The Hachijō Language of Japan: Phonology and Historical Development

David J. Iannucci

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Chapter 1

Introduction

1.1 About this dissertation

My goal in this dissertation is to make a significant contribution to knowledge of the historic language of Hachijōjima, Japan, focusing particularly on its phonology and historical development as a member of the Japonic family. Following is a summary of the contents:

Chapter 1, Introduction I present general information on the Hachijō language, the history and geography of its place of use, its current status and vitality as a living medium of communication, and its history of scholarship.

Chapter 2, Phonology I offer an analysis of the phonemics, phonotactics, and syllable structure of Hachijō.

Chapter 3, Hachijō in the Japonic family By comparison of Hachijō vocabulary to dialect data from various dialects of Japanese, including languages/dialects
of the Ryūkyū Islands, I place Hachijō in historical context within the Japonic family.

Chapter 4, Subgrouping the dialects of Hachijō I attempt a subgrouping of the dialects of the Hachijō language itself, using the techniques of the linguistic Comparative Method, to partially reconstruct the history of dialect development on Hachijōjima.

Chapter 5, Dialect or language? I briefly consider attempts at answering this perennial question scientifically, and construct an objective argument, based on grammatical features, that intelligibility between speakers of traditional Hachijō and of modern standard Japanese is highly questionable, and that therefore Hachijō is best considered a distinct language in its own right as a member of the Japonic family.

Chapter 6, Conclusions and future work in which I give my conclusions and discuss directions for future research.

Please note that I render Japanese names in the traditional order preferred in Japan, family name/surname first, followed by given name.

1.1.1 My approach to the language/dialect problem

The language traditionally spoken on the island of Hachijōjima is typically considered to be a dialect of Japanese, and although the structural and lexical similarities are obvious, it is in many respects quite different from most Japanese dialects spoken on the main islands. I will refer to it as Hachijō, with the implication that it is a distinct language from Japanese, in part for the sake of brevity. However, I will
1.2. GEOGRAPHY AND HISTORY

sometimes call it “language” and sometimes “dialect” as rhetorical needs seem to require. Although the question of relationship based on linguistic criteria is still undecided, my own feeling is that it is appropriate to consider it as a distinct language, and I argue to this effect later in this dissertation.

In a separate sense, I treat Hachijō as a unitary language as much as possible, bringing its internal dialectal differences into focus as necessary, but do not allow Hachijō’s own overall character to get lost in the weeds of local differences. Lexical data used herein are taken from a variety of sources, old and modern, such as Asanuma (1999), Yamada (2010), Mase (1961), Tamura (1928), Ōta ([18??]1928), Hoshina (1900), Kondō ([1855]1964), and others, and I do not usually cite the source of particular words, and may not mention which dialect they belong to (if not common to all), unless there is some reason to do so.

1.2 Geography and History

Hachijōjima is a small island in the Pacific Ocean, 178 miles due south of metropolitan Tokyo, Japan (somewhat closer to the Izu Peninsula), within which it is governed in modern times as a “town” (machī). It is usually considered to be one of the seven Izu Islands, although it is separated from the others (and from the mainland) by Kuroshio (lit. “black tide”, a.k.a. “Japan current”), a powerful ocean current. Due to serious navigational difficulties presented by this current, the island has historically been fairly isolated from mainland culture. This fact helps to explain its use as a place of exile during the feudal period of the Tokugawa shogunate (1603–1868), both for common criminals and for sociopolitically elite exiles, as a successful escape
back to the mainland was considered unlikely.

Hachijōjima is a rather small island, roughly 9 miles along the long axis, and less than 5 miles wide. Its population is divided mostly among five settlements. There are two (those that might be big enough to be called “towns” in typical parlance) that are larger and sit close to sea-level (and thus often referred to as “downhill”), in between the twin volcanoes that form the island geologically; the other three are referred to as “uphill” villages: smaller, and higher on the slopes of the Eastern-most volcano. Each of the five has its own dialect, these dialects showing surprising lexical and phonological differences considering their geographical proximity, a situation not dissimilar to what, for example, Friedrich (1971) found in the Tarascan community in Mexico.

Hachijōjima is accompanied by a much smaller uninhabited island, Hachijō-kojima (“Hachijō small island”), that lies about 5 miles off its west coast. The smaller island once supported very few inhabitants in two villages; all of what handful were left there by the 1960s decided to abandon it and moved to the larger island in 1969. The two Hachijō-kojima villages, Toriuchi and Utsuki, of course, had their own dialects, distinct from each other and from the main island dialects. Finally, the island of Aogashima, which lies 44 miles farther south from Hachijōjima, although geographically and politically separate, is the third place where Hachijō language was traditionally spoken, and again with a peculiar dialect.

The villages of Hachijōjima island proper, along with the two-letter codes that I will use to refer to them:

- Mitsune (MI), downhill
1.3. THE LANGUAGE

- Ōkagō (OK), downhill
- Kashitate (KT), uphill
- Nakanogō (NN), uphill
- Sueyoshi (SY), uphill

Also,
- Utsuki (UT), a village on the now-abandoned Hachijō-kojima
- Toriuchi (TO), a village on the now-abandoned Hachijō-kojima
- Aogashima (AO), a separate, smaller, and more remote volcanic island

1.3 The Language

Scholars generally agree that Hachijō shows clear signs of being a descendent of Eastern Old Japanese (EOJ), the ancient speech of the Kantō region broadly surrounding modern-day Tokyo, extending almost to Nagoya in the west, and at least through modern Ibaraki Prefecture in the east, e.g., Tachibana and Tōjō (1934:45), Hattori (1968), Ōshima (1975:52), Kaneda (2011:154) (while Tachibana (1936), writing specifically about the origins of this language, oddly does not mention it). EOJ is attested primarily by a few hundred poems in the eighth century CE poetry anthology, *Man’yōshū*, although many of these only partially exhibit Eastern features. The scribes of this anthology are thought to have been speakers of the prestigious Central dialects used in the seats of power, who perhaps were motivated by prescriptive attitudes to modify the wording of poems containing what they must
have seen as the incorrect or undignified usage of yokels (Frellesvig 2010:151). The
Eastern (or “Azuma”) dialects were all but wiped out in the expansion of the Central
speech of Nara and Kyōto throughout the country, leaving only a small handful of
lexical, grammatical, and prosodic substrate features remaining today in the Kantō
dialects, which include the modern standard language of Tokyo (Kupchik 2011).

1.3.1 The status of Hachijō

According to Yamada (2010:2), after television arrived on the island in 1961, the
death spiral of the island speech began in earnest. By his anecdote, the faculty of
the island middle schools made a decision at one point to start encouraging all the
students to use the standard Tokyo dialect at school, the rationale being ostensibly
that those finishing their education at a younger age and going to the mainland
to seek employment were having difficulty because of their use of island dialect,
perhaps because of discrimination, or because of difficulty communicating in the
dialect of the capital, or both. The teachers were allegedly “dumbfounded” at how
the kids, having already been well primed by watching TV for a few years, adapted
with great enthusiasm, virtually overnight. But, must it not have been the case that
the medium of instruction, especially in textbooks, and for kokugo classes (Japanese
language and literature, i.e., corresponding to what is called “English” or “language
arts” in US schools), was standard Tokyo Japanese? Although Yamada does say
that everyone used to speak dialect at school, he may have been referring to informal
interactions, and so the leap to full-time Tokyo dialect across the board is likely not
as abrupt as it sounds, for those who had been educated in the standard dialect for
seven or eight years.
1.3. THE LANGUAGE

In 2009, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) added Hachijō to its list of endangered languages in Japan, along with Ainu and the Ryūkyūan languages, categorizing it as “definitely endangered” (UNESCO 2009). This made a big splash on the island, brought greater attention to the situation of the island speech, and spurred the islanders to begin taking steps to preserve it.

Kaneda (2011:153) claimed that the Hachijō language is being “suitably maintained” in the three smaller so-called “uphill” villages, among the middle-aged generation and older; further, that in the larger “downhill” villages of Mitsune and Ōkagō (with slightly greater access to the outside world) the language has been essentially lost to the middle-aged generation, but is maintained by the elderly generation (also Kaneda 2012:120). Among “young people”, dialect use is close to zero. While Prof. Kaneda is probably the world’s leading academic authority on this language, and I am loathe to question his judgement, my admittedly brief and limited experience on the island nevertheless makes it difficult to believe that, as late as 2012, Hachijō was in such strong shape. To be fair, he does say that the number of speakers should be on the order of a few hundred. This is consistent with my limited observation, so perhaps it depends on one’s definition of “suitably maintained”. What I have seen is a language that would, on the UNESCO endangerment scale, rate at best a severely endangered status, and that it is more likely fast approaching critically endangered, described as “The youngest speakers are in the great-grandparental generation, and the language is not used for everyday interactions. These older people often remember only part of the language but do not use it, since there may not be anyone to speak with” (emphasis in original) (UNESCO 2003:8). The next
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step is extinction.

Hachijō is arguably not quite at the critical stage yet, but my impression, based on my experiences in Hachijōjima in addition to what is published, is that it is moving inexorably toward this stage. One of my consultants, although her mind is generally quite sharp, often has difficulty remembering how to say things in the island dialect. Another consultant in her early 70s told me that she very specifically did not speak the dialect to her children, or encourage them to learn it, because of her knowledge of the way islanders were discriminated against in mainland Japan.

According to Hachijō Town Planning and Finance Division (2016), the population of Hachijōjima as of that year includes roughly 2,900 people age 65 or older. UNESCO made the rough estimate apparently based on no evidence that all 8,000-some people on the island could speak the local language (UNESCO 2009, Heinrich 2012:1), but this has not been the case for a long time. I believe there are many semi-speakers among the few thousand elderly. The number of truly fluent speakers must number in the low hundreds.

Since at least 2009, the Hachijō Town Education Committee has been engaged in various efforts to encourage the transmission of the island speech from the seniors who know it to younger people, particularly children. (Motegi & Hayashi, p.c.) The following is a partial list:

- All elementary and middle schools are now giving classes in the language. Additionally, teachers are doing training in the summers to learn, and improve their teaching of the language. Each village teaches its own dialect! From a revitalization perspective, this seems less than ideal, but perhaps it is unavoidable.
1.3. THE LANGUAGE

- Cards for playing the game *karuta* (apparently learned from the Portuguese centuries ago) were produced. The cards consist of two decks, one featuring only (very attractive) artwork, and the other with dialect phrases printed on both sides, giving differing forms for the five main island dialects. The artwork cards and language cards must be matched up according to the rules of the game. From 2011 to 2014, an annual *karuta* tournament was held.

- “Island Word of the Week” program was initiated by the Education Committee, to encourage vocabulary building.

- A theater troupe was established, made up mostly of dialect-speaking seniors, to put on traditional plays. Professional acting coaches were brought to the island to teach them.

