

A STUDY OF ESSENTIAL JAPANESE TOPICALIZATION

TANIMORI, Masahiro

Abstract

There are several types of Japanese topicalized sentences which appear to remain unaccounted for under the standard grammatical analysis of the Japanese particle *wa* as the topic marker. In this paper, the author's analysis will capture several additional properties of Japanese topicalization. While several pieces of evidence which favor permission for the topic's being linked to any element included in the following comment and its function of neutralizing the logical Case relation between the topic and the linked element are illustrated, the author will maintain that the element which can be illogically linked to the topic can be considered to express what "the topic most strongly reminds the speaker of" (TANIMORI 1994). The linguistic phenomena which show in this paper that the topic is linked to the following comment, regardless of the absence of logical Case relation between the topic and the element included in the comment, will let us consider the Japanese paradigm of topicalization to be different from what has been examined on it thus far. There is reason to believe that Japanese topicalization can be realized without the presence of the logical relation between the topic and the following comment, if the contextual coherence of sentences is properly balanced.

Keywords: Japanese topicalization, topic, comment, Case relation, sentential stage

1. Introduction

Japanese has topicalization and the special particle *wa* which seems to have a function specific to Japanese language and marks the topic in a sentence or over a sentence. The Japanese particle *wa* which marks the topic of sentence has been long discussed thus far, and the influential conclusion seems to be considered to be that *wa* fills in for a word with Case like the nominative, objective or possessive Case, etc. However, the mechanism of topicalization which the author thinks essential will be shown in a simple way here. That is, the topic marker *wa* essentially does not function, in a sentence, as or instead of any Case particle so as to mark an element which has been considered to apparently be moved to the

topic position of a sentence when topicalized. The special particle *wa*, the author assumes, does not seem to let the apparently topicalized element acquire the property of logic. Despite the fact that the *wa*-marked topic has been in general considered to inherit the Case relation of the original element which can be an argument of verb or adjective, etc., *wa* also can topicalize an adjunct which has no Case relation between the word which precedes and the one which follows the topic as in the following sentence. The symbol "?" indicates that the sentence or the word with it is not acceptable enough, hereafter.

(1) *Seite wa koto o shisonjiru.*

(lit.) ?Hastily, you'll make a bad job of it.

Seite (hastily) functions as an adverb which has no logical Case relation with *koto* nor with *shisonjiru*. In this paper, with respect to *wa*, the author analyzes specifically topicalization rather than its function of contrasting elements, though it is known that *wa* also marks the contrasted elements in a sentence or over a sentence, since the author considers its function of contrasting elements is merely derived from that of topicalization.

The author assumes that the topic of sentence has had emerged before the creation of a sentence, that is, at the beginning of the speaker's starting to utter something which he or she wants to adopt as an topic, and of his or her continuing to add information which has something to do with the topic. Then the topic together with the following comment expressing information concerning the topic becomes a sentence. The author's analysis here will capture several additional otherwise tricky properties of Japanese topicalization, indicating that once a topic emerges in the speaker's mind (or brain), any element can be placed in the comment which follows the topic unless the contextual coherence is improperly maintained.

2. Does *wa* Act as Case Indicator?

See the following sentences. The *wa*-marked topic seems to be the object of the verb expressing the action of having bought because it is in many cases considered that the object argument is to be moved to the head of a sentence.

(2) a. *Kono hon wa chichi ga katte kureta.*

This book, my father bought for me.

b. *Chichi ga kono hon o katte kureta.*

My father bought this book for me.

Although the type of sentence like (2a) may be referred to as the typical topic

construction of English, the author will deal with such sentence just for reference in analyzing Japanese topic's property. In (2b), regarded as the original sentence from which the topicalized sentence (2a) is derived, it appears that *kono hon* (this book) is to be the topicalized object argument of the verb expressing the speaker's father's having bought for the speaker. However, in (3) whose topicalized element is "a book" might be unacceptable in English, since the topicalized argument expresses an unspecific object.

