

## 11 Motion and Location

**Summary** 11.1 Background Information and Observation. – 11.2 Research. – 11.3 Analysis and Description.

### 11.1 Background Information and Observation

In both HA and SA motion and location are usually obliques (more rarely they appear as arguments). Morphosyntactically motion and location are expressed via a construction involving the noun *or* (HA), *oh/oro* (SA) ‘place’. This noun follows another noun that indicates a specific place and it is in its turn followed by a locative postposition that indicates location or specifies the kind of motion involved. One example of such postpositions is *-wa*, expressing motion away from a place, that we have already encountered in the impersonal-passive construction (cf. Lesson 5). Examples (1) and (2) illustrate the construction with *-orwa/-orowa* in HA and SA respectively.

- (1) *Tu hekattar cise-or-wa cisoyokuta.*  
two young.boys house-**place-from** 3PS/come.out.of.house  
‘Two young boys came out of the house.’ (Tamura 1985, 8)
- (2) *‘Ipe ka tek-ih-i-oro-wa haaree.*  
food even 3/hand-POSS-**place-from** 3SS/3SO/drop  
‘She dropped the food from her hands.’ (Dal Corso 2021)

Besides *-wa* there exist other locative postpositions. In HA we find *-ta* that indicates stative location, *-un* that indicates motion towards

a place, and *-peka* that indicates motion through a place (Tamura 2000, 104-8). In SA we find *-ta* that indicates stative location, *-(e)ne* that indicates motion towards a place, *-peka* that indicates straight motion through a place, and *-poka* that indicates irregular motion through a place. Sometimes, depending on the semantics of the verb and on the kind of place where motion happens, *-peka* and *-poka* can be interchangeable (Murasaki 1979, 118-19; Dal Corso 2021).

→ Consider this additional information...

The HA postposition *-un* has its origin in the transitive verb *un* ‘be in (a certain place)’. The original meaning of this verb is essentially stative, therefore its development into a postposition indicating motion is not clear.

- (3) *Ya un kur.*  
 mainland 3SS/3SO/**be.in** person  
 ‘A person who is in the mainland (= who lives/comes from the mainland, i.e. an Ainu).’

The same verb is also present in SA, but the use of *-un* as a locative postposition in this Ainu variety is much more limited. In fact it is used only with the meaning of ‘from’ in expressions that indicate the origins of someone or something.

- (4) *Tokyo-oro-un aynu.*  
 Tokyo-**place-in** person  
 ‘A person from Tokyo.’ (Murasaki 1979, 99)

→ Dataset 1 – Semantic complexity of motion and location

Consider the following examples paying attention to ungrammatical ones (marked with \*). What are the phonological processes occurring on the noun *oro* ‘place’ when used with the various locative postpositions (cf. Lesson 3)? Do you notice any discrepancies in the use and/or meaning of locative postpositions with regards to the information you have been given? What makes the ungrammatical examples so?

**Set 1.1** (Hokkaidō Ainu)

1. *Nea kotanotta nea wenkur okaypo kotan kor nispa poho ne.*  
 ‘In that village, that poor young boy was the son of the village chief.’  
 (Tamura 1985, 42)
2. *Petaruorun ran’an.*  
 ‘I went down to the riverside.’ (Bugaeva 2004, 154)

3. \* *Nea ciseta ekan.*  
'I came to that house.' (Tamura 1985, 32)
4. *Ciseorun okkayo itak haw ene haweas.*  
'From the house the speaking voice of a young man can be heard like this.'  
(Tamura 1985, 18)
5. *Kimpeka payekaan.*  
'I walked around in the mountains.' (OS 1980, line 433)
6. *Tu hekattar ciseorwa cisoyokuta.*  
'Two young boys came out of the house.' (Tamura 1985, 8)
7. \* *Kimotta ka arpa'an.*  
'I went to the mountains too.'
8. \* *Pisorpeka [...] cep ka koyki.*  
'He caught also fish along the shore.'
9. *Nea ciseotta ekan.*  
'I came to that house.' (Tamura 1985, 32)
10. *Hemanta nisorwa ran siri ne.*  
'Something fell from the sky.' (Tamura 1985, 48)
11. *Cep poronno ne tootta okay.*  
'There were a lot of fish in that lake.' (Tamura 1985, 54)
12. *Kinta ka arpa'an.*  
'I went to the mountains too.' (Bugaeva 2004, 240)
13. *Tono kotanta tapan upaskuma anu.*  
'I heard this very story in the village of great people (= Japan)' (Tamura 1984, 24)
14. *Pispeka [...] cep ka koyki.*  
'He caught also fish along the shore.' (OS 1981, line 567)
15. *Sumaorwa a.*  
'He sat on a rock.'

