

漢

中文基本功

第 248 期

通識新世代

峙字讀恃乃粵語正音 讀寺讀示均脫離現實

十一月一日傍晚，收聽香港電台《中華五千年》，聽到講抗戰勝利後國共重慶談判期間的軍事衝突，提到國民黨高級將領劉峙，峙字讀音與平時傳媒（包括港台自己）讀法不同——節目主持人不讀寺而讀恃——這是近年聽電台廣播、看電視節目的人感到奇怪的。主持人大有「魯子敬力排衆議」的精神。其實，主持人對了：峙字讀恃，才是粵語正音。

峙字用作人名不算多，它卻是個常用字，對峙、鼎峙都是常用詞。毛澤東有「一山飛峙大江邊」的詩句。我的前輩、我的同輩，一向將峙字讀恃，只有近年才聽到峙字在電台、電視讀成寺；有的讀成示。據說都是「正音」；反而讀恃被禁。可以說，港台平時也如此讀；只在《中華五千年》這個節目例外，所以不少人覺得奇怪。

據「正音」人士說，一部《康熙字典》所引各種古代韻書，按其

反切，峙字只能讀寺或示。我也認為，「峙從寺得聲」，古時讀寺，是理所當然。但不要忘记，「峙有古今，地有南北，字有更革，音有轉移，亦勢所必至。」沒有字音是永遠不變的，粵人峙字讀恃，已成傳統。換句話說，恃是峙字今天的實際讀音。

只要稍有文字源流知識，都會明白，峙字由讀寺變成讀恃是由不送氣變送氣的千百音例之一，同類例子，舉過幾個；要再舉例，隨手掇拾的就有矢、始二字，由讀史變成讀此；還有，涌字由讀甬變成讀沖，衷字由讀中變成讀沖，拯字由讀整變成讀讀，匹字由讀不變成讀疋，諸如此類，數之不盡，此乃字音發展之必然。捧着字典原文復古改讀，是把自己置於同群眾對立的地位。

至於峙字讀示，只用於地名——山西的繁峙，此外就不能用了。

容若

放眼天下

五星級英文



Writing in Chinese and English: My Experience (1)

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In Hong Kong, few people choose to write, and fewer do it in both Chinese and English and for a long time.

Besides writing fictions and non-fictions, I am also doing research on two topics: Chinese students doing creative writing in English, and why most Chinese born overseas cannot read and write Chinese even they speak the language.

I wanted to be a bilingual writer since I was a teenager. As a bilingual writer, I have experienced the process of using these two very different languages to speak to readers from different cultures. It is the mental and technical aspects of bilingualism that fascinates me: words from these two very different cultures carry subtexts that get funny in translation. To me, translating Chinese into English is very different from translating another European language into English.

In Hong Kong, it is, to some extent, taken for granted that one is born bilingual. This attitude towards languages might have something to do with Chinese people's cultural tradition: parents always want their kids to stay on the top. In the past, that meant learning English; now, that means learning Chinese as well because of the opportunities China offers.

This makes Hong Kong a good case study of teaching English/Chinese as a second language.

世「數」社經

港珠寶年出口400億

香港珠寶業在全球珠寶出口的地區名列前茅，與美國、瑞士、英國並駕齊驅，以不計含金屬成分的產品，香港珠寶業出口排名世界第一。據悉，每年出口貨品總值超過400億港元，是香港的工業支柱之一。

香港珠寶業的優勢在於工藝、設計和品質管理。在金融海嘯下，雖然受到歐美市場經濟環境影響，卻讓香港業界有機會開拓新市場，譬如俄羅斯以及東歐國家；不但彌補了歐美市場的萎縮，更擴闊了新市場空間，長遠而言，自是對香港珠寶業的一個契機。

香港珠寶業自內地改革開放以來，以前店後廠的香港和內地跨境模式來營運，前店做發展、設計、

銷售；內地的後廠則做生產，充分利用了兩地不同配套的優勢，增加在國際珠寶業的競爭力。

香港珠寶業在近20年的發展過程，已從OEM轉型到ODM及OBM，在搞設計的同時亦開始思索建立品牌。業界認為，香港的珠寶設計並沒有太多傳統的設計包袱，反而可以因應市場需求而靈活多變，配合新興市場，從而建立品牌。

