摘要

人们在言语交际时会涉及不同的参与者，如说话人、听话人和他人，与言语参与者角色有关的表达通常由人称代词来担任。本文基于类型学主流的调查和研究范式，特别是 Dixon 的"基元语言学理论"，对临沂方言人称代词的形式和功能进行描写，探讨它们的表达形式、句法特征以及领属、数、语篇和语用等功能，并利用"立场三角理论"对人称换用进行解释。

通过对临沂方言的实地调查，获取临沂本地人会话的自然语料，并使用莱比锡标注法对语料进行标注。文章发现老派临沂人使用的方言人称代词除了和普通话相同的"我、你、他"外，方言词汇"俺、咱、恁，俺+PM、恁+PM"仍存在，并且第三人称代词只有"他"一种形式。自称代词和普通话的"自己"除了读音以外，几乎没有区别，而旁称代词使用频率呈现人>人家>旁人的趋势。

就句法特征而言，临沂方言的第一、第二、第三人称代词均能在句中做主语、宾语、定语、兼语，但旁称代词"人"不能出现在句末宾语位置。方言词汇"俺、咱、恁"很少构成话语标记。在数范畴层面，本文发现方言中"我、你"的数区分明确，方言词汇"俺、咱、恁"单复数指代不明，需要结合语境进行判断，并且方言词汇使用的语言环境语调变化丰富。临沂方言中的人称换用有两种情况，人称形式和数的变换。基于"立场三角理论"，本文发现，人称的转指和单数化都是基于说话人的立场需求。说话人通过使用复数人称代词，为单数的自己寻求正同盟，这个同盟可以和听话人构成正同盟关系，也可以和第三方构成正同盟关系，从而寻求他人立场支持，有助于说话人建立自己的立场；在人称形式的变换中，说话人使用第三身代词"他"指代"我"，可以构建自己的虚拟中立立场，建立和听话人的同盟关系。

关键词： 临沂方言；人称代词；人称换用

Abstract

There are at least three speech-act roles that are involved in our daily communication, namely, the speaker, the addressee and the third party. These roles are typically fulfilled by personal pronouns in a language. Based on the main paradigms of conducting surveys and researches in Linguistic Typology, e.g. the Basic Linguistic Theory proposed by Dixon, this thesis explores the personal pronouns in Linyi dialect with regards to their forms and functions, including their morphology, syntax, possessive expressions, discourse/pragmatic properties as well as person and number features. Furthermore, it provides an explanation on the phenomenon of *pronoun shift* in Linyi dialect inspired by the Stance Triangle Theory.

In order to collect naturally-spoken corpus, the author conducted a series of fieldwork in the county of Linyi. Then the data were coded and labeled according to the Leipzig glossing rules. The author finds that two layers of personal pronouns exist in this dialect; one of them is "我 ua^{55}, 你 ni^{55} 他 $t^{h}ə^{13}$", which correspond to those personal pronouns in Standard Mandarin, and the other is "俺 $\tilde{a}^{55}$, 咱 $ts\tilde{a}^{51}$ 恁 $nən^{55}$, 俺 $\tilde{a}^{55}$+PM, 恁 $nən^{55}$+PM", which are used by the elder generation. There is only one established third person pronoun, "他 $t^{h}ə^{13}$", in this dialect. The self-referring pronoun in Linyi is similar to the Mandarin "自己 $tsi^{31}t\varepsilon^{55}$" except for some differences in pronunciation. In the usage of other-referring pronouns, "人 $i\tilde{e}^{51}$" reaches the highest use frequency while "旁人 $p^{h}aŋ^{51} i\tilde{e}^{51}$" the lowest, and "人家 $i\tilde{e}^{51}t\varepsilon i$" in the middle.

As for the syntactic features, all of the three-way personal pronouns can be the subject, object, attribute or pivot ("Jianyu") in a sentence. Other-referring pronoun "人 $i\tilde{e}^{51}$" is not allowed in the final object position which is in complementary distribution with "人家 $i\tilde{e}^{51}t\varepsilon i$". In contrast to the corresponding Mandarin forms, the pronouns in this dialect are not used as discourse makers. In terms of number, "我&你 ua^{55}& ni^{55}" are singular and it requires pragmatic inference to the deixis of "俺、咱、恁 $\tilde{a}^{55}$, $ts\tilde{a}^{51}$, $nən^{55}$" in Linyi dialect. Meanwhile the pronouns in this dialect are used with rich variation in intonation compared with their counterparts. Two kinds of

pronoun shifts exist in the system of Linyi dialect: the shift of person and number values. In view of the Stance Triangle Theory, the author finds that the speaker resorts to shifting person and number values of pronouns to position stance. The singular speaker seeks for positive alliance with the addressee or others by using plural personal pronouns. This alliance enables a support for speakers to position their own stance. In the shift of personal forms, the use of third person pronoun "他 $t^h\partial^{13}$" instead of "我 $u\partial^{55}$" provides a fake and neutral stance for speakers to form alliance with the addressee.

Key words: Linyi dialect; personal pronoun; pronoun shift