There is little evidence that these activities are making much difference with children, unfortunately (i.e., really increasing interest in their heritage language). It may be that these efforts will help to avoid the Hachijō language being entirely forgotten in the foreseeable future, but they are unlikely to lead to its revitalization. Perhaps the focus on teaching it in schools holds the best hope, but at present the number of hours of instruction is very small, and the will on the part of local government (and parents) to continue this program and strengthen it long-term will make or break it. The language seems destined to become, sadly, a kind of cultural museum piece. Linguistic diversity is a tough sell almost anywhere, but particularly in a culture like Japan’s, that highly values conformity, and maintains a tacit ideology of the Japanese people as making up one, homogeneous nation, speaking a single language. Still, because of the high level of education and general worldliness
of the Japanese populace as a whole, I have seen evidence of a recognition of the value of linguistic diversity with respect to their many and highly divergent regional dialects.

1.4 The history of Hachijō language scholarship

Quite a bit has been written on this language, but it would be a stretch to call it “extensive” by most standards, particularly from the standpoint of linguistic coverage. Much of the earliest work, starting during feudal times, as might be expected, tends to be word lists, or simple grammatical description and comparisons to mainland forms, although some dialogues are included among them.

1.4.1 Prior to the Meiji Restoration of 1868

The Meiji Restoration is the name given to the end of the feudal period in Japanese history, and the beginning of modern times. It is so named because the emperor was restored as the de facto head of state with the abdication of the last shōgun, and the new era given the name Meiji. I will use the term “premodern” to refer specifically to the time before 1868, “modern” therefore being the time since. There are four premodern sources that I know of, and have used in this work, containing information about the Hachijō language: Ichiwa Ichigon (Ōta [18??]1928), En’ō Kōgo (Takahashi [1802]2012; Yoshimachi 1951), Yatake no Nezamegusa (Kakusō [1848]1985), and Hachijō Jikki (Kondō [1855]1964).

En’ō Kōgo (1802) is a miscellaneous collection of essays, including a Hachijō wordlist of roughly 200 entries. Yatake no Nezamegusa (1848) is a similar, fairly
1.4. THE HISTORY OF HACHIJÔ LANGUAGE SCHOLARSHIP

short collection of various writings about the island history and culture, written by one of the exiles. It also contains two short samples of running prose claimed to be in Hachijô language: a love letter by a woman having a secret affair, carelessly dropped on the ground and allegedly found by the author, and a dialogue of an argument between an old married couple. During the mid-19th century, Kondô Tomizô (1805-1887), a man exiled for committing a mass murder, wrote an extremely detailed treatise on many aspects of the island and its life: geography, culture, politics, language, economy, education, etc. *Hachijô Jikki* (The True Record of Hachijô), was completed around 1855. In addition to extensive word lists, it features a dialogue between a father and guests coming to celebrate his daughter’s coming of age. Kondô also copied material from other works, including *Yatake no Nezamegusa*, into his book.

1.4.2 After the Meiji Restoration of 1868

In 1878, two Englishmen stationed in Japan, Dickins and Satow (the latter was indeed a white European, not Japanese), made a trip to the island and published their detailed observations in English, including a section on the dialect that comprises almost one-third of the article (Dickins and Satow 1878:464–77). They do not mention how long their visit lasted, but it is likely to have been fairly short, probably not more than a few weeks. The content of Dickins and Satow’s description is not much more than a compendium of lexical and morphological oddities that caught their attention, plus a dialogue copied from an unnamed document that cannot but be *Hachijô Jikki*, although strangely they do not refer to it or its now-famous author by name. Their observations are valuable, however, because they were apparently
highly fluent in the Tokyo dialect of the day, familiar with other major dialects such as that of Kyoto, and furthermore educated in the ancient classics of Japanese literature, which allows them to make numerous cogent comments on historical linguistics and etymology.

Precisely at the turn of the 20th century, Hoshina Kō’ichi, a young language scholar, wrote a five-part series on the Hachijō dialect in the inaugural volume of a Japanese linguistics journal that could be called the first modern linguistic investigation of Hachijō (Hoshina 1900; Kaneda 2000).

During most of the 20th century, a number of scholars have published on this language, although little of broad scope, and often in collections on general Japanese dialectology: Tamura (1928); Tachibana and Tōjō (1934); Tachibana (1936); Iitoyo (1959); Mase (1961); Hirayama (1965); Hattori (1968); Ōshima (1975); Aoyagi (1980); Takayama (2014), among others. The focus of such works was generally the sort of linguistic differences with standard Japanese that are immediately apparent: lexicon, pronunciation of obvious cognates, and verbal morphology. However, there are two exceptions to this generalization. The first is the book-length survey done in 1950 by the National Language Research Institute (NLRI 1950), known today as @kanji@, the National Institute for Japanese Language and Linguistics (NIN-JAL). The main purpose of the survey was sociolinguistic in nature, with the goal of discovering how much standard Tokyo Japanese was being used on the island compared to local dialect, and what were the factors contributing to the use of one or the other. It also contains quite a bit of general linguistic information on the language and its village dialects, as well as extensive bibliographic annotation, and is an extremely thorough and detailed piece of work.
1.5 **MY RESEARCH TRIPS TO THE ISLAND**

Secondly, in recent years, the name of Kaneda Akihiro of Chiba University stands out in Hachijō studies. Kaneda has done extensive fieldwork, starting in the late 1980s, and has published the majority of what has been published specifically about Hachijō since that time. This includes papers (mostly in Japanese) and books, both academic (Kaneda 2001a,b; Kaneda and Holda 2005; Kaneda 2012) and for the lay public (Kaneda 2002, 2011). Kaneda’s most comprehensive academic work on the language is Kaneda 2001a, a thick volume that focuses on verbal morphology and semantics, a fruitful area for theoretical linguistic research. Nevertheless, in spite of the high quality of some of this earlier work, the best of which is somewhat narrowly focused (the NINJAL study on sociolinguistic issues and Kaneda mostly on morphosyntax and semantics), there is still a great deal to be learned about this language, not least in phonology and historical/comparative linguistics, two areas that I address in this dissertation.

1.5 **My research trips to the island**

In the spring of 2014, I went to Hachijōjima to make contacts, begin to gather information and resources, and do preliminary research. The trip was basically a success. By some method that I no longer entirely recall (perhaps just web surfing), I found a small inn in the uphill village of Nakanogō (NN) that seemed like a good place to stay. I called the lady innkeeper and made a reservation. This elderly lady turned out to be Mrs. Fukuda Eiko (known locally as Eikōba “Auntie Eiko”), a dialect speaker who has acted as consultant on numerous occasions for linguists, including for the Dr. Kaneda already mentioned.
CHAPTER 1. INTRODUCTION

During my few days there, I spent some time talking with Eikōba. I asked her general questions about the island and its language. One thing that I was interested in, because of what I had already learned through research done to fulfill an earlier degree requirement, is the dialect differentiation between places like Nakanogō (NN) and Kashitate (KT), which are close enough to walk between fairly easily. She told me that in earlier times, there was little contact between the villages because they were mostly self-sufficient, and the villagers felt no strong need for trade or other interaction even with those nearby.

Downhill in the town of Ōkagō (OK), there is a museum of island history and culture, in which I spent a few hours. I was particularly interested, naturally, in the display cases containing written materials. With some polite persistence, I was able to break through the staff’s obvious reluctance to open the cases and let me see the contents. Only one of the books contained within seemed like it might hold something of interest to me. The book was titled Hachijōki (The Chronicle of Hachijō). It was pretty clear the book is written in mainland Japanese, not Hachijō dialect, but I thought it was likely to have even a few worthwhile bits of linguistic information, and was worth getting a copy of. I guessed (so far, correctly) that I would not be able to find this text anywhere else. They did not have a photocopier, and even if they had I doubt they would have let me use it, but I did have my camera, and I asked for permission to photograph the pages of the book, which they allowed. I have since created a PDF out of those photos, and the content turns out to be a travelogue of a visit not just to Hachijōjima but to other of the Izu Islands. Sadly, it contains nothing of linguistic interest (making quite a contrast with Dickins and Satow 1878), except perhaps the author’s indication that he found
communication particularly difficult with the women of the island, an observation repeated by the Englishmen.

Near the end of my time on the island, I made the acquaintance of Mr. Hayashi, who is an influential member of the island’s education committee, an organization that seems to have tremendous power over anything cultural (including linguistic). He was not overly welcoming, but he did seem friendly and willing to help me. He drove me around a bit to a bookstore and to the local newspaper office. At the bookstore, I bought the *karuta* cards mentioned above, and used them as a source of lexical data.

At the local newspaper, *Nankai Times*, I was offered the chance to buy a locally-published book containing photographic reproductions of old documents related to Hachijōjima, side-by-side with the content printed in modern type, and some commentary (Takahashi [1802]2012). I was given to think that there might be a trove of linguistically interesting information here, but it turned out to be of minimal use, the main content being two 19th century documents written in contemporary mainland Japanese, the longer of which is *En’ō Kōgo*, introduced above.

I undertook a second research trip to Hachijōjima in the spring of 2017. On this trip I met some new people, including Mr. Motegi of the Education Committee, and two more consultants, Mrs. Sasamoto of Kashitate (KT) village, and Mr. Okiyama of Sueyoshi (SY) village. I took the opportunity to sit with my three consultants (also Eikōba of NN, in addition to the two just mentioned), to make recordings, and confirm a number of vocabulary items. Because the three consultants represented the dialects of the three different uphill villages, I was able to obtain some comparative data. Nevertheless, this dissertation is based primarily on published
material and does not rely on the results of the small amount of fieldwork that I did. Considering the current state of endangerment of the language and the degree to which SJ has dominated the linguistic life of the island for so many decades, I never felt confident that I could get from current speakers reliable enough renditions of Hachijō as it was before the heavy influence from the mainland came, or that I would be able to distinguish older forms from those influenced by borrowing.
Chapter 2

Phonology

2.1 Introduction

It might seem odd for a student writing well over 100 years since the earliest modern linguistic literature was produced on this language, to be presenting a new phonemic analysis of it. Perhaps more so because the obvious phonetic and phonological similarities to standard Japanese would lead one to think that the phonemics were straightforward enough to have been easily dispensed with by this time. The reality is, however, that there is no one standard, universally agreed-upon phonemic analysis even of Japanese yet, in spite of what would appear to be the relative simplicity of its phonology. There are a number of different places where phonologists may reasonably disagree about the correct way to organize the sounds of the language. One general approach that is strongly favored among native speaking Japanese linguists is one in which phonemic structure aligns closely with kana orthography. The phonemic analyses offered for Hachijō so far are of this type (Mase 1961; Kaneda
Although the two kana syllabaries (once characters are analyzed into C, V, and G(lide) components) come somewhat close to being phonemic representations of Japanese (and Hachijō), they are far from exact. Analyses of Japanese phonemics which do not constrain themselves to mirror orthography, but which consider the speech sounds individually without theoretical preconception, include those of Akamatsu (2000) and Vance (2008). It is an analysis in the same spirit that I offer for Hachijō.

There is only one source that I have found with a title that includes the word @kanji@ on’in (the usual translation of English ‘phonology’), that is Hachijōjima hōgen no on’in bunseki (A phonological analysis of Hachijōjima dialect) (Mase 1961). Mase does an admirable job of listening to the speakers he is interviewing, discerning fine detail in their articulation of consonants and vowels, and producing narrow transcriptions, but when it comes to arriving at a phonemic analysis of what he has collected, he, like all of his countrymen who have worked on this language (at least on phonological aspects of it), sadly remains a prisoner of the orthography of his mother tongue. This orthographic bias is shown most clearly by his presentation of a two-dimensional table of the “moraic system” of the language, which lays out in rows and columns all the possible moras (p. 44). The bias is shown not only in the assignment of segments to phonemes based on forms of kana representation, but also in a strong tendency to discuss phonology by making reference to whole moras more than to individual segments.