未來的環球經濟發展焦點會移到中國；香港珠寶業看來可趁機增值，以設計及品牌的元素將珠寶業蛻變為高增值行業；能否成事，取決於業界能否以系統的方式傳授專門知識，培訓人才。

專業教育培訓顧問 呂康

"Mass resignation" a self-deception to waste public funds

Editorial

The SAR Government has published a consultation paper on the methods for selecting the Chief Executive and forming the Legislative Council (Legco) in 2012.

During the three months of public consultation, various social sectors and citizens should seize the opportunity to hold deep discussions, **exerting themselves** to help promote political development in Hong Kong.

Practicality is an important precondition to these discussions. Impractical discussions are irrelevant and will not achieve any beneficial and constructive result. Political development in the SAR cannot be unrestrained but must be based on strict constitutional and legal grounds. Only in this way can political development be ensured to be constitutional and in accordance with the common interests of an absolute majority in society.

It can be said that right now political development in the SAR already has had an excellent and positive beginning. The Basic Law has set the general goal of eventually having both the CE and Legco elected through universal suffrage elections. The Decision of the Standing Committee of the National People's Congress in 2007 set a "timetable" for Hong Kong to attain universal suffrage for returning the CE by 2017 and returning all members of the Legco by 2020. Now the SAR Government has also made some proposals in its consultation paper on the electoral methods for 2012 including increasing Legco seats and the number of members of the Election Committee for the Chief Executive, paving the way for further democratisation of the SAR's political system with the ultimate aim of universal suffrage in the elections.

Therefore, the on-going discussions in Hong Kong society centering on political development must be based on the proposals offered in the consultation paper. Only in this way can such discussions be practical and constructive. Otherwise, if the debates stray far off the subject, such as clamouring for "universal suffrage elections (of both CE and Legco) in 2012" despite the fact that Standing Committee of the National People's Congress has explicitly ruled out universal suffrage in 2012, how can such outcries ever be fruitful and meaningful? Political development does not stem from empty talk, nor does it follow anybody's wishful thinking. It is more important that political development must ultimately serve the purpose of promoting prosperity, stability and social development. Only such a political system can be said to be ideal and practical. Talking about political development as a matter of human rights or **prattling about** the "supremacy of universal suffrage" or "omnipotence of universal suffrage", is just to confuse the nonessential issues with the essential ones, to ignore reality and thus to deceive others and oneself.

It is good, therefore, to see that an absolute majority of people in Hong Kong society are taking a rational and down-to-earth attitude toward political reforms and universal suffrage. Citizens want democracy, but they don't want that kind of democracy that would radically, dramatically and sharply change the existing circumstances in society. Citizens **are all for** universal suffrage but they prefer orderly and steady progress to "reaching Heaven in a single bound". A majority of people cherish social stability and economic prosperity and do not want to bring their right to universal suffrage into conflict with the rule of law. This shows that Hong Kong is a refined civilised society with respect for the rule of law. In regard to this,

「五區總辭」自欺欺人浪費公帑

社評

特區政府就二〇一二修改兩個產生辦法的諮詢文件已經發表，在為期三個月的諮詢期內，社會各界和廣大市民應抓緊機會，進行廣泛的討論，努力推動本港政制向前發展。

而在討論過程中，務實是很重要的。一個大前提，不務實就無以為據，也不可能達到任何有益、有建設性的成果。因為特區政制發展並非天馬行空，而是必須建基於有嚴謹的憲制和法理依據之上，才能確保政制發展符合憲法和社會大多數人的共同利益。

當前，特區政制發展可說已經有了一個極為良好而又積極的開端：基本法首先為特區制訂了「最終由普選產生」的總體目標，〇七年全國人大常委會的「決定」則定出了二〇一七可以普選特首、二〇二〇可以普選立法會的「時間表」；眼前，特區政府又就二〇一二兩個產生辦法的修改提出了若干建議，包括擴大立法會議席和特首選舉委員會的名額，為特區政制進一步民主化及最終邁向普選鋪平了道路。

