聖書 ヘブル語説話文研究における「近景・遠景仮説」の問題

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Abstract Yoshinobu ENDO, "Problems in the 'Grounding-theory' of R.E. Longacre and others in the Study of Hebrew Narrative Discourse." In the modern study of language it has become evident that many linguistic phenomena should be described at the level of "discourse" and/or "text," on the assumption of "cohesion" (= grammatical and lexical dependencies in a text). Since the 1970's, the so-called "discourse analysis" or "Textlinguistik" has been introduced into the Biblical studies and exegesis in various way.

The study of "tense" in Biblical Hebrew has also been treated as an issue of this kind. The most notable is an approach from the so-called "foregrounding-backgrounding theory" or simply "grounding theory," which is based on the assumption that in narrative texts events are divided into the main storyline (foreground) and the supporting material (background) by the tense-aspect morphology of the verb. The two constructions often associated with the main storyline are waYYIQTOL and weQATAL, and the two that mark supportive information are we-x-QATAL and we-x- YIQTOL (x = non-verbal element).

However, this theory has some weak points as follows: l) There is the problem of "dichotomy." That is, "the simple distinction between 'foreground' and 'background' is not nuanced enough to cope with subtleties of story telling" (F.I. Andersen). 2) It is a circular argument: if one cannot find a certain independent criterion to measure the degree of distance from the mainline narrative, this theory may simply be connected with the choice of tense and fall into a circular argument, as pointed out by S. Makino. 3) Preceding information becomes more or less background for the succeeding section. How does the theory explain such horizontal dependency between discourses? How do verbal forms mark supportive

information formed by multiple clauses such as setting, explanatory information, antecedent information, embedded narratives, foreshadowing expressions, evaluations, collateral information, quotations and so forth, in a whole narrative. 4) The waYYIQTOL form can be used for background information: time setting, cataphoric expressions, anaphoric expressions and so on. This phenomenon can hardty be explained by the difference between "emic" and "etic," as suggested by Longacre. 5) Two verbal forms (i.e. waYYIQTOL & waw-x-QATAL) can typically be observed in a single parallel sentence in Biblical Hebrew narrative.