Kaneda (2001a:15) (whose primary goal is not phonology) presents a very similar table, and as with Mase’s, it seems that we are intended to read the letters making up the syllables in the table as phonemic symbols, but there are no conventional
2.1. INTRODUCTION
delimiters (/ / , [], ), and plenty of ambiguity among phonemically-, phonetically-, and orthographically-inspired representations. As late as the present decade, Takayama (2014:3), whose primary goal is historical/comparative, focusing on nonshort vowels, once again misses out on the opportunity to do an orthographically unbiased phonemic analysis, but borrows the mora tables and phonemic inventories from Kaneda (2002) of Mitsune (MI) dialect and from Hirayama (1965) of Nakanogō (NN) dialect (actually due to Mase 1961), taking these at face value.

Before diving into details, let me remind the reader of my overarching approach in this dissertation, mentioned above, of treating Hachijō as much as possible as a unified language, rather than as a cluster of rather significantly differing dialects, interesting though the differences are. Accordingly, I seek a single phonemic inventory, with any important dialectal deviations noted. Although it might not be necessary, strictly speaking, in choosing words for minimal pairs, I prefer words that are intrinsic, which is to say, words that I am reasonably certain are of old vintage in Hachijō, and not borrowed from the mainland during the modern era (1868–), although often this is difficult to determine.

2.1.1 Theoretical considerations regarding phonological contrast
Even from the early days of development of the Phonemic Principle, despite what we might learn in undergraduate phonology classes, it was recognized that there are not only three possible relationships when comparing two speech sounds found in a language, contrast, allophony, and free variation. In fact, there are probably almost as many different kinds of intermediate phonological relationships (Hall 2013) as there are languages in the world. Intermediate phonological relationship refers to a
situation in which two phones are not obviously in either solid contrast, complementary distribution, or free variation. It may be the case that two phones are mostly in complementary distribution, although there exist a small number of minimal pairs. Or it may be that there are many minimal pairs showing contrastive opposition in almost all contexts, but in only one narrow context, they vary freely. There is a wide spectrum of possibilities. Goldsmith (1995:10–11) has suggested one possible gradient model of this spectrum.

One way to understand the essence of phonemic opposition in a linguistic system is that it boils down to unpredictability (Hall 2013:219). This unpredictability is the reason why the presentation of minimal pairs is considered probably the most important method for demonstrating contrast; if one can take two words out of context and present to a native speaker the shared template of these words with the position of difference obscured or omitted (easiest in writing, of course, where possible), even the native speaker cannot predict what word it is. The English speaker cannot say, without context, whether “_at” is “cat”, “bat”, “sat”, “fat”, “mat”, etc. Unpredictability manifests information in its mathematical sense (Shannon and Weaver 1949). But predictability can be partial. Hall (p. 216) lists the many different terms that have been used over the years by many authors to describe this situation, including “semi-phonemic”, “quasi-phonemic”, “partial contrast”, and many others. The most popular seems to be “marginal contrast” or “marginal phoneme”. I will embrace these ideas about phonological relationships in my analysis of Hachijō. Sometimes when there are no minimal pairs for a given pair of phones, I will nevertheless argue for contrast; conversely, I will not take for granted that the mere existence of a minimal pair or two proves the existence of a phonemic contrast.
2.1. INTRODUCTION

2.1.2 Notation

I present what looks like romanized orthography as phonetic transcription, mainly because these data are in fact romanized (and slightly phoneticized) forms of words given in katakana in various published sources, like Kondō ([1855]1964) and Asanuma (1999), and thus greater phonetic detail is not available. Such detail is not, however, required to satisfy my goals for this dissertation.

I sometimes use the abbreviation “HJ” for Hachijō, either to distinguish from other Japonic varieties, or in the context of Hachijō dialect forms, to indicate that the specific village dialect is unknown or that several villages share the word. I use the abbreviation “SJ” for Standard Japanese, necessarily somewhat ambiguous, but generally corresponding to the national language, based on the dialect of western Tokyo. For SJ words, I use Hepburn romanization, which is different from my transcription of HJ words; e.g., long consonants in Hepburn are represented by doubled letters (“tt”), whereas for HJ, I use the mora obstruent phoneme symbol Q followed by the C in question (“Qt”).

Following are the phonetic representations I am using:

- [c] is a voiceless lamino-alveolo-palatal fricative (similar to, but not the same as, English “sh” in “ship”), in normal spelling of HJ words, it is spelled “sh”.

- [tʃ] is a voiceless lamino-alveolo-palatal affricate (similar to English “ch” in “chip”), in normal spelling of HJ words, it is spelled “ch”.

- [c] is a voiceless lamino-alveolar affricate (similar to the “zz” sound in English “pizza”). In normal spelling of HJ words, it is spelled “ts”. And,
### Chapter 2. Phonology

#### 2.2 Short vowels

Hachijō being obviously a Japonic language, it hardly seems necessary to justify the mutual phonemic contrast among the five short vowels by enumerating minimal pairs, but I do so for the sake of completeness, and because I have criticized others for lack of attention to detail.

Hachijō has the same five short vowels as most if not all of the dialects of Japanese: /a, i, u, e, o/.

It should be clear from the preceding sets of minimal pairs that the Hachijō short

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1 I list the vowels in this order, which must seem strange to linguists, because it is the conventional collation order used in dictionaries and when, for example, clarifying a consonant onset to an interlocuter by listing out all of its five moras. For those of us who speak the language, using any other order would cause psychological discomfort.

---

| /a/ vs /i/ | arowa ‘to exist, be’ | irowa ‘to sit’ |
| /a/ vs /i/ | abi ‘a kind of plant (SJ hachijō kusa ichigo)’ | ibi ‘finger’ |
| /a/ vs /u/ | yaNbe ‘scab, crust’ | yuNbe ‘last night’ |
| /a/ vs /u/ | hagi ‘shin (part of leg)’ | fugi ‘intestine’ |
| /a/ vs /u/ | are ‘1P pronoun’ | ure ‘that (distal)’ |
| /a/ vs /e/ | aNno ‘what kind of’ | eNno ‘veranda’ |
| /a/ vs /e/ | habira ‘a kind of plant (SJ kakuremino)’ | hebira ‘everyday kimono’ |
| /a/ vs /e/ | hogarowa ‘to scatter (vi)’ | hogerowa ‘to scatter (vt)’ |
| /a/ vs /o/ | mija ‘the ground’ | mijo ‘trench, groove’ |
| /a/ vs /o/ | yosarowa ‘gather together’ | yosorowa ‘serve (food)’ |

Table 2.1: Short vowel contrasts with /a/

[j] is a voiced lamino-alveolo-palatal affricate (similar to English “j” in “judge”).

In normal spelling of HJ words, it is spelled “j”.

For convenience in spelling, I use the colon “;” as an indicator of a long vowel, rather than a proper IPA “;”.
### 2.2. SHORT VOWELS

Table 2.2: Short vowel contrasts with /i/

<table>
<thead>
<tr>
<th>/i/ vs /u/</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>koi ‘this (SJ kore)’</td>
<td>kou ‘child-ACC’</td>
<td></td>
</tr>
<tr>
<td>ishiya:mo ‘a kind of plant (SJ yanagi-ichigo)’</td>
<td>ushiya:mo ‘a kind of plant (SJ inubiwa)’</td>
<td></td>
</tr>
<tr>
<td>uQchi ‘over there (distal)’</td>
<td>uQche ‘barnacle’</td>
<td></td>
</tr>
<tr>
<td>mija ‘earth, ground’</td>
<td>meja ‘proud, haughty’</td>
<td></td>
</tr>
<tr>
<td>kuni ‘mainland Japan’</td>
<td>kune ‘trees planted as a windbreak’</td>
<td></td>
</tr>
<tr>
<td>shite ‘do-GER’</td>
<td>shote ‘before, earlier’</td>
<td></td>
</tr>
<tr>
<td>iderowa ‘to boil’</td>
<td>oderowa ‘to fear’</td>
<td></td>
</tr>
</tbody>
</table>

Table 2.3: Short vowel contrasts with /u/

<table>
<thead>
<tr>
<th>/u/ vs /e/</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>usaba ‘a kind of shark (SJ ubazame)’</td>
<td>esaba ‘broker, agent’</td>
<td></td>
</tr>
<tr>
<td>gozu ‘bits of charcoal used as kindling’</td>
<td>goze ‘(other’s) wife, lady’</td>
<td></td>
</tr>
<tr>
<td>kurowa ‘come’</td>
<td>kerowa ‘give (familiar)’</td>
<td></td>
</tr>
<tr>
<td>de:ku ‘carpenter’</td>
<td>de:ko ‘daikon (large radish)’</td>
<td></td>
</tr>
<tr>
<td>yamashu ‘liar’</td>
<td>yamasho ‘burnt field (agriculture)’</td>
<td></td>
</tr>
</tbody>
</table>

Table 2.4: Short vowel contrasts with /e/

<table>
<thead>
<tr>
<th>/e/ vs /o/</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ego ‘inlet, cove’</td>
<td>ogo ‘a kind of fish (himedai)’</td>
<td></td>
</tr>
<tr>
<td>sei ‘veggies, side dishes’</td>
<td>soi ‘that (SJ sore)’</td>
<td></td>
</tr>
<tr>
<td>kagebuchi ‘view from behind’</td>
<td>kagobuchi ‘a kind of plant (SJ suizakura)’</td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER 2. PHONOLOGY

Table 2.5: Short and long monophthong same-quality contrasts

| /a/ vs /a:/ | nya ‘two bundles’ | nya: ‘garden (SJ niwa)’ |
| /a/ vs /a:/ | deyaku ‘telling a story’ | deya:ku ‘carpenter (NN)(SJ daiku)’ |
| /i/ vs /i:/ | nirowa ‘to resemble (SJ niru)’ | ni:rowa ‘be boiled, cooked (SJ nieru)’ |
| /i/ vs /i:/ | kori ‘kimono storage box’ | kori: ‘this-ACC’ |
| /u/ vs /u:/ | zusu ‘not at home (SJ rusu)’ | zusu: ‘cunningly dishonest (SJ zurui)’ |
| /e/ vs /e:/ | kerowa ‘give (SJ kureru)’ | ke:rowa ‘return home (SJ kaeru)’ |
| /e/ vs /e:/ | hetame ‘fool (NN)’ | he:tame ‘skinny cow (NN)’ |
| /e/ vs /e:/ | teko ‘third daughter’ | te:ko ‘drum (SJ taiko)’ |
| /o/ vs /o:/ | murowa ‘to leak’ (SJ moreru) | muro:wa ‘receive (SJ morau)’ |
| /o/ vs /o:/ | kori ‘kimono storage box’ | ko:ri ‘replacement (SJ kawari)’ |
| /o/ vs /o:/ | boji ‘leg/foot (insulting)’ | bo:ji ‘kitchen work’ |

Although short monophthong contrasts are clear, I present a few contrasts between consonants historically has resulted in many examples of coalescence of formerly noncontiguous vowels into long vowels and diphthongs. /r, s, w/ have been lost easily and consistently, but almost no consonant is sacred (Kaneda 2001a:17). A full accounting of these historical processes is well beyond the scope of this work, and thus I focus on synchronic phonemics.

