



走進天山「魔鬼城」

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原文

摘錄自1月11日香港《文匯報》：新疆天山北麓準噶爾盆地西北緣、克拉瑪依市烏爾禾區境內的廣闊戈壁荒原上，聳立着無數個高低錯落、形態各異的岩石土丘，如同廢棄的城池。每當狂風襲來，呼嘯而過的大風席捲土黃的沙粒，遮天蔽日。置身其中，只覺得眼前天昏地暗、怪影迷離，耳旁淒厲呼嘯，如同鬼哭狼嚎，周圍沒有任何地標參照，宛若幽冥。這個地方本名叫烏爾禾風城，蒙古人將此地稱為「蘇魯木哈克」，維吾爾人稱它「沙依坦克爾西」，它就是著名的國家5A級旅遊景區「世界魔鬼城」，即烏爾禾魔鬼城。

車子在公路上蜿蜒行駛，窗外的景色逐漸從綠洲過渡到荒漠。遠遠望去，一片片起伏的黃土丘陵在陽光下投射出長長的陰影，彷彿荒原中的怪獸在等待着人們的到來。進入景區，迎接我們的是一片廣袤的「土丘林」，這裏的土丘又乾又硬、鱗次櫛比。高低錯落的山丘，裸露的石層，有的齜牙咧嘴，形如怪獸，有的危台高聳，形似古堡；有的像巨型牌坊；有的如尖頂教堂。路邊一組組雕塑聯袂而至，有的如靈蛇出洞，有的如神龜探首，有的似一列跋涉沙海的駝隊，有的如昂首咆哮的非洲雄獅，形態各異。

在這裏，鬼斧神工、鏤雲裁月、神奇造化、出神入化……腦海裏冒出的詞匯都不足以形容眼前奇觀帶來的震撼。



●圖為烏爾禾魔鬼城入口的標誌性打卡點「魔鬼之眼」。

這個歷經億萬年風侵水蝕的烏爾禾魔鬼城，不僅是大自然的傑作，更是時光變遷下的奇特產物。或許，正是因為時間長河的允許，我們才能有幸踏入這個由自然偉力塑造而成的魔鬼之城。而瞬間的失神也會讓人在不知不覺中遠離身邊的遊客和現代化設備，獨自站在望不到頭的魔鬼城中，彷彿有一種在世界末日歷劫的奇妙感覺。

烏爾禾魔鬼城最迷人的時刻當屬日落時分。夕陽西下，光與影在大地上交織勾勒出迷幻的色彩，恍如一座地下宮殿在緩緩升起。此時也最為出片。夜幕降臨之後，這裏則變得神秘而恐怖。「魔鬼」開始從地表的砂石間鑽出，驚怖着每一個外來遊客。

「魔鬼城」的得名源於夜間風聲。傳說



●圖為日落時分的烏爾禾魔鬼城。

烏爾禾魔鬼城原本是一座繁榮的城堡，城堡中的居民因為財富的積累而變得貪婪和邪惡。天神為了喚醒他們的良知，化作一個貧窮的乞丐前來警告，但居民們不聽勸告，還辱罵和嘲諷天神。憤怒的天神將城堡變成了廢墟，城堡中的人被壓在廢墟之下，每到夜晚，他們的亡魂便在城堡內哀鳴，希望天神能夠聽到他們的懺悔。

另一則傳說提到，沙俄一位御用地理學家

為了推行擴張主義政策，來到烏爾禾名為「科學考察」，實則竊取地理地質情報。一天夜晚，他在魔鬼城中被大風和怪聲嚇壞，從此「魔鬼城」的名聲便傳播開來。這些傳說增添了烏爾禾魔鬼城的神秘氛圍，吸引了眾多遊客前往探索。

實際上，魔鬼城的怪聲是由於該地區地處風口，四季多風，強風在複雜的雅丹地貌結構中穿梭、迴旋、共鳴而產生的聲音。

Walk into the "Devil City" and enjoy the marvellous Yardang landforms

譯文

The northwestern edge of the Junggar Basin in the northern foothills of the Xinjiang Tianshan Mountains, the vast Gobi wilderness within the boundaries of the Kelamayi City Urho District, there are countless rocky mounds of varying heights and shapes, like abandoned cities and ponds. Whenever a gale comes, the gusts of wind sweep the yellow sand particles, covering the sky and the sun.

When you are in the place, you can only feel the darkness in front of your eyes and the strange shadows, and there is a cruel whistling and wailing in your ears as if you are crying like ghosts and wolves, and there is no reference to any landmarks around you, just like the underworld. This place is called Urho Wind City; the Mongolians call this place "Sulumukhak", and the Uyghurs call it "Shaytanqirsi", which is the famous national AAAA tourist attraction "World Devil City", that is, Urho Devil City.

