

以下の英文は、K. David Harrison の著書 *When Languages Die* (2007) からの抜粋に基づいている。これを読んで、次の設問に答えなさい。(星印*のついた語句には脚注がある。)

(I) 下線部 (1) を日本語に訳しなさい。

(II) 下線部 (2) を日本語に訳しなさい。

(III) 下線部 (3) を日本語に訳しなさい。

(IV) 下線部 (a) とほぼ同じ意味になるように、(ア)、(イ)、(ウ) にそれぞれ1語ずつ入れて、次の文を完成させなさい。

Information must also be structured so that (ア) is (イ) to (ウ).

(V) 下線部 (b) の言い換えとして最もふさわしい語を以下のうちから選び、その数字を答えなさい。

1. order 2. enjoy 3. control 4. request

(VI) 本文の内容に即して、(ア)、(イ)、(ウ)、(エ)、(オ) に最も適切と思われる語を下語群より選び、次の文を完成させなさい。ただし語群中には不要な語が含まれている。

While having literacy is certainly a good thing, it is also worth exploring the natural, (ア) state of human society while we may still (イ) it. Thus, describing a case of a (ウ) language that has only recently acquired (エ), and examining the impact this had on its (オ) can be helpful for understanding the situation.

society, observe, small, lose, non-literate, large, literacy

(VII) 下線部 (c) の内容を本文に即して25字以内の日本語で説明しなさい。

(VIII) 次の日本語を英語に訳しなさい。

森林の動植物の多様性をひとたび理解するようになれば、森林を破壊したら何を失うことになるのかに人は気づくだろう。

(IX) 消滅しつつある小規模な言語とその文化を記録にとどめることに、どのような利点と問題点があると著者は述べているか。100字以上、120字以内の日本語で説明しなさい。ただし書き出しは「利点は」としなさい。

解答はすべて解答用紙の指定の箇所に書きなさい。

We might profit from taking a few moments to think about what it means to be a purely oral, non-literate culture. No grocery lists, no letters or e-mails, no memos, no text messages on cell phones, no books, no report cards, no instructions on how to assemble artificial Christmas trees, no owner's manuals, no dictionaries, no newspapers, no libraries. This is the *normal* state of affairs for most human languages.

Yet oral cultures lacking writing manage to transmit, remember, and build upon vast systems of traditional knowledge. They do so without the benefit of any physical medium such as writing that could make this knowledge stick around. This astounding feat of collective and individual memory should make us aware how powerful a tool language is for packaging and transmitting information.

Without writing, all linguistically encoded knowledge is always only one generation away from extinction.⁽¹⁾ If it is not passed on verbally, it is lost. This means that what does get passed on is somehow essential, important, and not frivolous or tangential to human life. It also means that there is only received wisdom, and that each person who passes on information must modify, embellish, and filter it through their own experience. Everything is like improvised comedy, subject to individual memory and creativity, nothing is set in stone.

In 'primary oral' cultures, people draw on an impressive arsenal of speech strategies: narrative, talk, gossip, conversation, pauses, intonation,

silence, loudness, word-choice, story, and myth. They rely solely on social learning to transmit and receive everything that can be encapsulated in language. Information must also be structured for ease of memorization.^(a) There are many devices, such as alliteration, rhyme, and parallelism, that aid in remembering long texts. In English and other large languages with literary traditions, such devices are more an art form than a daily cognitive necessity. For unwritten languages, relying on such mnemonics allows people to accumulate and recall large bodies of everyday or esoteric knowledge.

Such knowledge tends, for efficiency, to be socially distributed. People who command^(b) restricted or privileged bodies of knowledge in such societies are not librarians or web-masters, but shamans and storytellers. And knowledge is passed on in ways that divide it up among people that need it, and who bear the responsibility for remembering. For example, among the Batangan people of the Philippines (8,000 speakers), only boys are taught folk medicine, while only adult males are taught religious chants and rituals.

Once societies make the transition to letters, writing may come to seem indispensable to them. But do a people sacrifice something to gain this prize? Is something essential lost when a purely verbal culture gives way to writing? This question goes well beyond the literary or linguistic realm, raising fundamental issues of thought, culture, and psychology. Scientists have only just begun to explore how contemporary oral cultures function (socially, cognitively, artistically, and psychologically) and what we (as literate cultures) may be lacking due to our heavy reliance on the written word.

Due to our long engagement with writing, it is hard for us even to imagine how our day-to-day life would change in the complete absence of writing.⁽²⁾ Our use of language would have to be much different if we became a purely oral society. What would be different in the domains of information flow, small-talk, conversation, grocery shopping, even grammatical structures? Would our memory be up to the task? How might we adapt?

We do not have good historically documented examples of societies that went from having writing to not having it. But we do have many con-

temporary examples of entire societies that have not yet acquired writing or have only recently done so. We might learn a great deal from such societies, but the window of opportunity is closing^(c) as literacy becomes the global norm.

Governments and non-governmental organizations worldwide have prioritized literacy. UNESCO reports that worldwide adult literacy reached 81.8 percent in the period 2002–2004. This is markedly up from the World Bank estimates for 1970, at 55 percent literacy, or even 1990, at 71 percent literacy. The increase is largely due to national campaigns, like one conducted in India that brought Indian literacy from a mere 18.33 percent in 1951 to 64.84 percent by 2001. Such campaigns, while laudable, cast non-literacy in a wholly negative light with the use of slogans such as ‘Literacy is Freedom’ (implying that non-literacy is a kind of slavery or prison). Hidden behind such statistics is the fact that ‘literacy’ usually means ability to read and write solely in the dominant national or regional language (e.g., Hindi or English). Many small languages will vanish without ever having literate speakers; small languages are seldom included in national literacy campaigns. Regrettably, literacy in large national languages is often the beginning of an educational process that leads to abandonment of small languages.⁽³⁾

As languages fall out of use into forgetfulness, entire genres of oral tradition—stories, songs, and epics—rapidly approach extinction. Only a small fraction have ever been recorded or set down in books. And the tales captured in books, when no longer spoken, will exist as mere shadows of a once vibrant tradition. We stand to lose volumes: entire worldviews, religious beliefs, creation myths, observations about life, technologies for how to domesticate animals and cultivate plants, histories of migration and settlement, and collective wisdom. And we will lose insight into how humans fine-tune memory to preserve and transmit epic tales.

In our so-called ‘information age’, knowledge tends to be deep but narrow. At American universities you can enroll in entire courses of study devoted to the works of a single author or even a single work. It is ironic, then, that the collective wisdom of entire human societies languishes for lack of any attention from outsiders, for lack of use by the culture bearers themselves, and lack of interest on the part of their children.

It takes a decent amount of money and a lot of time and effort to go out and document small languages and their story traditions. But it is doable, and it deserves our urgent attention. Imagine a course at an American university on Kayapó* entomology, on Tuvan** epic tales, or on Papuan mathematics. We do not even know what it is that we stand to lose when these traditions fall into disuse without being recorded. As scientists and humanitarians, we are absurdly failing to notice the forest for the trees. If we can get beyond our book bias and appreciate the creativity and beauty of purely oral cultures, we open a portal to entire new vistas of the world and mankind's place in it. But that door will soon slam shut, and vast domains of human creativity will be forever closed to us.

* The Kayapó, a native tribe of Brazil (4,000 speakers), are among the world's most astute observers of social insects, such as bees, wasps, and ants.

** Tuva is an autonomous republic in south central Russia, on the border with Mongolia. In the wandering nomadic past of the Tuvan people, the art of storytellers was a prestigious and popular form of entertainment.