### Set 1.2 (Sakhalin Ainu)

1. *Siska Tarayka nah 'ayyee kotan'ohhta [...]' 'orohko renkayne 'an.*  
'In a village called Siska Tarayka [...] lived a lot of Oroks.' (Dal Corso 2021)
2. *Susucayteh'orowa hemata rusasoma rahki.*  
'Some kind of straw bundle was hanging from the limbs of a willow.'  
(Dal Corso 2021)
3. *Rurosoohta 'aa.*  
'He sat on the main seat.' (Dal Corso 2021)
4. *'Enko utah neampe [...] 'Usoro'onne 'oman.*  
'Half of the people [...] went towards 'Usoro.' (Dal Corso 2021)
5. \* *Nean nupuruta yaykotankoro.*  
'[The monster] had its dwelling in that mountain.'
6. *Kinta nean henkeuta cehkoykihci.*  
'Those elders fished in the mountains.' (Dal Corso 2021)
7. *Cih'ohhta sapahci.*  
'They went down to the boat.' (Dal Corso 2021)

8. *Cuhniskuruorowa tani* [...] *kamuyhenke ran*.  
'At that point from the highest sky [...] a divine elder came down.'  
(Dal Corso 2021)
9. *Nean nupuru'ohtha yaykotankoro*.  
'[The monster] had its dwelling in that mountain.' (Dal Corso 2021)
10. *An'unuhu cisehehcin'ohtha tusuu 'orohko 'ahci sineh 'an*.  
'In my mother's house lived one shaman Orok woman.' (Dal Corso 2021)
11. *Ankotanta okayan ike sianno akianji renkayne 'an*.  
'When I lived in my village, there were really a lot of salmon.' (Dal Corso 2021)
12. *Suu'orowa annukara*.  
'I looked into the pot.' (Dal Corso 2021)
13. *Pohseh'onne reekoh 'erum hocikacika hawehe 'an*.  
'It seemed the mouse was squirming violently inside the trap.' (Dal Corso 2021)
14. *\*Kimohta nean henkeuta cehkoykihci*.  
'Those elders fished in the mountains.'
15. *\*Cihta sapahci*.  
'They went down to the boat.'
16. *Ruroosota 'oman*.  
'He went to the main seat.' (Dal Corso 2021)

## 11.2 Research

Now look at this other dataset and also read the examples from other languages given after it, which you will need for the third and last activity of this lesson.

### → Dataset 2 – Intrinsicly locative nouns

Consider the following examples. Only SA examples are given for this set. What new items expressing location do you see used as substitutes of *oh/oro*? Are these all nouns? If not, what word class do you think they belong to? Motivate your answer. What kind of locative relation do they express (under, over, next to, ...)? Try to find the semantic difference among the ones with a similar meaning. How do locative constructions change morphologically when the referent of the locative expression is not a third person?

#### Set 2 (Sakhalin Ainu)

1. *\*Tooro hekotane cas*.  
'It ran towards Tooro.'
2. *Tekihi* [...] *'ururu'empoketa 'ahun*.  
'The paw [of the mouse spirit] [...] entered under the bank [of the river].'  
(Dal Corso 2021)

