

News
Buddy

文物蘊藏歷史 銅鏡反映廉政

Artefacts Embody History, Bronze Mirror Reflects Integrity

原文

摘錄自2023年12月29日香港《文匯報》象徵司法「正大光明」的「獬豸」（音 xiezhi）、寓意潔身自好守規矩的青銅「規矩鏡」、警示世人皆要思正道莫入歧途的「撲滿」……日前，《漢風廉韻——漢代廉政文化特展》在漢景帝陽陵博物院開幕。92件（組）來自陝西3地市11家文博單位的漢代廉政文物，不僅讓觀眾透過文物背後的故事，深入解讀漢代廉政文化，同時更超越時空限制，開闢了廉政文化教育體驗的新空間。

廉政思想是中國傳統文化中的重要組成部分，它強調官員應具有清正廉潔、公正無私的品質，為民眾謀福利。本次《漢風廉韻——漢代廉政文化特展》由陝西省文物局舉辦、漢景帝陽陵博物院承辦，分為漢代廉政思想、廉政制度、廉政文化、廉政人物四個單元。展品不僅有反映民本思想的銘文瓦當、銅鏡、各類農具，還有代表廉政制度的印章、封泥、錢幣、度量衡，以及表現廉

政文化內涵的獬豸、玉蟬、撲滿、節約等文物。

漢景帝陽陵博物院希望通過具有一定學術性、原創性、創新性的特殊展覽，打破常規，解讀文物背後的廉政文化內涵，形象化展示廉政內容、廉政文物以及廉政故事。院長李學綱表示，用文物講好廉政故事、闡釋中華優秀傳統文化中廉政文化的豐富內涵和時代精神，具有重要的現實意義。《漢風廉韻》展以漢代為明確時段，以文物、文獻、人物相結合的方式，解讀漢代廉政文化，兼具政治性、文化性和藝術性，給人以深刻思考和有益啟發，是一次具有現實意義的較高質量文物展覽。

西漢雖然在基本治理制度上多繼承秦制，但漢武帝時期極力推行「廉吏」規範和風尚，舉孝廉成為最主要的察舉仕進制度，也形成了有效的廉政制度和廉政傳統。展覽第二單元「法平則吏無奸（廉政制度）」，以圖表、法規條文以及相關制度性文物，詮釋了漢代多維度監督監察監管體

系的構建，以「孝」「廉」為主要標準的選官途徑的確立，以及貨幣制度的規範等等廉政制度的基本面貌。

獬豸是中國古代神話傳說中的神獸，牠不僅擁有很高的智慧，且懂人言知人性，能辨是非曲直，能識善惡忠奸。一旦發現貪墨不法的官員，便會以角觸奸邪。從漢代起，獬豸成為司法「正大光明」「清平公正」的象徵，司法機構的執法者一般會頭戴獬豸冠。

西漢對廉政制度進行了重大發展，實行監察權與行政權的分離，從中央到地各級政府均建立了相對獨立的監察機構，使各級官吏和行政部門都處在有效監督之下。漢代能得到認可的法官，並不以通曉法律文書為唯一標準，而是除了才智能力以外，要能明辨是非，彰顯公平和正義。

此次展覽展出的「正義神獸」獬豸，不僅體現了漢代廉政制度的核心思想和時代因素，同時也體現了人們對公平、正義的美好嚮往。



◆ 獬豸象徵司法「清平公正」。資料圖片



◆ 漢代儲錢罐「撲滿」。資料圖片

譯文

With the exhibition of Xiezhi, the symbol of justice, the bronze "rule mirror" that symbolizes a clean body and rules, and the "piggy bank" that warns the world to think right and not to go astray, The "Han Style and Integrity - Han Dynasty Integrity Culture Special Exhibition" was recently opened in the Han Jingdi Yangling Museum. Ninety-two pieces (groups) of Han Dynasty integrity artefacts from 11 cultural heritage units in three cities in Shaanxi, not only allowing the audience to deeply interpret the Han Dynasty integrity culture through the stories behind the artefacts but also transcending the limitations of space and time, opening up a new space for the experience of integrity culture and education.

