

# 白川鄉的田園風情

體驗過冬季雪中浪漫的銀色世界合掌村，這次要感受一下夏天白川鄉的田園風情，畢竟綠色的合掌村才是《龍貓》的世界。

這次從高山（Takayama）出發，只要搭飛龍巴士不到一個鐘就已抵達。一下車還沒走兩步，眼前這一望無際的綠油油，就已經吸引同行的朋友拍個不停。

合掌村雖然一九九五年才被列入世界文化遺產名錄，但早在一九三五年就被在日本進行田野調查的德國建築學家Bruno Taut發現了，當時他大嘆驚艷，並且在其著作《日本美的再發現》中將這個「極端合理，就連日本境內也相當罕見的傳統庶民建築」告訴了全世界。

白川鄉的合掌造房屋是一種日本特有的民宅形式，在樑上用木材架構形成雙手合掌狀的山形建築。其特徵便是以呈大坡度的茅草覆蓋屋頂，而且完全不用一根鐵釘。茅草覆蓋屋頂的坡度約為四十五到六十度，這一構造適合合掌村當地冬季積雪多且沉重的嚴酷自然環境。同時，所有的建築一律採用南北朝向，這是在考慮風向的條件下將風的阻力減至最小限度，並調節屋頂的日照時長，保持夏季涼爽冬季保溫，匯集了人們的智慧與膽識。

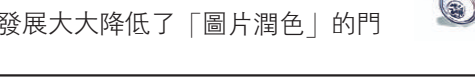
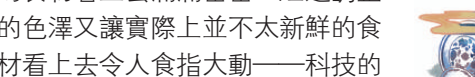
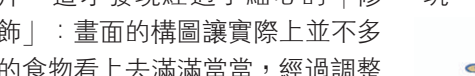
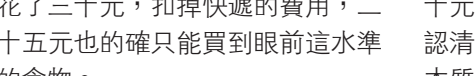
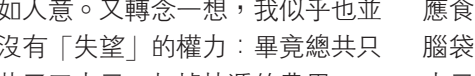
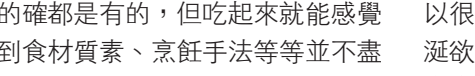
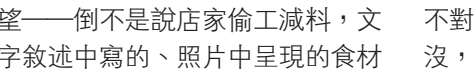
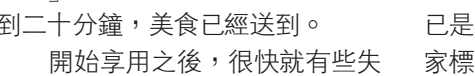
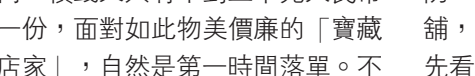
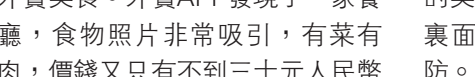
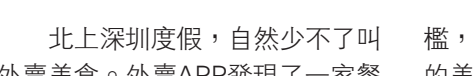
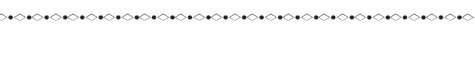
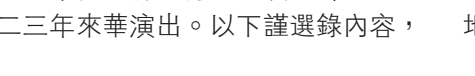
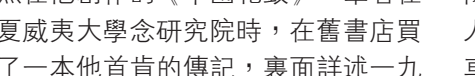
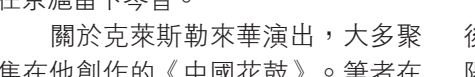
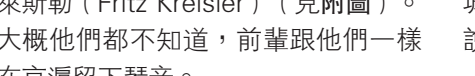
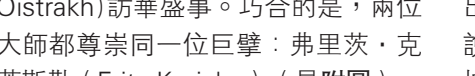
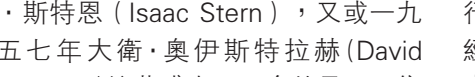
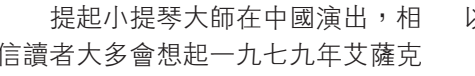
現在保留下來的合掌造房屋主要建於江戶時代。正是村民的小心保護，才能讓世人們有幸看到這一寶貴的歷史遺跡原本的完整樣貌。從入村方向反向步行約二十分鐘或乘坐收費巴士，可以到達高處的天守閣展望台，站在這兒眺望整個合掌村，滿眼都是明信片才會有的醉人童話風景。

