# On the "Occurrence of Events"
## -- With a Special Reference to the *Kara*-Dialect in Japanese--*
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## 1. Introduction

Japanese has a dialect which has a special use of the postposition *kara* whose meaning in standard Japanese is 'from'. *Kara* in this dialect can be used where the standard *de*, whose meaning is 'at', 'in', or 'on', would be used. This dialect is spoken in the mid and eastern parts of Tottori prefecture which used to be called Houki and Inaba. Henceforth, I will refer to this dialect as K-dialect:[1]

(1) a. Dono kyoshitsu-<u>kara</u> kenkyukai-ga aru? (K-dialect)
    b. Dono kyoshitsu-<u>de</u> kenkyukai-ga aru? (Standard)
       Which room-IN research meeting-NOM be?
       'In which room is the research meeting held?'

(2) a. Doko-kara bento taberu? (K-dialect)
    b. Doko-de bento taberu? (Standard)
       Where-IN lunch eat?
       'Where do we eat lunch?'

(3) a. Anata-no fuku daimaru-kara katta-da-ka? (K-dialect)
    b. Anata-no fuku daimaru-de katta-no? (Standard)
       you-GEN clothes Daimaru-AT bought-Q?
       'Did you buy your clothes at Daimaru?'

(4) a. Sokono michi-kara hirotta-da-de. (K-dialect)
    b. Sokono michi-de hirotta-yo. (Standard)
       That road-ON found.
       'I found it on that road.'

In this paper I will consider the examples of this dialect as in (1)-(4), attempt to characterize this dialectal use, and discuss the theoretical implications of this use of the K-dialect, especially applying Nakau's (1995; 1998) analysis to this phenomenon.[2]

## 2. Some Basic Characteristics

In this section I will make clear some of the basic characteristics of the use of the postposition *kara* as a place marker in the K-dialect.

First, the postposition *kara* in the K-dialect marks a kind of Place but does not represent the meaning which the standard Japanese place-marker *ni* has:

(5) a. *Hondana-kara chikyugi-ga aru. (K-dialect)
    b. Hondana-{ni/*de} chikyugi-ga aru. (Standard)

bookshelf-ON        globe-NOM     is

'There is a globe on the shelf.'

Second, while the postposition *kara* in the K-dialect can be used for the standard Japanese *de* when the postposition *de* marks Place as we saw in section 1, it cannot be used for the standard *de* when the postposition *de* marks Instrument or Means:

(6) a. \*Kono ono-kara    ki-o     kiri-taoshita.   (K-dialect)

    b.   Kono ono-de      ki-o     kiri-taoshita.   (Standard)

       this ax-WITH    tree-ACC cut down

       'We cut down the tree with this ax.'

(7) a. \*500 en-kara     hankachi-o        katta.   (K-dialect)

    b.   500 en-de       hankachi-o        katta.   (Standard)

       500 yen-WITH handkerchief-ACC bought

       'I bought the handkerchief with 500 yen.'

Third, the use of *kara* as place marker in the K-dialect seems to correspond to the use of the standard Japanese *de* that marks the location of the event:

(8) a.   Daikodo-kara       sotsugyo-shiki-ga       aru.   (K-dialect)

    b.   Daikodo-{de/\*ni} sotsugyo-shiki-ga      aru   (Standard)

       grand auditorium-IN     graduation-ceremony-NOM be.

       There is a graduation ceremony in the Grand Auditorium .

(9) a.   Doko-kara        jishin-ga       atta-no?   (K-dialect)

    b.   Doko-{de/?\*ni}   jishin-ga       atta-no?   (Standard)

       where-IN       earthquake-NOM   was-Q

       Where did the earthquake occur?

In (8), *de* signals the location of the graduation ceremony, and in (9), *de* signals the location of the earthquake. Nakau (1995) claims that Japanese makes a distinction between place markers of individual things and those of events, and there are two meanings of the verb *aru* (meaning 'be') in Japanese.

Before going to the detailed analysis of the K-dialect, let us examine Nakau's (1995; 1998) analysis of *de* in standard Japanese in the next section.

## 3. Nakau's (1995; 1998) Hierarchical Analysis of SITUATION

### 3.1. *The Existence of THINGS and the Occurrence of SITUATIONS*

Consider the following examples (10) and (11):

(10)   Hondana-{ni/\*de}   chikyugi-ga     aru.

       bookshelf-ON        globe-NOM       be

       'There is a globe on the bookshelf.'

(11) Daikodo-{de/*ni} sotsugyo-shiki-ga aru.
Grand Auditorium-IN graduation ceremony-NOM is
'There is a graduation ceremony in the Grand Auditorium.' (= (8b))

Nakau claims that *hondana-ni* in (10) marks the place where the globe exists while *daikodo-de* in (11) marks the place where the event of the graduation ceremony occurs. That is, *ni* indicates the place where individual things exist and *de* indicates the place where situations happen. The verb *aru* in (10) is a state predicate and the one in (11) is one of the phase predicates.