2.3 Long vowels and diphthongs

The long vowels and diphthongs constitute a particularly interesting and complex aspect of Hachijo phonology and morphophonology. The loss of consonants historically has resulted in many examples of coalescence of formerly noncontiguous vowels into long vowels and diphthongs. /r, s, w/ have been lost easily and consistently, but almost no consonant is sacred (Kaneda 2001a:17). A full accounting of these historical processes is well beyond the scope of this work, and thus I focus on synchronic phonemics.

2.3.1 Long monophthongs

The first task is to examine contrast between short monophthongal vowels and their long counterparts. The following minimal pairs demonstrate these contrasts:
### 2.3. LONG VOWELS AND DIPHTHONGS

| /a:/ vs /u:/ | ya: ‘cavern, grotto (SJ hora-ana)’ | yu: ‘hot water-ACC (SJ yu-wo)’ |
| /a:/ vs /e:/ | ta:ra ‘straw bale (SJ tawara)’ | te:ra ‘level [ground] (SJ taira)’ |
| /a:/ vs /o:/ | sha: ‘spittle’ | sho: ‘fourth son’ |
| /i:/ vs /u:/ | ji:ro: ‘fifth daughter’ | ju:ro: ‘tenth son’ |
| /i:/ vs /e:/ | ki:bushi ‘ankle (SJ kurubushi)’ | ke:bushi ‘heel (of the foot) (SJ kakato/kibisu)’ |
| /i:/ vs /o:/ | ki: ‘today (SJ kyo:)’ | ko: ‘come-IMP (SJ koi)’ |
| /u:/ vs /e:/ | taru: ‘first son (OK)’ | tare: ‘basin (SJ tarai)’ |
| /u:/ vs /o:/ | u:do ‘that much (SJ are hodo)’ | o:do ‘grandfather’ |
| /e:/ vs /o:/ | se:ma ‘a plant (SJ shariNbai)’ | so:ma ‘marsh, dale (SJ sawa)’ |
| /e:/ vs /o:/ | ke:rowa ‘return home (SJ kaeru)’ | ko:rowa ‘packing/crating (esp of food)’ |

Table 2.6: Long monophthong different-quality contrasts

long monophthongs of differing quality.\(^2\)

#### 2.3.2 Diphthongs

The diphthongs that exist phonetically in Hachijō are [ai, au, ei, ui, oi, ou, oe]. In examining such vowel combination in both Japanese and Hachijō, it can be very difficult to know for certain whether both component qualities are contained within the same syllable or not. Indeed, the very question of whether the syllable is an existing category in standard Tokyo Japanese prosody is still controversial. Some linguists take the universalist position that Japanese has syllables, like (arguably) all other languages, and offer evidence for this claim (McCawley 1968; Haraguchi 1977; Kubozono 1999; Vance 2008). Other linguists deny the existence of syllables in Japanese, upholding a traditionalist view of the mora as the only relevant category of prosodic organization (Akamatsu 2000; Labrune 2012). In fact it is more complicated, because a distinction can be (and has been) drawn between purely

\(^2\)Regarding the words for ‘ankle’ and ‘heel’, these might seem sketchy as a minimal pair, as the two meanings could be conflated. However, Asanuma (1999) defines them very clearly and unambiguously as these two different bones of the foot, referencing the corresponding (and not very similar) terms in Standard Japanese.
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phonetic syllables and phonological syllables. Even some scholars who deny the existence of the latter in Japanese acknowledge the existence of the former.\(^3\) I must presume that all scholars would extend their arguments about standard Japanese to Hachijō if they were to study it, as the same issues apply. While the centrality of the mora in Japonic phonology cannot be overstated, I follow Vance (2008) \textit{inter alios} in assuming the existence of syllables in Japanese (revealed by my use of the term ‘diphthong’, which is itself defined in terms of the syllable), and also in Hachijō, by virtue of the very strong similarities in segmental and moraic phonology and phonotactics, although I am unable to address such a contentious question in this dissertation.

I examine the status of each of these vowel sequences in greater detail below.

2.3.2.1 [ou]

Although Kaneda (2001a:23) (and also Takayama (2014), who adopts his analysis) claims the sequence/diphthong [ou] as a phoneme of Hachijō language, contrasting with [oː], I reject this conclusion.\(^4\) Mase (1961:46) agrees with me on this point. In examining the lexical data, it is clear that sequence [ou] has a few different etymological sources. One of these is at the trailing end of verbal nonpast declarative forms in which the [o] forms the end of the stem and the [u] is the nonpast affirmative inflection of verbs taking the more mainland-style of this inflection (cf. Section 3.)

\(^3\)Kindaichi (1967:58) presents a readable summary (in Japanese) of some other well-known linguists’ work on this question.

\(^4\)Kaneda’s phonological analysis (to be fair, not his central focus in that book) is marked by a distinct lack of traditional [ ] and // notation. At the beginning of the section (p. 15), he does make a comment, in which he uses traditional delimiters, about two long vowels in particular and the subtlety of the problem of how to represent them phonemically, but then says that he will omit the use of // below. I suppose he intends us to understand that his undelimited segmental notation represents phonemes, but it is not entirely clear.
5.2.2.1). Examples are:

- *omou* ‘think’ (same as SJ)
- *irou* ‘ridicule’
- *hirou* ‘pick up’ (same as SJ)

Of these three, only *irou* is actually attested in my lexical data (and this word has no cognate form in SJ), although I include the other two because they must certainly exist, based on the fact that I have the following forms also attested:

- *omouwa* (MI) ‘think’
- *iro:wa* ‘ridicule’
- *hiro:wa* (KT/NN) ‘pick up’

Two of these latter are forms in *-owa* referred to above. Verbs that in mainland Japanese would have a nonpast affirmative (citation) form ending in *-ou* should normally have two forms in Hachijō: one identical to the mainland form, and also one ending in *-[wa]* (“HJ-style”). What we can see from these examples is that the mainland-style form for ‘pick up’, at least in KT/NN, is not attested with *-ou*, oddly, but ends with *-o:*. Similarly, the HJ-style form for ‘ridicule’ changes [ou] to [o:]. But the HJ-style form for ‘think’, in MI village, keeps the [ou], simply adding [-wa]. We will see below that this is a dialectal characteristic of MI, which very often shows [ou] where other dialects have [o:], even root-internally. We can expect that the form *hiro:wa* ‘pick up’ also exists, and that it is probably *hirouwa* in MI.

The following word variants are also attested (where I specify a dialect, I believe that the form is perhaps used exclusively in that dialect):
CHAPTER 2. PHONOLOGY

| [e:] vs [ei] | uQtse: ‘barnacle’ | uQtsei ‘day before yesterday (MI/OK)(SJ ototoi)’ |
| [e:] vs [ei] | ke:rowa (MI) ‘to mix, blend’ | keicrowa (MI) ‘to cross over, pass over (SJ koeru)’ |

Table 2.7: Minimal pairs for [ei] and [e:]

- geto: / getou (MI) ‘wooden sandals-ACC’ (SJ geta-wo)
- dokuro: / dokurou ‘sixth son’ (SJ rokuro:)
- hanNo: / hanNou ‘nose rope (for a cow)’
- ke:byo:me / ke:byoume ‘lizard’
- kutsuko:shime / kutsukoushime (MI/OK) ‘cicada (SJ semi)’
- yo:ra / youra ‘quiet, gentle’
- muro:wa / murouwa (MI) ‘receive (SJ morau)’

The natural conclusion is that there is no /ou/ phoneme, but that [ou] corresponds to long /oː/. The same is true for [oa], a diphthong found in KT and NN.

2.3.2.2 [ei]

Although Kaneda (2001a:21) (and also Takayama (2014), who adopts his analysis) claims the sequence/diphthong [ei] as a phoneme of Hachijō language, contrasting with [e:], I reject this conclusion. As with [ou], Mase (1961:47) agrees (cf. Section 2.3.2.1). This diphthong is the result of several different historical paths of change, including from [ai], [oe], [oi], and [ie]. There are a few odd minimal pairs: However, these are anomalies of the somewhat “mixed up” reality of HJ dialect forms. The synchronic evidence, seen in the distribution of these two sounds over many entries
in my lexical data, is very clear: that [ei] corresponds to long /e:/, and is not a separate phoneme.

2.3.2.3 [ai]

The syllabic diphthong [ai] in Hachijō vocabulary can result from a few different historical sources: (1) it is left over after a sequence /aCi/ loses its consonant (often /r/ or /s/), but does not undergo further monophthongization; (2) it is the result of a sound change of /e:/ > [ai] in Utsuki (UT) dialect. This latter looks like the reversal of a change that apparently all the dialects underwent, but that change applied to original, etymological /ai/. In the case of UT, the change applies only to original /e:/, or secondary ones that are the result of a different change. Examples are: *kefu > *keu > HJ kei > UT kai ‘today’; *seNse: > HJ seNse: > UT cheNchai ‘teacher’; *tenugui > *tenugui > HJ tenege: > UT tenegai ‘towel’; *omoidasu > HJ omeidasu > UT omaidasu ‘to recall’.

This sound can, of course, also be found across a morpheme boundary (i.e., not syllabic), e.g. oyaihi ‘thumb’, made up of oya ‘parent’ + ihi ‘finger’. In my lexical data, there are many examples of [ai] in the names of fish and bird species, and in proper names. However, there are also examples having [ai] in cases where I would expect it to have been changed to [e:] or [ya] (as in KT/NN). In a few cases I have multiple examples of the same word, where one features [ai] and the other [e:]. I suspect that the informants who provided these words may have been under the influence of SJ phonological consciousness, or there may be reasons why animal names resisted sound changes. Additionally, there are quite a few examples of [ai] in common words (not proper names, etc) found in my premodern sources.
Especially considering how common the /ai/ > [e:] sound change is in Japan overall, it seems unlikely that this happened only in modern times in Hachijōjima. One wonders if perhaps the compilers of the premodern documents “cleaned up” what they perceived as the rustic accent of the locals for their audience of mainland urbanites.

