【Forum: Workshop on *The World Atlas of Language Structures* and Typological Analysis】

Commentary and Discussion*

Tasaku Tsunoda
(University of Tokyo)

Key words: EAT, Asia, language contact, case, adposition

1. Introduction

The present paper furnishes brief comments on the paper by Prashant Pardeshi et al. and that by Masahiko Nose. It will not comment on the presentation by Martin Haspelmath. His presentation is not included in the present volume, but it is outlined in Kaoru Horie's contribution.

2. Comments on "Toward a Geotypology of EAT Expressions in Languages of Asia: Visualizing Areal Patterns through WALS" by Prashant Pardeshi et al.

This paper nicely illustrates one of the many kinds of research that can be done by using cross-linguistic data. On the whole, the arguments presented in the paper seem sound.

I suggest that there is probably something psychological—and possibly universal or near-universal—that associates eating with receiving a strong impact. This explains the wide distribution of EAT expressions in Asia. It is, however, interesting to note that EAT expressions do not seem to occur in the Australian Aboriginal languages I have worked one, except that Jaru (cf. Tsunoda 1981)—and also possibly Wanyjirra—of

northwest Australia has the word *garnanganyja* which means 'emu'. Several years ago, Joe Blythe (p.c.) suggested that this word might be analysed as follows.

(1) Garna-Ø   ngany-ja.
     spear-ABS   eat-IMPERA
     Literally, 'Eat the spear!'

Indeed, *garnanganyja* can be analysed in this way in Jaru and Wanyjirra.

   During the fieldwork that I conducted in August 2006, I discussed the etymology of *garnanganyja* 'emu' with three speakers of Jaru and one speaker of Wanyjirra. I asked them if people used to say the sentence (1) when they were spearing an emu. No one of them associated this word with the sentence (1). Only Mrs. Maggie Scott, a Wanyjirra speaker, agreed that the etymology of *garnanganyja* 'emu' might possibly be the sentence (1). She translated (1) as 'Have this spear', and stated to the effect that people might have said (1) when spearing an emu.

   A recent survey of the relevant literature by Joe Blythe and by me shows that a word for 'emu' which has an identical or similar form to *garnanganyja* occurs in the following languages as well (in addition to Jaru and Wanyjirra): Kija, Gooniyandi, Walmatjarri, Murriny Patha, and Wagiman. For example, Wagiman has *garnanganyjan*. Kija, Gooniyandi, and Walmatjarri neighbour upon Jaru, while Murriny Patha and Wagiman are geographically distant from Jaru (and Wanyjirra). It is only Walmatjarri that is genetically and also structurally close to Jaru (and Wanyjirra), and it is seems unlikely that *garnanganyja* can be analysed as shown in (1), in Kija, Gooniyandi, Murriny Patha, or Wagiman.

   If the etymology of these words for 'emu' is as proposed in (1), then this word must have diffused from Jaru (and Wanyjirra and possibly Walmatjarri) to the other languages, rather than the other way round. This scenario is possible, but there is no supporting evidence available.

   Joe Blythe (p.c.) suggests that another possibility is that these words for 'emu' are onomatopoeic. However, he admits that he does not know

what kind of noise emus make.

To sum up, the etymology of *garnanganyja* 'emu' as proposed in (1) is possible, but evidence for this is decidedly weak (Joe Blythe, p.c.).

I have never seen any mention of EAT Expressions in any grammar of Australian Aboriginal languages. This suggests that, in Australian Aboriginal languages, EAT expressions do not occur or that at least they are uncommon. This in turn suggests that the existence of these expressions may be an areal feature. This is intriguing in view of the suggestion mentioned above that there is probably something psychological—and possibly universal or near-universal—that associates eating with receiving a strong impact.

3. Comments on "Diversity of cases: Using *The World Atlas of Language Structures* (*WALS*)" by Masahiko Nose

This paper, too, nicely illustrates one of the many kinds of research that can be done by using cross-linguistic data. On the whole, the arguments presented in the paper seem sound. I have just a few comments.