As the car winds along the highway, the scenery outside the window gradually transitions

from an oasis to a desert. From afar, the undulating yellow hills cast long shadows in the sunlight, as if the monsters in the wilderness were waiting for people to come.

Entering the scenic area, we were greeted by a vast forest of "mounds", which were dry, hard and scaly. The hills are strewn with high and low hills, with exposed stone layers, some of them grinning like monsters, some of them towering like ancient castles, some of them like giant pagodas, and some of them like steepled churches. The roadside sculptures, some like snakes coming out of their holes, some like tortoises probing their heads, some like a line of camels trekking through the sand and sea, and some like African lions roaring with their heads held high, are all in different shapes and sizes. Here, the ghostly craftsmanship, Rouyun cut the moon, the magic of creation, out of the gods into the words that come to mind are not enough to describe the shock of the wonders in front of us.

After billions of years of wind and water erosion of the Urho Devil City, nature's masterpiece, time changed under a peculiar product.

Perhaps it is because of the permission of time that we can have the honour to step into this Devil's City shaped by the incredible power of nature. The momentary loss of concentration will make you unknowingly leave the tourists and modern equipment around you and stand alone in the endless Devil City as if you are in an apocalyptic experience of a marvellous feeling.

The most fascinating moment in Urho Devil City is the sunset. As the sun sets, light and shadow weave together on the earth to create psychedelic colours, as if an underground palace is slowly rising. This is also the time when the most beautiful pictures are taken. After nightfall, the place becomes mysterious and scary. "Devils emerge from the sand and gravel on the ground's surface, terrorizing every visitor.

The name "Devil City" comes from the sound of the wind at night. Legend has it that Urho Devil City was originally a prosperous castle whose inhabitants became greedy and evil due to wealth accumulation. To awaken their conscience, the God of Heaven came as a poor beggar to warn them, but the inhabitants not only

refused to listen to the advice but also insulted and mocked the God of Heaven. The angry god turned the castle into ruins, and the people were crushed under the ruins. Every night, their souls would wail in the castle, hoping the god would hear their repentance.

According to another legend, a Russian geographer came to Urho on a so-called "scientific expedition" to carry out his expansionist policies, but he was stealing information about the geography and geology of the city. One night, he was frightened by gusts of wind and strange noises in the Devil's Castle, and the name "Devil's Castle" spread from then on. These legends have added to the mysterious atmosphere of Urho Devil City and attracted many tourists to explore it.

The strange noises of Devil City are caused by the windy conditions in the area, which are windy in all seasons. Strong winds weave, swirl and resonate in and out of the complex Yardang geomorphic structure, resulting in the noises.

● 璇珠

窮奇象徵邪惡 體現古人敬畏自然

去年，筆者在本欄提到形象變化萬千的怪物「窮奇」，在成為兇殘暴獸之前，除了是臭名遠播的人物名字，也曾為未受文明洗禮的惡地名稱。難怪科幻電影《明日戰記》的導演，以窮奇來命名其中一台反派機械人。後來的窮奇不獨躍於紙上，更脫離典籍文字，跳進現實的立體世界。

窮奇化成獸的形象，可以從典出《史記》的「子虛烏有」成語故事說起。書載司馬相如作有《子虛賦》，賦中「子虛」描述楚王的田獵地「雲夢澤」地大物博，奇珍異獸不勝枚舉，當中有動物如「兕象野犀，窮奇羆豸」。而故事中另一人「無是公」在介紹周天子田獵盛況時，也同樣提到「窮奇象犀」，可見古人曾視窮奇為珍禽異獸。

而依《山海經》所記，作為怪物的窮奇還是具有「凶惡」的特性。書中一說「其狀如牛，蝟毛，名曰窮奇，音如獐狗，是食人」，另一說則稱「窮奇狀如虎，有翼，食人從首始」。雖然書中出現異說，但同樣強調窮奇食人之特性，顯然窮奇是以兇獸的形象而廣為人知。

成「十二神」馳逐妖邪

不過，作為兇獸的窮奇也能發揮有益的功用。《後漢書》提到「季冬」時節「勞農大享臘」，句中「臘」即指「臘祭」，乃農民辛勞了一年所過的重要節慶。臘祭象徵着歲末將要過去，新年即將到來，故於節慶的前一天，會舉行名為「大傩」的大型



