

# 総括: 多義構造の实在論と 反实在論を超えて

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[注]短くまとめて全体討議に移ります

# 総括：認知言語学, 言語哲学の「外」の立場から

- 何が「意味論」で何が「語用論」かの定義の問題 (Cf. Taylor, personal communication)
- 何をデータとして理論化するか、どのような研究が実証的研究 (empirical study) かという方法論的・認識論的 (methodological-epistemological) 問題 (Cf. Taylor, personal communication)
- 認知言語学、認識人類学、言語人類学の接点 (*Approaches to Language, Culture, and Cognition: The Intersection of Cognitive Linguistics and Linguistic Anthropology*, Basingstoke: Palgrave MacMillan, Dennis Tay, Ben Blountと共編著)

# 認知言語学との接点(1): Taylor (1989 [2003])

- Monosemy and polysemy
- On diagnosing polysemy: 'Perhaps the major methodological drawback is that in the last analysis the tests rely, for their success, on the sometimes very fine intuitive judgements which they were designed to replace' (Taylor 1989: 102).
- See *The Mental Corpus* (2012)

# 多義性と同音異義性に関して

- ‘... the dividing line between polysemy and homonymy is not always easy to draw ... therefore, some linguists have attempted to conflate the two phenomena. One approach (cf. Lyons 1977: 553) is to maximize homonymy at the expense of polysemy ... Polysemy is ... reduced to an arbitrary, unmotivated phenomenon, and the study of recurring patterns of category structure ... is rendered theoretically and descriptively inaccessible’ (Taylor 1989: 103-105).

## 認知言語学との接点(2):Langacker (2014)

### ‘Culture and Cognition, Lexicon and Grammar’

- At all levels cognition is both **embodied** and culturally **embedded** (2014: 33, bold in the original) ... Recently, an entire journal issue (*Topics in Cognitive Science* 4:3, 2012) was devoted to the question of whether anthropology ... is or even should be an integral part of cognitive science ... Both embodied cognition and cultural embedding figure in all facets of language structure ... Although cognitive linguistics is usually thought of as being part of cognitive science (Lakoff and Johnson 1980), its connection with anthropology is hardly less essential in terms of their mutual concerns and implications (Palmer 1996) ... Language is both a mental and a sociocultural phenomenon (2014: 46-47).

# Langacker (2014)が指している特集号

\* Beller, Bender, and Medin (2012). Should Anthropology Be Part of Cognitive Science? *Topics in Cognitive Science* 4

—Stephen Levinson, John B Gatewood, James Bosterなどが寄稿し認知科学と(文化)人類学のコラボレーションの可能性と問題点を率直に議論している

—2010年の同紙における‘Anthropology in Cognitive Science’という論考を更に発展させた特集

# 実在論との接点(1): 人類学の例

- Bender, Hutchins, and Medin (2010). Anthropology in Cognitive Science. *Topics in Cognitive Science 2*: 374-385
- Possibly the most important event in anthropology in the past three decades is the divorce of the scientific and the humanist branches. In many departments of anthropology, a rift opened between the scientific subfields (biological/physical and archaeology) and the humanist subfields (sociocultural and psychological). Although cognitive anthropology strove for objectivity, its questions, theories, and methods had little in common with the other scientific subfields of anthropology.

# 実在論との接点(2): 人類学の例

- While cognitive anthropology insisted on its dedication to understanding human experience, it was much too positivist for the tastes of the humanist subfields, where postmodernism was carrying the day. Put in simple terms, whereas positivism insists on argument by empirically verifiable observations as the only valid basis for knowledge, postmodernism claims that observations are necessarily subjective, and that truth is created rather than discovered. As a consequence, sociocultural anthropology pulled away from all things scientific—except the humanistic study of the practice of science. (Bender, Hutchins, and Medin 2010: 376)