在登上觀景台俯瞰合掌村時，身邊來了一隊中國遊客，其中一個大姐操着一口京腔感嘆道：「呦！好美呀！這不就是新疆的禾木村嘛。」



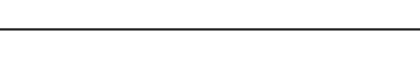
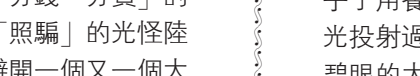
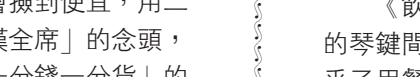
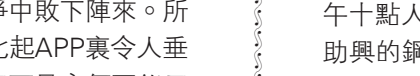
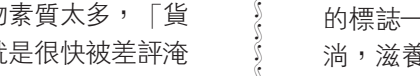
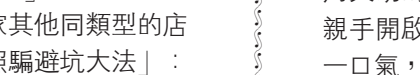
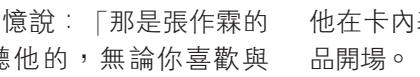
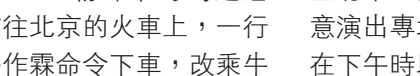
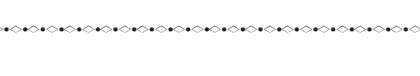
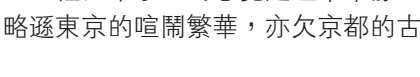
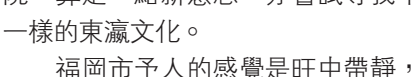
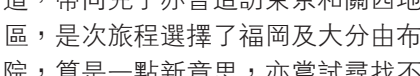
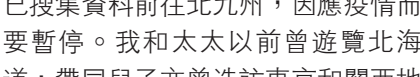
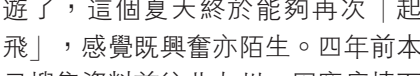
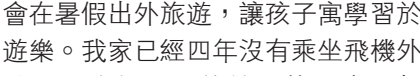
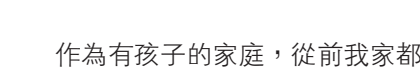
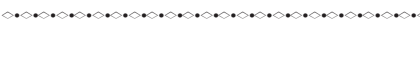
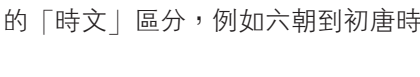
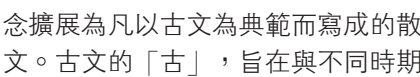
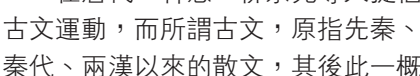
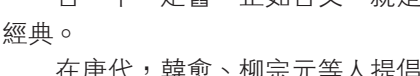
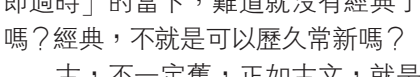
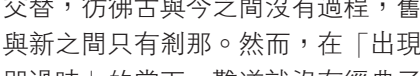
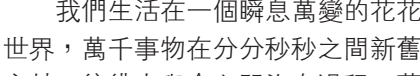
在觀景台眺望合掌村。

**樂活潘少**  
逢周一見報



九月開學季，「大學生存手冊」突然走紅。網傳，這種流傳在新生間的手冊提供的生存技巧包羅萬象，從選課、期末論文、投稿到考研、出國、就業，為新入大學之門者講述各種經驗攻略。網上的報道對此大體持批評態度。