●漢代時窮奇出現在墓葬畫像之中，後來更成為實體的鎮墓獸。圖為唐代鎮墓獸。

逐疫儀式。儀式當中會唱「驅傩曲」，曲詞則會提到請「十二神」來驅逐疫病惡兇，其中之一的窮奇負責「食蠱」，即吞食蠱惑的魍魎，因此晉人郭璞也曾形容窮奇「厥形甚醜，馳逐妖邪，莫不奔走」。

化身鎮墓獸

正因窮奇具備驅逐妖邪的能力，促使其現身於漢代墓葬畫像之中，後來更脫離平面畫像，變成實體的鎮墓神獸。

河南南陽麒麟崗漢畫像石墓中有窮奇圖，畫中的窮奇肩生雙翼，虎身，虎爪，海口大張，長尾曳地，作奔騰之狀。同樣位於南陽的唐河針織廠漢墓，其墓門門楣上也有一幅窮奇吞食魍魎的畫像。門楣畫幅左右各雕刻一似虎有翼的窮奇，張口噬食匍伏於

地的鬼魅。後來，漢末吳初至六朝時的墓葬中，更發現用陶製或釉陶製的鎮墓獸，其形大多是虎首、牛身，作前抵之狀，似牛發怒蹬蹄，與典型的窮奇神獸之形態契合。

總括而言，無論是作為人物、地名或獸名，「窮奇」毋庸置疑在古人心目中均是惡名昭著。它承載着華夏先民對自然中具有強大破壞力、不可掌控的自然生物或力量之想像與敬畏，屬於自然崇拜衍生出來的神話意象。如今於華人創作的科幻電影中，選用了「窮奇」來命名反派機械人，作為未來人類重大威脅的象徵，確實為不二之選。

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貼地英文

分享一個有一定年齡才明白的黑色幽默：二十年前我們有一位音樂家Johnny Cash、一位科技才子Steve Jobs和一位笑匠Bob Hope，20 years ago we had Johnny Cash, Steve Jobs and Bob Hope。因為他們均離世了，We have no cash, no jobs and no hope。也許只有我們這一代人才有感受，這大概就是代溝吧。接下來連續兩篇文會談起久經歷史洗禮的十個俚語。

以牙還牙 以眼還眼

今天的第一句名言：“An eye for an eye leaves the whole world blind”，傳聞這句話是主張和平的印度聖雄甘地說的。聖經舊約中有一套報復法則（a law of retaliation）：an eye for an eye, a tooth for a tooth，以眼還眼，以牙還牙。不過，在新約卻鼓勵門教要包容，If anyone slaps you on the right cheek, turn to them the other cheek also，有人打你的右臉，連左臉也轉過來由他打。若是要落實，也很困難。可是即使你不是教徒，不要常常抱着報仇的心，而是懷着寬恕，對他人好，對自己也是解脫。

追求更高 多走一里

在美國有間汽油公司拿extra mile賣廣告，多入油便多回贈，其實並無太多優惠，無非是鼓勵人多消費。早前旅遊局推廣的「好客之道」，鼓勵不要只做到基本，而是要提升更高水準，而其英文就是“Let's Go the Extra Mile”。不只剛好合格，更要令人欣賞（appreciate）才有回頭客，這才是extra mile的真諦。原文來自馬太福音：If anyone forces you to go one mile, go with them two miles。由原文的two mile，慢慢變成了今天的extra mile。

探長在封鎖宴會廳後，下令助手們，不可放過任何線索：leave no stone unturned。室內會有石頭？其實這「翻石頭」的比喻是要竭盡所能。

古希臘傳說中，有一位將軍在戰敗後把財寶埋入地下，有尋寶的人求問德爾斐神諭（the Oracle of Delphi），女祭司叫他們要一件不漏地把每一塊石頭都翻轉看一看（leave no stone unturned）。現代則是表示不遺餘力去做。

Faith can move mountains，也是一個來自聖經的鼓勵座右銘（Motto），無論看似多艱巨，只要有信心，必定能很快地把問題解決。這和我們的愚公移山不同，愚公的故事是強調恒心。大衛與歌利亞（David And Goliath Story）是同一道理，大衛還是小孩時把高過籃球架的巨人歌利亞打敗，背後的道理是也要有信心。

我們常常掛在口邊的，表示成果和付出的是成正比的，種了什麼便得什麼，you reap what you sow。哥林多後書9章6節（2 Corinthians 9:6）：「請記住：少播種的人也將少收，多播種的人也會多收。」，“6 Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously”。

引用典故也要小心，耶利米書有這一問：豹子能改變他的斑點嗎？（Can the leopard change his spots），這其實是英文中的「死性不改」。可能會有讀者說，我們怎可單看一個人外表下定論呢？看來這些故事有時還需經過長時間考驗才能流傳。

（二之一）

●康源 專業英語導師

恒大清思