

編見

中大校園面積八成以上綠化，樹木品種凡二百，徜徉其中，真是一場流動的饗宴。

中大教研團隊達千人之眾，大部分在各自的領域開新探微，他們是中大風景背後的盤根穩幹，平時默默耕耘，不時散葉開花。

今期訪問三位中大教授，各在其專業內尋根探源。張洪年教授談的是哺育香港人身分的粵語，他為我們解開了幾個關於粵語的迷思，也旁及語文教育的問題，張教授的見地枝繁葉茂，值得細讀。

李華白教授專攻的也是根源問題。他立足中大物理系，卻在南美南極等地廣布天眼，接收來自天外的信息，研究恆星誕生的物理條件。他為我們深入淺出地解釋諸神創造星宿的競技。

由於其族裔及宗教背景，碧樺依教授（右圖）自小便對自己以至他人的文化身分格外敏感。她先是投身人道工作，然後加入中大執教。她成長於香港，流着一半中國人的血，關懷的始終是本地弱勢社羣的權利和福祉。

據說南非喀拉哈里沙漠一株牧羊人樹，其根深入地底六十八公尺，是目前世界上所知最深的根。我們腳下的根未至於那麼深，但必定同樣精彩。

Editorially Speaking

The CUHK campus is 80% covered with vegetation, and the number of tree species approaches 200. A casual stroll is in itself a moveable feast.

We don't see our 1,000-strong academic and research staff when they go about their daily work, like we don't see the roots nourishing and providing support to the trees. At times, though, we see the leaves shaking and the flowers blossoming.

The three professors featured in this issue till and plensish different turfs. Prof. Samuel Cheung talks about the Cantonese language and helps clear up a few myths about this beloved tongue of ours, as well as a few other things about language education. A careful reader will be duly rewarded.

In Prof. Hua-bai Li's case, he's trying to get to the bottom of what makes the stars. Anchored in CUHK, he collects stellar messages from several outposts across the globe. We are fortunate to have him describe the cosmic drama for us.

Due to her ethnic and religious background, Prof. Raees Begum Baig (*right photo*) is no stranger to the question of cultural identity. From a human rights advocate to a teacher at CUHK, she has always dedicated herself to the causes of the underprivileged.

The world record of the deepest roots is set by a Shepherd Tree (*Boscia albitrunca*) in the Kalahari Desert of South Africa, reaching down to 68 m below. The roots beneath our feet should not go that deep, but they are as nourishing.

Photo by ISO staff



維權護弱 別樹一幟 (頁8)

A Class of Her Own Underclass (p.8)

中大攀石學會

登頂奪冠

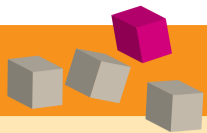
長洲包山嘉年華接力賽中稱雄

CUHK Rock Climbing Club

Scaling the Summit

in the Climbing Relay at
2016 Bun Carnival, Cheung Chau





探索廣東話的誤區

Debunking Some Myths about Cantonese



張洪年教授，加州大學柏克萊分校及中文大學榮休教授，祖籍江蘇鎮江。稚年來港的他，自稱「外江佬」，熱愛語言，尤其是粵語。他在4月上旬應新亞書院第二十九屆錢賓四先生學術文化講座之邀回港，為觀眾帶來三場精彩的粵語及文學講座。《通訊》特請他從語言學的宏觀角度，暢談粵語的一些現象，並澄清一些誤區。

我們現在話病的懶音，日後會演化為正音嗎？

今音不同古音，是十分自然的語言變化現象。今日粵語常常把音節前面的[n-]鼻音丟失，好像把我[nɔŋ]讀成[ɔŋ]，一般認為這就是所謂的懶音。「我」古代屬於疑聲母，是舌根鼻音，今音保存古代[n-]的讀法。不過古代屬於疑聲母的還有其他的字。就以「疑」字本身為例，古讀[n-]，今卻讀[ji⁴]，顯然已經把舌根鼻音丟失。我們不說這是懶音，原因是日久已成習慣。「疑」字丟失鼻音總有百多年以上的歷史，但是「我」字丟失[n-]，卻是這幾十年才比較流行。對還保持鼻音讀法的人來說，以為沒有鼻音的讀法是為了發音省力而產生的壞習慣。不過現在年輕一代把[n-]丟失的漸多，假以時日，可以想見「我、疑」都可能一律不帶鼻音聲母，到時，今日所謂的懶音會成為新的標準發音。

把[n-]讀作[l-]，例如「你」讀作「李」，也是常說的粵語懶音現象之一。不過，有些方言如四川話，也有[n-]和[l-]不分的現象。但是四川話卻是把[l]讀成[n]，恰恰和粵語的現象相反。如果說[n-]發音困難，於是偷懶讀成[l-]，那麼為何四川人倒反過來把[l-]變成[n-]？難道他們認為[l-]比[n-]難發音？說粵語的年輕人也常把韻母部分的舌根韻尾[-ŋ]讀成舌尖韻尾[-n]，例如「剛」本是[-ŋ]、「乾」是[-n]，但現在剛乾不分，都讀成[-n]，許多人以為這是因為[-ŋ]發音比[-n]複雜，但是南方的國語常把韻尾[-ŋ]讀作[-n]，例如「民」、「名」，本是[mi²ŋ][mi²n]之分，但南方國語、台灣國語不分，把[-ŋ]也讀作[-n]，這變化的方向也正和粵語相反，那又怎樣用偷懶來解釋這現象？用懶音來解釋語音的變化只是一種印象式的描述，並不可作準。

語音的演變是否由民眾說了算？是不可擋的嗎？

硬要把語音定於一尊，是可以的。但是由誰來決定？根據甚麼來決定？目的到底又是甚麼？這就富於爭議。自民國以來，便把國語/普通話定為國家語言，標準發音都以北京話為基礎。但是北京話和標準漢語的發音並不完全一樣。例如「誰」的標準音是[shui²]，北京人大多說[shai²]。今天要是一個北京人參加朗誦比賽，把「誰」讀成[shai²]，也許評分的時候會打折扣。

標準不標準往往是主觀的判斷。如果一百個人當中，九十九個人都保持一種老派發音，只有一個人獨特新派發音，那當然是多數人佔優勢，認為新派發音不可接受。政府或法定的語言委員會也許可以規定這老派發音是標準音，所有正式場合必須跟隨。這種人為的努力或能把自然的語音變化拖慢一點，但是刻意的外在糾正和自然的內部變化在相互角力之下，最終誰會勝出？從語音史可以看到許多例證。尤其在今天的社會，人們普遍不容易接受建制強加的標準，壓力愈大，反動力量也愈大。

其實說到底，語言最大的規範能力就是約定俗成。等到九十九個人都說新派發音，獨特老派標準發音的就成了異類。有人問我是否贊成懶音。作為一個研究語言的人，我的工作如實描述語言的現況和變化，我不會也不應該帶有任何價值判斷的眼光來指三道四。

粵語保留了最多的古音，朗讀詩詞歌賦最能保持原有聲韻之美，是嗎？

粵語歷史悠久，這話一點不錯，但是哪種語言沒有悠久的歷史？福建話中就保留了一些秦漢時代的語音。「茶」字潮州話的發音近似「爹」，聲母讀[t]，這是上古音；廣州人讀「查」，是後起的發音。張和鄭這兩個姓，閩語讀[t-]，也是上古的發音。所以保存古音的不只是粵語而已。

