

提示：英文題目請以英文作答，中文題目以中文作答。Answer all questions in essay form, and to the point with illustrations where appropriate.

1. Study the following Burmese data carefully and answer the following questions. (20%)

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| a. <i>myi[?] tə ya[?]</i> | 'river one place' (e.g. destination for a picnic) |
| b. <i>myi[?] tə tăn</i> | 'river one line' (e.g. on a map) |
| c. <i>myi[?] tə hmwa</i> | 'river one section' (e.g. a fishing area) |
| d. <i>myi[?] tə sîn</i> | 'river one arc' (e.g. a path to the sea) |
| e. <i>myi[?] tə θwe</i> | 'river one connection' (e.g. tying two villages) |
| f. <i>myi[?] tə pa</i> | 'river one sacred object' (e.g. in myth) |
| g. <i>myi[?] tə khu[?]</i> | 'river one unit' (e.g. in discussion on rivers in general) |
| h. <i>myi[?] tə myi[?]</i> | 'river one river' (neutral unmarked) |

- Given that *myi[?]* means 'river' in Burmese, what are the grammatical categories for *tə* and *tăn*?
- What might be the possible differences between *river* and *a river* in English? What kind of conceptualization is involved in using an indefinite article? Give some examples to illustrate.
- When referring to a noun, what are the advantages in using Burmese way of saying? To well illustrate your point, it is highly recommended to give some examples from Mandarin.

2. Study the data from Popoluca, a language of Mexico. (20%)

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|---------------------------------------|--------------------|--------------------------|---------------------------|
| a. [?] iŋku [?] tpa | 'you (sg.) eat it' | i. [?] iñhokspa | 'you (sg.) are hoeing it' |
| b. [?] anhokspa | 'I hoe it' | j. no:mi | 'boss' |
| c. [?] iku [?] t | 'he ate it' | k. [?] ano:mi | 'my boss' |
| d. [?] imo:ya | 'his flower' | l. [?] ika:ma | 'his cornfield' |
| e. mo:ya | 'flower' | m. [?] iŋka:ma | 'your (sg.) cornfield' |
| f. [?] ampetpa | 'I sweep it' | n. [?] amo:ya | 'my flower' |
| g. [?] impet | 'you swept it' | o. [?] ino:mi | 'your (sg.) boss' |
| h. [?] antək | 'my house' | | |

- Identify all the morphemes.
- List all morphemes having allomorphs.
- Describe the distribution of all allomorphs having phonologically definable positions of occurrence.

見背面

3. Read the following famous statement of Sapir and answer the questions below. (30%)

Human beings do not live in the objective world alone nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the "real world" is to a large extent unconsciously built up on the language habits of the group. **No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached.** (Sapir 1949:162)

- i. Do you agree with Sapir's statement? Explain your opinion with a well-organized argument.
- ii. Give examples from any two languages to illustrate your point.

4. 請以各種例子闡述、論證、說明中文的 (1) 飢渴 (2) 渴求 (3) 渴望在 (A) 語法 (B) 語意 (C) 語用 (D) 隱喻上的差別。(30%)