2.3.2.4 [ui] and [oi]

It is difficult to say anything about the vowel sequences [ui] and [oi], because there is nothing obvious to compare them to. Like [ai], they sometimes result from the historical loss of an intervocalic consonant. Although both have a low type (i.e., distinct word) frequency in my lexical data, the latter will have a high token frequency in use, because it appears in the demonstratives koi ‘this’, soi ‘that (mesial)’, doi ‘which’. Similarly, [ui] appears in another demonstrative ui ‘that (distal)’. Following are some illustrative minimal pairs over diphthongs or diphthong-like sequences:

Based on these facts, we might want to decide that /ui/ and /oi/ are phonemes, but it might be more parsimonious to consider them as sequences of short vowels in separate syllables. I do not have enough information to make this determination at present.
2.4. SEMIVOWELS

<table>
<thead>
<tr>
<th>/y/ vs /w/</th>
<th>ya: ‘cavern, grotto (SJ hora-ana)’</th>
<th>wa: ‘1P pronoun + topic (SJ ware wa)”</th>
</tr>
</thead>
<tbody>
<tr>
<td>/y/ vs /w/</td>
<td>go: ‘fish-ACC”</td>
<td>wo: ‘ring-ACC’</td>
</tr>
</tbody>
</table>

Table 2.9: Semivowel contrasts

2.3.2.5 [au]

The diphthong [au] does not exist, as such, in Hachijō, except in Utsuki (UT) dialect, where it corresponds to HJ /o:/, in such words as UT jauri ∼ HJ jo:ri ‘grass sandals’, and UT dokuyau ∼ HJ dokuro: ‘sixth son’. Other HJ words that contain the same sequence of short vowels [a] and [u] invariably have an intervening morpheme boundary (e.g., yauchi ‘close family (SJ miuchi)’), which has prevented this sequence from being coalesced, it seems, to /o:/, as happened in other words where [au] was morpheme-internal (though this sort of coalescence happens regularly across morpheme boundaries in other words).

2.4 Semivowels

Although there are few minimals pairs in my data (I am not considering the existence of a single minimal pair as conclusive evidence of contrast), there a few cases where [w] and [y] might seem to be interchangeable, those are special cases of fast-speech phenomena, morpheme variants, and the like. In examining the lexical data, it is intuitively clear that Hachijō has the same unambiguous phonemic opposition of /y/ vs /w/ as does Standard Japanese.
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| /p/ vs /b/ | none |
| /p/ vs /h/ | pe:rowa ‘get wet’ | he:rowa ‘enter, go in’ |
| /p/ vs /t/ | none |
| /p/ vs /k/ | purowa ‘fall (rain, etc), swing’ | kurowa ‘come’ |
| /p/ vs /k/ | pe:rowa ‘get wet’ | ke:rowa ‘come/go back/home’ |

Table 2.10: Consonant contrasts with /p/

2.5 Consonants

As Hachijō is a Japonic language, certain contrasts are clear enough, and in the interests of time and space, I limit my examples to the important contrasts (e.g., /p/ vs /b/), skipping over ones that are unlikely to be controversial (e.g., /t/ vs /g/). Note also that I do not repeat examples, so minimal pairs presented for /k/ vs /g/ in the section for /k/ are not repeated in the section for /g/.

2.5.1 /p/

Among the consonants, the status of /p/ is one of the more interesting. It has a very limited distribution in Hachijō, and since historically in Japonic (at least outside of Ryūkyūan) there is a well-known sound change of */p/ > /h/ since Old Japanese times, we would not expect to find syllable-initial [p] in “normal” vocabulary, as we find, in a very limited way, in Hachijō. In mainland Japanese, /p/ is a member of the phoneme inventory because of its heavy use in mimetic and foreign loanword vocabulary, although in core vocabulary strata its distribution is highly restricted, appearing only as an allophone of /h/ in medial onsets following the moraic consonantal codas /N/ and /Q/ (Vance 2008:74). Here, we see a contrast
of proposed phoneme /p/ with both /h/ and /k/ in native verbs, and I believe Mase (1961:56) is right when he says that it is very unlikely to be the case that the [p]s that we find in native vocabulary represent a retention of OJ */p/ in Hachijō. Many of them appear in the initial position of verbs, and Mase presents a plausible theory to explain their presence based on a very common sort of prefixing of verbs with a derivational prefix form ending in /Q/, which forces a following /h/ to change to [p] by a standard phonological rule in Japonic (mentioned just above), and then the reduction to zero of the prefix. While it is intuitively appealing, there are also examples of medial [p] which cannot be explained this way (below). I am not yet convinced by Mase’s argument, but it warrants more investigation.

So the question remains whether we should consider [p] to be a member of the phoneme inventory. Mase lists it as such, in spite of its issues, but I do not feel that he makes a case for it. In the great majority of words, it appears as an allophone of /h/, although with greater flexibility than in SJ: it can appear not only following /N, Q/, but also in place of /b/ in cases of /h/-rendaku (sequential voicing, cf. Vance 1987:133–48) in words like inapikari (SJ inabikari) ‘lightning’, and maputa (SJ mabuta) ‘eyelid’ (Ōshima 1975:47). I am inclined to call /p/ a marginal phoneme, with the support of a small number of minimal pairs found in my data, but most interestingly the one that shows a contrast with /h/, considering the history of these two sounds in the family (*/p/ > /h/ word-initially). There are also (just as on the mainland) mimetic-type vocabulary that include it, e.g., the

Note that purowa and pe:rowa are not attested in my data, but I believe them to be legitimately existing lexical items because all verbs would appear to have two nonpast affirmative citation forms in common use: a form in -owa which is unique to Hachijō, and a form in -u which might be morphology borrowed from the mainland (cf. Section 5.2.2.1 for more on this topic). Both puru and pe:ru appear in my data.
CHAPTER 2. PHONOLOGY

<table>
<thead>
<tr>
<th>/t/ vs /d/</th>
<th></th>
<th></th>
</tr>
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<tbody>
<tr>
<td>/t/ vs /d/</td>
<td>taNbo: ‘palm of the hand’</td>
<td>daNbo: ‘violent’</td>
</tr>
<tr>
<td>/t/ vs /d/</td>
<td>oterowa ‘to fall down (vi)’</td>
<td>oderowa ‘to fear’</td>
</tr>
<tr>
<td>/t/ vs /k/</td>
<td>tori ‘one person, alone’</td>
<td>kori ‘wood or bamboo box for kimono’</td>
</tr>
<tr>
<td>/t/ vs /k/</td>
<td>toQbu ‘small hill’</td>
<td>koQbu ‘a kind of seaweed (SJ koNbu)’</td>
</tr>
<tr>
<td>/t/ vs /h/</td>
<td>te: ‘a kind of fish (SJ tai)’</td>
<td>he: ‘ashes’</td>
</tr>
<tr>
<td>/t/ vs /h/</td>
<td>totokoro ‘same place’</td>
<td>hotokoro ‘bosom, purse, financial means’</td>
</tr>
<tr>
<td>/t/ vs /s/</td>
<td>tei ‘one day’</td>
<td>sei ‘veggies, side dishes’</td>
</tr>
<tr>
<td>/t/ vs /s/</td>
<td>tabou ‘palm of the hand’</td>
<td>sabou ‘third son’</td>
</tr>
<tr>
<td>/t/ vs /s/</td>
<td>katoa ‘won-ATTR’</td>
<td>kasoa ‘umbrella-ACC’</td>
</tr>
</tbody>
</table>

Table 2.11: Consonant contrasts with /t/

names of birds poNpoNdori (SJ hototogisu) and piyome ‘chick’.

2.5.2 /t/

The minimal pairs presented show convincingly that /t/ is a full phoneme of Hachijō (cf. the previous table for /t/ vs /p/). The traditionalist view of mainland Japanese is to consider [x] and [c] to be conditioned allophones of /t/, however for a Western linguistic analysis of this question, see Vance (2008:82).

2.5.3 /k/

The minimal pairs presented show convincingly that /k/ is a full phoneme of Hachijō (cf. earlier tables for additional contrasts).

2.5.4 /h/

The minimal pairs presented show convincingly that /h/ is a full phoneme of Hachijō (cf. earlier tables for additional contrasts).
2.5. CONSONANTS

Table 2.12: Consonant contrasts with /k/

<table>
<thead>
<tr>
<th>/k/ vs /g/</th>
<th>/k/ vs /g/</th>
<th>/k/ vs /h/</th>
<th>/k/ vs /h/</th>
<th>/k/ vs /s/</th>
<th>/k/ vs /č/</th>
</tr>
</thead>
<tbody>
<tr>
<td>kiNme ‘a kind of fish (SJ kiNmedai)’</td>
<td>giNme ‘a kind of fish (SJ itomakiei)’</td>
<td>tsukume ‘a kind of bird (SJ mimizuku)’</td>
<td>tsugume ‘knee’</td>
<td>katsu: ‘a kind of fish (bonito)’</td>
<td>hatsu: ‘first pickings of the season’</td>
</tr>
<tr>
<td>/k/ vs /g/</td>
<td>tsukume ‘a kind of bird (SJ mimizuku)’</td>
<td>/k/ vs /h/</td>
<td>ke:rowa ‘come/go back/home’</td>
<td>ke:rowa ‘enter, go in’</td>
<td>katsu: ‘a kind of fish (bonito)’</td>
</tr>
<tr>
<td>/k/ vs /h/</td>
<td>/k/ vs /h/</td>
<td>/k/ vs /s/</td>
<td>koi ‘this’</td>
<td>/k/ vs /s/</td>
<td>/k/ vs /č/</td>
</tr>
<tr>
<td>/k/ vs /s/</td>
<td>/k/ vs /s/</td>
<td>/k/ vs /č/</td>
<td>kogoN ‘in this manner’</td>
<td>sogoN ‘in that manner’</td>
<td>/k/ vs /č/</td>
</tr>
<tr>
<td>/k/ vs /č/</td>
<td>/k/ vs /č/</td>
<td>/k/ vs /č/</td>
<td>/k/ vs /č/</td>
<td>/k/ vs /č/</td>
<td>/k/ vs /č/</td>
</tr>
</tbody>
</table>

Table 2.13: Consonant contrasts with /h/

<table>
<thead>
<tr>
<th>/h/ vs /s/</th>
<th>/h/ vs /s/</th>
<th>/h/ vs /s/</th>
<th>/h/ vs /č/</th>
</tr>
</thead>
<tbody>
<tr>
<td>howa ‘mother’</td>
<td>howa ‘mother’</td>
<td>hora ‘valley, drainage’</td>
<td>ha: ‘mother’</td>
</tr>
<tr>
<td>sowa ‘do (SJ suru)’</td>
<td>sowa ‘do (SJ suru)’</td>
<td>sora ‘3P pronoun’</td>
<td>cha: ‘a kind of fish (SJ tai)’</td>
</tr>
<tr>
<td>hora ‘valley, drainage’</td>
<td>hora ‘valley, drainage’</td>
<td>hora ‘valley, drainage’</td>
<td>hora ‘valley, drainage’</td>
</tr>
<tr>
<td>sora ‘3P pronoun’</td>
<td>sora ‘3P pronoun’</td>
<td>sora ‘3P pronoun’</td>
<td>sora ‘3P pronoun’</td>
</tr>
<tr>
<td>/h/ vs /s/</td>
<td>/h/ vs /s/</td>
<td>/h/ vs /s/</td>
<td>/h/ vs /č/</td>
</tr>
<tr>
<td>/h/ vs /č/</td>
<td>/h/ vs /č/</td>
<td>/h/ vs /č/</td>
<td>/h/ vs /č/</td>
</tr>
</tbody>
</table>

It is perhaps inevitable that I have transcribed the /h/ sound when it appears before /u/ as f. This is standard in the Hepburn romanization system for modern Japanese, because the segment produced in this environment is [f] (or something very close to this). It has considerably more fricative noise than the usual pharyngeal [h]. Modern day Hachijō pronunciation shares the pronunciation of all five moras having /h/ as the onset (the so-called ha-row) with standard Japanese, including the use of [f] preceding /u/, as confirmed by modern sources that use either romanized transcription, or IPA (Mase 1961; Kaneda 2002). Probably we can never know how these sounds were pronounced in older, pre-modernization Hachijō, as the transcriptions are done in katakana. It is well-known that modern Japanese /h/ was /p/ in the time of Old Japanese, and that this sound remained labial in Central Japanese (the language of the power centers), even before vowels other than /u/, throughout the 18th and probably into the 19th century (Frellesvig 2010:386). We
do not know if the Hachijōjima islanders were early innovators of pharyngeal [h], or perhaps late adopters. The phonemicization of [ɸ] (/f/) in modern Japanese (Irwin 2011:72) occurred because of the influx of a large number of loanwords from European languages in the 20th century, but this does not apply to Hachijō language as spoken before modernization, which is my main concern, and so I will consider [ɸ] to be an allophone of /h/.