(3) *Hon wa, chichi ga katte kureta.*

?A book, my father bought for me.

In this way, even when what the topic expresses is not a specific one, the Japanese sentence differently from the English one allows *hon* (a book) to be topicalized at the beginning of the sentence, on the assumption by implication that his or her father always used to buy an unspecific book for the speaker at a bookstore while traveling each time they went out somewhere together.

In Japanese, the linguistic fact that the topicalized argument does not have to be the one which expresses a specific object as seen above though moving it to the top of a sentence is hardly acceptable in English will let us expect that Japanese topicalization does not work in the same way as English and that in Japanese the element which was considered to be topicalized is not necessarily the argument element which must have been set in the reasonable position in the original non-topicalized sentence, that is, that the topicalized element has not been moved from where it is considered to have been in the seemingly original sentence.

The following sentences show that the topic may not be moved from within the comment which follows the topic because there can appear *sore* (it) which refers to the preceding topic, which implies that it is not moved up to forward positions. The symbol "*" indicates the ungrammaticality of the sentence or the word with it, hereafter.

(4) *Kono hon wa, chichi ga manga yori sore ga ii to omotte katte kureta n da.*

This book, my father thought (*it) better than a comic and then bought for me.

(5) *Kono hon wa, chichi ga Tokyo made shutchō de itta toki ni wazawaza furuhon'ya made itte, ten'in san ni sore o sagashite moratte katte kite kureta n da.*

This book, my father asked a bookstore clerk to look for (*it) and bought for me when he went on business as far as Tokyo and went all the way to a secondhand bookstore, and brought here.

In fact, in the Constitution of Japan, there are such sentences as include an

argument and a topic which at first glance apparently seems to be moved from where the argument might have been, as illustrated below.

(6) (Article 23.) *Gakumon no jiyū wa, kore o hoshō suru.*

└←← ? ←←←┘

(lit.) *Academic freedom, we guarantee it.

(Academic freedom is guaranteed.)

However, the Japanese sentence of (6) which must have been deliberately created, includes both the topic and the demonstrative pronoun *kore* which refers to the preceding topic "*gakumon no jiyū*," which means that the topic crashes against the demonstrative pronoun while in English it is unacceptable to include both in a simple sentence as above. Reasonably considering, the demonstrative pronoun *kore* which is to appear after the topic, anaphorically corresponding to the topic *gakumon no jiyū*, cannot be considered to have had existed at the very early stage of the utterance before the emergence of the topic and then to have been moved so as to function as the topic at the head of the sentence, also due to the fact that there still remains *kore* as a linguistic phenomenon.

The following common type of sentence (7) with the topic and without the demonstrative pronoun may lead us to think the topicalized element is derived from an object argument of the verb *hoshō suru*, due to the outward lack of the Japanese anaphoric pronoun *kore*.

(7) *Gakumon no jiyū wa hoshō suru.*

Academic freedom, we guarantee.

This apparent preconception may be considered to be formed by referring to the linguistic fact that "it" must be deleted after the topicalized element is fronted in order to be emphasized in English. The author, however, now does not intend to totally deny the derivation of the topic from an element inside the comment which follows the topic.

Furthermore, it is worthy noting that even when the topic expresses the subject, the sentence with the remaining of *kore* which refers to the preceding topic can be grammatical in Japanese, while the one with "it" is unacceptable in English as shown below.

(8) *Ofukuro no tsukutte kureru miso shiru wa, kore ga umai n da nā!*

(lit.) *The miso soup my mother makes for me, it is very delicious.

The demonstrative pronoun is allowed in Japanese, as above, to remain after the topic which it refers to. That is, the pronoun which anaphorically refers to the topic has been present at the original position in the comment which conveys

information concerning the topic.

These phenomena, though in many cases *sore* and *kore* both of which may mean "it" are not always mentioned in Japanese, imply that the element of the topic has not had been derived from the subject or object argument of a predicative verb which was positioned in the seemingly original sentence with the *ga*-marked subject or the *o*-marked object as below.

