

論文の英文要旨

論文題目	Demonstratives in Modern Burmese —Deictic, context-referring deictic, and anaphoric expressions—
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The purpose of this paper is to systematically analyze the demonstratives in both colloquial and literary modern Burmese. There are several forms of demonstratives in Burmese, including “dī,” hò,” and “ʔédī” in colloquial Burmese, and “ʔi,” “tʰò,” “yín,” and “lăgáun” in literary Burmese. Moreover, in the colloquial language, there are compound forms such as “dihà,” “ʔédihà” and the complex forms such as “dà,” and “ʔédà.” In this paper, I also considered the relationship between the systems of demonstratives of the two styles.

Demonstratives can be divided into deictic expressions (situational references) and anaphoric expressions (contextual references such as discourse, textual references, etc.). In Burmese, a deictic expression is considered “proximal” when its referent is close to the speaker and “non-proximal (distal)” when its referent is apart from the speaker, or about to be apart from the speaker. Anaphoric expressions can be divided into “anaphora” and “cataphora”.

In colloquial Burmese, I focused on novels written in colloquial style as well as natural conversations between native speakers. The results of the analysis of deictic expressions show that “dī/ dà” is proximal and “ʔédī/ ʔédà” and “hò/ hòhà” are distal (non-proximal). In short, colloquial Burmese has three different forms of demonstratives including “dī/ dà” (proximal), “hò/ hòhà” (distal-1), and “ʔédī/ ʔédà” (distal-2). The results of the analysis of anaphoric expressions show that there are “anaphora” and “cataphora” in each form of “dī/ dà,” “hò/ hòhà,” and “ʔédī/ ʔédà.” However, in some cases, “dī” and “ʔédī” may refer not only to physical distance, but also to psychological distance. “dī/ dà” bear some emotional nuance when the speaker feels strong involvement with the referent object. On the other hand, “ʔédī/ ʔédà” are used when one feels that there is a psychological distance, or when one wants to put a distance between oneself and the referent object. Additionally, while “hò/ hòhà” refer to the distant past, “dī/ dà” refer to the present including the recent past and recent future.

In literary Burmese, I dealt with the modern literature written in the literary style from the beginning of the 20th century to the present. In this section, I categorized the Burmese demonstratives into two classes in terms of their grammatical status. It is possible to generalize the features of Burmese literary demonstratives from the observation of their proper use and properties in different types of usages. The results of the data analysis show that “ꨀ” and “ꨁ” have not only an anaphoric function but also a deictic function under certain conditions, while “ꨂ” and “ꨃ” only have an anaphoric function. Furthermore, the demonstratives “ꨂ” and “ꨃ” are used to directly refer human and (non-human) animate in addition to inanimate items as a non-local demonstrative pronoun.

In addition, the data show that some “ꨄ/ ꨅ” function as both an anaphoric and a deictic demonstrative at the same time. Therefore, I would like to explain some exceptional instances that seem to contradict the basic contrast between “deictic” and “anaphoric” descriptions. Generally, most scholars accept that demonstratives have two major functions, “deictic” and “anaphoric.” Linguistically, preceding context is not necessary for deictic demonstratives but is necessary for anaphoric ones (Tsutsumi 2012, among others). However, in Burmese, even if the speaker directly points out the referent object in the beginning of the conversation, “ꨄ” (distal-2) can be used instead of “ꨁ” (proximal). In this case, there might be a latent linguistic preceding context. This suggests that deictic and anaphoric functions are working at the same time in “ꨄ” in the case, and the demonstrative cannot be regarded as purely deictic. Therefore, I would like to propose that there is an extra “context-referring deixis (deictic based on an anaphoric)” function in addition to the generally accepted “deictic” and “anaphoric” functions in the classification of demonstratives in Burmese, as shown in Table 1, below.

Table 1 The classification of demonstratives in Burmese

Situational references «Deictic»		Contextual references «Anaphoric»			
(pure) Deixis	Context-referring deixis	Anaphora			
		discourse		textual	
		anaphora	cataphora	anaphora	cataphora

In the final section, I discuss the Burmese demonstrative determiner “ꨆ,” which is translated as “kono” (“this”) and “imano” (“now/ current”) in Japanese. I propose that “ꨆ” imparts the meaning of “imano.” As a result, the paper demonstrates that: (1) the indication of the spatial and temporal position of the deictic

expression “di” may indicate the current position and the near past; (2) a misalignment of time occurs when “di” is used in the Japanese meaning of “imano”; (3) potential contextual information like old information and shared knowledge is added when “di” is used in the Japanese meaning of “imano”; (4) it is necessary to classify “di” into the function of “context-referring deixis” in cases that indicate the near past and when a misalignment of time occurs and potential contextual information is required; and finally, (5) the deixis can be used because the anaphora is in existence rather than the anaphora being derived from the deixis.

From the results mentioned above, I would like to construct a structure of demonstratives such as what follows in Table 2.

Table 2 The overview of demonstratives in Burmese

Classification		Burmese demonstratives			
Demonstratives	Determiner “determiner+N”	ʔi-	t <sup>h</sup> ò-	yín-/ lǎgáun-	
		di-	hò-/ ʔédi-	ʔédi-	
		“this”	“that”	“that”	
	Pronoun	[+locational] “pronoun + CM”	ʔi	t <sup>h</sup> ò	yín/ lǎgáun
			di	hò/ ʔédi	ʔédi
			“here”	“there”	“there”
		[-locational] “pronoun (+ CM)”	ʔi (ʔǎyà)	t <sup>h</sup> ò (ʔǎyà)	yín (ʔǎyà)/ lǎgáun (ʔǎyà)
			dà (/ dihà)	hohà/ ʔédà (/ ʔédihà)	ʔédà (/ ʔédihà)
			“this (thing)”	“that (thing)”	“that (thing)”
					yín/ lǎgáun
			—		
			“he/ she”		