### 3.2. Phase Verbs

Phase verbs can describe the beginning phase, the continuing phase, and the ending phase, of events:

(12) Ano hiroba-{dewa/*niwa} gakusei-demo-ga hajimatte-iru. (Beginning)
That square-IN student-demonstration-NOM begin-is
'The student demonstration is beginning in that square.'

(13) Pekin-{de/*ni} buryoku-seiatsu-ga tsuzuite-iru. (Continuing)
Beijing-IN military-force-control-NOM continue-be
'The control by the military force is continuing in Beijing.'

(14) Pekin-shuhen-{dewa/*niwa} yatto soran-ga shizumatta. (Ending)
Beijing-vicinity-IN at last riot-NOM tranquilized
'The riots tranquilized in the vicinity of Beijing.'

The verbs *hajimaru, tsuzuku* and *shizumaru* represent the phase of beginning, the phase of continuing and the phase of ending, respectively. We can see from these examples that of the two postpositions *de* and *ni*, which both mark PLACE, *de* is compatible with the phase verbs.

### 3.3. Hierarchy of SITUATION

Nakau analyzed the next sentence as having a covert phase verb:

(15) Ototo-ga taiheiyo-senso-<u>de</u> shinda / senshi-shita.
my brother-NOM Pacific Ocean War-IN died / died in action
'My brother {died / died in action} in the Pacific Ocean War.'

(16) My brother's death happened in the war.

Semantically there is a non-overt phase verb 'happen' involved in the example (15), and the phrase *taiheiyo-senso-de* functions as an argument of the verb or modifies the verb *happen* just like the prepositional phrase *in the war* does in (16).

This analysis applies to (17)-(19):

(17) Nyuzirando-<u>dewa</u> senjumin-ni-mo senkyoken-ga aru.
New Zealand-IN aborigines-TO-also vote-right-NOM is
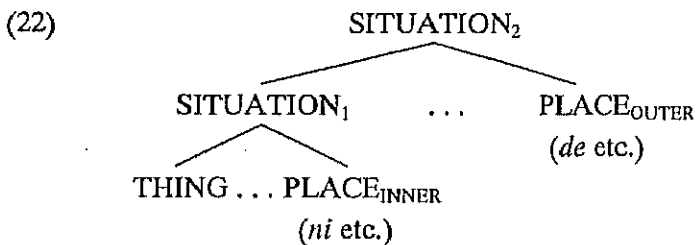'There are voting rights for the aborigines in New Zealand.'

(18) Bososha-ga    kosaten-<u>de</u>  joyosha-ni  butsukatta.
    speeding car-NOM intersection-AT car-DAT   hit
    'A speeding car hit the car at the intersection.'

(19) Sanma-wa        okiai-<u>de</u>      nagaremo-ni       sanransuru.
    Pacific saury-TOP far out at sea-AT   floating seaweeds-ON   lay eggs
    'Pacific sauries lay eggs on the floating seaweeds far at sea.'

The Japanese examples (17), (18) and (19) above contain a state predicate, a process predicate, and an action predicate, respectively. Nakau claims that in each example the *de* phrase is not an argument of the predicate, but an argument of the unrealized phase verb which takes the basic situation as another argument. Nakau (1995: 521) characterizes the use of *de* in question as follows:

(20)    The place marked by the *de* phrase is grasped as the outer place and space where the basic situation as a whole is set up. Therefore, ... ... conceptually at least, there exists a covert phase verb at the higher level and the place marked by the *de* phrase is understood as an argument of that covert verb.   [translation mine]

Then he proposes the following conceptual structure and the hierarchical structure of SITUATION:

(21)  A SITUATION HAPPENS SOMEWHERE.

(22)                          SITUATION₂

         SITUATION₁        . . .    PLACE_OUTER
                                     (*de* etc.)
     THING . . . PLACE_INNER
           (*ni* etc.)

## 4.  Further Characteristics of *Kara* in the K-dialect

### 4.1.  State, Process, and Action: Kara and Covert Phase Verb

In this subsection, I will examine what kind of predicate or what kind of SITUATION₁ in Nakau's structure in (22) is compatible with the *kara* phrase in the K-dialect, comparing it with the standard *de* phrase in Japanese.

In the examples of section 4, *kara* before "/" is K-dialect and *de* after "/" is Standard Japanese. Consider the examples in (23)-(25) below:

(23)  Nyuzirando-{*karawa / dewa} senjumin-ni-mo senkyoken-ga aru.

