

言語学

(1)

(a) 「今日は明け方に強い雨がりましたが、夕方にも少し雨が降りました」と

「低気圧が近づいて来ました。夕方にも雨が降り始めるでしょう」の「にも」の意味の違いを書きなさい。

(b) 「明日にも雨が降るでしょう」の「にも」は、普通、の「にも」と同じ意味にしかとれないが、その理由を考えなさい。

(2) 次の、ツォンガ語（モザンビク南端および南アフリカの隣接地域で話される言語）の文を、下のヒント（直接関係ないものを含む）を参考にして、日本語に訳しなさい。

Vatirela leswaku vana va vona vangatwi ndlala. Ndzitirela kukuma mali, hikuva andzina hwana.

ヒント

文法事項

動詞不定形： 構造 ku + 語幹 + a
意味 「～すること」, 「～するために」
動詞直説法現在形： 構造 長い形 主格接辞 + a + 語幹 + a
短い形 主格接辞 + 語幹 + a
意味 「～する」, 「～している」

長い形は主としてあとに何も続かない場合に、短い形は何かが続いた場合に用いられる。

接続法肯定形： 構造 主格接辞 + 語幹 + a
意味 「～が～するように」
接続法否定形： 構造 主格接辞 + nga + 語幹 + i
意味 「～が～しないように」

主格接辞（動詞の語幹の前につく）

単数 1 人称 ndzi, 2 人称 u, 3 人称 u / i / nga,
複数 1 人称 hi, 2 人称 mi, 3 人称 va.
意味 「私が」, etc.

単数 3 人称主格接辞の形は動詞活用形によって異なる。

所有表現肯定形： 構造 主格接辞 + na (あとに名詞)
意味 「～を持つ」
所有表現否定形： 構造 a + 主格接辞 + na (あとに名詞)
意味 「～を持っていない」

所有辞 構造 子音 + a (子音は前の名詞によって変異する。vona に対しては va)

意味 「の」(A-a Bは「BのA」)

語彙	動詞は、語幹 + a であげる。
hikuva	なぜなら
kuma	得る
leswaku	ために
mali	お金
ndlala	飢え
nwana	子供 複数形は vana
tirela	(~ (の) ために) 働く
twa	感じる
vona	彼ら

(3) 以下の文を読んで、そこにあげられた例を参考にして下の問いに答えなさい。

The elusive nature of word meaning has been discussed for quite a long time. Nearly forty years ago, the philosopher Ludwig Wittgenstein pointed out the “family resemblance” phenomenon, using the word *game* as an example. Like members of a family, every game has similarities with some other game: ring-a-roses^(注1) and tennis involve physical activity, tennis and chess require a winner, chess and patience^(注2) are normally played indoors, and so on — but no one factor links them all. More than twenty years ago, the sociolinguist William Labov drew attention to the “fuzzy edges” problem, by asking people to name various containers. They not only disagreed with one another over bowls, cups and vases, but were inconsistent from day to day. Certain shapes were clear instances of particular containers, but others varied: something might be a bowl when full of potatoes, but a vase when it held flowers.

A possible solution to all this fuzziness was proposed in the mid-1970s by a psychologist, Eleanor Rosch. Humans do not rank all members of a category equally, she pointed out. They judge some to be very good examples, and others less so. So robins and blackbirds are very good birds, which she labelled prototypes. Canaries and doves are less good birds, owls and ducks are bad birds, and a penguin is a very bad bird indeed. People analyse the characteristics of the best bird, the prototype, and allow anything which sufficiently resembles it to belong to the category “bird”. This explains how humans deal with oddities, why ostriches, emus, and one-legged albino blackbirds can be accepted as birds.

But children take time to discover adult prototypes. One small girl latched on to a crescent moon as her prototypical moon. She then labelled anything which was crescent shaped and shiny as *moon*, including curved cow-horns, a slice of lemon and a shiny green leaf. For another child, a *rah-rah* began as something dead and bloody which the cat brought in, maybe from the noise made by the animal as it chewed its catch. She then applied the word to her own blood-smearred cuts and bruises, and later to red cherries in ice-cream.

Adult-style ranking may take a long time to emerge. Eleven-year-olds were inconsistent when asked to select the “best examples” of a category. Older children tended to give a top ranking to items which were important to them: they gave high priority to parrots among birds, because they found them eye-catching, and to potatoes among vegetables because they liked potato chips.

In different cultures, some unexpected differences sometimes surface. English speakers expect vehicles to have wheels, and regard cars and buses as the best examples. French speakers are less fussy about wheels, and some accept even skis and lifts^(注3) as examples of *un véhicule*, “a vehicle”. Several Italian teachers of English judged that a goose was not a bird, on the grounds that it was a fowl, and that a walnut was a fruit — a dried fruit. And some Swedish teachers of English denied that berries could be fruits. They had all been influenced by their own language, even though they were unaware of this.

(注1) A game played by children holding hands in a circle.

(注2) A game of cards usually for one person alone.

(注3) = Elevators.

(a) “family resemblance”の例をほかに一つあげて，なぜそうなのか論じなさい。

(b) ある“category”の意味について，文化によって違いがあらわれる例をほかに一つあげて論じなさい。