大家最常提到的是粵語完整地保存了[-p][-t][-k]三種入聲韻尾、和[-m][-n][-ŋ]鼻音韻尾這些特點。今天的北方話，

入聲韻尾[-p][-t][-k]確實是已經消失，[-m]韻尾也合併到[-n]。但是保留入聲的不只是粵語，且也有方言是保留[-m]韻尾。另一方面，現代粵語也丟失很多古音，例如古代齒音有三套，一百年前的粵語還有兩套，到了二十世紀以後才歸攏為一套dz/ts/s，但是普通話仍保存了三套，也就是漢語拼音中的j/q/x：zh/ch/sh：z/c/s。總而言之，粵語確實保存了很多古語音，但從另一個角度來看，也失去了很多。

用粵語朗誦古詩詞的確悅耳，例如「怒髮衝冠，憑欄處、瀟瀟雨歇。抬望眼、仰天長嘯，壯懷激烈。」又如「尋尋覓覓，冷冷清清，淒淒慘慘戚戚。乍暖還寒時候，最難將息。」這些詩詞以入聲押韻，用粵語朗讀，特見鏗鏘。不過試讀《長恨歌》的：「漢皇重色思傾國，御宇多年求不得。楊家有女初長成，養在深閨人未識。」國、得、識三字，今日粵語讀來就不押韻，但是在古代確實是同屬一韻，只是後來各自演變，到了今天的粵語，雖然都屬於[-k]韻尾的入聲韻，但是元音各不相同，古代押韻的效果在今日粵語中就完全感覺不到。可用鎮江話來唸，起碼「得」和「識」仍是押韻的。那麼，我們說粵語保留古音，當然不錯，但是不能就此認為粵語是存古，或者是最能保留古音的語言。

用普通話學習中文，寫作無須經過口語轉化為書面語的過程，會寫得更好嗎？

不一定。這裏面的前設是現代白話文是以北方話或普通話為基礎，所以只要把口語轉化為書面語，就會文從字順。沒錯，會說普通話的人寫作時確實是少了一層先從方言翻成普通話的轉換過程。不過就是因為這樣，能說普通話的人都能寫好的文章嗎？北京人成千上萬，一口京片子，人人都可當作家了？當然不。寫作不是我手寫我口那麼簡單，而是另外一種深層次的訓練。文章要寫得漂亮，得下苦工多讀書，多看古典文學，從中汲取養分，以補不足。肚裏沒有墨水，能寫得出甚麼？香港以前中小學的中文教學，選取古今範文。那個年代栽培出來的學人，國語不一定說得漂亮，但行家一出手，便知有沒有。

如何看「普教中」、「棄繁從簡」等爭議？

語文政策如果涉及政治因素，我是無法回答這個問題。否則，我們應該持平來看，千萬別感情用事。教學應該用普通話還是廣東話？漢字書寫應該採用簡體字還是繁體字？這兩個問題都得先問我們為甚麼要在兩者之中選其一？選擇的目的又是甚麼？繁簡之別自古就有，為書寫方便起見，常常會省減筆畫。中國近代推出簡體字和漢字拉丁化方案，主要目的卻是在於掃盲。掃盲這個需要在現在香港的社會仍然迫切嗎？既然沒有這個危機或需要，那麼教學為甚麼不就從繁體字開始？繁體字歷史悠久，一兩千年的古代典籍，今天還能字字讀得出來，那是多麼可貴的資源。要是教學全然以簡代繁，文化承傳也許會出現危機。不過中國大陸推行簡體字好幾十年，所有出版基本上都是以簡體字為主。我們要是不認識簡體字，那也會是一個很大的損失。純粹從學習漢字的角度的話，是先繁後簡、還是先簡後繁容易？答案應該很清楚。

另一方面，普通話是國家語言，我們不能不學習。只要一踏出香港，能用上廣東話的場合就很少。所以從實用角度來看，應該趁早學習普通話。但是並不是說要用普通話來取代廣東話。香港絕大部分的人的母語都是粵語，以母語教學，是天經地義的事。我們不能因為普通話是國家語言，就採用普通話作為教學語言，這就像中國不會因為英文是世界語

言，就把英語硬性定為所有學校的教學語言。廣東話和普通話為甚麼不可以共存？我們熱愛自己的語言，但是也不必抗拒別的語言。今天許多年輕人都感到政府的決策好像處處在掣肘或打壓粵語的發展，於是產生一種無以形容的語言憂慮感，因為憂慮，所以多方推崇粵語，過分的推崇，會形成一種語言的優越感，從而造成對其他強勢語言的抗拒。從憂慮到優越，主要是導源於外在社會或政治的誘因。我們假若不從根本層面來正視、解決這個問題，這問題恐怕會變得越為複雜。

研究語言給你最大的滿足感是甚麼？

語言並不如想象中那樣古板或死板。相反地，語言是一種有機體，有蓬勃的生命力，而且不斷在變化。乍看起來，語言似乎是一堆雜亂無章的聲音和字詞，其實背後的組織和變化大有脈絡可尋。研究語言首先就要觀察語言是怎麼通過聲音來表達意思，從聲音字詞的組合，整理其間的關係，歸納出組合的規律，解釋變化的模式。這些變化可能只屬於說話者個人的習慣，或方言之間的異同，更可能是古今語言變化的痕跡。我們甚至可以根據這種規律和模式預測語言日後發展的路向。研究語言者個人對語言變化的喜惡取捨，無關重要，最大的責任就在於能不斷的在捕捉、描述、解釋這些變化，藉此提高或增進我們對這語言的了解。這世界上有多少種語言，但仔細研究下來，我們會發現人的思維常常是共通的，而表達思想的各種語言形式和變化也有很多類似的特點。我們要是不從最細微的素材做起，就難以窺其大觀。這樣看來，語言研究可以是一種跨時空的探討，挑戰性越強，我們就越感到興奮。

Prof. Samuel H.N. Cheung is Emeritus Professor at CUHK and University of California (Berkeley). A native of Zhenjiang, Jiangsu, he is a language expert with a zealous passion for Cantonese. During his return to Hong Kong in early April to give three Ch'ien Mu Lectures in History and Culture organized by New Asia College, the Newsletter had the opportunity to invite him to talk, from a broader linguistic perspective, on some phenomena of the Cantonese dialect, and at the same time clarifying some common misunderstanding of it. The interview was conducted in Cantonese and the content is summarized below.

Will the lazy syllables we abhor today become proper pronunciations one day?

It is a natural phenomenon to see pronunciations change with times. Examples can be found in the replacement of the initial velar nasal [ŋ-] by [ŋ̥-] in Cantonese during the past few decades. People tend to attribute it to laziness in articulation. In fact, the loss of [ŋ-] in some Cantonese syllables happened even more than 100 years ago. As people got used to them, they accepted them as proper pronunciations and did not label them 'lazy'. Predictably those considered 'lazy' today will be accepted as proper one day. Another trend of 'lazy' Cantonese pronunciation is the replacement of [n-] by [l-]. Contrarily, in the Sichuan dialect, [l-] is sometimes replaced by [n-], and in southern or Taiwan Mandarin, we find [ŋ̥-] replacing [ŋ-], which mean dropping the 'easier' pronunciation. I would say that 'laziness' is convenient but not sufficient for explaining pronunciation changes.