The idea of integrity is an integral part of traditional Chinese culture, which emphasizes that officials should have the qualities of honesty, integrity, fairness and selflessness to work for the welfare of the people. The "Han Style and Integrity - Special Exhibition on Integrity Culture in the Han Dynasty" is organized by the Shaanxi Provincial Cultural Heritage Administration and hosted by the Hanyangling Museum,

which is divided into four units, namely, the ideology of integrity in the Han Dynasty, the system of integrity, culture of integrity, and integrity figures. The exhibits include not only inscribed tiles, bronze mirrors, and agricultural tools reflecting the idea of the people but also seals, seals, coins, weights and measures representing the system of honesty and integrity, as well as Xiezhi, the Jade Cicada, Pumon, and temperance expressing the connotations of honesty and integrity culture.

Hanyangling Museum hopes that through a particular academic, original, innovative special exhibition, break the routine, interpretation of cultural heritage behind the connotation of the culture of honesty and integrity, and visualization of the content of honesty and integrity of cultural relics, as well as honesty and integrity of the story. President Li Juzhang said that using cultural relics to tell a good story of integrity and explain the rich connotation of Chinese traditional culture of integrity culture and the spirit of the times has an important practical significance. The exhibition of "Han Style and Li-an Yun" takes the Han Dynasty as a precise period and interprets the culture of honesty and

integrity of the Han Dynasty by combining cultural relics, literature and characters, which is both political, cultural and artistic, giving people deep thoughts and valuable inspiration. It is a high-quality cultural relics exhibition of practical significance.

Although the Western Han Dynasty inherited much of the Qin system of governance, the Han Emperor Wu Di vigorously implemented the "honest officials" standard and style, and the election of filial piety and honesty became the most crucial system of investigation and advancement, which also formed an effective system of honesty and tradition of honesty. The second unit of the exhibition, "When the Law is Equal, the Officials are Free from Evil (Integrity System)," uses diagrams, statutory provisions, and related institutional artefacts to explain the establishment of a multi-dimensional supervisory and regulatory system, the establishment of an official selection system based on the criteria of filial piety and honesty, and the standardization of the monetary system, all of which are essential aspects of the integrity system in the Han Dynasty.

Xiezhi is an ancient Chinese mythological

beast with high intelligence, understands human language and nature, and can recognize correct and wrong, good and evil, loyalty and betrayal. Once it found a corrupt official, it would use its horns to touch the evil one. From the Han Dynasty onwards, the Xiezhi symbolized justice, and those who administered justice would usually wear a Xiezhi crown.

The Western Han Dynasty saw a significant development in the integrity system, with the separation of supervisory and administrative powers and the establishment of relatively independent supervisory bodies at all levels of government, from the central to the local level, so that officials at all levels and administrative departments were under adequate supervision. In the Han Dynasty, the only criterion for a judge to be recognized was not to be proficient in legal documents but to distinguish between right and wrong and to demonstrate fairness and justice, in addition to intelligence and ability. The Xiezhi, the "god of justice," on display in this exhibition, embodies the core idea and contemporary elements of the Han Dynasty's integrity system and the people's desire for fairness and justice.

◆ Tiffany

英文怎樣用逗號？日期地址都要寫

貼地英文

很多文法教學中說逗號有八個規則，本欄將連續三文把這八條規則

逐一溫習，也順便講講相關題目。

一、日期、地址、名號和數字。我們平常寫日期不會用逗號，Easter Sunday falls on 31 March 2024，因為我們用國際日期模式；但美式日期是以月份先行，The summer solstice will occur on June 20, 2024.

寄郵件要加逗號，如聯合國紐約總部的地址：405 East 42nd Street, New York, NY 10017, USA。要留意，NY和10017的組合叫郵區區號（zip code），這區號的英文字和數字之間不應放上逗號，它們之間沒有空位均可，倘若沒有區號便是地址不全，如區號附加碼至九個數字，那便是收信人的門口或抬頭。以英國格林尼治皇家天文台（Royal Observatory Greenwich）作例子：Blackheath Ave, London SE10 8XJ, United Kingdom。

喜歡電影的朋友最熟悉的博士可能是Dr Strange（奇異博士）或Dr Indiana Jones（印第安納·瓊斯），對電視迷說爵士，可能即時想起Sir Run Run Shaw（邵逸夫爵士）。一般這些名號會放在名字之前，但也有放在名字之後的，會以雙重逗號把它括起，這處理方法可能因為是官式文件的要求，也可能因為同時要提及多人，卻不是每位都有名號，也或許某人的名號實在多，才把名號放於後。還有他本人的名望高過他所得的名號，例如拿了OBE勳章的碧咸（David Robert Joseph Beckham OBE），人們仍會以他原名先行。

