The 21st Workshop on Cantonese (WOC)

第二十一屆粵語討論會

Theme: Interdisciplinary Studies of Cantonese
主題：粵語的跨學科研究

26 June 2021 (Saturday)

Program and Abstracts
程序表及論文提要

Co-organized by

The Linguistic Society of Hong Kong

Department of Linguistics and Modern Language Studies,

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The 21st Workshop on Cantonese (WOC)
26 June 2021 (Saturday)
9:30 am – 12:45 pm

Zoom Information

https://eduhk.zoom.us/j/91628880771?pwd=S3IyclpRME90U1lXeWhuL0NOcW1tQT09

Meeting ID: 916 2888 0771   Passcode: 851801

Time	Paper title	Presenter
09:25 – 09:30	Opening remarks by Dr Peppina Lee, President of LSHK	
09:30 – 10:00	Cantonese bare classifiers as *iota*	Esther Lam (University of Edinburgh)
10:00 – 10:30	重新分析粵語限量詞「成」的語義	黎燕儀 (香港中文大學)
10:30 – 11:00	何處是粵語口語和書面語語料的分水嶺——從 LIVAC 談起	鄒嘉彥 (香港城市大學, 香港科技大學) 葉家煇 (耶魯大學) 季雅璇 (香港科技大學)
11:00 – 11:15	**Break**	
11:15 – 11:45	擴展粵拼方案之構建與實踐	黃俊鑫 (惠州學院) 梁梓楠 (集美大學誠毅學院)
11:45 – 12:15	The Cantonese Communication among Malaysian Chinese Diaspora in the New Media Age	梁谢爽 Sansong Leung (华侨大学 Huaqiao University)
12:15 – 12:45	Teaching Cantonese as a second language during the COVID-19 pandemic: Student and teacher perspectives	Kevin Chan Kin Wing (Chinese University of Hong Kong)

*30 minutes for each paper (20 minutes for presentation and 10 minutes for Q&A)

Cantonese bare classifiers as *iota*

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Abstract

This paper argues that Cantonese bare classifiers (the use of classifiers with a noun but without other nominal elements) are lexicalisation of the *iota* operator, which allows the phrase to indicate uniqueness and maximality but does not necessarily impose familiarity presupposition (c.f. Dayal (2004)). I hold that bare nouns denote kinds (Chierchia, 1998; Dayal, 2004) and propose that the reason a bare noun cannot express maximality, as in (1a), is due to *Blocking Principle* (Chierchia, 1998) which predicts the blocking of covert *iota* type shift when an overt operator is present in the language. I propose that a non-plural classifier (such as *bun2* in (1b)) has a singularity specification, thus it is only felicitous if there was one book in the series.

(1)   Do you have *Harry Potter* at home?
    a. ngo5 jau5 cai4   saai3 *(di1) syu, bat1gwo3 mou2   dip2 wo3
       1SG have complete all   *(CL.PL) book, but   NEG.have disc SFP
       'I have the whole set of books, but not the movie.'
    b. ngo5 jau5 (#bun2) syu1, bat1gwo3 mou   dip2 wo3
       1SG have (#CL.SG) book, but   NEG.have disc SFP
       'I have (some of) the books, but not the movie.'

To account for indefinite CL-N, I argue that: 1) Non-familiar CL-N does not lack uniqueness (as per Matthew and Pacioni (1994)); and 2) The existential interpretation of a CL-N is associated with the predicate. Example (2) shows that CL-N is preferred over a bare noun when the speaker intends to refer to the person/people who came. I argue that the difference in discourse referentiality can be attributed to that CL indicates uniqueness, which follows from the function of *iota*.

(2)   *(jau2) #(go3/di1) jan4   jap6 gwo3   lai4, keoi2/ keoi2dei6 lai4   man6 je2
     *(have) #(CL/CL.PL) person enter EXPERIENTIAL here, 3SG/ 3PL   come ask   thing
     'Someone/Some people came, they came to ask questions.'

