

令和5年度入学試験問題

総合問題（人文学部）

注意事項

- 1 この問題冊子は、試験開始の合図があるまで開いてはならない。
- 2 問題冊子は、全部で5ページある。（落丁、乱丁、印刷不鮮明の箇所などがあつた場合は申し出ること。） 問題冊子の中に下書き用紙が2枚入っている。
- 3 別に解答用紙が3枚ある。
- 4 解答は、すべて解答用紙の指定された箇所に記入すること。
- 5 受験番号は、各解答用紙の指定された2箇所に必ず記入すること。
- 6 解答時間は、120分である。
- 7 問題冊子及び下書き用紙は、持ち帰ること。

問題 次の英文は、言語人類学者たちが手話(sign language)について書いたものである。これを読んで、後の問1～問5に日本語で答えなさい。

Sign languages exist throughout the world, on almost every continent. Spoken languages are by far the most common human language type, but that (A) sign languages exist at all is testament to the fact that human language can develop from very different resources — not speech primarily but elevating the hands, the body, and the face to become major articulators.¹ Natural sign languages² are social creations that emerge in communities with an acute need to communicate. Because the community has deaf members, either because of illness or genetic inheritance, the community resorts to using rich movement of hands on or around the body, accompanied by movements of the face and body, to create meaningful communication. While hearing people³ use such gestures as well, deaf people⁴ avail themselves solely of visually perceived signals, and, over time, these innovations become regularized and grammaticized⁵ as sign language.

Some sign languages have a relatively long history, with written records dating to as early as the sixteenth century in Spain. Many sign languages in Europe and North America developed from the establishment of schools for deaf children through the eighteenth and nineteenth centuries. We call these “deaf community” sign languages because they were formed out of interaction among a community of (mostly) deaf signers,⁶ over multiple generations.

Sign languages continue to emerge. New ones have appeared within the last few generations. These very young languages are reported from different parts of the world, for example, from Bali, Nicaragua, Ghana, and Algeria, implying that language creation of this type has likely occurred many times through history. Because some of these languages emerged very recently, it is possible to watch a language grow from its roots in gesture and other forms of visible communication to its current linguistic form. Some of these new sign

languages, such as Nicaraguan Sign Language, are deaf community sign languages, developing from cohorts⁷ of students attending a school for deaf children. Other new sign languages are “village sign languages,” where signers share kinship and a geographic area. Most often the basis of deafness in a village sign language is genetic, and this has a number of consequences that figure in⁸ language emergence.

Village sign languages can emerge first in a single nuclear family.⁹ In the case of Al-Sayyid Bedouin Sign Language (ABSL),¹⁰ four deaf siblings were born into a family of hearing parents and other hearing siblings in the 1930s. Later, deaf children were born into other families. After about seventy-five years, there are approximately 130 deaf members in a village of about 4,000 people. ABSL has persisted across four generations, changing as more people use the language. What is notable about many village sign languages is the large numbers of hearing people who use these languages. From studying these sign languages we learn not only how deaf people in the community can communicate with others, but how hearing people, too, contribute in large part to the creation and persistence of a sign language across multiple generations. ABSL is now entering its fourth generation of signers.

In the case of village sign languages, genetics and social conditions are^(B) deeply interconnected. In Al-Sayyid, the shared genetic condition is recessive¹¹ and non-syndromic.¹² This means that deaf people can be born into a family with two hearing parents (if both are carriers¹³), and hearing siblings, and that most deaf people have no other genetic conditions accompanying their deafness. There is no social prohibition against their integration, so they may participate fully in the social and work life of the community. In Al-Sayyid, as in many communities throughout the Middle East, marriage between close relatives is favored. While deafness is noted as an impairment, it is not stigmatized,¹⁴ so deaf people in Al-Sayyid may marry. The combined result of a recessive condition and intermarriage¹⁵ is close kinship ties between deaf and

hearing people, who feel the need to communicate in sign language as acutely as do deaf people.