- (9) *Ofukuro no tsukutte kureru miso shiru ga umai n da nā!*
The miso soup my mother makes for me is very delicious.
- (10) *Gakumon no jiyū o hoshō suru.*
We guarantee academic freedom.

Admitting that the Japanese *kono* and *sono* literally mean "this / these" and "that / those" respectively do not strictly correspond to the English "its / their," and that they do not cataphorically but anaphorically refer to the preceding topic will necessarily let us consider that the topic has not had been moved from the argument position in the comment which follows the topic. As shown in the literal English sentence of (11), the possessive pronoun "their" should be considered to anaphorically refer to the topicalized element "elephants," that is, to be created when the comment is made after the topic.

- (11) *Zō wa, (sono) hana ga nagai (no da).*
Elephants have long trunks.
(lit.) Elephants, their trunks are long.
- (12) *Zō wa, hana ga nagai.* ([lit.] *Elephants, trunks are long.)
└ *Zō no hana ga nagai koto* (Elephants' trunks being long)

Seeing that the lack of "their" makes the English sentence (12) improper, while in Japanese the possessive pronoun does not have to be deleted but can remain as in (11), the author would like to modify the commonly accepted view that the topic of the famous sentence, as illustrated in (12), is derived or moved from the modifying element of the argument phrase *zō no hana*, and will build up a new theory that the topic is not moved from within an argument phrase and that the topic has been generated before or at the beginning of the utterance without the operation of moving it to the head of the sentence. That is why, the author considers, the demonstrative pronoun in the possessive Case should still remain after the topic in English though it is optionally omitted in Japanese, which means that the topic *zō* in Japanese is not derived from *sono hana* (= *zō no hana*).

In (13) likewise, completely the same linguistic phenomenon can be observed in the sense that the topic *zō* in Japanese, which cataphorically refers to *sono*, cannot

be moved or derived from the demonstrative pronoun *sono* which should remain as the element "their" in the predicate in English. In other words, if the Japanese topic were to be moved from within the following comment, the demonstrative pronoun *sono* would not have been able to be left there in Japanese. If the English topic were to be derived from "their," (13c) would have to be acceptable likewise.

- (13) a. *Zō wa (sono) hana o maku.*
 b. Elephants curl their trunks.
 c. *Elephants, curl trunks.

Therefore, it can be concluded that the derivation of the Japanese topic from the demonstrative pronoun which is included in the following comment has been crashing, by noticing that the linguistic phenomena observed in (11) and (13a) parallel that of (6).

Additionally, (14) which is created by replacing *wa* with *ga* of (13a) shows that the subject marked by *ga* at the top of the sentence but not as the topic is also not derived from the following demonstrative pronoun in the possessive Case but was positioned there from the beginning, with the remaining of *sono* which is also optional in Japanese as well as in (13a).

- (14) *Zō ga (sono) hana o maku.*
 The elephant curls its trunk.

In this way, it can be considered that the topic of (13a) is not, in the same way as in (11), derived from within *sono hana*. However, the difference of (14) and (13a) is that *ga* of (14) marks a specific subject while *wa* of (13a) in many cases marks elephants as a general concept.

3. Distorted or Twisted Case Relation

According to the author's original idea of topicalization, there will not be the necessity of considering from where in the following comment the topic has been moved, in the sense that the topic was generated at or before the beginning of utterance and that the speaker or writer simply starts to freely tell or write about the topic in the following comment either with or without the element which refers to the preceding topic as seen in (11) and (13a).

If we try to return the topicalized element to where it seems to have been in the seemingly original sentence, we will often notice that we cannot find any position into which we can properly give it back, as illustrated below in (15)-(18). Let us observe the following interesting example sentences.

- (15) *Tokyo ni wa, kyō tsuite, ashita kaerimasu.*

*At Tokyo, I'll arrive today and come back from tomorrow.