Do the general users of a language determine its pronunciation development? Is it irreciprocal?

One may impose standards on pronunciations. But who will have the say? Why? These issues are controversial. Mandarin/Putonghua has been chosen as the national language since the early 20th century, and pronunciations were benchmarked on the Peking dialect. But for some words, there are alternative pronunciations. The government authorities can mandate standard pronunciations on

official occasions, but this artificial intervention will only serve to slow down the pace of natural change minimally. The minority will ultimately succumb to the majority.

Cantonese retains the largest number of ancient syllables and is the best vehicle for revealing the beauty of classical Chinese rhymed literature— is it true?

Yes and no. Cantonese has a long history, so do other dialects. Some syllables in Fujianese date back to the Qin and Han dynasties. The most-cited ancient Cantonese syllables are those with final voiceless stops [-p, -t, -k], and the final nasal consonant [-m] which are completely absent in Putonghua now. Interestingly, Putonghua has three sets of palatal [j, q, x], retroflex [zh, chi, shi] and dental [z, c, s] consonants as in Hanyu Pinyin, whereas Cantonese only has [dz, ts, s]. It is more justified to say that Cantonese has both retained and lost a large number of ancient syllables.

Will students write better if they learn Chinese through Putonghua?

Not necessarily. It's true that there are considerable differences between spoken Cantonese and written Chinese, and not much between spoken Putonghua and written Chinese. You may say that one who knows Putonghua can skip the procedure of converting to the written language. But will that mean that all Pekingese can be writers? Writing is not simply transcribing the oral language, and can be enriched only by extensive reading of the classics.

What's your view on adopting Putonghua as the medium of teaching in Chinese language, and abandoning traditional Chinese characters for the simplified ones?

If there are political considerations behind language policies, I won't be able to give you an answer. Otherwise it is better to look at the issues rationally. Let us first ask ourselves: why do we have to choose between Putonghua

and Cantonese as a medium of instruction, and between simplified and traditional characters in writing Chinese? What do we want to achieve? The launch of simplified Chinese characters and Romanization of Chinese were aimed at eradicating illiteracy. Is it still an urgent need in Hong Kong nowadays? If it is not, why don't we start by learning the traditional characters, which will enable us to read literatures one or two thousand years ago, contributing to the continuity of cultural legacies? On the other hand, since simplified characters are widely used in mainland China and its publications, knowledge of it is preferable from a pragmatic point of view.

Similarly, we should also learn Putonghua since it is the national language. But it doesn't mean that we should substitute Cantonese with Putonghua. Since Cantonese is the mother tongue of the majority population in Hong Kong, using it as a medium of instruction is undebatable. Why can't Cantonese and Putonghua co-exist? We love our own language, but there is no need to discriminate against other languages. Many young people today are anxious of the future of Cantonese because they feel that government policies are imposing restrictions and pressure on the language. They react by building up its supremacy and rejecting other languages. The issue will become more complicated if we fail to see the problem for what it is.

What satisfaction does language research bring you?

The study of languages is nothing pedantic as one would imagine. It is full of fun. Each language is a constantly evolving organic system. The changes may look erratic at first glance, but with careful observation and analysis of the most trivial specimens, one may be able to identify the development patterns and the factors behind, and even predict its future development. This is most satisfying. The role of a linguist is not to judge or condemn any observed changes to his/her dislike, but to capture, describe and explain them. I am amazed that many linguistic development patterns are common among different languages. It shows that people do think alike. 📖

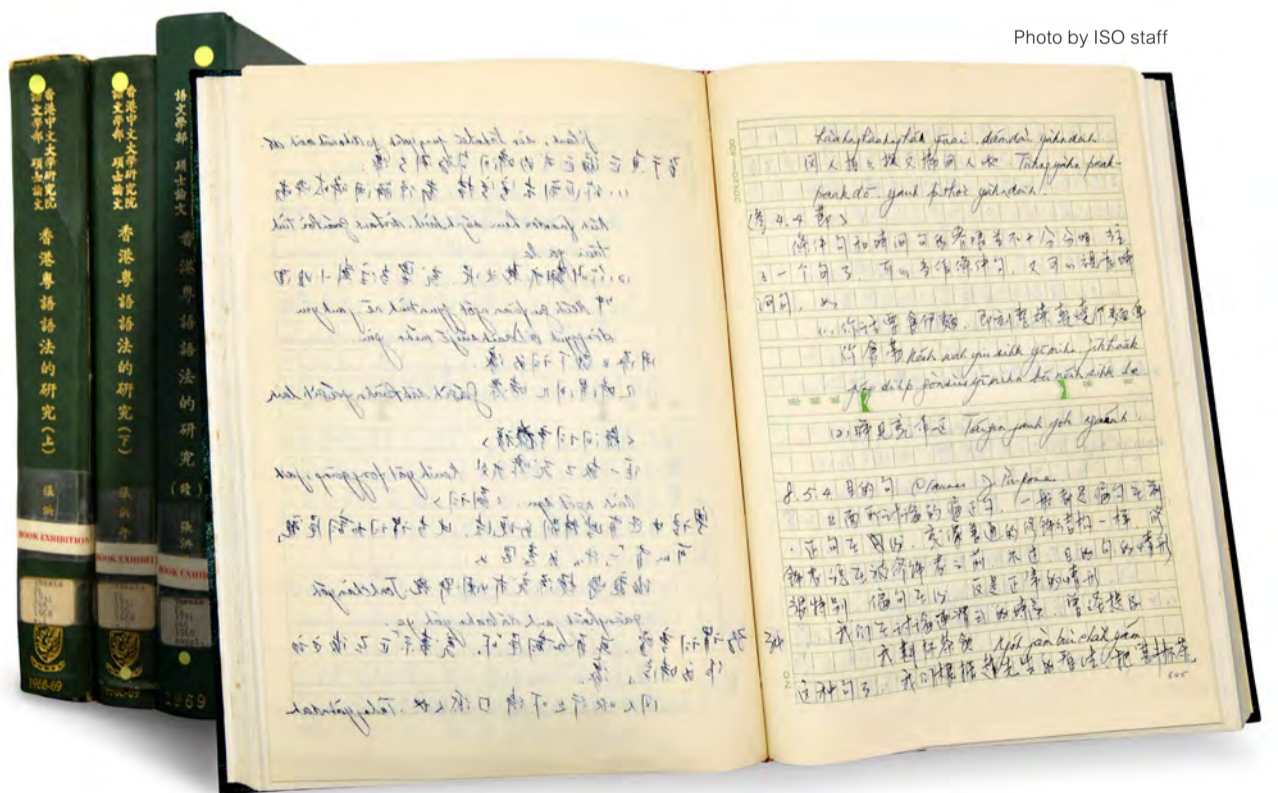


Photo by ISO staff

▲ 張洪年教授1969年手寫的碩士論文 The MA thesis handwritten by Prof. Samuel Cheung in 1969



恆星起源——李華白的尋星之旅 (下圖, 背景為位於智利的阿塔卡馬次毫米望遠鏡)

Before a Star is Born: The Quest of Hua-bai Li for the Origin of the Stars

(He's seen below in front of the Atacama Submillimeter Telescope in Chile)