The construction in (3) suggests that the cake-making event is distributive (Lee, 2020), but only with the perfective aspect particle *zo2*, (3) may have the narrow scope indefinite reading that the people made a cake each; with the experiential aspect particle *gwo3*, the only possible interpretation is that there is a unique type of cake which the people have the experience making. Since the aspectual marker *zo2* indicates that the result of an event holds at speaking time while *gwo3* does not (Matthews & Yip, 2011), I argue that the existence of a unique cake may be directly associated with the predicate *zing2-zo2* but not *zing2-gwo3*, allowing the narrow scope reading in the former but not the latter.

(3) ni1dou6 go3-go3 jan4   dou1 zing2 zo2/ #gwo3   go3 daan4gou1
     here   CL-REDUP person   make PFV/ #EXPERIENTIAL CL cake
     'Everyone here has made a cake each.'

That bare nouns can be subjects of generic (4) but not episodic-level (2) predicates further suggests that indefinite existential interpretations are derived from the predicate. Only in the presence of sentence-initial *jau2* 'have', which I argue derives an existential reading, a bare noun can be the subject of an episodic-level predicate, as in (2).

(4) hung4maau1 zyut6<zo2>zong2
     panda   extinct<PFV>
     'Pandas are extinct.'

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重新分析粵語限量詞「成」的語義

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摘要

粵語詞「成」（音 sing4 或 seng4），有三個解釋：（一）滿、整個（鄭定歐，1997；白宛如，1998；張勵妍、倪列懷，1999；Lau，1977；劉扳盛，2008；饒秉才、歐陽覺亞、周無忌，1981、1997；吳開斌，1997），如：「成街都係人」。（二）強調達到某數量或程度（鄭定歐 1997；麥耘、譚步雲，2011），如：「成二千蚊」。（三）幾乎、差不多、快、將近（劉扳盛，2008；張勵妍、倪列懷，1999；饒秉才等，1981、1997；吳開斌，1997；麥耘、譚步雲，2011），如：「搞咗成個禮拜都未得」、「啲塵成呎厚你都唔抹」。鄧小寧(2007)進一步提出，「成」於不同的句法位置上會得到不同的解讀。

根據以上對「成」的解釋，本文提出三個問題：一、強調作用涉及的是語用問題，不是語義問題。再者，若然強調是「成」的基本語義，那麼，凡用上「成」的句子便都有強調作用，然而對比「成十一點幾喇」和「成條街得幾個人」，顯然後者沒有強調或表達過多意味，反而是表達「條街」的每一處加起來總共只有幾個人。而「幾乎、差不多」等義實質就是說話者誇大其詞，把實際數量看作整數來說，這樣反而可以說明「成」的基本語義不是「差不多」反而是「滿、整」的意思。如此，我們如何重新解釋「成」的基本語義呢？二、「成」的使用條件(condition of use)是甚麼？三、「成」表示「滿、整個」之義，表達全稱概念。如此，「成」的量化功能會是如何呢？

本文提出「成」作為限量詞，表達全稱概念，具備統指性特徵(collective property)，所修飾的名詞組須要具備個體化特徵(individuation property)(例如：*成水/成杯水/*成啲水)。

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何處是粵語口語和書面語語料的分水嶺——從 LIVAC 談起

