

言語学

(1) 以下の例文(a), (b), (c)を見て, このような場合の日本語の助動詞「た」の用法を説明しなさい。

(a) 「たしか, あなた, 子供がいたわよね」 「子供, 二人いるわよ」

(b) 「これ, 私のむすこ」 「え, あなた子供いたの!？」

(c) (手帳を見て) 「うわー, 明日英語のテストだったよ。どうしよう」

(2) 「川がゆっくり流れていた」と「大きな桃と小さな桃が流れてきた」の「流れる」の2つの用法間にはどのような意味上の関係があるかについて自分の考えを述べなさい。(英語では後者の場合に flow は使えないことに注意。)

(3) 以下の英文を読んで, その内容を 250~300 字の日本語で要約しなさい。

Humans behave like spiderlings who never venture outside their web. They create their own limited mental pictures of the world. The word *week* is often quoted. A week has no concrete reality in the external world. Yet most native speakers of English have a mental model of a sequence of seven days, which is divided into two chunks, five working days followed by two rest-days, the 'weekend' — or sometimes it's six working days followed by one rest day. They have this idealized notion of a week, even though they may organize their *own* working life quite differently, and may know that technically the week begins on a Sunday. In contrast, an Inca week had nine days, eight working days followed by market day, on which the king changed wives.

These mental models can be handed down from generation to generation, and they can reinforce cultural norms. The word *mother* represents a cluster of at least three different ideas, as the linguist George Lakoff has pointed out: first, a birth idea, the mother gives birth to the child; second, a nurturing idea, the mother looks after the child; third, a marital idea, the mother is the wife of the father. This cluster of ideas has helped to give rise to a stereotype of a 'proper mother' as one who gives birth, stays at home and nurtures, and is married to the father. The stereotype persists, even though it is increasingly out of touch with modern society.

To take another example, many British people assume that they live in a society organized in tiers. They have a mental model of a layer-cake, with rich upper-class at the top, comfortably off middle-class in the centre, and struggling working-class at the bottom. Yet numerous socio-economic studies have shown that the middle-class versus working-class divide is one of differing life-styles, not position on an economic hierarchy. As an actor noted: 'We were poor, but we had a piano, so I suppose we are middle-class.'