In (15), since Tokyo must be both the destination and the starting point at the same time at the time of speech, it cannot be placed back into the following comment as an element with a single Case relation shared in English, which means, if the derivation of the topic from an element in the following comment is still to be admitted, that the single topic unreasonably includes two different and conflicting Cases at the same time, one of which indicates a destination marked by "at" and the other of which indicates a starting point marked by "from" in English, hence the grammaticality of this Japanese sentence will let us expect that the topic is not moved from any element of the comment which follows the topic. Additionally, it is very interesting to see that the Japanese topic expresses Tokyo as the destination with the marker *ni* at first but as the starting point in the latter half of the comment. That is, we may notice that Tokyo as the arrival place, when topicalized, freely and immediately can be set up as the place of departure probably in the sense that Tokyo becomes just a place due to the Japanese topic's function of neutralizing Case relation.

Let us see more example sentences below.

(16) *Taro to wa yoku isshoni shōgi o yarinagara warui jōdan o itta.*

*With Taro, while playing shogi, I often told a bad joke to.

(17) *Sono hon wa, chichi ga kattekurete, naiyō ga ii to omoimashita.*

*That book, my father bought for me and I thought content was good.

(18) *Taro wa, yoku isshoni gēmu o shite kurete, Hanako mo yoku isshoni yattekure to tanomimasu.*

*Taro, often plays games with me and Hanako often asks to play with.

In (15-18) likewise, the topics are generated not by being moved from the following comments but simply by the speaker's being ready to utter something about them. We can consider that in (16), though Taro is the speaker's match indicated by "with" and a person to talk to at the same time indicated by "to" in English, the equivalent sentence in Japanese is grammatical, which also implies that the topic is not moved from the two elements with conflicting Cases included in the comment which follows the topic, or that in (17), when the speaker starts to express how he or she got the book and what he or she thought about the book, he or she simply places the topic first at the beginning of the sentence and then freely continues to place any type of information concerning the topic regardless of the logical Case relation between the topic and an element of the comment which follows the topic, as illustrated below

(19) Topic {*Sono hon wa*}→{*chichi ga kattekureta koto*}+{*naiyō ga ii to omotta koto*}
 {That book}

→{my father's having bought it for me}+{my thinking its content was good}

In (19), there is no logical Case relation to be shared by the topic between the first comment and the second comment. The above two comments which follow the topic are just telling two facts, one of which indicates the speaker's father having bought that book for him or her and the other of which indicates the speaker's thinking that its content was good. The speaker simply connects them with the topic and continues the two comments after the topic, regardless of some logical relation which should be shared between the topic and the elements in the following plural comments.

(20) *Kono hon wa dō shita n desu ka?* -- *Kabā ga yaburete ita n desu.*

(lit.) *This book, what's wrong? -- Cover was torn.

In (20), though the topic bears the logical relation which should be marked by "with" in the first question and the one which should be indicated by "its" in the second sentence as a reply in English, both Case relations are not indicated by any Case marker in Japanese. In fact, both Case relations, which are indicated by "with" and "its," cannot be expressed in Japanese, which may imply that the Japanese topic is originally free from the grammatical restriction called "Case relation."

Moreover, in the following sentences (21)-(31), even no logical Case relation can be discovered.

(21) *Boku wa unagi da.* (Okutsu 1978)

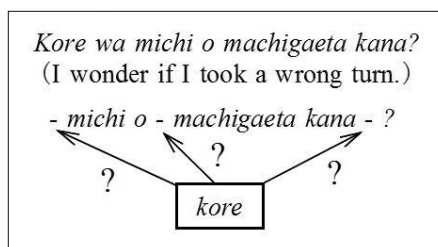
(lit.) *I, am an eel (a bowl of rice topped with roasted eel).

In (21), which has been a famous insoluble sentence presented by Okutsu (1978), it is obvious that there is no logical Case relation between *boku* as the topic and *unagi* as the complement in the following predicate because "I" cannot be "an eel or a bowl of rice topped with roasted eel."