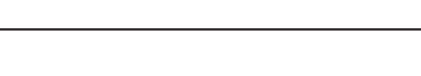
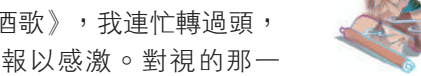
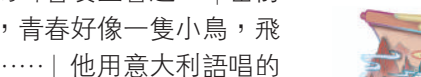
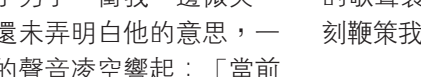
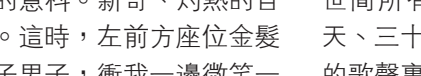
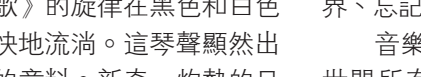
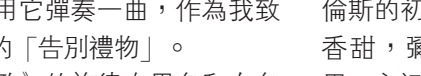
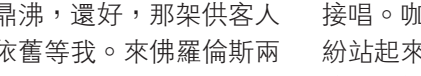
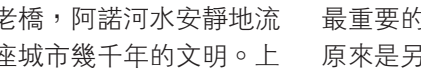
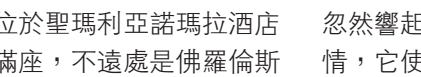
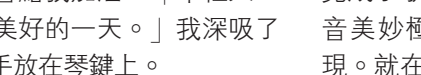
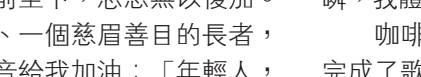
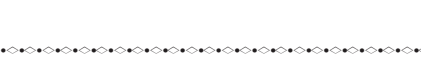
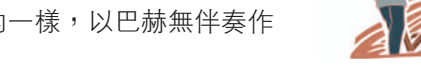
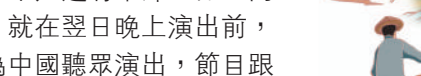
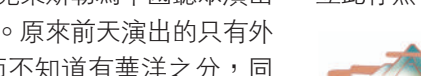
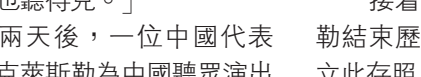
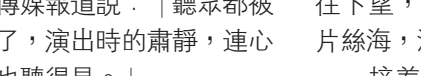
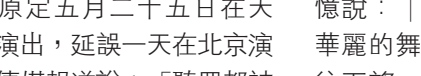
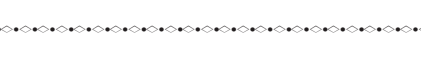
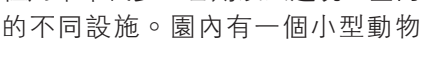
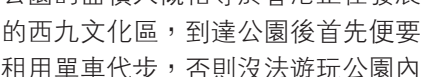
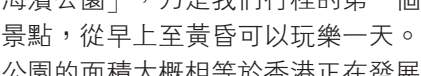
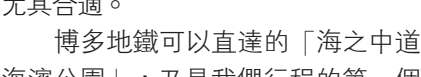
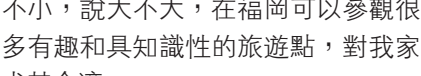
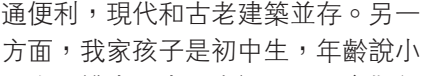
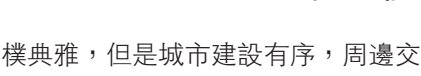
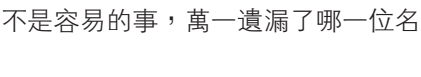
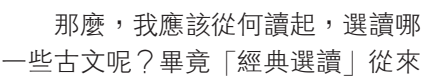
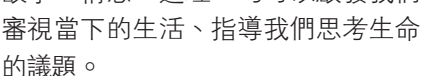
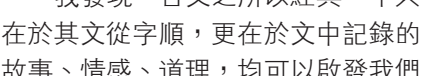
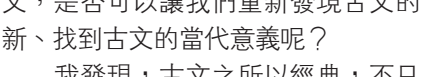
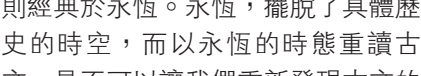
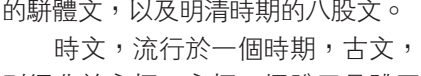
我卻想起我剛進大學的情景，那時沒有「生存手冊」，但有老鄉會。會上，除了互道鄉情外，同鄉級長還把「血淚教訓」傾囊相授。哪位老師是所謂「名捕」，逢課必點名，給分又苛刻；哪個食堂菜量量大，打菜的



## 如何在大學「生存」

師傅又心慈手寬。臨到畢業季，又有混得不錯的學長回校口傳心授，從應聘穿什麼顏色的西服到見考官露幾顆白牙，從如何腳踩幾隻船「穩」住保底的offer到怎樣用話術回應用人單位對薪酬底線的刺探，詳細而周到。

這些東西，課本上學不到，課堂上不會講，難以擺上枱面，對於即將進入一個新的人生競技場的選手卻很重要，特別是此人碰巧來自底層，家中沒有合適的引路人，就更是如此。當然，一切技巧及其運用皆有個限度的問題。有些「生存技巧」純屬耍小