(a) Comment 1. This paper shows that, if a language has a large number of cases, then many of them are locative cases and adverbial cases. Now, on functional grounds there appears to be no reason to expect the existence of many local and adverbial cases to be associated with either prepositions or postpositions. This paper shows that the languages with more than ten cases do not have prepositions, but that they have postpositions. This result is unexpected and therefore interesting.

(b) Comment 2. Again on functional grounds, if a language has many local and adverbial cases, then that language will be expected not to have many adpositions. This paper shows that the languages with more than ten cases do not have prepositions at all. This is exactly as expected. But this paper also shows that the languages with more than ten cases have postpositions. My guess is that, although these languages tend to have postpositions, the number of their postpositions will not be large, since they have many locative cases and adverbial cases.

(c) Comment 3. Also on functional grounds there appears to be no reason to expect the existence of many local and adverbial cases to be associated with either SOV or SVO (or any other order, for that matter). It is surprising and therefore interesting that the languages with more than ten cases tend to have SOV.

(d) Comment 4. This is just a minor point. Section 3 mentions a case from the Hamtai language of New Guinea: [only], which expresses 'emphasis on thought, person, thing'. Is this really a case? It seems to deviate from Blake's (1994: 1) definition of case.

4. Concluding remarks

A huge amount of data on human languages has been accumulated, one recent and notable example being Haspelmath, Dryer, Gil and Comrie (eds.) (2005). Typological studies, including that by Prashant Pardeshi et al. and that by Masahiko Nose, have made impressive progress. There is, however, an urgent task that is confronting typologists—and linguists in general, for that matter.

If we are just content with the content (!) of the currently available data for linguistics, there will be no further accumulation of the data. In view of this, I urge linguists NOT to be content with just being users of the currently available data. I urge them to become contributors to such a database. In particular, I urge them to describe languages that are hitherto undescribed or not described in sufficient details. There are many languages that are waiting to be described. They are in the main endangered and bound to be lost to the humanity in the near future (Tsunoda 2005).

Abbreviations

ABS - absolutive, IMPERA - imperative, p.c. - personal communication.

References

Blake, Barry J. (1994) *Case.* Cambridge: Cambridge University Press.

Haspelmath, Martin, Matthews S. Dryer, David Gil, and Bernard Comrie (eds.)
(2005) *The world atlas of language structures.* Oxford: Oxford University Press.

Tsunoda, Tasaku (1981) *The Djaru language of Kimberley, Western Australia.*
Canberra: Pacific Linguistics, Australian National University.

Tsunoda, Tasaku (2005) *Language endangerment and language revitalization.*
Berlin and New York: Mouton de Gruyter.

《要　旨》

コメントとディスカッション

角田太作

（東京大学）

　プラシャント・パルデシの論文も野瀬昌彦の論文も，通言語的なデータを用い
て行う研究の見事な成果である．

　パルデシ他の論文について．「食べる」という動詞を用いる表現がアジアの広
い地域の言語に見られることを示した．人間は，食べることと強烈な衝撃を受け
ることに，何か共通点を感じるのであろう．これは普遍的あるいは普遍的に近い
ものかもしれない．そのため，これらのこれほど広い地域の言語に見られるので
あろう．もしそうなら，このような表現がオーストラリア原住民語に見あたらな
いのは不思議である．

　野瀬論文は以下のことを指摘した．（i）11 以上の格を持つ言語が後置詞を持
つこと．（ii）場所的な格と副詞的な格を多数持つ言語が SOV である傾向．この
二つの点は機能的な観点で予想に反する．従って興味深い．また，（iii）場所的
な格と副詞的な格を多数持つ言語が後置詞を持つ傾向がある．しかし，私の推測
では，その後置詞の数は少ないであろう．