數字不用多說，英語主導的世界，標示銀碼

通常每三個位出一個逗號。如\$123,456,789，中文裏我們會讀作一億二千三百四十五萬六千七百八十九元。

二、對話的標示。寫對話時，如果是兩個人，或是更多人，必須標示誰說了什麼。

"Those books are really heavy," Ms Chan asked. Then, John replied, "I can help you." 就這樣，逗號可加在對話標示的前或後，把說話者插在一整句之中間時，我們便須要二個逗號來相助。"John is the best," said Ms Chan, "because he always offer his help without hesitation." 反之，即使是同一個人說話，如前面已經是完成的句子，便應先加上一個句號，而不是一個逗號。

三、點明溝通對象。當說話的人明明確確地說出某人的名字，必然有其原因。

Ms Chan在黑板出了一條數學題，有幾個同學說出他的答案，唯有Mary的答對了，Mary, you're right. 若不出把名字道出來，又怎知誰是對。講出名字是表明要回應的對象。

媽媽要出外，兩小時後才回來，留下十九歲的大仔Bill，另外還有剛懂走路的二妹及坐BB車的三弟。You, Bill, takes care of your sister and brother, 為何還要指明對象，難道要二妹照顧大哥？其實即使講中文，媽媽也會講出名字，這起一個嚴正聲明的作用，也可以說是媽媽的授權宣告。

又是午餐時間，把狗糧放了，便叫發呆的小狗Rocky吃。Let's eat, Rocky. 這個逗號是必要的，不然便成了Let's eat Rocky, 把Rocky食了。食狗肉？這就有點嚇人了。（三之一）

◆ 康源 專業英語導師

恒大清思

「快意恩仇」不快意 冤冤相報何時了

「為父報仇」是武俠小說的典型情節。大俠若遇上家族血海深仇或民族仇恨而不思報復，其本身的「俠性」將受到世人的懷疑。

桓溫「枕戈泣血」被讚頌

《禮記·曲禮上》所謂：「父之讎，弗與共戴天。」傳統史書也載有不少為父復仇的故事，如《晉書·桓溫傳》：「葬（按：即桓溫父親桓彝）為韓晃所害，涇令江播豫焉。溫時年十五，枕戈泣血，志在復仇。至年十八，會播已終，子彪兄弟三人居喪，置刃杖中，以為溫備。溫詭稱弔賓，得進，刃彪於廬中，並迫二弟殺之，時人稱焉。」桓溫為報父仇，不惜頭枕兵器，眼睛哭出血來，時刻準備殺敵以復仇雪恨。

可惜的是，當他準備就緒時，仇人卻早已離世。然而，他並沒有放棄，而是繼續追殺仇人的三個兒子。最後他大仇得報，更贏得世人稱讚，頌揚其復仇決心與孝行。

現代思維重寫復仇

桓溫這種「父死子繼」式的復仇，以現代眼光看來，其實乃不辨是非、誅連無辜。因此，不少新派武俠小說均嘗試改編古代復仇故事，反省其中「復仇行孝」的傳統觀念。如金庸《雪山飛狐》的兩位大俠苗人鳳與胡一刀，他們身負

胡、苗、范、田四大家的百年仇怨，在出生一刻便彼此敵對。書中記述胡、苗二人惺惺相惜，一見如故，結下相知相契的深摯情誼，但面對無可擺脫的世仇，正如苗人鳳女兒苗若蘭所言：「後來一問之下，我祖父與田公公果然是胡伯伯害的，我爹爹雖愛惜他英雄，但父仇不能不報。」苗人鳳在家族仇恨與友情之間，不得不選擇了復仇，其後因小人暗算，讓胡一刀誤死在自己刀下。

胡一刀死後，苗人鳳鬱鬱寡歡，俗語謂「快意恩仇」，苗人鳳大仇得報，卻一點也不快意。

古龍《邊城浪子》亦是以傅紅雪的復仇故事為主線。傅紅雪自以為是白天羽的遺孤，人生目標就是為了殺死仇人馬空群。他的手中永遠握著刀，連睡覺時也不放下，似乎在仿效桓溫的「枕戈泣血」，矢志報仇。

最後他得知自己原來並非白天羽後人，一直以來的人生意義頓時落空：「他本是為了仇恨而生的，現在卻像是個站在高空繩索上的人，突然失去了重心……現在他只覺得自己很可笑，可憐而可笑。」古龍戲仿桓溫的歷史故事，藉此顛覆傳統復仇的意義，以現代人的身份向傳統價值說「不」。

◆ 馮慧心博士
香港恒生大學
中文系高級講師