The other non-pharyngeal sound on the ha-row of modern Japanese is the dorso-palatal fricative [ç]. For most scholars, including Vance (2008), this remains a conditioned allophone of /h/, appearing before high front vowel /i/ and semivowel /y/. Akamatsu (2000), however, analyzes it as a phoneme, because in his purely functional approach to phonology, it has a distribution before all vowels except /e/, not just the high front. This is a consequence of (1) his analysis of all the palatalized non-coronals as single phonemes rather than clusters with /y/; that is, all moras traditionally analyzed as, e.g., /hya/, /myo/, /ryu/, etc., instead have palatalized simplex onsets: /ça/, /m'o/, /r'u/ (in his notation in which the apostrophe indicates palatalization), and (2) his stipulation that /ç/ (again his notation) is the phoneme that would otherwise be written /h'/. I share Akamatsu’s conclusion on this issue, taking this fricative to be phonemic, which I notate /h’y/, and take up the broader question of palatalized onsets in more detail in Section 2.5.13 below.

2.5.5  /b/

Regarding /b/ vs /p/, I have already noted in the section on /p/ (2.5.1) that I have no minimal pairs for this contrast, but this is likely because /p/ is marginal to begin with. It should be noted that there is a certain kind of free variation of /b/
2.5. CONSONANTS

| /b/ vs /d/ | yoQbari ‘urine’ | yoQdari ‘spittle’ |
| /b/ vs /d/ | baku ‘elephantiasis’ | daku ‘easy, comfortable (SJ raku)’ |
| /b/ vs /d/ | haNbo ‘wooden container for rice’ | haNdo ‘small window’ |
| /b/ vs /g/ | bame ‘cow’ | game ‘moth’ |
| /b/ vs /g/ | shaba ‘do-COND (SJ sureba)’ | shaga ‘white hair (SJ shiraga)’ |

Table 2.14: Consonant contrasts with /b/

| /g/ vs /d/ | e:ga ‘a specialized container’ | e:da ‘interval (SJ aida)’ |

Table 2.15: Consonant contrasts with /g/

and /p/, seen most often following /Q/, in words like yoQbari/yQpari ‘urine’ and shiQbeta/shiQpeta ‘buttocks’. Here, the underlying sound is no doubt voiced, and will be devoiced following /Q/ in a way that is normal for conservative speakers of mainland dialects. Yamada (2010) also cites a dialect variation boQkuri/boQkuri ‘wooden clogs’, which is certainly a mimetic word, and given that initial /p/ is most commonly seen on the mainland in mimetic and loan vocabulary, this also seems very natural, and should not be construed as evidence against this contrast. It seems there is also a variation of /b/ with /g/ following /N/ in certain words, such as shiNbeta/shiNgeta ‘buttocks’, a word that we just saw in another variant form, here with /N/ replacing /Q/. Another example is chiNburi/chNguri ‘a very short person’. I have no principled explanation for these /b/ ~ /g/ variations.

I address the issue of /b/ vs /m/ in Section 2.5.10 on /m/.

2.5.6 /g/

The mutual contrast among the voiced and voiceless oral stops has been well-established, and exceptions related to /g/ have been noted elsewhere.
Table 2.16: Consonant contrast of /s/ with /z/

| /s/ vs /z/ | sei ‘veggies, side dishes’ | zei ‘younger brother’ |

CHAPTER 2. PHONOLOGY

2.5.7 /s, z/ and /š/

2.5.7.1 /s/ vs /z/

The syllables with initial coronal consonants perhaps represent the part of the phonemic system where an analysis in the Western linguistic tradition will differ most dramatically from a traditionalist view of Japanese/Japonic. Generally speaking, I will argue below that most of these sounds are phonemically contrastive. I will use the symbol /š/ for the voiceless lamino-alveolo-palatal fricative phoneme that is manifest phonetically as [ʃ].

A contrast like /s/ vs /z/ is absolutely expected. It is, after all, a contrast that has been clearly established for OJ, both Eastern and Western dialects (Vovin 2005), and I have already mentioned that the fact of Hachijō’s relationship to EOJ has been clearly established. Thus, although history is no guarantee, it might seem strange to have only a single minimal pair, even in a limited data set. According to the examination of “intermediate phonological relationships” done by Hall (2013), contrast is not a binary property but a gradient one. A relationship that has a single minimal pair could still be considered allophonic in spite of this fact, if the evidence of allophony that makes use of other criteria like distribution is strong.

Mase (1961:57) points out that obstruent voicing contrasts are often lost in natural speech. Actually, his claim is specifically that corresponding pairs of voiceless and voiced stops and affricates often freely vary, and he gives examples from NN,
2.5. CONSONANTS

but I note that all of his examples have voiceless obstruents where SJ cognates would have a voiced one. It’s hard to know whether these are true free variants, which would suggest a weakening of their contrasts in question, and therefore their phonemic status in Hachijō, or if the devoicing is a fast-speech phenomenon, and if therefore careful pronunciation will always yield the same form (probably the one with a voiced obstruent). My database contains some entries, such as *mijikya: (NN) ‘short’ (SJ mijikai), that show that NN people can pronounce this word with /j/ rather than the /č/ that Mase cites, but on the other hand, there are several different forms for ‘slug’, from different sources: nabekajiki (presumably current SY pronunciation), nabekoshiki (from Ōta ([18??]1928), a premodern source), and Mase’s NN elicited form, nabekochiki. It is interesting that a form like *napekochiki is not found, devoicing the /b/, although examples like inapikari (SJ inabikari) show that intervocalic [p] is possible. Taking this into account, and realizing that most of the words in my lexical database were not collected by trained linguists but by armchair amateurs (all L1 Japanese speakers), and with the caveat that the phenomenon just discussed is not supposed to apply to fricatives, nevertheless one might suspect that voicing ambiguity could account for the difficulty of justifying certain contrasts, perhaps specifically among coronals.

In that case, I provide the distribution of /s/ and /z/ (Note that /si, zi/ are not included because neutralization causes them to have different onsets): The table shows robust distribution of both sounds in all the possible environments. Is the one minimal pair sufficient to show contrast? Perhaps it could be argued, no. One would have to ask why the all the amateur lexicographers, who have the contrast in their own L1, recorded the two sounds differently in a random manner. Some words, like
CHAPTER 2. PHONOLOGY

<table>
<thead>
<tr>
<th></th>
<th>Initial</th>
<th>Medial</th>
<th></th>
<th>Initial</th>
<th>Medial</th>
</tr>
</thead>
<tbody>
<tr>
<td>[su]</td>
<td>29</td>
<td>80</td>
<td>[zu]</td>
<td>15</td>
<td>75</td>
</tr>
<tr>
<td>[se]</td>
<td>31</td>
<td>37</td>
<td>[ze]</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>[so]</td>
<td>33</td>
<td>95</td>
<td>[zo]</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>[sa]</td>
<td>67</td>
<td>103</td>
<td>[za]</td>
<td>7</td>
<td>25</td>
</tr>
</tbody>
</table>

Table 2.17: Distribution of onset /s/ and /z/ in the data

zusu (SJ rusu) ‘not at home’, contain both sounds, with the same following vowel, and this word is transcribed this way in multiple sources. For the time being, I will be satisfied that a claim of phonemic contrast is supported by the circumstantial evidence of EOJ lineage, the fact that this contrast exists in mainland Japanese, that the distribution suggests at least lack of complementary distribution, and the expectation that given much more lexical data I would find more pairs.

2.5.7.2 /s/ vs /š/

In a traditionalist (kokugogaku) understanding of Japanese phonology, [ɕ] is a conditioned allophone of /s/ that appears before high front vowel /i/ and semivowel /y/. This conception is reflected clearly in kana orthography. Let /Y/ be an archiphoneme (Hyman 1975:70) of the vowel /i/ and the semivowel /y/. If one accepts the notion that what I am calling the phoneme /š/ is instead the phonemic combination /sY/, and similarly for /č/ as /tY/, then this analysis looks correct. However, I consider it problematic, and instead take the position for Hachijō, as Vance (2008) does for standard Japanese, that these consonants are unitary phones in the language and argue that they are contrastive.

In the data available to me, there are few minimal pairs for these two segments, and the following are listed by descending degree of soundness with respect to my
2.5. CONSONANTS

| /s/ vs /š/ | saga ‘northwest wind’ | shaga ‘white hair’ |
| /s/ vs /š/ | sou ‘crossbeam, girder’ | shou ‘fourth son’ |
| /s/ vs /š/ | sekomerowa ‘reproach, strongly urge’ | shekomerowa ‘lecture, sermonize, harangue’ |
| /s/ vs /š/ | uso ‘not true/factual’ | usho ‘sea water’ |
| /s/ vs /š/ | sa:ma ‘gully’ | sha:ma ‘a kind of plant (SJ shariNbai)’ |

Table 2.18: Consonant contrasts of [s] with [c]

criteria for selection, as I will explain: The first two pairs, saga/shaga and sou/shou, are to all appearances solid minimal pairs of words that are likely shared across most or all of the village dialects. The third pair, sekomerowa/shekomerowa, are verbs and would also be a solid pair except that I am not entirely certain that they are different words. Both come from Asanuma (1999), where he has listed them separately and given them different definitions, but the definitions are rather close semantically. Asanuma is not an academician or professional lexicographer, but he is usually careful, and notes in his entries when there are differing forms in other island dialects (most of his headwords appear to belong to his native Sueyoshi (SY) dialect). Palatalization of /s/ before short /e/ is a well-known feature of older generation speech in NN specifically (Mase 1961:53), and perhaps in other villages as well (Öshima 1975:46). Even if these two words only contrast in SY (though that is unlikely), they should be counted. Uso/usho would be a perfect pair showing contrast in medial position, but I have imposed upon myself the criterion that ideally words used for this analysis should not be obviously borrowed from the mainland during modern times (1868–). Here, I am not certain about uso, which is a word in SJ, and furthermore I have an attested variant oso with the same meaning, but according to Asanuma, limited to OK and KT dialects. There are
a number of words attested in Eastern OJ in which an EOJ /o/\(^6\) corresponds to Western OJ /u/ (Kupchik 2011:865) (with WOJ much closer to being an ancestor of contemporary standard Japanese than EOJ). That said, there are also words where the correspondence is the reverse. However, if *oso* represents the retention of an EOJ form,\(^7\) then it is likely that *uso* is a borrowed form, and thus not ideal for getting at the phonology of an older, purer Hachijō language. As a final note on this pair, according to Asanuma, the meaning of *uso* in Hachijō is similar to the meaning of SJ *chigai* ‘to be different’, i.e. it does not carry the connotation of deception, as the usual translation of modern Japanese *uso* is ‘lie, falsehood’. Should such a semantic change be expected to occur in only about 100 years since the (suspected) borrowing? All things considered, *uso/usho* can probably be considered a marginally acceptable pair. Lastly, the weakest pair in this set is *sa:ma/sha:ma*. Although I will gloss over the etymology here, the former is clearly, by phonology, a SY word, while the latter is clearly a KT/NN word, making them not strictly comparable. I include the pair for the sake of being instructive. The KT/NN word for *sa:ma* should be something like *soama*, while the SY word for *sha:ma* is in fact *se:ma*.

