

## 論文の英文要旨

論文題目	Volition in Verb -A Constrastive Study in Thai and Japanese-
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There are some aspects of the Japanese language that seem to pose special difficulties for Thai students. One of these is a feature concerning volition in verbs, and it is my understanding that the difficulty stems from the difference in the way that volition is expressed.

The purpose of this study is to investigate the way volition is expressed in Thai and Japanese verbs. Volition, a technical term widely used in Japanese linguistics, is defined here as a lexical feature indicating whether or not the agent has control over the action. The feature [+volition] indicates that the agent can control the initiation of an action ; thus, "to eat", "to read", "to walk" are [+volition] whereas "to die" , "to be happy" are [-volition]. I have determined that this feature governs the verb chosen to refer to an action or happening in the Thai language, but not in the Japanese language.

I first show that volition is important for understanding Thai. Volition determines whether serial verbs are interpreted as having "resulting meaning" or "linking meaning". Serial verbs will be interpreted as having "resulting meaning", if the second verb of the serial verbs is [-volition], and will be interpreted as having "linking meaning", if the second verb of the serial verbs is [+volition]. And also the interpretation influences the position of the negative form in serial verbs. In "resulting meaning" the negative form must be placed between the two verbs. In "linking meaning" the negative form must be placed before the first verb in the serial verbs.

In addition, volition restricts the use of transitive verbs of which the lexical meaning includes a change of the patient's state; such verbs may be used only when the subject is the agent causing the change of the patient's state.

Following this, I compare causative, passive and purpose constructions in Thai and Japanese. In Thai, there are three causative verbs: "hây", "tham", "thamhây". "Hây" is used when the action in the subordinate clause can be controlled by the subject of the subordinate clause, and "tham" is used when the action cannot be controlled by the subject of the subordinate clause. "Thamhây" can be used in either case, but with different meaning. However, in Japanese there is only one auxiliary verb: "seru/saseru". Accordingly, in Japanese causative structure "seru/saseru" is used regardless of whether the action in the subordinate clause is controlled by the subject of subordinate clause or not, although the presence or absence of volition in the subordinate clause will, needless to say, cause the meaning to change.

A common Thai passive construction involves "thùuk". One restriction on its usage is volition: that is, if there is no agent and approach from the agent, it may not be used. This restriction is related to animacy, which is in turn related to volition. The use of Japanese passive verb "rareru", on the other hand, is not influenced by volition, since it can be used regardless of whether or not there is an agent.

Purpose is expressed in Thai with "phuāa" when the verb in the subordinate clause involves [+volition] on the part of the subject in the main clause, but "hāy", or "dāay" must be added in the case of [-volition]. The use of the Japanese forms "tame ni" and "you ni" is not governed by volition but by how the speaker judges the situation, and how close the relation is between the main and subordinate clauses: If the speaker judges that action A is the purpose of action B, then "tame ni" is used, but if the speaker judges that action A is the outcome of action B, "you ni" is used. The choice is subjective.

These findings lead to the conclusion that volition-based contrast in Thai are important in understanding and mastering the Thai language, whereas in Japanese, there are no contrasting forms for this feature.