(State)

    New Zealand-IN    aborigines-TO-also vote-right-NOM is

'There are voting rights for the aborigines in New Zealand.'

(24)   Ano janguru-{kara /de} heishi-ga hitori shinda.   (Process)
       that jungle-IN          soldier-NOM one died
       'One soldier died in that jungle.'

(25)   Nyuzirando-{karawa / dewa}   okina steki-o tabeta.   (Action)
       New Zealand-IN              big steak-ACC ate
       'I ate a big steak in New Zealand.'

We can see from the examples (23)-(25) and many other examples that a state predicate does not allow the use of *kara*, while process and action predicates allow the use of *kara*.   An interesting question arises why the *kara* phrase can mark the place where the SITUATION of process or action happens, but not the SITUATION of state. The observation that only situations that involve movements can select the *kara* phrase implies that the movement in such active situations (events) has something to do with the nature of the postposition *kara*.

4.2.   *State, Process, and Action: Kara and the Overt Phase Verb Aru*

We can see the same pattern in examples containing the overt phase verb *aru*:[3]

(26)   Kono chiten-{*kara/de} dempa-no ijo-ga                          aru.
       this area-IN          electric waves-GEN extraordinarity-NOM are
       'There are extraordinary electric waves in this area.'

(27)   Kono chiten-{kara/de} dempa-no midare-ga               atta.
       this area-IN       electric waves-GEN turbulance-NOM were
       'There were turbulent electric waves in this area.'

(28)   Kono chiten-{kara/de} dempa-bogai-ga               atta.
       this area-IN          electric wave-disturbance-NOM was
       'There was jamming in this area.'

The examples (26), (27) and (28) have a state SITUATION, a process SITUATION, and an action SITUATION, respectively, as one of the arguments of the phase verb *aru*. Again, the *kara* phrase is not compatible with a state SITUATION.

4.3.   *Interpretation of Events, Time, and Delimitation*

The unacceptable use of *kara* with a state predicate as in (29) improves with certain conditions:[4]

(29)   Dono shima-{*kara /de} heishi-ga hitori seizonshite iru?
       which island-ON          soldier-NOM one surviving   is
       'On which island is one soldier surviving?'

(30)   Dono shima-{?kara /de} heishi-ga hitori seizonshite ita?
       which island-ON          soldier-NOM one surviving was
       'On which island was one soldier surviving?'

(31)  Dono shima-{kara /de} heishi-ga touka-kan hitori seizonshite ita?
      which island-ON    soldier-NOM 10 days-while one survive had been
      'On which island had one soldier been surviving for ten days?'

The acceptability of (29) becomes better when the tense of the predicate changes into past as in (30), or when the past state comes to be interpreted easily as having a certain duration in the past as in (31).   We have the similar examples:

(32)  Watashi-wa inu-o    ie-{*kara /de} katte imasu.
      I-TOP    dog-ACC home-AT      keep am
      'I keep a dog at home.'

(33)  Watashi-wa inu-o    ie-no-naka-{?kara /de}   katte imasu.
      I-TOP    dog-ACC house-GEN-inside-IN      keep am
      'I keep a dog inside of the house.'

(34)  Watashi-wa inu-o koinu-no-aida   ie-no-naka-{kara /de} katte imashi-ta.
      I-TOP dog-ACC puppy-GEN-while house-GEN-inside-IN keep be-past
      'I had kept a dog inside of the house while it was a puppy.'

*4.4.  No-Naka (inside...), No-Ue (above...)*

As you might notice the difference in acceptablity between (32) and (33) above, adding the expression *no-naka* ('inside...') to the object of *kara* improves the acceptability of the example.   On the same line, consider (35) and (36):

(35)  Niwa-no ki-{*kara/de} suzume-ga asonde iru.
      garden-GEN tree-ON sparrow-NOM play are
      'Some sparrows are playing in the tree of the garden.'

(36)  Niwa-no ki-no-naka-{kara/de} suzume-ga asonde iru.
      garden-GEN tree-GEN-inside-IN sparrow-NOM play are
      'Some sparrows are playing inside the tree of the garden.'

The examples (35) and (36) suggest that the dialectal use of *kara* needs an expression which indicates certain space.   This point seems to be confirmed with the following examples:

(37)  Niwa-no ki-no hosoi eda-{*kara/de} suzume-ga asonde iru.
      garden-GEN tree-GEN thin twig-ON sparrow-NOM play are
      'Some sparrows are playing on the thin twigs of the tree in the garden.'

(38)  Niwa-no ki-no hosoi eda-no ue-{kara/de}  suzume-ga asonde    iru
      garden-GEN tree-GEN thin twig-GEN up-ON sparrow-NOM play are
      'Some sparrows are playing on the thin twigs of the tree in the garden.'

