

論文の英文要旨

論文題目	A Descriptive Study on Javanese Honorific System —Focusing on the third person's referent honorifics—
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This study, focusing on referent honorific toward a third person, describes the characteristics of Javanese honorific system and figures out the ongoing change process from a cross-linguistic perspective. If the honorific systems of the natural languages in the world are classified by applying Japanese system as a standard, it is said that Javanese honorific has the Japanese type of honorific system. Javanese honorifics are expressed by means of the selections of vocabulary and affix. It has vocabulary similar to what is called *Teineigo*, *Sonkeigo*, and *Kenjogo* in Japanese. When we discuss about honorific systems of the world languages, Japanese, Korean, and Javanese are considered as the best known languages which have highly developed honorific systems. Among these 3 languages, Javanese, despite the lack of its research, is pointed out that it has a very complex honorific system and an absolute referent honorific.

I divide my thesis into the 3 parts according to the main analysis. In the first part, I review the discussions of Javanese honorific system in the previous studies and show that the system doesn't always deal with complexity. In the second part, I apply the 2-way classification –addressee honorific and referent honorific- and explain how a superior is treated as the third person in a conversation, focusing on the third person's referent honorifics. So far, in the previous studies, the third person honorifics have not been treated as an object of the analysis. I try to figure out the standard use of the third person honorific systems by analyzing Javanese textbooks and Javanese magazines. These analyses examine whether the Javanese honorific system is absolute or relative. In the final part, I show the outcome of a survey of questionnaires and interviews in order to observe the actual use of the third person honorifics.

This study analyses the characteristics of Javanese third person honorifics system by using

the concept of absolute honorific and relative honorific which have been widely applied in Japanese honorific studies. In the conclusion of this study, by comparing with the cases which have been corroborated in Japanese and Korean studies, I present the prospect of Javanese honorific changes from a cross-linguistic perspective. Below, I will show the results of the analyses in each chapter.

In the chapter 2, I summarize the Javanese honorific system comprehensively; the vocabulary and affix selections, how to make a polite sentence, the honorific vocabularies compositions, the degree of formalities, and the origin of the honorific system. In 2.1. "Honorific system and classifications" section, it becomes clear that the previous studies so far have only tried to grasp the system from the perspective of addressee honorifics. Almost all the studies have used terms of "speech level" and "speech style" to call the system. These studies described that *krama inggil* (respect vocabulary) and *krama andhap* (humble vocabulary), when they were used for a non-speech partner referent, are not considered as raising the degree of formality levels or refinedness of a sentence. But later, the usages of *krama inggil* and *krama andhap* for a third person are also taken into consideration, and this complicated the whole system. Another point is that the previous studies were stick to the classifications and tried mainly only to figure out the usage of each speech level in the classifications. This study divides the honorific system into addressee honorific and referent honorific and explains --by showing some examples-- that by using the way of the division we can ignore the current 9 or 10 level classification to present a more straightforward and simple system.

The chapter 3 and 4 describe the usage of third person referent honorifics in the Javanese school textbooks and recent magazines. These chapters point out that on these two medias, the characteristics of absolute honorifics are apparent. For example, in the textbooks of primary school, when a student speaks of his father to his teacher in the class, he uses *krama inggil* to mention his father's act. Also when a student speaks to his friends about his father, *krama inggil* is used. The cases of *krama inggil* usages are also found in the situations when the hearer is superior to speaker's father. If it is considered that textbooks are compiled of "what a child should learn" or "the correct knowledges", we can admit that the honorifics usage in the textbooks are the standard ones.

The analysis of magazines in the chapter 4 shows that people with high social status in the society principally be treated by using *krama inggil* or *krama andhap* if the subjects are recipients. Moreover, there are some examples of *krama inggil* used for one's relative in reader's contributions about personal experiences. From these examples of Javanese textbooks and magazines, it can be pointed out that if a speaker recognizes someone as a superior, he will treat the person highly by using honorifics (*krama inggil* and *krama andhap*) in any occasions and no matter who the hearer is.

The chapter 6 deals with the results of preparation research which was done as a form of questionnaire research in the city of Jogjakarta. The results are summarized as follows. While married groups use absolute honorifics apparently, senior high school and college students don't

have a tendency to use third person honorifics. There are some *krama inggil* words which are in the process of losing its respect mean, e.g.: *paring* (to give-Ki) and *sare* (to sleep- Ki).

In the chapter 7 and 8, I summarize the results of the second research of the actual use of referent honorifics to a third person. This research is based on the results of the preparation research. In the second research, I apply questionnaires and interviews, taking samples from senior high school students, college students, and working adults in the area of Jogjakarta and its surroundings. The characteristics of absolute honorifics observed in the analyses of textbooks and magazines also appear in the working adults group. Concretely, the frequency of their use of respect vocabularies is high both at the time they use addressee honorifics and do not use addressee honorifics. In other words, when the speakers speak *ngoko* style (informal style) to someone equivalent to them, they use respect vocabularies to address a third person they recognize as a superior. Moreover, they also use respect vocabularies to address the same referent when they speak *krama* style (formal style) to a superior. The use of respect vocabularies (*krama inggil* and *krama andhap*) is principally determined only by the relation between the speaker and the third person.

On the other side, the young generation represented by senior high school and college students shows different tendencies. Except a few cases, the speakers of this generation do not use what we can call an absolute honorific usage. In the case when speaker's father was the third person and the hearer is equivalent to speaker and they speak in *ngoko* style, the rate in which respect forms are used is very low (senior high school students are 17-26%; college students are 17-28%) . But when they speak in *krama* style to someone who is superior, the rate of respect form addressed to the father raises (both senior high school and college students show up to 60% of rate). It can be said that respect forms are used in relevance to *krama* style use. I conclude that this is similar to what in Japanese honorific system is called "the addressee honorific use of respect form".

Kim (2005) also observed the above tendency in the Korean college students. Although Korean honorifics were always considered as an absolute system, Kim concluded that this tendency coincided with the Japanese "the addressee honorific use of respect form" one. If Javanese young speakers keep showing the same tendency for the next 10, 20 years, we can predict that the Javanese honorific system will also change from an absolute honorific to a system which takes the hearer as priority over the third person.