中大物理學系李華白教授率領的天文物理學家團隊，發現磁場在高質量恆星的演化過程中起着關鍵性的作用。

氣體微塵充塞宇宙，當這些星際物質受萬有引力影響積聚到一定密度，恆星便有機會誕生。但宇宙中除了萬有引力之外尚有其他的作用力，據李教授解釋，雲氣會被星際湍流打散，而磁場則會把雲氣依磁場線分布排列，因為雲氣微粒中含有離子。萬有引力、湍流與磁場之間的角力，一直以來都是天文物理學家熱中研究討論的題目。

假如萬有引力主宰一切，那麼雲氣便會均速地自由聚降至一個中心點，直至第一個核聚變出現。理論上，所有雲氣最終都應該在這個自由聚降的過程之後（以一百萬年計）形成恆星，但實證及統計數據卻顯示，只有很少部分的雲氣最終形成恆星。

李教授和他的團隊感興趣的是磁場在高質量恆星的形成中所扮演的角色。他們瞄準位於天蠍座的NGC6334—貓掌星雲，因為這裏的雲氣質量是我們的太陽的二十萬倍，為高質量恆星的誕生提供了肥美土壤，而且雖然離地球五千五百光年，但在天文學角度來說算是相當近，令可靠的觀測得以順利進行。

研究團隊從夏威夷與南極洲兩地的觀測站收集數據，繪製出NGC6334不同標度的磁場線圖，審視其按磁場線排列的雲氣分布。結論是，不論以何種標度分析，雲氣分布均以扁平狀態呈現，而且垂直於磁場線，周邊的雲氣則凝成塊狀，把磁場線微微夾起。

結果清楚顯示磁場在NGC6334中佔主導地位。磁場在這裏既然扮演了恆星形成的主導力量，那麼萬有引力和湍流便需角逐剩餘的影響力。萬有引力較強的話，雲氣的呈現形狀便會更清晰，恆星形成的速度也會較快；反之，形狀便會模糊，恆星形成的速度也較慢。

李教授的研究結果去年刊登在《自然》期刊。

李教授的另一項研究也印證了這個結果。他們研究三角座星雲（也稱M33）的分子雲中的恆星形成，發現那裏的磁場排序也跟整體的星雲磁場相同。

李教授大學時候在台灣唸數學和物理，其後在美國西北大學取得博士學位，2013年來中大任教，並領導恆星形成的研究。

他的團隊模擬星際力學的成果，有賴中大物理學系內一部擁有一千五百個中央處理器的高能電腦。物理系也正在建造一個繪製磁場的儀器，李教授期待儀器建成後安裝在位於智利阿塔卡馬的次毫米望遠鏡中，將有利他們探討恆星起源的下一步工作。

A group of astrophysicists at CUHK led by Prof. **Hua-bai Li** of the Department of Physics has found that the magnetic field plays a significant role in the formation of massive stars.

The universe is filled with gases and dusts which, when collapsing into sufficient density due to gravitational pull, form the celestial bodies such as our stars and planets. But there are other forces at work where stars are likely to be born. As Professor Li explains, turbulent cloud motions would disperse the gases while the magnetic field, or B-field in the astrophysicists' parlance, would align the gas motion along the magnetic field lines because the particles themselves contain ions. The interplay of gravity, turbulence and B-field has long been a subject of rigorous research and debate among astrophysicists.



If gravitation is the sole determinant, the collapse of the gases would be a uniform free-fall into a core which would trigger off the first nuclear fusion. In theory, all the gases should be turned into stars during the free-fall time in the order of one million years. But empirical and statistical data have suggested otherwise. Only a small percentage of gas will eventually form stars.

Professor Li and his team examined the role B-field plays in the formation of massive stars. They chose to focus on NGC6334, also known as the Cat's Paw Nebula, because the gas in this region has a total mass 200,000 times that of our sun and is a fertile ground for massive stars to sprout. Also, while its distance from the Earth is a staggering 5,500 lightyears away, in astronomical terms it is close enough for valid observations to be made.

Using data gathered at various observatories in Hawaii and the Antarctica, the team was able to map out NGC6334's magnetic field structure at a range of different scales and examine its cloud fragmentation with ordered B-fields. At all the different scales, the same pattern emerged: the cloud forms itself into a flattened structure perpendicularly to the B-fields, and at the end of the structure, the gas contracts into clumps, slightly pinching the B-field lines.

The consistent pattern of gas fragmentation across all scales demonstrates the dominance of the B-fields in the

region NGC6334. With the B-fields the primary ordering principle, gravity and turbulence come in to compete for second fiddle. If gravity prevails, the structure would be better defined and the star formation process will be more efficient. If turbulence prevails, the structure would be more tangled and theoretically it will take longer to form a star,