(22) *Kore wa michi o machigaeta kana?* (Mikami 1960)

(lit.) *This, I wonder if I took a wrong turn.

In (22) likewise, which was presented by Mikami (1960), there is still no logical Case relation between the topic *kore* and the comment "*michi o machigaeta kana.*" The author considers this linguistic phenomenon to have occurred because *kore* seems to cover the whole circumstances under which the speaker could not find a right way. Thus, the topic cannot be put back into any position in the comment which follows the topic, as illustrated below. It can be said that the derivation of the topic from within the comment which follows the topic is crashing.



[Figure 1]

(23) *Boku wa Tokyo ni iku tsumori da.*

(lit.) *I, am the intention of going to Tokyo.

In (23), which is a well-known type of sentence commonly dealt with even in lots of beginners' Japanese textbooks, *boku* is connected by the linking verb *da* directly to the complement *tsumori*, even though "I" cannot be equivalent to or identified as "the intention of going to Tokyo" which, as the complement, cannot express what the subject person is.

(24) *Eki wa sono kado o sasetsu da.* (Tanimori 2017)

(lit.) *The station is a left turn at the corner.

In (24), which was newly presented as an insoluble type of nominal sentence by Tanimori (2017), the topic *eki* (the station) can be considered to be directly hence illogically linked to the complement *sono kado o sasetsu* which expresses an action of turning to the left at the corner, though the station itself cannot be the action of turning to the left at the corner, explaining that the hearer will see the station after turning to the left at the corner. Thus, it can also be said here that the derivation of the topic from within the comment which follows the topic is crashing. What is certain is that the action of turning to the left at the corner is just a memory awakened in the speaker's mind when he or she thinks of the station. What the memory tells is directly connected to the preceding topic by the linking verb *da*, with no logical consistency.

(25) *Shizukana midori no yama no naka o aruku no wa, kimochi ga ii.* (Mikami 1960)

(lit.) *The action of walking in a calm and green mountain, my feeling is good.

In (25) which Mikami presented as an example of untidy sentences with a topic as well as (22), the topic which expresses an action of walking in a calm and green mountain is directly and illogically linked to the whole comment which expresses the speaker's feeling fine though the speaker's action of walking is one thing and his or her feeling is another thing. This linguistic phenomenon also implies that there is no logical coherence of the relation between the topic and the comment

which follows the topic. However, though it may be possible to consider the topic to to some extent logically be linked to the following comment as in "*Shizukana midori no yama no naka o aruku no de kimochi ga ii*" (My feeling is good owing to walking in a calm and green mountain), the author regards the topic as an indicator of the whole speech context, hence in the same way as Mikami may have considered it to be illogically linked to the whole comment.

Additionally, we can easily add another comment to (25) as follows, which again proves that the hidden logical Case marker *de* crashes if it were. Here also, *kore* which refers to the topic can be put again.

(26) *Shizukana midori no yama no naka o aruku no wa, kimochi ga ii node, kore ga yamerarenai.*

(lit.) *The action of walking in a calm and green mountain, my feeling is good and I can't quit it.

Even though (27) is regarded as an untidy type of topicalized sentence likewise, the author feels it sounds completely natural and makes perfect sense to the native speakers.

(27) *Oya, are wa, hito ga taorete iru yōda.* (Tanimori 2006)

*Oh, that, someone seems to be lying on the ground.

In the same way, in (27), the topic *are* which indicates the speaker's view spreading before his or her eyes is directly and then illogically linked to his or her own guessing that someone is lying on the ground, which still implies that there cannot be any logical Case relation between the topic and the comment which follows the topic. Thus, the apparently topicalized element *are* cannot be put back into any position as an argument or adjunct in the comment which follows the topic, which means that the topic has not been moved from any position in the comment. Again also here, it can be said that the derivation of the topic from an element in the comment which follows the topic is crashing.

(28) *Haru wa, akebono (da).*

(lit.) *Spring, dawn.