These examples suggest that the object of *kara* has to be interpreted easily to have enough place/space for the event of the sparrow's playing to take place.

Similarly, the following contrast seems to make this point clearer:

(39) Niwa-no ki-no eda-saki-{*kara/de} suzume-ga asonde iru.
garden-GEN tree-GEN twig-end-ON sparrow-NOM play are
'Some sparrows are playing on the twig-ends of the tree in the garden.'

(40) Niwa-no ki-no eda-saki-no-ue-{kara/de} suzume-ga asonde
garden-GEN tree-GEN twig-end-GEN-above-ON sparrow-NOM play
iru.
are
'Some sparrows are playing above the twig-ends of the tree in the garden.'

If the assumption that the object of the dialectal use of *kara* in the K-dialect needs to indicate some kind of place/space is correct, then we can explain the unacceptability of *kara* in (39). *Saki* in Japanese means a point, not a place/space and therefore the example (39) is unacceptable. The event of a sparrow's playing cannot occur on the point, but it can somewhere above the point because the sparrow has enough space to play there. *Kara* in this use needs the object that represents certain place/space.

*4.5. Event Nominal as an Object of Kara*

We have used Nakau's example (15) to understand that the *de* phrase functions as an argument of the covert phase verb "happen", repeated here as (41) into which *kara* is added:

(41) Ototo-ga taiheiyo-senso-{*kara/ de} {shinda / senshi-shita}.
my brother-NOM Pacific Ocean War-IN {died / died in action}
'My brother {died / died in action} in the Pacific Ocean War.'

In addition to the difference on the object selection observed in the previous subsection, there is another difference between *kara* and *de* on the choice of their object. They are different in that *kara* cannot take an event expression as its object. Thus we can see the following contrast:
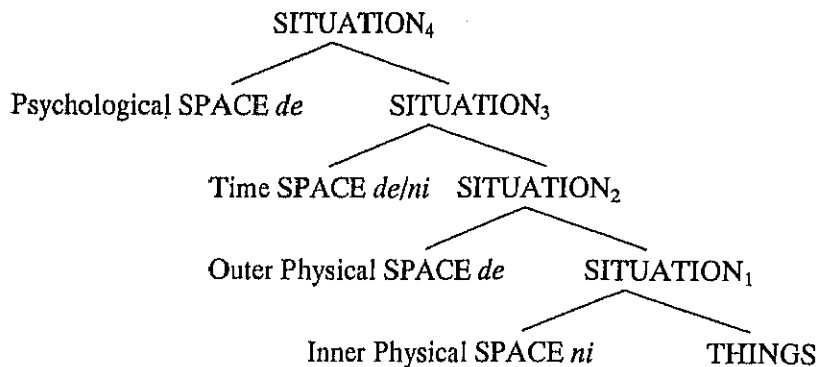
(42) a. Watashi-wa undokai-{*kara/de} kega-o shita.
I-TOP athletic meet-IN injury-ACC did
'I got injured in the athletic meet.'

b. Watashi-wa undojo-{kara/de} kega-o shita.
I-TOP athletic field-ON injury-ACC did
'I got injured on the athletic field.'

We can say that the dialectal use of the postposition *kara* in the K-dialect cannot take an event expression as its object.

*4.6. Psychological Space*

Nakau (1998: 53) proposes the following structure of Space Recognition:

(43) Structure of Space Recognition

$$\text{SITUATION}_4$$

Psychological SPACE *de*  SITUATION$_3$

Time SPACE *de/ni*  SITUATION$_2$

Outer Physical SPACE *de*  SITUATION$_1$

Inner Physical SPACE *ni*  THINGS

According to Nakau, the standard Japanese postposition *de* can be used to indicate the upper three spaces. The time SPACE or the physical SPACE is one of the participants of the objective situation, and the psychological SPACE is one of the participants of the subjective situation. It is assumed that the objective situation is the external reality that exists independently of the person who recognizes that situation. The subjective situation is the internal reality that cannot exist without involving the person who recognizes it. Psychological SPACE is the space where such subjective situation exists. See Nakau (1998:section 1.3.2.) for the detailed explanation of the psychological SPACE and its examples. The following are the examples of them:

(44) a.  Uwasa-dewa, sensei-wa saikon-sareta soda.
rumor-IN-TOP teacher-TOP remarry I-hear
'According to rumor, the teacher has married again.'

b.  Kanagawa-kenkei-no shirabe-dewa,    boryokudan-kumicho-wa
Kanawa prefectural police-GEN investigation-ON-TOP gangster organization-boss-TOP
tanju-de atama-o utte    jisatsu-shita    rashii.
gun-with head-ACC shot killed himself    seems
'According to the investigation of Kanagawa Prefectural Police, the boss of the gangster organization committed suicide by shooting himself in the head.'