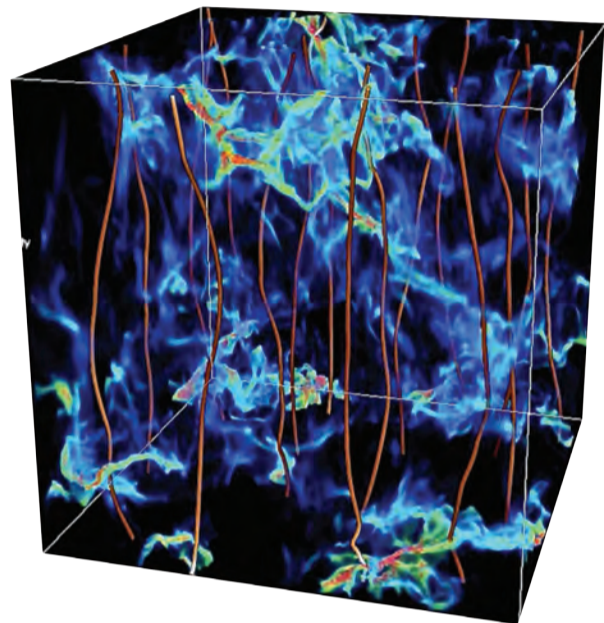
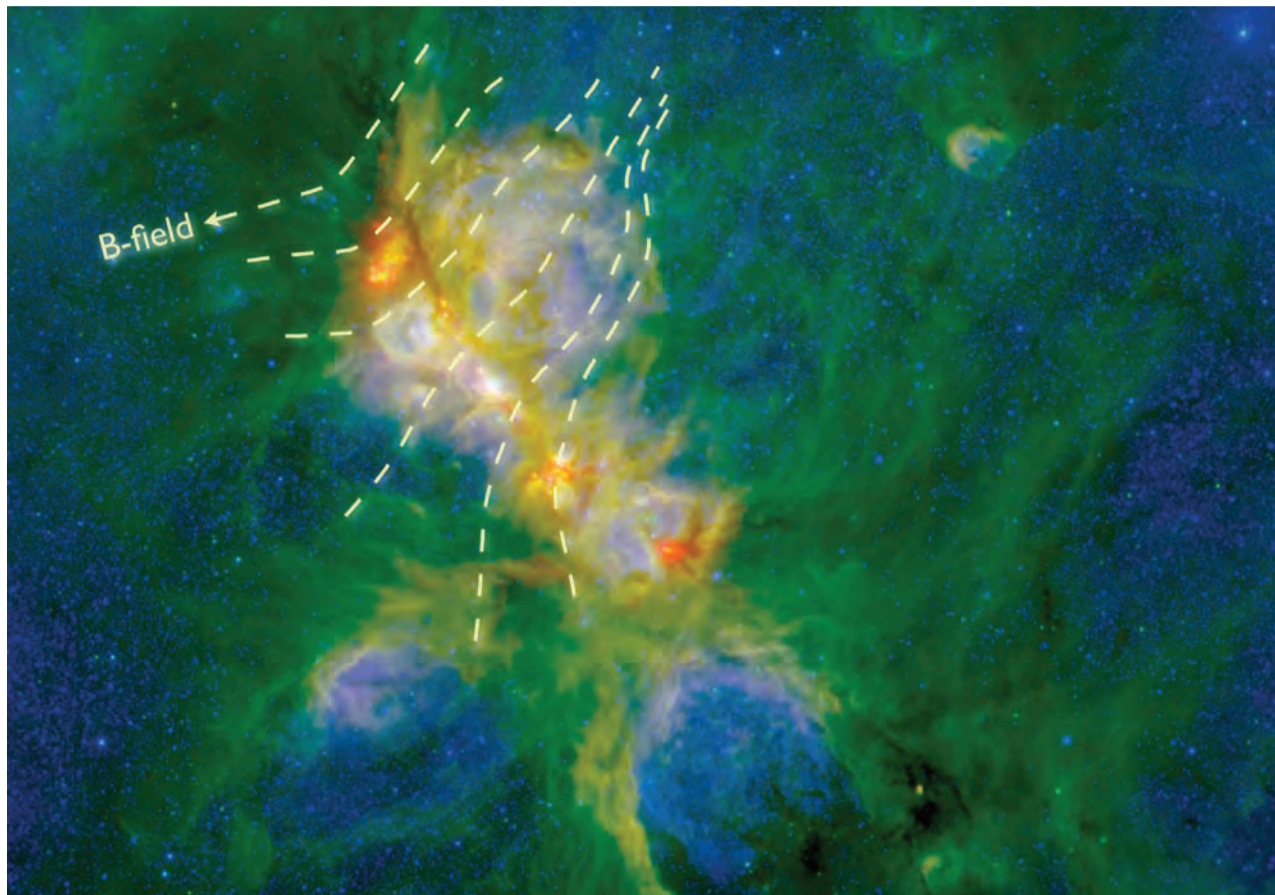
These findings were published in *Nature* (Li, Yuen, Otto, Leung et al., 'Self-similar fragmentation regulated by magnetic fields in a region forming massive stars', *Nature*, vol. 520, 23 April 2015, pp. 518–521).

The findings in NGC6334 were repeated in another study. Professor Li's team zoomed in to study the star formation in the molecular clouds in the Triangulum Galaxy, also known as M33, and found the B-fields in these molecular clouds are ordered and aligned with the large-scale galactic B-fields.

Professor Li studied mathematics and physics in university in his native Taiwan and later obtained a doctorate in physics from Northwestern University. He came to teach at CUHK in 2013 and lead the star-dust journey in stellar nativity.

The team's simulation of the interstellar dynamics has been greatly helped by the high-power computer at the Department of Physics with 1,500 CPU cores. Professor Li expects more data to come when a new B-field mapping instrument is built at the department and installed on the Atacama submillimeter telescopes in Chile.

▼ NGC6334的紅外光圖片，由 Sarah Willis 以從赫爾斯衛爾星望遠鏡收集到的數據製成。虛線顯示以南極洲蝮蛇望遠鏡觀測到的大型磁場
The dashed lines stand for the large-scale B-field observed using the Viper telescope in Antarctica, on top of the infrared photo of NGC6334 composed by Sarah Willis using data acquired by the Herschel satellite telescope



▲ Frank Otto博士對磁性湍流雲作出的數值模擬。紅線代表磁場方向，紅色部分顯示高密度雲氣；藍色部分顯示低密度雲氣

A numerical simulation, carried out by Dr. Frank Otto, of magnetized turbulent cloud. The red lines stand for B-field directions. Colours stands for gas densities (Red-high and blue-low)



寶健保健 Wealth In Health

莎士比亞與生老病死

Shakespeare's Health Issues

今年是莎士比亞逝世四百年，全球一整年都有紀念活動，連著名醫學期刊《刺針》本月也出了莎翁專號。

莎劇裏的生老病死真的是多不勝數。一般的讀者看到的李爾王，可能只不過是個脾氣暴躁、多疑難測的老人，悲劇自己一手造成，但醫生看到的可能是一個患有路易氏體型失智症的病人。

路易氏體型失智症是一種漸進的腦神經退化狀態，患者會見到幻象，神智一時清醒一時糊塗，還會出現其他柏金遜症的症狀如肌肉僵硬及震顫等。

莎劇中的帝王將相多有不同缺陷。理察三世是駝子（脊柱後凸症），數年前李斯特城出土的理察三世骸骨已經證明這點。在《凱撒大帝》中，卡西烏斯對布魯塔憶述他見到凱撒癲癇發作的樣子，把凱撒從神祇降回凡人，從而慫恿布魯塔加入刺殺凱撒行列。

評者一致認為莎士比亞的醫學知識比同代人淵博。從《亨利四世第二部》中的幾行，甚至看到他走得比時代先，預示了現代免疫法的原理。

《刺針》專號中莎劇學者Jonathan Bate這樣寫道：「莎劇四百年來歷久不衰，原因是作者有着優秀醫師般的細微觀察力。……而且和優秀醫師一樣，莎士比亞永遠不會把人看成是一大堆症候，和加上一個診斷的標籤。……他為人類的堅毅喝彩，雖然對伴隨老年而來的衰朽與傷感無奈。」

This year the world celebrates the 400th anniversary of the Bard's death. Even the leading medical journal *Lancet* puts out a special Shakespeare-themed issue this month.

Shakespeare's copious references to medical conditions in his plays are well-known. An ordinary reader will find a cantankerous old man in *King Lear*, whose unpredictable

mood swings have made him disown a loyal daughter and brought tragedy upon himself. But a medical practitioner may see a patient suffering from Lewy body dementia (LBD).

LBD is a progressive neurodegenerative condition. Its symptoms include visual hallucinations, alternating periods of confusion and alertness, and other symptoms of Parkinson's disease such as rigid muscles and tremors.