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摘要

與其他漢語方言不同，粵語作為香港的主要語言，不但在口頭和書面媒體都使用，而且在口語中兼具「文白」二用。具體而言，粵語口語不僅用於日常生活，也廣泛用於媒體、教育、政府報告和各類政治活動等正式場合，即同時用於「高層」和「低層」語用環境，與其他方言地區截然二分的「普通話－方言」雙層語言社會（diglossia）並不一樣。香港書面文本也有「文白」之分，「文」所指是現代漢語、文言、粵語的文本，常見於媒體、文學作品等，可稱為「香港書面語」（亦稱「港式中文」），「白」即完全按照粵語口語轉寫而來的文本，常用於網上論壇；實在過往情況相同，只不過書面語是文言文。而近年對香港書面語的研究，多以現代漢語為本探討粵語成分如何進入香港書面語，進而擴散至其他泛華語地區。然而，另有值得關注的角度是以粵語為本，探討其他泛華語地區的普通話如何藉香港書面語，而融入粵語口語和香港社會。由於研究既涉及口語和書面語的互動，同時與泛華語地區間的語言文化交流息息相關，如何採用或製作適當的語料庫便成為了粵語研究值得關注的一環。

當前，香港粵語語料庫種類頗為豐富，口語研究和書面語研究常依據不同語料分別進行，有關研究大致可分為三類：（1）粵語口語的獨特結構。（2）香港書面語的獨特情況（如個別報章、刊物、政府公文等）。（3）兼顧粵語口語和香港書面語的歷時演變情況。前兩類研究對語料庫及其規模無特別要求，但第三類研究則需要跨時、跨地的大數據庫支撐，而本文擬介紹的 LIVAC 語料庫（https://en.wikipedia.org/wiki/LIVAC_Synchronous_Corpus）定時定量地收集多種香港及其他地方報章語料，其內容同時涵蓋書面語和常被忽略的口語內容，並提供同一時期其他泛華語地區的平面媒體資料，可以視窗模式比較香港與其他地區的語言使用情況。LIVAC 不僅適用於針對一些語言現象的研究，還可以用於探討粵語口語與書面語的界面問題。值得注意的是，普通話內部也呈現地區差異，而藉 LIVAC 觀察香港粵語對不同地區普通話的接受、影響及其地域異同，有助研究香港社會與泛華語地區的動態發展。

本研究將以 LIVAC 語料庫為基礎，關注粵語口語與書面語中獨特的詞彙及語法現象，探討這些現象與其他泛華語地區的發展關係，並呈現數字人文背景下語言與社會文化的互動，更有助於探討香港粵語的何去何從。

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擴展粵拼方案之構建與實踐

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摘要

香港語言學學會粵語拼音方案（以下略稱「粵拼」）係目前廣受認可嘅粵語拉丁拼音方案，可以相對科學、標準噉表示香港、廣州粵語嘅語音系統。不過，粵語嘅其它方言存在部分不見於香港、廣州粵語嘅音素，現有粵拼系統難以拼寫。本文整理咗欽廉片、勾漏片、邕潯片、四邑片等粵語片區嘅主要方言點，喺原有粵拼嘅基礎上擴展，提出一套理論上適配所有粵語方言嘅擴展粵拼方案（英文：Jyutping++，以下略稱「J++」）。本文提出咗四個原則：不修改原有粵拼方案；全粵方案統一，各地微調；兼顧歷時性同共時性；符號不超出 ASCII 字符集。

下邊基於多地粵語嘅語音事實，列舉 J++新增嘅部分聲母符號：

1. 內爆音，常見於勾漏片粵語，如玉林話、岑溪岑城話[1]：bb /ɓ/、dd /ɗ/
2. 後塞鼻音[2]，常見於四邑片粵語，如台山台城話：mb /ᵐb/、nd /ⁿd/、ngg /ᵑg/
3. 齒擦音，常見於勾漏片粵語，如平南寺面話、桂平麻垌話[1]：th /θ/
4. 齦邊擦音，常見於廣西、粵西粵語，如茂名話、玉林福綿話[1]：sl /ɬ/
5. 齦顎擦音、塞擦音，見於老派梧州話[3]：zj /tɕ/、cj /tɕʰ/、sj /ɕ/
6. 齦顎鼻音，常見於廣西、粵西粵語，如茂名話、梧州話：nj /ɲ/
7. 齦後擦音、塞擦音，見於桂平市區話等，亦見於歷史構擬音系，如《分韻撮要》音系：zh /tʃ/、ch /tʃʰ/、sh /ʃ/
8. 唇齒軟顎爆發音、濁唇齒擦音，見於廉州話、貴港話等：gv /kᵛ/、kv /kᵛʰ/、v /v/