(45) Watashi-no keiken-dewa, jissaino koe-wa    isho-ya
I-GEN experience-ON-TOP the recorded voices will-OR
shashin-yorimo zutto azayaka-ni kojin-o    renso-saseru.
picture-than    much vividly    the deceased-ACC associate-make
'In my experience, the recorded voices are associated much more vividly with the deceased than his will or pictures.'

The examination of the data that Nakau (1998) cites as containing the examples of psychological SPACE reveals that the dialectal use of *kara* in the K-dialect generally seems not to be able to mark the psychological SPACE.[5]

### 4.7. *Some Restrictions in an Outer Physical SPACE*

There is an interesting contrast between (a) example and (b) example in each pair:

(46) a. Kyoso-to shinja-no aida-{*kara /de}
   founder-and believer of a religious sect between-IN
   kinsen-toraburu-ga   atta.
   money trouble-NOM was
   'There was money trouble between the founder and a believer of a religious sect.'

 b. Kyoso-no seki-to shinjatachi-no seki-no
   founder-GEN chair and the stools for the believers of a religious sect
   aida-{?kara/de}   inishieeshon-no gishiki-ga   atta.
   between-IN   initiation-GEN ceremony-NOM was
   'There was an initiation ceremony between the founder's seat and the stools for the believers of a religious sect.'

(47) a. Kuruma-to baiku-no aida-{*kara /de} (sesshoku) jiko-ga
   car-and motorcycle-GEN between-IN minor accident-NOM
   okotta.[6]
   happened
   'A minor accident happened between the car and the motorcycle.'

 b. Chushachu-no kuruma-to kuruma-no aida- {kara /de}
   parking-GEN car-and car-GEN between-IN
   hikinige-jiko-ga   okotta.
   hit and run-accident-NOM happened
   'A hit and run accident happened between the parking cars.'

(48) a. Yami-{*kara /de} okome-o   katta.  (Metaphorical)[7]
   dark-IN   rice-ACC bought
   'I bought the rice on the black market.'

 b. Kurayami-{kara/de} megane-o sagashita.
   darkness-IN   glasses-ACC looked for
   'I looked for the glasses in the dark.'

In the (b) examples, the object of *kara* literally represents a certain kind of physical SPACE, while in the (a) examples, the object does not.  In (46a), the SPACE between the founder and the believer of the religious sect is not physical, but rather a kind of

relationship which exists between them. In (47a), the SPACE between the car and motorcycle upon contact is zero, and it means a kind of relationship just like example (46a). In (48a), the whole postpositional *kara* phrase is a metaphor and the object of *kara* does not denote any physical space. Therefore, the *kara* phrase is not allowed in (48a).

## 5. Meaning of *Kara* in the K-dialect

If we assume that *kara* in the K-dialect has the following functions as in (49), most characteristics observed above seem to be accounted for:

(49) a. contrast
 b. movement
 c. outer physical SPACE

First, let us assume that *kara* in the K-dialect has a kind of Source nature as the standard *kara* does and so it necessarily makes a contrast between the place that is denoted by the object of *kara* and the other places. This "pin point" function makes it easy for *kara* to come with wh-words as we saw in section 4.3., and as we will see in section 6.2., it explains the comfortableness with the cleft constructions.

Second, let us assume that the Source nature of *kara* makes it easier to grasp the occurrence of the SITUATION (or event) because it can be a place from which the event arises. This explains why active SITUATIONs not the state SITUATIONs can occur as we saw in sections 4.1. and 4.2. I assume that active SITUATIONs, by their energetic nature, can arise from some place.

To get a picture of the image of the occurrence under consideration, let me give a parallel example of the occurrence of THINGs. Imagine a bamboo shoot coming out. An active SITUATION is comparable to a bamboo (shoot) in that it has much energy in it. (A bamboo shoot actually starts below the surface of the ground, but let us say that the bamboo's head starts from the ground surface.) The occurrence of an event contains several stages. The beginning and ending stages of the event are comparable to those of the growth of the bamboo shoot. Thus, we can say that the movement in a dynamic SITUATION is comparable to the movement found in a bamboo shoot coming out. This is why dynamic SITUATIONs take *kara* in this dialect.

The state SITUATION, however, can be interpreted to take place or arise if that SITUATION is interpreted to have existed in a time span. To understand this idea, let us quote the following passage from Kearns (2000: 195):

(50) ...suppose that ......the way an event exists is that it occurs or takes place. The existence of an event is limited to the time at which it

occurs, so that a past event, for example, goes out of existence when it is over, a future event doesn't exist until it occurs.