Over the period of seventy-five years since the first four deaf siblings were born in Al-Sayyid, and ABSL with them, more households have acquired deaf members. We find a shared sign vocabulary within a household with several siblings and other first-order relatives.¹⁶ We call the language within a household a *familylect*.¹⁷ Across households, there may be two or more different signs for common names and objects, such as CAT, DOG, TOMATO, and EGG. Despite the existence of variation across families, signers still understand each other's signs, and tolerate differences in lexical choice. Nonetheless, all signers share a great deal of vocabulary and grammatical structure. The emergence of linguistic structure can be seen within the household, and across households in the community.

We have often been asked whether the spoken language of the hearing people influences the sign language under these circumstances, an idea we would like to address at this point. In the case of ABSL, we have not found such influence. For example, the SOV word order of ABSL does not follow the SVO order of the local language. While the local Arabic is a richly inflected¹⁸ language, no inflection has been found in ABSL. The hearing interlocutors¹⁹ seem to have an intuitive understanding that the medium is different, and regard Arabic and ABSL as two different linguistic systems. Of course, cultural influence is found in meanings reflected in some signs, for example, in early names for days of the week such as 'market day' and 'prayer day.' However, no influence of Arabic grammatical structure has been found, and there is no evidence of creolization²⁰ between the signed and spoken languages. Instead, the study of new sign languages such as ABSL offers a real-life view of how a language emerges anew, how it conventionalizes and spreads across users in a community.

[注]

- 1 articulator 調音器官, 調動器官(言語を発するために用いられる体の器官)
- 2 natural sign language 自然にできた(人工ではない)手話
- 3 hearing people 聴者(聞こえる人)
- 4 deaf people ろう者(聞こえない人)
- 5 grammaticized 文法化された
- 6 signer 手話話者, 手話を話す人
- 7 cohort コホート(同時期に生まれ育った人の集団)
- 8 figure in~ ~に関与する
- 9 nuclear family 核家族(一組の親とその子だけからなる家族)
- 10 Al-Sayyid Bedouin Sign Language (ABSL) アル=サイド・ベドウィン手話(イスラエル・ネゲブ地方にあるアル=サイド村のベドウィン族が話している手話)
- 11 recessive (遺伝の)潜性, 劣性
- 12 non-syndromic 非症候群性の(ある症状が単独で現れ, 他の症状を伴わないこと)
- 13 carrier 保因者(ある形質を生む遺伝子を持っているが, その形質が現れていない人)
- 14 stigmatized スティグマ化された(社会の中で悪いもの, 恥ずべきものとして烙印^{らくいん}を押されていること)
- 15 intermarriage 近親婚(親戚どうしの結婚)
- 16 first-order relative 一次親族(親, 子, 兄弟姉妹のこと)
- 17 familylect 家族言語
- 18 inflected 言語学において inflect(屈折する)とは, 性, 数, 格や時制などによって語形が変化する性質を持つこと
- 19 interlocutor 対話者, 話し相手
- 20 creolization クレオール化(複数の言語が混ざって新たな言語ができること)

The Cambridge Handbook of Linguistic Anthropology by
N. J. Enfield, Paul Kockelman and Jack Sidnell.
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Wendy Sandler, Mark Aronoff, Carol Padden, & Irit Meir, “Language emergence: Al-Sayyid Bedouin Sign Language” (*The Cambridge Handbook of Linguistic Anthropology*, 2014) より，一部を抜粋。

問 1 下線部(A)を和訳しなさい。

問 2 deaf community sign language(ろうコミュニティ手話)と village sign language(村落手話)はそれぞれどのように生じるのか，本文の内容に即して説明しなさい。

問 3 Al-Sayyid では下線部(B)の結果としてどのような社会が形成されたか，説明しなさい。

問 4 下線部(C)を和訳しなさい。

問 5 現代社会一般において弱い立場に置かれかねない人々の社会的包摂 (social inclusion) に対して Al-Sayyid の例が持ちうる意義を，倫理や文化，教育，経済などの観点から多角的に論じなさい。