因此，當前港人社會圍繞政制發展的討論，應該立足於諮詢文件的建議上來進行，才是務實和有建設性的做法；否則，爭論了大半天仍離題萬里，甚至人大常委會已經明確公布了二〇一二不實行普選卻還在那裡嚷嚷「二〇一二雙普選」，那又能達到什麼效果和有什麼意義呢？政制發



特首曾蔭權呼籲社會各界團結一致支持政制改革方案

展不是政治空談，不是誰想怎樣就可以怎樣；更重要的是，政制發展最終必須達到有利繁榮穩定和推動社會向前發展的目的，才是一個理想的和切實可行的政制。將政制發展僅僅說成是一項人權，或侈言「普選至上」、「普選萬能」，是顛倒主次、無視現實的，也是自欺欺人的。

值得高興的是，眼前，港人社會對政改、普選的態度絕大部分是理性和務實的；市民要民主，但不要激進的、急劇和大幅改變社會現狀的民主；市民贊成普選，但寧可按部就班、穩步前進而不要跳躍式的「一步登天」。珍惜社會穩定和經

濟繁榮，不把普選權利和依法辦事對立起來，是港人社會文明、法治質素的體現，市民對此是有認識、有準備、也有承擔的。

因此，眼前立法會反對派議員為反對政改諮詢而提出什麼「五區總辭」或變相「公投」，是不得人心、不符公衆利益、也不可能得到人們的信任和支持的。市民大眾並不糊塗，明白特區政制發展根本不是由立法會所決定，立法會只是本港的立法機關，權力來自基本法，它又怎可能反過頭來去否決、推翻全國人大常委會已經公布的決定呢？

事實的確就是如此。部分反對派議員如果堅持要搞什麼「五區總辭」，在五個直選選區各辭掉一席再進行補選，唯一的效果，除了浪費納稅人逾億元的公帑以外，不可能達到任何目的，特區普選最終目標不會因此而提前到來，相反，政制民主化發展的步伐只會因此再一次被拖慢。〇五年的政改已經因他們的「捆綁反對」而落空。如果他們仍不反思已過，還要用什麼「總辭」花招來譁眾取寵、製造事端、分化社會，那唯一的後果，只能是再一次背上破壞特區政改的惡名，再一次站到了全體市民利益的對立面。反對派議員如稍有良知和責任感，應知所進退和取捨，勿讓「總辭」鬧劇上演。

2009/11/23 大公報社評

「五區總辭」補選須逾億元

通識記憶體

「五區總辭」是指香港、九龍東、九龍西、新界東及新界西，每一選區有一位「泛民」立法會議員辭職，產生5個空缺席位，然後按香港法例必須補選。由反對派設定一個議題，即是否實行2012年雙普選，也就是說，對2012年是否舉行雙普選作變相公投。

為實現2017年行政長官和2020年立法會普選方案，社民連拋出「五區請辭」、民主黨拋出「解散立法會」、公民黨拋出「五區總辭」等方案，聲稱是要「爭取2012年雙普選」。

人大常委會於2007年12月通過決定，2012年不實行「雙普選」，2017年可普選行政長官，最快於2020年可普選立法會。立

法會反對派議員企圖推倒全國人大常委會已就香港特區普選行政長官及立法會時間表作出的決定，是挑戰全國人大常委會作為最高國家權力機關的常設機關的行為，違反了憲法和基本法。

同時，人大常委會透過釋法，明確了普選時間表，由2012至2017年，由當選的第4任行政長官和第5屆立法會一起來解決2017年普選特首的問題，然後由2017年經普選產生的特首同第6屆立法會合作，解決2020年普選立法會的問題。「路線圖」清晰可見，反對派卻重複「沒有普選路線圖」。

「五區總辭」萬一成事，當局舉行補選及參選人士拉票所涉及的開支，估計合共高達1億元。