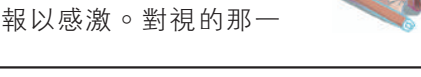
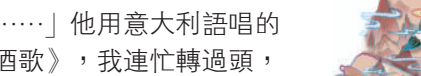
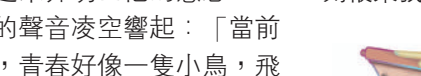
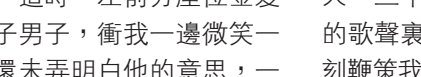
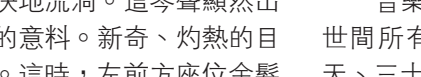
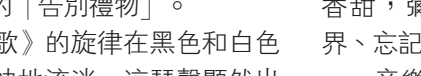
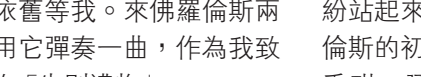
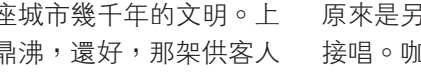
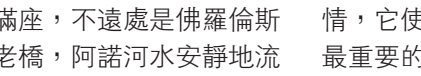
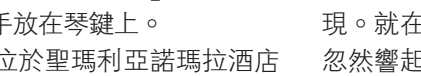
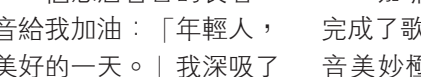
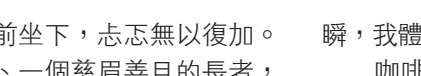
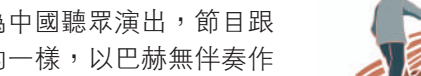
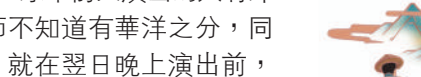
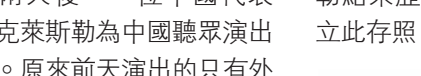
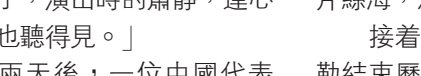
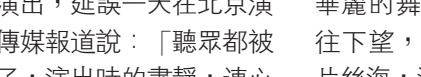
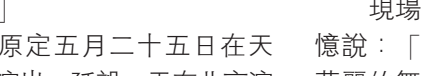
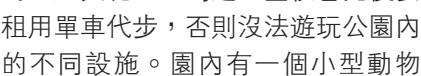
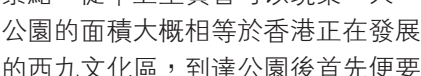
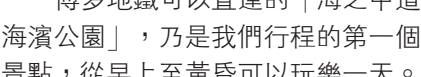
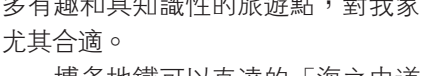
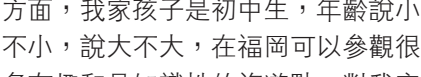
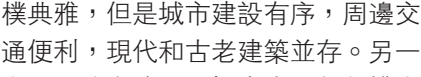
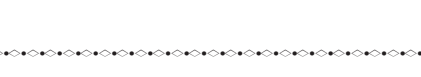
## 古文日常