3. *Nupuru tonkeene* [...] *hemata puyehe* ‘*ahun*.  
‘In the center of the mountain [side] [...] some kind of hole opened.’  
(Dal Corso 2021)
4. *Ruu kaari makan*.  
‘He went uphill along the trail.’ (Dal Corso 2021)
5. \**Apa kuhekota*.  
‘I went towards the door.’
6. *Ota poyehci teh* ‘*otatunketa* ‘*ahunkehci*.  
‘They dug [holes in] the sand and put [praying sticks] in the center of the sand.’ (Dal Corso 2021)
7. *Kuy naa yayuh naa renkayne tocaapeka* ‘*okay*.  
‘There were a lot of larches and Sakhalin firs too along the lake’s shores.’  
(Dal Corso 2021)
8. \**Ruu kaaripeka makan*.  
‘He went uphill along the trail.’
9. ‘*Orohko* ‘*ahci sineh* ‘*iyohtha* [...] ‘*an*.  
‘One old Orok woman lived [...] at my place.’ (Dal Corso 2021)
10. *Tooro hekota cas*.  
‘It ran to Tooro.’ (Dal Corso 2021)
11. *Cipihisanketa neeroh kamuyutah yapahci*.  
‘Those gods surfaced [from the sea] next to his boat.’ (Dal Corso 2021)
12. *Enhekota apkas*.  
‘He walked towards me.’
13. *Kenemoto* ‘*owsiketa hemata ka kamuy he* ‘*an*.  
‘Under an alder there was some kind of animal.’ (Dal Corso 2021)
14. \* ‘*Itanki* [...] *ansanketa ama*.  
‘He placed the bowl [...] next to me.’
15. *Rerannoskekepoka* ‘*anciw*.  
‘I [had] pierced him through the center of [his] chest.’ (Dal Corso 2021)
16. *Enko utah neampe* [...] ‘*Usoro’onne* ‘*oman*.  
‘Half of the people [...] went towards ‘Usoro.’ (Dal Corso 2021)
17. ‘*Inoskeketa* ‘*an kamuy reekoh* ‘*aspekoru kamuyhenke*.  
‘The animal that was in the center [of the group was] an old god with mighty big back fins.’ (Dal Corso 2021)
18. ‘*Eyooko utah rawta* ‘*okay*.  
‘The people who lay in wait were under [the slope].’ (Dal Corso 2021)
19. ‘*Itanki* [...] *isanketa ama*.  
‘He placed the bowl [...] next to me.’ (Dal Corso 2021)
20. *Niitonke tuye teh horahte*.  
‘He cut the center of the tree and felled it.’

## Examples from Other Languages...

### Finnish (Uralic, Finland)

<i>Talossa</i>	‘in the house’	<i>Talolla</i>	‘on the house’
<i>Talosta</i>	‘out from inside the house’	<i>Talolta</i>	‘from the house’
<i>Taloon</i>	‘into the house’	<i>Talolle</i>	‘onto the house’

Finnish has a complex system of grammatical cases that distinguishes **locative cases** into **internal** and **external**. Internal locative cases indicate state inside (inessive), motion out of (elative), or motion into something (illative). External locative cases indicate state on (adessive), motion away from (ablativ), or motion onto something (allative). The use of these cases can be extended to express meanings that are not locative *per se*. For instance, the inessive is used to express punctual time (e.g. ‘in January’) and the adessive is used to express, among other things, means and instrument (e.g. ‘by train’).

### Icelandic (Germanic, Iceland)

<i>Ég fór í skólann.</i>	‘I went to school.’
<i>Ég er í skólanum.</i>	‘I am at school.’

In Icelandic the prepositions *í* and *á* are used to express state and motion to some place. The choice of which one of these prepositions to use is determined on the semantics of the noun they accompany. The reading of the locative expression as a state or as a motion, on the contrary, is clear from **grammatical case** (besides being possibly clear from the verb’s semantics). In fact, the accusative case is used with *í* and *á* to express motion and the dative case is used to express state.

## 11.3 Analysis and Description

Describe, in no less than 400 words, the ways to express motion and location in SA drawing from the examples given in Set 1.2 and Set 2. Be specific about the morphosyntactic structure of locative constructions and about the word classes involved. Provide a motivation for your statements.

- What is your proposed semantic subdivision of the locative items that appear in Set 2?
- Describe in your own words the semantic differences of the items displaying a similar meaning.
- On the basis of their usage, would you propose labels for the locative postpositions found in SA? If yes, which ones? If no, why? Be specific about problematic cases.