The important point here is that the state SITUATION indicated by past tense or certain limiting factors as in the examples in section 4.3. makes it easier to interpret that the whole SITUAION took place, existed, and went out of existence. Then the movement of appearing, existing, and disappearing is grasped, and that movement is compatible with the Source nature of the dialectal use of *kara*. Therefore we get better acceptability in (30)-(31) and (33)-(34).

Thirdly, let us assume that the Source nature of *kara* in the K-dialect requires the SPACE denoted by the object of *kara* to have certain physical width of place or certain volume of physical space. This follows from the natural assumption that the outer physical SPACE must be wide enough for the SITUATION to occur and exist. If this assumption is correct, we can explain the fact examined in section 4.4., especially the grammatical contrast between (39) and (40).

The requirement of the physicality of the SPACE explains the facts in sections 4.5. through 4.7. The *kara* cannot take the event expression as its object, it basically cannot take psychological space, and it cannot take non-physical spaces such as relationships or parts of a metaphor as its object.

The use of this dialectal *kara* is similar to the following use of *kara* in the three respects:

(51)  10-no {naka/uchi}-  {kara/de}  hitotsu -o erabe
           (i)            (ii)          (iii)
      ten-GEN inside-     from      one-ACC choose
      'Choose one out of ten.'

First, the part indicated by (i) represents a group of 10 members, not the group of 7 members. This choice is made clear by (ii). Secondly, that the group has some volume is indicated by the word 'inside', and that group is big enough for (iii) the event of choosing one to take place. Thirdly, it is obvious that the movement is involved here in the event of choosing. We can visualize the image of one pencil being selected from a group of ten pencils, for example.

You can see a similar image in the case of the occurrence of events. This idea of the event arising from some point within an outer physical SPACE can account for the following grammatical contrast between the uses of the dialectal *kara* and the dialectal/standard *de*:

(52) (i)  Taiikukan-{kara/de} takkyu-taikai-ga        atta.
          gym-IN         table tennis-tournament-NOM was
          'There was a table tennis tournament in the gym.'

(ii) a. Taiikukan-zentai-{*kara/de} takkyu-taikai-ga atta.
gym-whole-IN     table tennis-tornament-NOM was
'There was a table tennis tournament using the whole gym.'

    b. Taiikukan-no zentai-{??kara/de} takkyu-taikai-ga atta.
gym-GEN whole-IN     table tennis-tornament-NOM was
'There was a table tennis tournament using the whole gym.'

(iii) a. Taiikukan-migihanbun-{??kara/de} takkyu-taikai-ga atta.
gym-right half-IN     table tennis-tornament-NOM was
'There was a table tennis tournament in the right half of the gym.'

    b. Taiikukan-no migihanbun-{kara/de} takkyu-taikai-ga atta.
gym-GEN the right half-IN table tennis-tornament-NOM was
'There was a table tennis tournament in the right half of the gym.'

As we can see in (i) and (ii), if the word *zentai* ('whole') is directly attached to the word *taiikukan* ('gym'), it makes the use of the dialectal *kara* unacceptable, whereas if they are separated by *no*, the acceptability of the use of *kara* increases. The same applies to the use of *migi-hanbun* ('the right half') in (iii). This contrast seems to be accounted for if you assume that the object of *kara* in the K-dialect is provided with options within a certain range (SPACE). When you use the gym or even when you use the right half of the gym for a table tennis tournament, you can choose among its sub-parts, but when you use the whole gym, you do not have an option of choosing one of its subparts. In a usual case what area or point is chosen within the outer physical SPACE is implicit in the context or in the knowledge of the language users.[8]

## 6. Some Minute Differences between *Kara* and *De* in the K-dialect

There seem to be some delicate differences between *kara* and *de* in this dialect. The purpose of this section is to point out those differences.[9]

*6.1. "...-Kara Kau" vs. "...De Kau"—Ways of Purchase*

Consider the next examples:

(53) a. Watashi-wa kore-o daimaru-{kara /de} kaimashita.
I-TOP     this –ACC Daimaru-AT     bought
'I bought this at Daimaru.'

    b. Watashi-wa kore-o tsushin-hanbai-o tsukatte daimaru-<u>kara</u>
I-TOP     this –ACC mail order-ACC using Daimaru-AT$_{from}$[10]
kaimasita.
bought
'I bought this from Daimaru by mail order.'

    c. ?*Watashi-wa kore-o tsushin-hanbai-o tsukatte daimaru-<u>de</u> kaimashita.[11]

> I-TOP      this –ACC mail order-ACC using    Daimaru-AT bought
> '?*I bought this at Daimaru by mail order.'