下邊展示 J++喺歷史擬音、各地方音、字典詞典、輸入法等等方面嘅實際應用情況：

- 歷史擬音，如轉寫《分韻撮要》擬音：
  此夜曲中聞折柳 cii2 je6 huk1 zhung1 man4 zhit3 lau5
- 各地方音，如拼寫玉林話：
  何人不起故園情 ea4 njan4 bbat1 hi2 gu3 jyun4 deng4
- 使用本方案嘅字詞典，如泛粵典編委會嘅在線字典泛粵典、《欽州白話》[4]
- 使用本方案嘅、基於 Rime 嘅輸入法，如欽州粵拼、貴縣（貴港）話拼音輸入法

關鍵詞　粵拼　粵語子方言　擴展粵拼　應用語言學

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The Cantonese Communication among Malaysian Chinese Diaspora in the New Media Age

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Abstract

New media refers to the interactive digital communication platform that can be realized by computer technology (Huang Chuanwu, 2013). In these platforms, people can produce, transmit and receive cultural influence in the process of exchanging information. Language communication is the product of the combination of linguistics and communication (Li Sheng, 2018). It studies the changes in the number of learners and users of a certain language, and how people use the language in terms of the specific context in communication. The means of language communication has changed as time goes by.

This study is based on Wilber Schramm's model of communication which is proposed in 1954.To find out current situation of Cantonese communication among Chinese diaspora in the new media era, twenty videos from official accounts on Wechat and Bibili will be collected and dealt with through discourse analysis and Schramm's model of communication. After clarifying the current conditions, the author will provide some suggestions for spreading Cantonese from the mass communication responsibility and the national development. This paper seeks to explore the following issues: 1. What is the current situation of Cantonese communication among Chinese diaspora in the new media age? 2. How to promote Cantonese communication among Chinese diaspora in the new media age from the theories of mass communication?

The selected videos have been analyzed by the two-way communication. Through the role shift of encoders and decoders, the dynamic progress of language communication can be seen. In terms of the theory of mass communication responsibility, communicators are supposed to have a strong sense of responsibility and the public should objectively deal with the information in the media. According to the theory of mass media and national development, the mass media should give full play to the function of providing information and teaching. It should also give full play to its important role in national development.

Cantonese communication is conducive to deepening the new generation of Chinese diaspora's understanding and support on the Cantonese culture. In this way, we can enhance our cultural identity and confidence as Chinese and pass on Cantonese culture and Chinese culture. As a result, more people can know about Cantonese culture and Chinese culture, we can speak Chinese stories well in new media platforms thus enhancing the national cultural soft power.

Key words: Cantonese communication; Chinese diaspora; mass communication

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Teaching Cantonese as a second language during the COVID-19 pandemic: Student and teacher perspectives

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Abstract

During the COVID-19 pandemic, language education has shifted from face to face to online in order to avoid large gatherings and crowds for blocking the transmission of the virus. Teaching Cantonese as a second language (TSCL) is no exception. To analyze the impact of virus on learning experience, this study investigates university students in Hong Kong and Korea by questionnaires and discussions. While the prevailing target of research is on online classrooms (such as Cen et al., 2020; Jin et al., 2021; Cheung 2021, among others), this paper adopts the comprehensive evaluation method to analyze students' learning experience before and after the outbreak of COVID-19, and to find out the change of students' concerns regarding (i) a 100% face-to-face classroom; (ii) a mixed mode classroom; and (iii) an online classroom. In addition, the effectiveness of TCSL classrooms during the pandemic is also reviewed from the teacher's perspectives. The final goal of this investigation is to put forward corresponding measures to improve both online and traditional teaching platforms during a pandemic.

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