的駢體文，以及明清時期的八股文。

時文，流行於一個時期，古文，則經典於永恆。永恆，擺脫了具體歷史的時空，而以永恆的時態重讀古文，是否可以讓我們重新發現古文的新、找到古文的當代意義呢？

我發現，古文之所以經典，不只在於其文從字順，更在於文中記錄的故事、情感、道理，均可以啟發我們審視當下的生活、指導我們思考生命的議題。

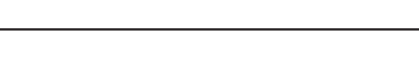
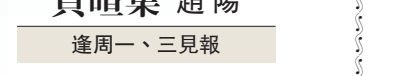
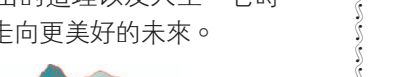
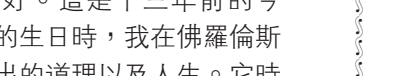
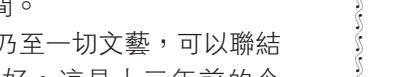
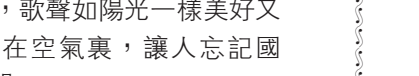
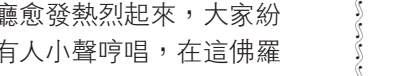
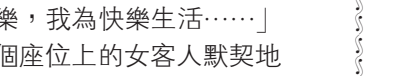
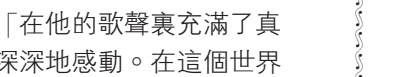
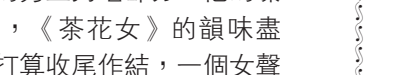
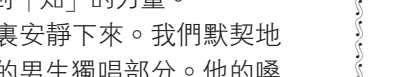
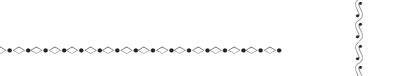
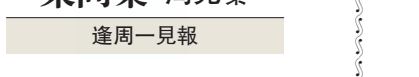
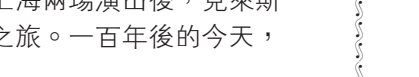
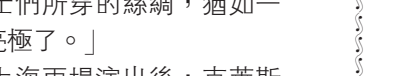
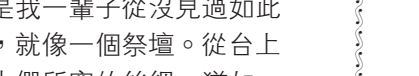
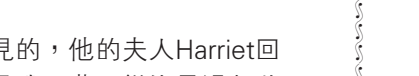
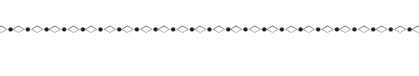
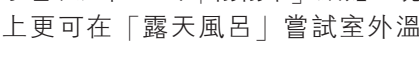
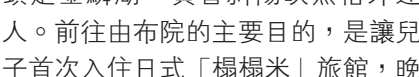
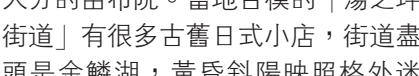
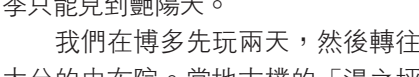
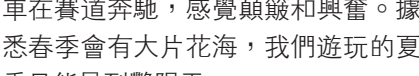
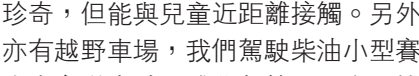
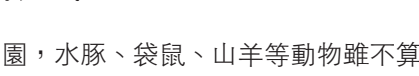
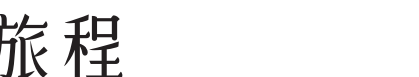
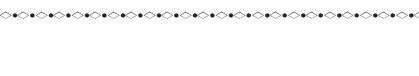
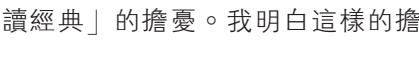
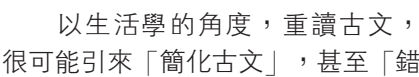
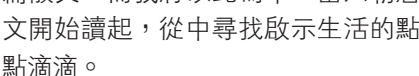
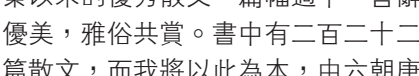
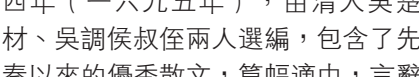
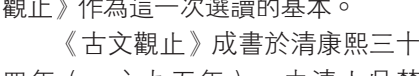
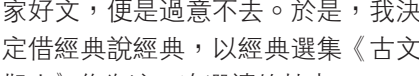
那麼，我應該從何讀起，選讀哪一些古文呢？畢竟「經典選讀」從來不是容易的事，萬一遺漏了哪一位名



聰明、鑽空子，甚至有厚黑之嫌，是萬萬不可取的。但若只是對既有規則的解讀，讓人合理避坑，少走些彎路，竊以為無可厚非。

不過，成功難以複製，技巧還需適用。魯智深的水磨禪杖六十二斤好鐵打造，使將起來橫掃千軍，如果送給時遷，卻反成這位鼓上蚤的累贅。對於大學生存技巧，廣知而慎用，大概是更可取的態度。

有一樣「技巧」卻是對所有大學生都管用的，這便是惜時如金，學以成人。若要我來編一本大學生存手



冊，必將這八個字放大加粗寫在第一頁。當下國內大學體制大體仍是嚴進寬出，加之網絡花花世界的誘惑，手腳稍不抓緊，時間與精力便如細沙，悄悄地飛速溜走了。而一旦掌握了管理時間的技巧，能把一分鐘辦作兩分鐘用，其他生存技巧才有了發揮威力的基礎。