Although the famous classical sentence (28), which appeared in the classical work *Makura no sōshi* with a history of about one thousand years, naturally lacks the linking verb *da* which is a modern linguistic form, it shows that the topic marker *wa* by itself could create an independent nominal sentence. In fact, *da* can often be omitted also in modern Japanese as in the following sentences with the same sentence structure.

(29) *Hana wa sakuragi. Hito wa bushi.*

(*lit.*) *Flowers, the cherry tree. *Men, the samurai.

Thus, *haru* and *akebono* are illogically, in the sense that spring is not dawn, connected by *wa*, without the linking verb, in order to create an independent nominal sentence. We have to figure out the reason these types of nominal sentences are properly uttered in Japanese because we feel sure that these sentences give too natural meanings to doubt that they may be askew.

(30) *Hana wa, zō ga nagai.*

(*lit.*) *Trunks, elephants are long.

In (30), which is also a grammatical Japanese sentence into which a famous tricky nominal sentence (12) is modified, there might be a logical relation between "*hana* (trunks)" and "*zō* (elephants)" as in "*zō no hana* (elephants' trunks)," which also will be examined below later.

As noted above, when there seems to be no logical Case relation between the topic and any element included in the comment which follows the topic, or between the topic and the whole comment which follows the topic, such relation is referred to as the distorted or twisted Case relation by scholars, that is, it can be said that the syntax of those types of sentences (21)-(30) with what is called distorted or twisted Case relation is askew also in Japanese. However, the author feels that all those sentences, including the famous classical sentence (28) with a history of one thousand years, are perfectly grammatical without causing the Japanese native speakers have any distorted or twisted linguistic sense. If we admit this movement of a topicalized element from a subject argument phrase included in the comment which follows the topic, we will have to conclude that the topic *hana* in (31) is moved from the modified, not modifying, element within the subject argument phrase, which does not appear to be a reasonably operational linguistic phenomenon in English, as shown below.

(31) *Hana wa, zō ga nagai.* (*Trunks, elephants are long.)

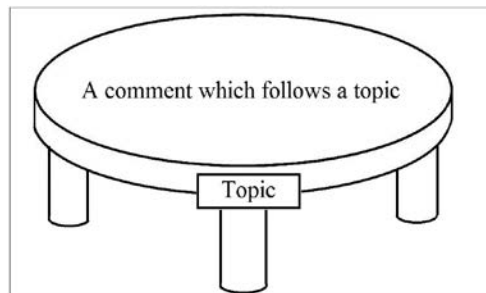
└ *Zō no hana ga nagai koto* (Elephants' trunks being long)

This type of Japanese sentence seems to have been treated lightly or ignored even when other types of Japanese topicalization are analyzed, or does not seem to have been discussed earnestly thus far, which implies that this process of Japanese topicalization is so troublesome to deal with from the viewpoint of logical analysis that it still remains unaccounted for under the standard analysis and that no explainable, essential or simple principle for the operation of the topic has not been able to be found.

4. Topic as the Sentential Stage

The author intends to make an innovative proposal for breaking down the standard analysis of Japanese topicalization on the basis of what has been observed above. Japanese topicalization might have remained unaccounted for under the orthodox analysis and hence have been considered anathema to scholars. The proposal will be to consider the topic to have been generated before the booting of a speech or sentence and to function as the sentential stage where the speech or sentence is developed, regardless of the logical Case relation between the topic and any element included in the comment which follows the topic, as simply illustrated in [Figure 2].

Since the first stage of a speech's emerging, there has been the sentential stage likened to a table as below, on which a comment will be freely developed regardless of the logical Case relation between any element included in the comment which follows the topic and the topic. Especially in (27), it is easily recognized in a highly simple way how the topic *are* (=that) functions as the foundation on which the comment *hito ga taorete iru yōda* (=someone seems to be lying on the ground), despite the absence of the logical Case relation between *are* and *hito* (=someone), emerges and is being developed.