Other monarchs in his plays are variously afflicted. King Richard III was a hunchback (kyphosis), confirmed a few years ago by the excavation of his remains in Leicester City. Cassius tells Brutus about Caesar's epilepsy:

*He had a fever when he was in Spain,
 And when the fit was on him I did mark
 How he did shake. 'Tis true, this god did shake!*

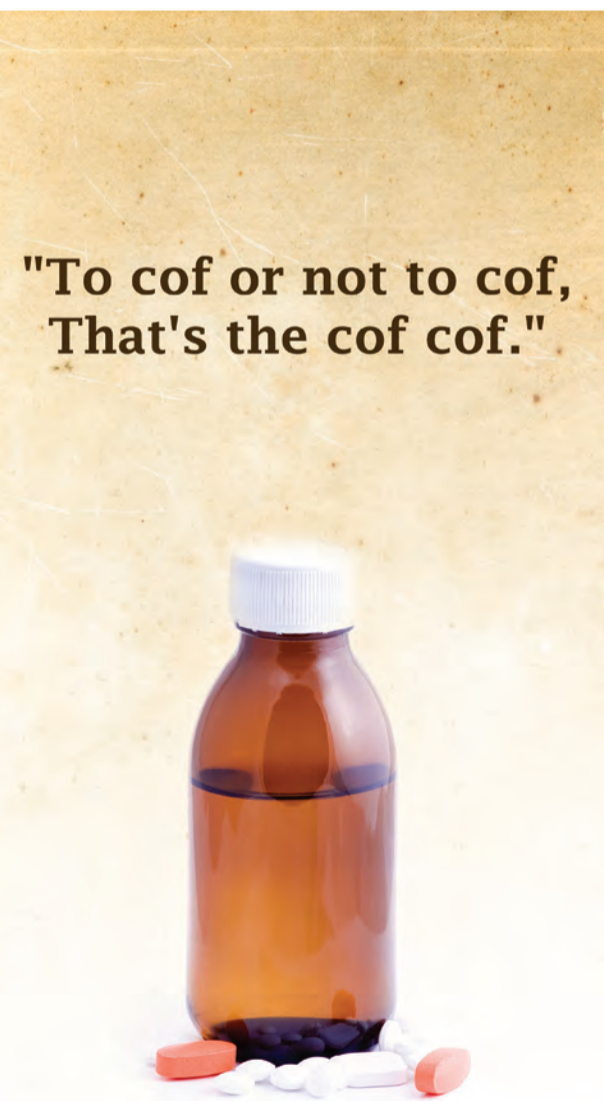
(Julius Caesar, 1.2.119–121)

Shakespeare has not only shown prodigious knowledge in medicine but also prescience. The following is often cited to suggest the presaging of immunization long before it became a medical reality:

*In poison there is physic, and these news,
 Having been well, that would have made me sick,
 Being sick, have in some measure made me well.*

(2 Henry IV, 1.1.137–139)

Jonathan Bate wrote in the *Lancet* issue: 'Shakespeare's plays still live 400 years after his death because he shares with the good physician the art of minute observation of human feelings and human bodies.... again like the good physician, he never reduces a human being to a set of symptoms, labeled with a diagnosis.... He rejoices in human endurance, even as he pities the disintegration and sorrow that come with age.'



劉佐德全球經濟及金融研究所命名 Naming of Lau Chor Tak Institute of Global Economics and Finance

劉佐德基金有限公司主席劉佐德先生慷慨捐資支持全球經濟及金融研究所的長遠發展，為表謝忱，大學於4月15日舉行劉佐德全球經濟及金融研究所命名典禮，由劉佐德先生（右二）、沈祖堯校長（左二）、前校長劉遵義教授（右一）及研究所常務所長莊太量教授（左一）主禮。劉先生的家人、常務副校長華雲生教授、研究所核心成員任志剛教授、廖柏偉教授及宋恩榮教授等，亦出席見證儀式。

劉先生是傑出商人及慈善家，過去五十多年來，襄助香港及內地教育不遺餘力，並多次捐助本地大學，以培育優秀人才，貢獻社會。劉先生在2013年捐款支持研究所成立「劉佐德全球經濟與金融講座系列」，每年邀請國際知名學者及專家到訪中大，主講全球及中國金融新知，促進學術交流。2014年，劉先生再捐出一個商業單位予中大，以物業的租金收益支持研究所的發展。研究所於2010年成立，旨在結集專家學者拓展新思維，為中國金融體系的開放和貨幣國際化出謀獻策。

In appreciation of the generosity of Mr. Lau Chor-tak, chairman of Lau Chor Tak Foundation Limited, for his long-term support towards the development of the Institute of Global Economics and Finance, the institute has been renamed as Lau Chor Tak Institute of Global Economics and Finance. Officiating at the naming ceremony, held on 15 April, were Mr. Lau Chor-tak (2nd right); Prof. Joseph J.Y. Sung (2nd left), Vice-Chancellor; Prof. Lawrence J. Lau (1st right), former Vice-Chancellor; and Prof. Terence Chong (1st left), executive director of the institute. In attendance were Mr. Lau's family members, Prof. Benjamin W. Wah, Provost, and key members of the institute including Prof. Joseph Yam, Prof. Liu Pak-wai and Prof. Sung Yun-wing.

As a highly acclaimed philanthropist, Mr. Lau has rendered tremendous support to the higher education sector in Hong Kong and mainland China for over half a century. With the objective of promoting scholarly exchange on global economics and finance, Mr. Lau made a generous donation to the institute in 2013 for the establishment of the Lau Chor Tak Distinguished Lecture on Global Economics and Finance. In 2014, he donated a commercial property to the University, the rental income from which is used to support the development of the institute, established in 2010, with the aim of contributing to the modernization of China's monetary and financial systems by proposing new ways of thinking, making policy recommendations and identifying new paths for liberalization.



功成身退 Farewell to Mr. Chairman

鄭海泉博士（中）自2009年起出任校董會主席，領導大學發展，建樹良多。4月14日，鄭博士以校董身分最後一次出席校董會會議，校董會副主席利乾先生（左）和沈祖堯校長（右）特別向鄭博士致謝。

Dr. Vincent H.C. Cheng (centre) has played a pivotal role in the development of CUHK since he became Council Chairman in 2009. On 14 April, Dr. Cheng attended the meeting of the Council for the last time as a member. Mr. Chien Lee (left), Vice-Chairman, and Prof. Joseph J.Y. Sung (right), Vice-Chancellor, paid tribute to Dr. Cheng for his contribution.

天石機器人研究所命名典禮 Naming Ceremony of T Stone Robotics Institute



大學於4月21日假祖堯堂舉行天石機器人研究所命名典禮，以答謝天石集團有限公司慷慨捐款支持該所。

典禮由天石集團戰略委員會主席肖建華先生（右）、沈祖堯校長（左）、副校長張妙清教授及研究所所長劉雲輝教授主禮，並邀得IEEE國際機器人與自動化協會主席田所諭教授致賀辭。

為期兩天的機器人研討會於典禮後舉行，來自名古屋大學、東京大學、日本東北大學、美國加州大學柏克萊分校及法國國家信息與自動化研究所等的知名講者，與本地學者及專業人員討論機器人學的發展方向。

天石機器人研究所不但開展醫療機器人和服務機器人兩大領域的研究，亦鼓勵教授和學生積極開展高新技術產業化，並會開辦培訓課程和協辦創新科技比賽活動，向中學生和大學推廣機器人教育，為未來培育更多的人才。

The naming ceremony of the CUHK T Stone Robotics Institute was held on 21 April at Cho Yiu Hall in appreciation of the generous donation made by T Stone Group Limited to the institute.

Officiating guests included Mr. Xiao Jianhua (right), chairman of the Strategic Advisory Committee of T Stone Group Limited; Prof. Joseph J.Y. Sung (left), Vice-Chancellor; Prof. Fanny M.C. Cheung, Pro-Vice-Chancellor; and Prof. Liu Yunhui, director of the institute. Prof. Satoshi Tadokoro, president of IEEE Robotics and Automation Society, was invited to deliver a congratulatory address at the ceremony.