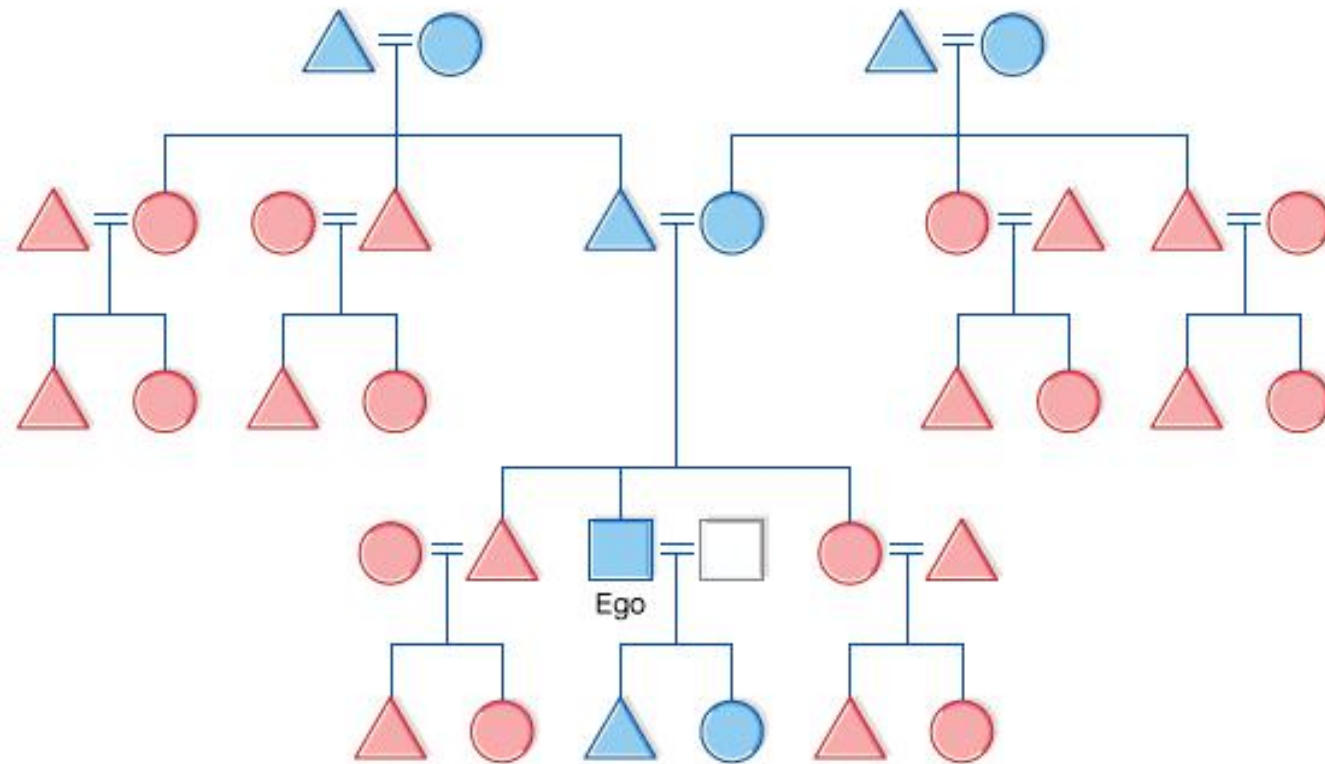


# 多義性構造を文化モデル(の一部)として考え直す

- 文化モデルとは？
- Cultural models are defined as ‘presupposed, taken-for-granted models of the world that are widely shared ... by the members of a society and that play an enormous role in their understanding of the world and behavior in it’ (Quinn and Holland 1987: 4)
- 文化モデルの構築とその中に現れる多義性の研究 : Claudia Strauss (2005). ‘Analyzing discourse for cultural complexity’ in Naomi Quinn (ed.), *Finding Culture in Talk* (New York: Palgrave).