[Figure 2]

When the topic of a sentence is analyzed, the logical Case relation which exists between the topic and the comment which follows it, is considered in many cases, for example, to be indicated by the subjective, objective or destination Case particle, etc., however, as seen above, the grammatical Japanese sentences (21)-(30), which are too normal and proper for native Japanese speakers to feel something in them being twisted or distorted, have demonstrated that such logical Case relations cannot be observed between the topic and any element included in the comment which follows the topic. Therefore, it can be concluded that essentially there has been no logical Case relation between the topic and the comment which

follows it. It might mean that only when there seems to be a possible logical Case relation there the topic marker *wa* is somehow reasonably considered to act for the logical Case particle like *ga*, *o*, *ni*, *de*, *to*, *kara*, etc., probably according to the western language's (mainly English) linguistic way of analyzing which seems to be based on a full commitment to logic (Case relation). However, according to the above way of considering the topic to be configured as the sentential stage, the author proposes that all the natural Japanese sentences (21)-(30) should not be mistaken for the ones with a distorted or twisted Case relation but should be regarded as proper ones. The classical and refined sentence (28), which was created one thousand years ago and may not have been dealt with through the modern grammar thus far, can hardly be considered to have had a twisted or distorted grammaticality within it, due to the clear fact that we do not feel them being askew.

Let us see more interesting example sentences below so that we may notice the crashing of the logical consistency in Japanese topicalization. The particle *mo* in (34) expresses, instead of *wa*, plural topics or added topic.

(32) *Kaigi wa taikutsu da.*

The meeting is boring.

(33) *Minna wa taikutsu da.*

Everybody is bored.

(34) *Kaigi mo daga minna mo taikutsu da.*

*The meeting is and everybody is also bored (*or* boring).

The illogical and conflicting Case relation between the two topics and the element in the predicate can be easily noticed in (34) by observing the difference of the Japanese word *taikutsu* and its English equivalents in (32)-(33). Although there can be such opinion as will hold that *taikutsu* is an exceptional Japanese word and that it can exceptionally be used in the predicates with a human subject and at the same time with an event subject, we may hardly admit that there is a logical consistency in the predicate of (34).

By the way, in fact, it is said that there are several adjectives called “emotive adjectives” which are preceded specifically by a human (or an animate) subject topic, as follows.

(35) a. *Boku wa ureshī.* (I am pleased / happy.)

b. *?Pātī wa ureshī.* (The party is *pleased / *happy)

c. *?Ureshī kekkon* (*a pleased marriage / a happy marriage)

Although similar phenomena which can be observed in English may lead us to

think Japanese emotive adjectives cannot properly behave after a non-animate subject as the topic, the author considers such Japanese emotive adjectives can also act like “attribute adjectives” unlike in English as below.

(36) a. *Kanojo kara no purezento wa ureshī na.*

b. *The present from her is pleased / happy / glad.

Therefore, in reconsidering the grammaticality of (35b-c), we will notice that the Japanese sentences must normally work similarly to the second English phrase in the parenthesis of (36c) which implies that there can be some adjectives which may act like Japanese ones of this use also in English. That is, Japanese adjectives can work much more extensively in the sense that there is no strict restriction as to which type of adjective, an emotive or attribute one, must be used in a sentence with a human subject or with an event subject.

Let us observe another sentence with an emotive adjective.

(37) *Haha no shi wa totemo kanashikatta.*

*My mother's death was very sad.

Although the Japanese word *kanashī* which means "sad" is dealt with as an emotive adjective, the Japanese sentence with an event subject topic as in (37) sounds natural probably in violation of the standard grammatical rule that an emotive adjective expresses the subject person's emotion, whereas using "sad" for the event subject topic is ungrammatical in English. The above phenomena imply that the logical Case relation between the topic and the emotive adjective is crashing, in other words, *haha no shi* does not appear to bear the subjective Case because my mother's death cannot be considered to be equivalent to or to be identified as the state of being sad. Hence, the author concludes that Japanese topicalization can be realized without logical consistency between the topic and the following comment.