As is clear from (53a), you can use both postpositions *kara* and *de* for the verb *kau* ('buy') in the K-dialect, but there are delicate differences between them. *Kara* implies that you don't have to be at the department store, Daimaru, for the shopping, while *de* implies that you do have to. (53b) is acceptable, since the implication of *kara* and the meaning 'by mail order' is not incompatible. On the contrary, the acceptability in (53c) is much lower because the implication of *de* and 'by mail order' are usually incompatible:   people do not buy things by mail order at the shop which provides the mail order system they use.

*6.2.   Cleft-sentences*

In a cleft-sentence, we can see a difference between *kara* and *de*. Consider the next minimal pair:

(54) a.   Kono saifu-o       hirotta-no-wa    kono michi-<u>kara</u> da.
          this purse-ACC found-GEN-TOP this road-ON
          'It was on this road that I found this purse.'

     b. ??Kono saifu-o       hirotta-no-wa    kono michi-<u>de</u> da.
          This purse-ACC found-GEN-TOP this road-ON
          'It was on this road that I found this purse.'

The next example shows the similar contrast between *kara* and *de*:

(55)   Kenkyukai-ga atta-no-wa            kono kaigishitsu-{kara/??de} ka?
       research meeting-NOM was-GEN-TOP this meeting room-IN Q
       'Was it in this room that there was a research meeting?'

The next "abbreviated" cleft examples in (55) also show a difference in acceptability:[12]

(56) a.   Kono shatsu-wa Marui-<u>kara</u> desu.
          this    shirt-TOP Marui-AT is
          'This shirt is (the one that I bought) at Marui.'

     b. ??Kono shatsu-wa marui-<u>de</u> desu.
          this    shirt-TOP Marui-AT is
          'This shirt is (the one that I bought) at Marui.'

In (56a), it is clearly understood that I bought the shirt at Marui, while in (56b) the relationship between 'this shirt' and 'at Marui' is not clear. Unless you know that I went to buy something at Marui, you don't get the meaning 'This shirt is the one that I bought at Marui' from *Kono shatsu-wa Marui-de desu* ('This shirt is at Marui').[13]

*6.3.   Kara, De and To*

Finally, consider the examples (59) and (60):

(57) Koko to asoko-{kara/de} kaji-ga atta.
here and over there-IN    fire-NOM was
'The fire occurred here and over there.'

(58) Achira-kochira-{kara/de} kaji-ga atta.
there-here-IN                fire-NOM was
'The fire occurred here and there.'

(59) Koko-kara to asoko-kara kaji-ga atta.
here-IN and over there-IN    fire-NOM was
'The fire occurred here and over there.'

(60) ?*Koko-de to asoko-de kaji-ga atta.
here-IN and over there-IN    fire-NOM was
'The fire occurred here and over there.'

We can see that the coordination of *kara*-phrases with *to* sounds natural but the coordination of *de* -phrases with *to* does not.

## 7. Conclusion and Speculation

I have attempted to characterize the unique use of the Japanese postposition *kara* in the K-dialect.[14] The characteristics of the dialectal *kara* are described in sections 3-4 and 6, applying Nakau's (1995, 1998) analysis to the examples of *kara* in the K-dialect. We have found that in Nakau's terms, the dialectal *kara* signals the outer physical SPACE, but not the time SPACE nor the psychological SPACE. In section 5, I have shown why the characteristics of *kara* described in those sections exist, proposing the inherent properties of the word *kara* of the K-dialect.

As a result of the observations and explanation, I speculate that this dialect should have the following conceptual structure:

(61) AN EVENT ARISES FROM SOME PLACE.

In this dialect an event does not just occur or appear, but arises from some place. The speakers of this dialect may grasp the SITUATIONs in this way.[15] This is not an unreasonable idea since cross categorical generalization often holds in semantics (cf. Jackendoff 1990). As for THINGS, it is not difficult to find the examples of verbs of coming into existence:

(62) a.  Ki-kara kinoko-ga haete-kita.
wood-from mushroom-NOM grow-came
'A mushroom came out of the wood.'

b.  Jimen-kara takenoko-ga atama-o dashita.
ground-from bamboo shoot head-ACC showed
'A bamboo shoot has just appeared from the ground.'

Things such as mushrooms and bamboo shoots come into existence. There are no reasons why events cannot come into existence. In the K-daialect, at least, we can find the following examples of the events coming into existence:[16]

(63) a.  Ano biru-no chika-kara bakuhatsu-ga okotta.

that building-GEN underground-from explosion-NOM arose

'The explosion arose from under that building.'

b.  Tonari-no heya-kara daibakusho-ga okotta.

Next-GEN room-from big burst of laughter-NOM arose

'A big burst of laughter arose from a neighboring room.'