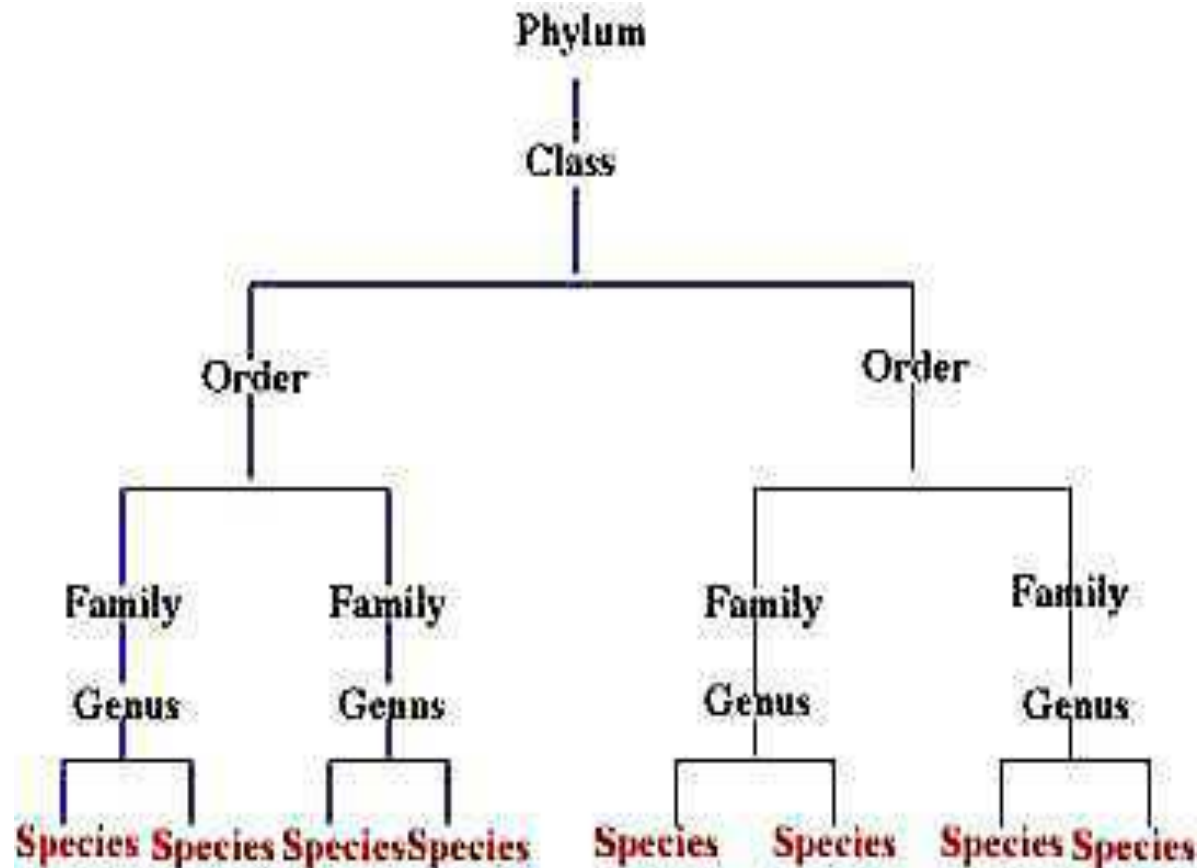
# モデルに関して: 親族名称のモデル(一致したモデル)

Lineal and collateral kin



▲ ● Ego's lineal kin are shown in blue.  
▲ ● Ego's collateral kin are shown in red.

‘Speculations on the growth of ethnobotanical nomenclature’ (Berlin 1972): six universal categories and the primacy of generic names



# (多義構造の) 実在論と反実在論を超えて

- パース(C.S. Peirce)の記号論的アプローチの導入:対象の拡大と相対主義への歯止め
- Silverstein (1976): Iconic, indexical, and symbolicの区別
- 伝統的言語学における意味機能: 象徴的意味に限定;内省のみのデータ
- 言語人類学、語用論における意味機能: 指標的意味を含める
- 多義性の指標的意味を探る研究へ？

# 事例研究:「英語Stillの語用論的機能の発達」(岩井2015)

- Traugott, Halliday, Silversteinなどの理論的枠組み; Michaelis (1993)
- OED, COHA, COCA, BNC, そしてFriendsなどのコーパスを用いてStillの意味機能を通時的、共時的に考察
- Data 1: 語用論標識still 'nevertheless' [1999 Friends SEASON VI Episode 2]

Rachel: Mon, honey, you're not dying

I'm just moving out. You know

we're gonna see each other all the time

Monica: But *still*, it is a big change. The end of an era, you might say.

応答詞 still 'even so'

[Friends SEASON VII Episode 6]

Monica: Well, um, I was thinking that we could come up with a system where we trade off being maid of honor for each other. Like, hypothetically, if Phoebe were mine=

Phoebe: =Yes! Oh.

Rachel: Hypothetically.

Phoebe: *Still.*

Monica: If Phoebe were my maid of honor ...

- Still: Performing the act of insisting