A two-day Robotics Symposium was held after the ceremony. Renowned speakers from Nagoya University, the University of Tokyo, Tohoku University, the University of California at Berkeley, and the French Institute for Research in Computer Science and Automation, were invited to exchange ideas with local experts and professionals, and discuss the future directions of robotics research.

In addition of focusing its research efforts on medical and service robotics, the institute will also encourage faculty members and students to establish robotics startups, and promote robotics innovation among undergraduate and secondary students by providing training courses and initiating robotics competitions.





人工智能·作繭作孽？

AI, Blessing or Curse?

人工智能是近期炒得火熱的一個話題。不論我們如何定義這個詞語，最近發生的幾件事例委實值得我們深究。今年2月，谷歌在路面測試自行駕駛車輛時發生了一宗交通意外，報告指出是谷歌汽車企圖切線時，與另一輛有人駕駛的巴士發生輕微碰撞。谷歌承認了責任，但亦指出當時自行汽車正在緩慢地切線繞過路上一些障礙，程式判斷巴士司機應會為此禮讓，結果當然沒有。

今年3月，微軟推出Tay網上人工智能聊天機器人(chatterbot)，服務僅運行了16小時後被腰斬，原因是Tay在處理過數萬條與人交談的信息後，被惡作劇者灌輸了錯誤不當的觀念，而成為滿口胡言，充滿種族歧視、下流低俗等意識的聊天者。4月，內地魏則西事件更是震驚全國，引發人們反思儘管是來自百度等大型網企信息的可靠性和搜索引擎背後的經濟模式是否合理。

以上事件表面上沒有關連，但它們却隱藏一個可怕的共同危機。不久將來，為人類提供個人化服務、懂得與人類溝通、交流情感、照顧獨居者、協助人類學習等的機器人將會大行其道，人類的生活也會越來越依賴人工智能。無可避免地，這些機器人和系統，必須載入各種知識、邏輯、是非觀念，以至道德倫理、價值取向等。所載入的資料，不論是由所謂專家制定或從普羅大眾採集回來，都存在一定風險。

在回答「人工智能可以信賴嗎？」這個終極問題前，我們不妨先問問自己：人類世界存在信任嗎？我們是如何在人類世界建立互信的？這些元素存在於機器世界嗎？是誰在賦予機器這些元素？這些人又可靠嗎？



AI has been very much in the news lately. Regardless of one's personal view of AI, one cannot pretend that it's not coming and that it's not going to stay. In February, an accident happened when Google was road testing its autonomous car. The Google car was changing lane when it collided with an oncoming bus that was driven by a human driver. Google accepted responsibility, but pointed out that at the material time its autonomous car was going round some obstacles on the road, while its pilot system predicted that the bus driver would give it right of way. For reasons incomprehensible to the system, the bus driver didn't.

In March, Microsoft launched Tay, a chatterbot that keeps real human beings in conversation. The service was suspended only after 16 hours in operation because after exchanging tens of thousands of tweet messages with human beings, Tay picked up quite a few infelicities. The system started chatting gibberish that borders on hate crime and vulgarity. In April, the whole nation was shocked by what happened to Wei Zexi. People began to question the reliability of information found on large

online platforms such as Baidu and the economics of the search engine.

These seemingly unrelated incidents are in fact united by one unsettling thought. In future, when interactions between humans and robots increase (robots providing personalized services to human beings such as communicating and empathizing with them, taking care of the elderly and assisting children to learn), so does our dependence on them. Inevitably, all sorts of knowledge, logic, ethics, even morality and values have to be uploaded to these robots or systems. Whether these uploads are done by experts or culled from ordinary folks, there are accompanying risks.

Before we answer the ultimate question 'Is AI trustworthy?', we should ask ourselves the following questions: 'Is there trust in the human world? How do we establish mutual trust? Do the necessary and sufficient conditions of trust exist in the machine world? How could these conditions be coded in machines? Can we trust the humans who do the coding?'

梁光漢 Philip Leung



宣布事項 Announcements

新任校董會主席

New Council Chairman

經大學校董會提名，大學監督委任校董梁乃鵬博士為大學校董會主席，任期三年，由2016年5月1日起生效。

On the nomination of the University Council, the Chancellor of the University has appointed Dr. Leung Nai-pang Norman, a member of the Council, as the Chairman of the University Council for a term of three years, with effect from 1 May 2016.



續任校董

Reappointed Council Member

經校長推薦，並依據《香港中文大學條例》規程11第1(m)段、第4段及第5段規定，再度選舉梁定邦博士出任大學校董，任期三年，由2016年5月29日（即其現屆任期屆滿後）起生效。

Dr. Anthony Neoh has been re-elected, in accordance with Statute 11.1(m), 11.4 and 11.5 of The Chinese University of Hong Kong Ordinance, as a member of the Council for a period of three years from 29 May 2016, upon the expiry of his current period of membership, as recommended by the Vice-Chancellor.

2016教學人員年度評審

2016 Annual Staff Review Exercise for Teaching Staff

有關教學人員「晉升/教授級薪金組別提升」，以及「退休/屆退休年齡後延任」的年度評審現已展開。詳情可參考人事處通函編號(GC03/2016)，或參閱人事處網頁「員工資訊」一欄下之「人事政策通告」(www2.per.cuhk.edu.hk/)。

The reviews on the 'advancement/crossing of pay bands', and the 'retirement/extension of service beyond statutory retirement date' for teaching staff have commenced. For details, please refer to the general circular (GC03/2016) of the Personnel Office. It is also available at the Personnel Office website (www2.per.cuhk.edu.hk/). Please visit 'Personnel Announcement' under 'Staff Area'.

諾貝爾獎得主講座

Lectures by Nobel Laureates

2001年諾貝爾經濟學獎得主約瑟夫·斯蒂格利茨教授及2013年諾貝爾醫學獎得主蘭迪·謝克曼教授應大學邀請，於5月26日蒞校主持講座，詳情如下：

Prof. Joseph E. Stiglitz, 2001 Nobel laureate in Economic Sciences, and Prof. Randy W. Schekman, 2013 Nobel laureate in Physiology or Medicine, will visit the University on 26 May and deliver the following lectures:

講者Speakers	約瑟夫·斯蒂格利茨教授 Prof. Joseph E. Stiglitz	蘭迪·謝克曼教授 Prof. Randy W. Schekman
講題Topics	全球財富不均 Global Inequality	細胞分泌蛋白質的包裝和運輸基理 How Cells Package and Traffic Proteins for Export
日期Date	26.5.2016 (星期四 Thursday)	
時間Time	5:00 pm	
地點Venue	李兆基樓高層地下五號演講廳 Lecture Theatre 5, UG/F, Lee Shau Kee Building	利黃瑤壁樓地下洗為堅演講廳 Sin Wai Kin Hall, G/F, Esther Lee Building
查詢Enquiries	3943 8677	
網上登記 Online Registration	www.cuhk.edu.hk/cpr/lectures/ stiglitz	www.cuhk.edu.hk/cpr/lectures/ schekman

碧樺依教授

Prof. Raees Begum Baig

- 社會工作學系助理教授
- Assistant Professor, Department of Social Work

你的中英文名字是否有特別意思？

父親是巴基斯坦人，Begum Baig是姓，第一個字是用以識別為女性。名字Raees在巴基斯坦語解作rich（富足）。母親是香港人，碧樺依是她純粹按音譯而來的，感謝她譯得那麼詩意。

