plans with friends last Sunday because you were under the weather, it means the weather on that day was not cooperating. _____</p> <p>2. If you are dressed up to the nines, you are wearing fashionable clothes for a special occasion. _____</p> <p>3. If you have to face the music, it means you can chill out. _____</p> <p>4. If you put your cards on the table, you finish playing a card game. _____</p> <p>5. If something has gone down the pan, it has failed. _____</p> | <p>6. If the situation is a bed of roses, it is very pleasant. _____</p> <p>7. If you tilt at windmills, you start a fight with a friend. _____</p> <p>8. If you ask a friend to stop pulling your leg, you are suggesting that he is a drag on you. _____</p> <p>9. If someone tells you to keep your hair on, they want you to keep working hard. _____</p> <p>10. If you say someone has a chip on their shoulder, it means that they are angry or upset because of feelings of inferiority or grievance. _____</p> |
|---|--|

Please send your entry to the Editorial Board of *Word Power*, Official Languages Division, Civil Service Bureau, Room 2310, High Block, Queensway Government Offices, 66 Queensway, Hong Kong before **25 February 2021**. Watch out for our coming issue to see if you get all the answers right, and better still, if you are one of the lucky ten to win a prize. The Editorial Board will have the final say on the answers.

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第八十一期答案

- | | |
|------|------|
| 1. B | 5. D |
| 2. C | 6. B |
| 3. C | 7. C |
| 4. D | 8. B |

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Issue No. 83 (April 2021) : Forgetting

二零二一年四月第八十三期主題：遺忘

Issue No. 84 (July 2021) : Waiting

二零二一年七月第八十四期主題：等待

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