The dialectal use of the *kara* is not a wrong use nor a confusion with the use of *de*, but it is highly systematic in meaning and syntax, making the language much richer and more tasteful. Some educators have tried to extinguish such "wrong" usage, but the K-dialect as well as other dialects should be appreciated and treated with more care and esteem.

## Notes

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[1] You can refer to the maps of *kara*-dialect in Nishihara (1990) and Morishita (1999).

[2] In the K-dialect, there are some other uses of *kara* that we can find in standard Japanese such as Source and Reason. Through this paper I treat only the dialectal use of *kara* as a place marker.

[3] The reviewers of *TES* provided me with better examples (26)-(27) and I replaced my original examples with them.

[4] Some reviewers pointed out that there is a gradient in acceptability in the opposite direction when you use *ni* instead of *kara* in example (29)-(30). This is an interesting observation but I will preserve it for future study.

[5] The next example may be, however, the candidate in which the *kara* in the K-dialect functions to signal the psychological SPACE, although the status of *kara* (i) is not completely clear to me. It is taken from Nakau (1998:46), and the word *kara* is added to the original example.

(i)  Gaiko-anzen-hoshomen-{kara /de}wa, reisenjidai-o     tsujite     nihon-wa,

diplomacy-security-aspect-IN-TOP,   cold war period-ACC during Japan-TOP

beikoku-o       shiji-shisae sureba,   nanimo shinaide sunda.

the U.S.-ACC   support-do-even do-if, anything do-without did

'From a diplomatic and security point of view, throughout the cold war Japan didn't have

to do anything as long as Japan supported the United States.'

[6] Professor Nakau pointed out at the meeting that the objects of *no aida* in (46a) and (47a) are interpreted as the participants of the basic SITUATION but the ones in (46b) and (47b) are not.   The similar example is suggested by one of the reviewers:

(i)   Taro-to Hanako-no aida-{*kara/de}shototsu-ga     atta.

Taro-and Hanako-GEN between-IN emotional clash was

'There was an emotional clash between Taro and Hanako.'

[7] The asterisk in this example means that *yami-kara* cannot be interpreted as a metaphorical meaning 'on the black market'.   The non-metaphorical but similar expression as in (i) is fine with the dialectal use of *kara*:

(i)   Yami-ichi-{kara/de} okome-o katta.

Black market-ON    rice    bought

'I bought the rice on the black market.'

[8] The direct attachment of such a quantification-like expression to the object of *de* does not seem to change the acceptability of the use of *de*, but does change the meaning of the *de*-phrase.   The *de*-phrase represents the meaning of Means.   Cf. examples (6) and (7).

[9] Some of the differences between *kara* and *de* in this dialect are hard to make explicit, partly because the judgment of the acceptability of the examples sometimes varies due to the linguistic background, and partly because the informants sometimes have different assumptions about the contexts where the examples are put to use or about the intended interpretations.   The following is such an example:

(i)   Kino taiikukan-{kara/de}okonawareta engi-ga kyoo saigen-sareta.

Yesterday gym-IN done performance-NOM today reproduced

'The performance made in the gym yesterday was reproduced today.'

As for the interpretation of the reproduction of the play, there seems to be some kind of difference between the uses of *kara* and *de*, that is, the degree of how exact the reproduction of the performance is reproduced.   But maybe this difference is too delicate to describe and I will put this difference aside until better arguments are available.

[10] The dialectal use of *kara* in (53b) is not exactly the same as the dialectal *de* ('at'), and therefore I use $AT_{from}$ as its gloss just for the expository purpose here.

[11] Example (53c) is intended to be interpreted as implying that I went to Daimaru and bought this there by mail order.

[12] The context in which the examples in (56) are intended to be used is an "out of the blue" context or a context where you introduce a new topic for discussion.

[13] If you change *desu* in (57b) into *dayo*, the acceptability increases, (as pointed out by one of the reviewers) but there seems to be a difference in recoverability of the meaning.

[14] The use of *kara* in the K-dialect may not be unique because there are other dialectal uses of *kara* in other Japanese dialects. And there are interesting facts about *from*, which happens to be the English equivalent of *kara*. According to Clark and Carpenter (1989), children often mark oblique agents with *from* instead of *by*. They also cite the historical data which show that in OE, 80% of oblique personal agents were marked by *fram* 'from'.

[15] The difference of the conceptual structures (21) and (61) may be the reason why the standard Japanese *kara* cannot be used as a outer physical SPACE marker even if the standard *kara* as well as the dialectal *kara* has the properties described in (49).

[16] Further, the next example is interesting in that it can be analyzed as having both THING's and SITUATION's coming into existence:

(i) Doko-{?kara/de} konkuriito-kara takenoko-ga haetatte?

Where-IN      concrete pavement-from bamboo shoot-NOM came out

'Where did a bamboo shoot grow out from the pavement floor, you said?'

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