Other than looking for minimal pairs, we can also consider the distribution of segments. When two segments have the same, or nearly the same, distribution, this indicates at least that they are not allophones in complementary distribution. It is obvious that /s/ and /š/ are neutralized before high front /i/, with [s] being replaced

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\(^6\)I gloss over the distinction of so-called *kō* and *otsu* syllables in the OJ seven- or eight-vowel system (Kupchik 2011:38, Vovin 2005:40) for present purposes, and assume the merged five-vowel system that came only shortly afterward in history, and that survives to this day in both Japanese and Hachijō.

\(^7\)It is noted in the entry for this word in Sawagata (1968:834) that it is “believed” that the OJ form featured a mid-back, rather than high-back vowel its initial syllable, but the word in such a form does not appear as a lemma in the dictionary in question, which leads me to think that that theory is probably at best speculative.
in that context by [c]. As consonant clusters are not permitted by either Japanese or Hachijō phonotactics, it cannot make sense to ask happens when /s/ is followed by /y/. The situation of these two phonemes is what Hall (2013:230) describes as “mostly unpredictable, but with some degree of predictability”; in other words, for most word templates that can take either sound, inserting one or the other will change the meaning (i.e., it is unpredictable by phonological context which word you get). However, in a restricted number of contexts, which sound appears is predictable; in this case, before /i/, we always find [c]. As coda position is not available for most sounds, we can only look at onset position. I present in Table 2.19 a table showing how many times each syllable appears in my lexical database. This is the distribution.\(^8\) What we find is a fairly robust distribution of the two phonemes in question across contexts with different following vowels, especially for low and back /a/ and /o/. Small numbers for [cu] is not a big surprise, because almost all the words in my database are native (Japonic, i.e., nonloan) forms, and even in mainland Japanese, examples of this syllable (whether with short or long rhymes) overwhelmingly belong to borrowed vocabulary, mostly Sino-Japanese. As

\(^8\)Note that the total words for each phoneme sequence will usually be a little less than the sum of initials + medials, because there might be a few words that contain both. Also, these numbers are counting the case where the consonant is followed by the vowel quality in question, regardless of whether the vowel is a short vowel, or the first half of a long vowel or diphthong.

Table 2.19: Distribution of onset /s/ and /š/ in the data

<table>
<thead>
<tr>
<th></th>
<th>Initial</th>
<th>Medial</th>
<th>Initial</th>
<th>Medial</th>
</tr>
</thead>
<tbody>
<tr>
<td>[su]</td>
<td>29</td>
<td>80</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>[se]</td>
<td>31</td>
<td>37</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>[so]</td>
<td>33</td>
<td>95</td>
<td>40</td>
<td>53</td>
</tr>
<tr>
<td>[sa]</td>
<td>67</td>
<td>103</td>
<td>33</td>
<td>24</td>
</tr>
</tbody>
</table>
there is no phonological palatalization before low or back vowels in Hachijō, we would not expect any alternation before /u/ as before front mid and high vowels. However, that said, it strikes me as a little odd that the counts are so low for /še/, given the aforementioned productivity of palatalization of /s/ before /e/, at least among certain age and dialect groups.

Both Hall (2013:231) and Hyman (1975:71) note that speakers (when asked) usually reported that they felt two such partially neutralized phonemes were somehow closer, or more similar to each other, than other phonemic contrasts that have no neutralization. This seems natural enough, and no doubt accounts at least in part for the treatment of these two in traditional Japanese linguistics.

2.5.8 /d, r, z/ and /j/

I want to consider these four sounds together, as they are more closely related as a group in Hachijō phonology than in the phonology of Japanese (note that we are seeing /z/ again). The most “troublesome” contrasts I will tackle here involve [j], about which more below. I have already established above the contrast between /t/ and /d/, and there can be little doubt that Hachijō features the same contrasting voiceless/voiced stop pairs as Japanese.

2.5.8.1 /d/ vs /r/

A notable feature of Hachijō is the neutralization of /d/ and /r/ in morpheme-initial position, where we find only /d/ (the lexical database contains quite a few examples of initial /r/, but I treat these as manifestations of the bilingualism situation on the island—even the elderly now have standard Tokyo Japanese as their dominant
2.5. **CONSONANTS**

\[
\begin{array}{|c|c|}
\hline
/d/ vs /r/ & ido ‘bamboo floor mat’ & iro ‘funeral dress’ \\
\hline
\end{array}
\]

Table 2.20: Consonant contrast of /d/ with /r/

language, and have had for most of their lives). Considering that the positional neutralization will wipe out many potentially existing minimal pairs in my relatively limited data set, I feel lucky to have at least this one, to illustrate a contrast that I feel intuitively must exist, as it does in Japanese. The tap /r/, a sound which historically in Japanese does not appear word-initially in the native Japonic lexicon (Frellesvig 2010:43, Vovin 2005:40), appears only morpheme-medially in Hachijō. It is true that /d/ also did not appear word-initially in the oldest attested sources of Japanese, however it did appear in suffix-initial position (ibid.), and seems to have expanded its phonological horizons earlier than /r/, as we can see in the development of the grammatical particle *de* and copula *da*. Initial /r/ is found extensively in the Sino-Japanese lexical stratum, and thus the initial [d]s which are the result of neutralization are found primarily in these borrowed vocabulary, e.g., *dokurou* ‘sixth son’ (cf SJ *rokuro*), and *de:neN* (MI) ‘next year’ (cf SJ *raineN*). We can see that it is conditioned on morpheme rather than word structure because of examples like *sade:neN* ‘the year after next’ (cf SJ *saraineN*), in which *sa-* is a prefix, and *iNdaN* ‘lewdness, lechery’ (cf SJ *iNraN*), a Sino-Japanese compound. This latter example might suggest that Hachijō treats Sino-Japanese compounds as being composed of multiple (one per syllable) morphemes, or it could be that the neutralization extends to the post-N/Q (moraic coda) environment as well. My data are insufficient to answer this question at present.
/d/ vs /z/

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dei</td>
<td>‘tatami room’</td>
</tr>
<tr>
<td>zei</td>
<td>‘younger brother’</td>
</tr>
<tr>
<td>dare</td>
<td>‘who (pronoun)’</td>
</tr>
<tr>
<td>zare</td>
<td>‘frolic, jest, play’</td>
</tr>
</tbody>
</table>

Table 2.21: Consonant contrasts of [d] with [z]

2.5.8.2 /d/ vs /z/ vs /j/

As in Japanese, we find in Hachijō /d/ and /z/ neutralized before /u/, where only /z/ appears; also, all three of /d/, /z/, and /j/ are neutralized before /i/, where only /j/ appears. The affricate [dz] can appear before [u] as a noncontrastive semi-free variant; the received view on this variability for modern Japanese is that [dz] is dominant in word-initial position, and [z] elsewhere (some say this distribution is strictly categorical), however a study by Maekawa (2010) has shown that the reality is rather more nuanced. I do not have such careful measurements to make a judgement for Hachijō (and any conclusions would be suspect in any case because it would be nigh impossible to dissociate the articulatory influence of SJ caused by bilingualism). My data show an allophonic relation between [z] and [dz] for Hachijō, which is at least roughly if not exactly congruent with the situation in Japanese, and all of the aforementioned phonology holds equally for both languages. As noted earlier, one or two minimal pairs is not really enough to prove contrast, although it is suggestive in a language like this one, where all the circumstantial information definitely leads us to expect this contrast. There are no minimal pairs in my lexical database for /d/ vs /j/, or /z/ vs /j/. This might seem a reason to abandon the theory that these are contrastive phones, and look for allophonic relationships, but I will start from the distributions and then drill down to specifics: Because I have demonstrated the contrast between /d/ and /z/ with two minimal pairs, and
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Table 2.22: Distribution of onset [d, z] and [j] in the data

because this is a contrast that we should absolutely expect to find, I will focus on words containing [j]. It is true that in many of the words in the database containing [ja] and [jo], the [j] can be recognized as a derivative reflex of either /d/ or /z/. There are three reasons for this change, (1) “random” palatalization of /z/, (2) metathesis of diphthong [ai] following /d/ or /z/, and (3) fortition of an onset /r/ > /d/. In the case of (1) and (2), the vocabulary in question come primarily from NN and KT, the two uphill villages that show the greatest phonological divergence both from their sister dialects, and from Japanese. In the case of “random” palatalization, by which I mean that there is no apparent systematic reason for it, these dialects seem to prefer to change the /z/ to [j] mostly before [a] and [o]. Example words for phenomenon (1) are:

- *hijamazukowa* ‘kneel’ (SJ *hizamazuku*)
- *kijamowa* ‘chop, mince’ (SJ *kizamu*)
- *jashiki* ‘tatami room’ (SJ *zashiki*)
- *mijo/mijoma* ‘drainage, sewer’ (SJ *mizo*)
- *joushi* (NN) ‘a trad. kind of soup’ (SJ *zo:sui*)
- *jokume* (AO) ‘bull’ (HJ *zokume*)
• jo:ri ‘straw sandals’ (SJ zo:ri)

Note that for almost all of these words, I also have attestation in my database of a variant using /z/ instead of /j/. It is interesting and odd that jo:ri is attested for all of MI, SY, and NN, three dialects that often disagree, and no dialect appears to agree with SJ on zo:ri. But even uphill, this palatalization is not perfectly consistent. Following are attested: NN/KT hรายara ‘ashtray’, NN/KT zoQkume ‘bull’).

The next source of derivative [ʃ ʃa] involves metathesis of [ai]. In NN and KT dialects, most if not all instances of etymological /ai/ are reversed, with the [i] component normally being merged with the preceding consonant onset as palatalization (a topic covered in more detail later). When the onset is underlyingly /d/, /z/, or an /r/ that changes to [d] as explained above, the resulting syllable is introduced by a palatalized [dʃ] or [zʃ], which manifests as affricate [ʃ]. Most often in these cases the [a] nucleus is lengthened to [aː], to maintain the length of the original diphthong.