混血兒的身分對你唸書和工作可有影響？

從小學至中學唸的是女校，校內亦有其他少數族裔學生，當中也有混血兒，未有受到特別對待。不過，由於自己是回教徒，而小學和中學分屬基督教及天主教學校，所以需要迴避某些宗教儀式和習俗如祈禱、跪拜神像等。也因這樣的背景，我的敏感度會較高，反映在生活細節，像吃飯時，會問大家有否不愛吃的東西，工作時如處理族裔、文化差異及性別研究等議題，會從多角度出發。這是正面的幫助，但也是雙刃刀，我怕會被定型——只做少數族裔及移民的研究。

生於斯長於斯，少數族裔身分給你的經驗是促使你唸社工系的原因嗎？

倒不是。準備升讀大學時，少數族裔議題還未流行。我自小已是女童軍和服務隊成員，喜歡參與社會服務和與人接觸，所以便想到唸社工，既能認識不同議題，又可服務市民。

畢業後能學以致用、實踐理想嗎？

社工分作微觀與宏觀兩大類，前者以前線個案工作為主，後者則是組織、社區及政策倡議的工作，也是我較喜歡的。2004年畢業後到了香港人權監察工作，雖然它不算是社福機構，但要做很多社區教育和倡議工作，特別是要用簡單易明的方法，向基層人士解釋人權公約和相關法例的含義，唸書所學在此便派上用場。

為何又重回校園唸博士？

一直都有志攻讀博士的，只是覺得才大學畢業，人生歷練仍欠火候，故決定先工作，確定專研興趣所在才深造。此外，在香港人權監察期間，不斷寫了很多建議書、報告，甚或提供給少數族裔的宣傳教育套，又與其他團體、政治人物、政府官員溝通聯繫，進行游說。這是一個難得的學習過程，我想何不把它系統地記錄下來，既檢視社福界如何處理人權議題的歷史，也留下這重要的記憶，所以再次回到校園。

你最關心哪些社會問題？為甚麼？

全民退休保障，這是人口老化最基本的保障。香港在二三十年後要面對老年化的高峰期，必須有長遠的規劃，任何小修小補，或是短期措施，都解決不了問題。現時討論的焦點又往往集中於錢的問題上，忽視了過程中衍生了很多歧視和分化，舉例說，在現有的強積金制度下，低收入者供款少，回報自然有限，形成惡性循環，他們始終停留在低收入階層。全民退休保障的目標應是締造一個較完善的社會。

另外，就是少數族裔問題。當提及南亞裔人士和難民，大家不期然會有負面的刻板印象，如何消除歧視，避免族群間的矛盾日益加深，值得關注。身為回教徒和少數族裔，我對性別、宗教及少數族裔關係的研究亦深感興趣，計劃開展關於回教女性受壓迫及對性別看法的研究。

是甚麼令你轉到中大任教？

機緣巧合。之前曾在社工系任兼職教師，得知有空缺，於是試着申請。2014年8月加入中大。相對於非政府組織，大學有更大的研究空間和彈性，讓我觸碰不同的議題。

網民稱你為「女神」，有甚麼看法？

沒有特別的看法。似乎女性出現於鏡頭前都被稱為「女神」了。對女性看法以樣貌為先，不是香港獨有的，世界各地都一樣。我認為某程度上是一種歧視，轉移了視線，忽略了本來應帶出的訊息，淡化了女性付出的努力。



Photo by ISO staff

Are there any special meanings to your Chinese and English names?

My father is a Pakistani. Begum Baig is my surname, the first word identifying me as female. My name Raees means 'rich' in the Pakistani language. My mother is a Hongkonger. 碧樺依 is the Chinese name she has given me, based on her transliteration of the original version. I owe her thanks for such a poetic-sounding name.

Has your mixed-race identity affected your school and work experiences?

I went to girls' schools, both primary and secondary. There were other ethnic-minority students in my schools, including mixed-race ones, and I received no special treatment. However, given the fact that I am Muslim, while my primary and secondary schools were Christian and Catholic, respectively, I had to avoid certain religious rituals such as praying and kneeling before icons. Such background has given me greater sensitivity to certain things. For example, I would ask others if there is any food they do not like. At work when I handle ethnic, cultural difference and gender issues, I take a multi-perspective approach. But this could cut the other way. I am afraid of being cast into doing only ethnic minority and immigrants research.

You were born and raised here. Have your ethnic minority identity and experience prompted you to study social work?

Not really. When I was preparing to enter university, ethnic issues had not gained popularity. In my younger years, I was a Girl Guide and service team member because I liked to participate in social services and come into contact with people. That was why I thought of studying social work, as it would not only expose me to different social issues but also let me serve others.

After graduation, were you able to practise what you learned and realize your ideals?

Social work practices are of two major types: micro and macro. The former centres on frontline cases, while the latter focuses on organizations, communities and policy advocacy work, which is also what I prefer. After graduating in 2004, I worked with Hong Kong Human Rights Monitor. Although it could not be considered a social welfare organization, it did a lot of community education and advocacy work, especially in explaining to the grassroots the implications of human rights instruments and related laws in simple, intelligible language. So what I learned in the classroom could be applied there.

Why did you go for a PhD?

I had always aspired to do a PhD. But at first I felt I lacked life experience and so decided to work and further my

education once I had determined what my research interests were. Besides, when I was working for Hong Kong Human Rights Monitor, I had drafted plenty of proposals and reports and even publicity and education kits for ethnic minority groups. I also liaised and communicated with other groups, political figures and government officials to carry out lobbying. This was a precious learning experience. So I thought why not have it recorded systematically. Not only would it provide the social welfare sector with a historical view on how to handle human rights issues, but also leave a document of such important memories to posterity. So I decided to return to campus.

What are the social issues that concern you most? Why?

Universal Retirement Protection (URP). This is the most fundamental protection for an ageing society. Over the next 20 to 30 years, Hong Kong's age-related problems will reach its peak, which calls for long-term planning and bold moves now. The focus of the ongoing discussions is always on money. No one pays attention to the discrimination and antagonism that may result. For instance, the existing Mandatory Provident Fund system is a vicious cycle where low-income earners who make lesser cash contributions and hence get lesser returns would be trapped forever. The goal of URP should be to foster a better society.

Another issue is ethnic minorities. Whenever South Asians and refugees are mentioned, negative and stereotyped impressions would be formed in one's mind. How to eliminate discrimination and avoid increasing conflicts between ethnic groups are issues worthy of our concern. As a Muslim and an ethnic minority, I am deeply interested in research on gender, religion and inter-ethnic relations. I plan to commence research on the oppression facing Muslim females and gender perceptions.

What made you come to CUHK?

It was a matter of coincidence. In the past, I taught part-time here. When I heard of a full-time vacancy, I applied for it. In August 2014, I joined CUHK. Compared to the NGOs, the University offers greater room for research and the flexibility to cover different topics.

You have been called a 'goddess' by netizens. How do you feel about that?

I have no special feelings on this. It seems that all females appearing in front of the camera are called 'goddesses'. When it comes to women, looks always come first. This happens everywhere around the world. To a certain extent, I believe this is a kind of discrimination, as it diverts the focus away the core message and trivializes the efforts of women. 📷