5. Summary

In this paper, having seen the Japanese sentences which remain unaccounted for under the orthodox or standard analysis, though the author does not intend, at present, to deny all the standard analysis of topicalization, he would like to let us put aside the standard analysis of topicalization and to maintain that the comment which follows the topic can be developed, more freely than we have expected, on the sentential stage, probably in violation of the standard grammatical rule that what the topic expresses must be equivalent to or be identified as what the complement expresses in a nominal sentence, must be an agent or object of an

action expressed by the predicate verb, or must be what has the attribute expressed by the predicate adjective, etc., regardless of the lack of the logical relation between the topic and any element included in the comment which follows the topic. Therefore, it can also be said that the comment which follows the topic and explains about it includes an element which occasionally can be illogically linked to the topic.

Several pieces of evidence which favor permission for the topic's being linked to any element included in the comment which follows the topic are illustrated in this paper. Such element or comment can indicate what "the topic most strongly reminds the speaker of" (TANIMORI 1994). The author considers that, in accordance with TANIMORI (2006, 2017, 2018), when the speaker sets up a topic, various kinds of elements concerning the topic may immediately, mediated by synapses, be generated and linked to each other in his or her mind (or brain). The speaker then just chooses the most suitable and needed one among them as a word or phrase and can utilize it for continuing to make a comment concerning the topic. Hence, Japanese topicalization can be simply realized without the presence of the logical relation between the topic and any word or phrase which the speaker intends to utter, only if the topic's semasiological relatedness to the following word or phrase and the contextual coherence of the sentence are properly balanced.

要旨

主題マーカーとしての日本語の助詞ハは一般的な文法解釈では説明不能な文が多々存在する。本稿では日本語の主題化の特性を追記的に解いていこうと試みるものであるが、主題がそれに続くコメント（評言）に含まれるどのような格関係にもないところの要素にも導かれていき得ること、或いは、主題と繋がる要素との間の想定される論理的格関係を中和し得る機能を持つことの証左を幾つか例示しつつ、仮に論理的に主題に導かれ得る要素であってもよいが、それらが、主題が「もっとも話者に思い起こさせるもの」（TANIMORI 1994）であればよいという提案を行う。本稿で主題がそれに続くコメントに、そこでの要素との論理的格関係にかかわらずにリンクされることを示すとみなしうる言語現象を観察すると、日本語の主題化のパラダイムが、従前より考えられていたものとは異なっていてよいであろうことがみえてこよう。主題と関連する句・語との意味的つながりや主題文の文脈上の結束・バランスが適切に保たれていれば、主題とそれに続くコメントとの論理関係なしに主題化が都合よく実現されることが認知できる十分な理由があるのである。

キーワード：日本語の主題化，主題，コメント，格関係，文の舞台

References

- (1) OKUTSU, Keiichiro (1978) *Boku wa Unagi da no Bunpō*, Kuroshio Shuppan.
- (2) TANIMORI, Masahiro (1994) "A Study of the Topic of Sentences," *Japanese-language Education around the Globe* Vol.4, The Japan Foundation.
- (3) TANIMORI, Masahiro (2006) "'X wa Y ga X' bun no zatsurei shōkō," *Nihongo no Kyōiku kara Kenkyū e*, Kuroshio Shuppan.
- (4) TANIMORI, Masahiro (2017) "The *Unagi*-Sentence as the Prototype of Japanese Nominal Sentences, and Noun-Concluding Construction Sentences," *Language and culture : The Journal of the Institute for Language and Culture* No.21, Konan University.
- (5) TANIMORI, Masahiro (2018) "The Nominal Sentence Terminating with a Noun which Expresses Kinetic State, and its Topic - Centering on the Sentence 'Eki wa tsugino kado o sasetsu da.', etc. -," *Language and culture : The Journal of the Institute for Language and Culture* No.22, Konan University.
- (6) MIKAMI, Akira (1960) *Zō wa Hana ga Nagai*, Kuroshio Shuppan.