Example words for phenomenon (2) are:

• ja:ko (KT) ‘large radish’ (SJ daikoN)
• kทยouja: (NN/KT) ‘brothers’ (SJ kyo:dai)
• ja:zu (KT) ‘soybean’ (SJ daizu)
• zuja: (NN/KT) ‘hearth pot hook’ (SJ jizai)

Again, for all of these words I have attestation in my database of a variant using /d/ or /z/ instead of /j/, and having an unmetathesized vowel. Closely related to the preceding is when a word contains etymological /rʃ/ (limited to Sino-Japanese borrowings). Here, too, we will find a derivative [ʃ], the phonological process being
identical to the aforementioned cases of diphthong metathesis in syllables /dai/ and /rai/ (> [dai]). In principle, this process applies to syllables having in the nucleus any of /a, u, o/, however I have no examples using the former two. Example words for phenomenon (3) are:

- **jo:te** ‘both hands’ (SJ ryo:te)
- **jo:bune** ‘fishing boat’ (SJ ryo:bune)
- **jo:rowa** ‘to cook/prepare food’ (SJ ryo:ri suru)

In addition to words featuring derivative [ˇ ], there are words with etymological /j/, of both Japonic and Sino-Japanese origin. As you can see below, these mirror mainland forms very closely, with some slight phonetic and semantic differences, and it is hard to know when they came into the Hachijô language, although the characteristic voiced geminate of **gaQjo:** suggests this word might be of older vintage.

- **jouzu** ‘skillful’ (SJ jo:zu)
- **hachijo:** ‘the name of this island’ (SJ hachijo:)
- **gaQjo:** ‘strong, sturdy, robust’ (SJ gaNjo:)
- **jaba** ‘obstruction’ (SJ jama)
- **de:ji** ‘important’ (SJ daiji)
- **mijikakya** ‘short’ (SJ mijikai)

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5This word is interesting because they have created a pseudo-Japonic verb root **jo:r-** out of a Sino-Japanese word, a process known to happen in mainland Japanese as well with borrowed vocabulary.
• *wowoji* ‘grandfather’ (SJ oji:)

• *ju:meN* ‘be on the verge of tears’ (SJ ju:meN ‘vexed, bitter face’)

• *ju:ro:* ‘tenth son’ (SJ ju:ro:)

Finally, there are a number of instances of [j] whose origin/etymology is unknown to me.

• *mija* ‘earth, land’

• *meja* ‘proud, haughty person’

• *okojo* ‘a kind of fish’ (SJ eboshikasago)

• *akajaQcha* ‘a kind of bird’ (SJ tanekomadori)

• *kakija-* ‘cockroach’ (several different dialect forms share this stem)

• *keQkeNjo* ‘a game of hopping on one leg’

• *jaQkoku* ‘a dish of boiled meat and vegetables’

It is clear that there are a variety of different sources of the [j] phone in Hachijō, some derivative and some underlying. Many of the derived [j]s can come from several phonemic forms, e.g., [jo] can result from /jo/, /zo/, or /rʃo/; [ja:] from /dai/, /rai/, /zai/, /za:/ . What seems clear from the preceding discussion is that the appearance of the sound [j] is mostly unpredictable, in the information sense. The distribution counts show that [j] is robustly attested before [a, o]. Although it is rarer before [u, e], it is not nonexistent, and these small numbers feel like an accidental gap in my data. So it is not limited in phonological environment. In
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| /t/ vs /č/ | to:to:me ‘chicken’ | cho:cho:me ‘butterfly’ |
| /t/ vs /č/ | to:ya ‘straw bale (UT)(SJ tawara)’ | cho:ya ‘Shintō shrine’ |

Table 2.23: Consonant contrasts of [t] with [c] and [kj]

In some cases (phenomenon 1 above), it can be replaced by [z] to generate a variant of the same word (this represents a small degree of predictability), but in most cases it cannot be replaced by another sound, and it does not participate in a complementary relationship with anything else. The only possible conclusion is that [j] is mostly unpredictable, which means that it provides information to hearers. We should consider it at least a marginal phoneme, but one that is much closer to the “fully unpredictable” (fully contrastive) end of the spectrum than, for example, /p/, which is close to fully predictable, having just a little bit of unpredictability. In this sense, there is a stronger case for /j/ as a phoneme of the language than for /p/, despite the fact that the latter has a few minimal pairs.

2.5.9 /t, c/ and /č/  

In a traditionalist (kokugogaku) understanding of Japanese phonology, [c] is a conditioned allophone of /t/ that appears before high back vowel /u/, and [kj] another conditioned allophone that appears before high front vowel /i/ and semivowel /y/. But considering the distribution of these sounds before vowels, we see that it is not quite that simple in Hachijō (or in Japanese for that matter cf. Vance 2008:82). Thus, as in Japanese, in Hachijō we find [t] and [c] neutralized before /u/, where only [c] appears; also, all three of [t], [c], and [kj] are neutralized before /i/, where only [kj] appears. As noted earlier, one minimal pair for a contrast is at best sugges-
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Table 2.24: Distribution of onset [t, c] and [ɕ] in the data

tive. There are no minimal pairs in my data for [c] vs [ɕ]. There is one small caveat here in the use of to:ya and cho:ya to show the contrast of /t/ vs /č/, the former of which is attested of Utsuki (UT) dialect (one of the two Kojima dialects), while the latter is apparently shared at least between SY and KT dialects, and perhaps others on the main island. UT shows significant phonological divergence from the five main island dialects. Nevertheless, my stated policy is to treat all dialect forms as part of a single language, and as there is no systematic interdialectal correspondence between /t/ and /č/ for any HJ dialects (only the usual aforementioned neutralization that applies to all), I mention it here only for the reader’s information. Following is the distribution from my lexical database: In this distribution, we find a less convincing case for phonemic contrast than we found with /d, z/ and /j/. We certainly find [t] well attested in all contexts, and there should be no controversy in establishing /t/ as a phoneme. Next, [ɕ] is pretty solid before low and back vowels /a/ and /o/, but thinly attested before high and front /u/ and /e/. Examining these latter cases more closely, we find the following words for /u/:

- chukuri ‘a flock of birds’
- heQchu:da ‘a swing (plaything)’ (SJ buranko)
- chuyö: ‘attention-ACC’ (SJ chūi-wo)
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- omoidachu (UT) ‘recall’ (SJ omoidasu)
- achu (UT) ‘tomorrow’ (SJ asu)

I do not know the etymology of the first two, chukuri and hEQchu:da; they could be based in Sino-Japanese, because most examples of syllable [tcu] (including chu:yō:) are from that lexical stratum. The final two words are from UT dialect, where we find a systematic sound change of etymological (including synchronic HJ) /s/ > [c]. Therefore, these two should not be included as evidence for /ć/. Next, I present the forms containing [tcē]:

- chebakura ‘swallow (bird)’ (SJ tsubame/tsubakura)
- cheNchai (UT) ‘teacher’ (SJ seNsei)
- uQche (KT)(NN) ‘barnacle’ (SJ fujitsubo)
- wareNche: ‘1P pronoun’

The one strong word in this set for [tcē] is chebakura, though why this word has /e/ in the first syllable rather than the /u/ of the Japanese cognate is mysterious. In chenNchai we have another UT word exhibiting the /s/ > [c] sound change. And the remaining two words feature [tc] following one of the two moraic codas /N, Q/. This latter phonetic environment is one where we very often find examples of [tc]—so often that the suspicion that [tc] is purely in complementary distribution with something should be taken seriously. Another phenomenon we see (described more below) is excrescent [t] intruding in the sequences /Qs/ and /Qš/, and evidence from other dialects shows that the latter two words above can be so derived. Nevertheless, among the words containing [tcə] and [tcə], although quite a few feature the sound
preceded by a moraic coda, there are still 5 medial examples of [co] which are not, and 13 medial examples of [ca] which are not. From a predictability perspective, /č/ is mostly unpredictable, and thus I assign it phonemic status.

The total lack of anything even close to a minimal pair for [c] vs [č], and the distribution as shown in my table, are telling. In every example of [ca] and [co] (all medial), the [c] is preceded by /Q/. In some of these examples, such as cuQcoaru (NN) ‘touch’ (SJ sawaru), cuQcasowa ‘pierce’ (SJ sasu), and heQcogo ‘navel’ (SJ heso), a /Q/ coda precedes an etymological /s/, and it seems very clear that the [t] component of the affricate is excrescent. A verb such as buQtsobakasowa ‘to startle, surprise (vt)’ has unclear etymology, but given the distributional reality, it would be surprising if the [t] component of the affricate were underlying (i.e., if the etymological form of the verb stem minus the buQ prefix were /cobakas-/ rather than /sobakas-/). Another class of [c] words, and one which accounts for the tiny number of attestations of initial [c] not followed by /u/, comes primarily from MI dialect, and in all cases the surface syllable [cei] seems clearly to correspond to an underlying [cui] or [cue], based on Japanese cognates, and thus these words must be seen as containing the syllable /tu/ at some level:

- uQcei (MI) ‘day before yesterday’ (SJ ototoi) (probably < *utsutsui with raised vowels)
- ceitachi (MI) ‘first of the month’ (SJ tsuitachi)
- cei (MI) ‘staff, stick’ (SJ tsue)

In fact it is possible to show minimal pairs of the above word cei ‘staff, stick’ with tei ‘one day’ and kei ‘today’, all three of which appear to be characteristic of MI
2.5. CONSONANTS

dialect, and thus one might want to propose a /c/ phoneme for that dialect. But
if we consider the distribution of [c] in Hachijo broadly from the information (i.e.,
predictability) perspective, in the overwhelming majority of cases, [c] is predictable.
It appears in an onset either preceding /u/, or following a coda /Q/. The natural
conclusion is that the sound [c] in Hachijo is in part an allophone of /t/ when it
precedes high back vowel /u/, but also may be produced excrescently in cases where
it corresponds to no underlying segment.

2.5.10 /m/

In Hachijo as well as mainland Japanese, there is a residue of historical uncertainty
in the /m/ vs /b/ contrast. This is due to the voiced obstruents having arisen as pre-
nasalized voiceless which in turn were previously nasal/voiceless clusters (Frellesvig
2010:42). This can be seen in SJ in such freely varying pairs as samishii/sabishii
’lonely, sad’, and in HJ in the pair tsumuri/tsuburi ‘head (body part)’. There seem
to be a fairly large number of words in Hachijo that allow for m/b variation, and so
it is probably appropriate to consider this particular contrast weaker than others.
Nevertheless, two minimal pairs are attested for this contrast in my data set, and
from a distributional standpoint, both sounds are robustly attested initially and
medially before all vowels, and so the intuition that /m/ and /b/ are contrasted is

| /m/ vs /b/ | urame ‘to squint’ | urabe ‘low-level shrine functionary’ |
| /m/ vs /b/ | maku ‘a bird dance (?unclear)’ | baku ‘elephantiasis’ |
| /m/ vs /p/ | me:rowa ‘come, go, be (SJ mairu)’ | pe:rowa ‘to get wet’ |
| /m/ vs /p/ | michikerowa ‘to find (SJ mitsukeru)’ | pichikerowa ‘to become very thin’ |
| /m/ vs /p/ | murowa ‘to leak (SJ moreru)’ | purowa ‘fall (rain, etc) (SJ furu)’ |

Table 2.25: Consonant contrasts with /m/
2.5.11 /n/

In Hachijō as well as in mainland Japanese, there is a residue of historical uncertainty in the /n/ vs /d/ contrast (see comment in Section 2.5.10 on the history of voiced obstruents). Free variability between n/d in Hachijō is, like in Japanese, not as common as between m/b.

2.5.12 /N, Q/

As in Japanese, there are only two consonants that can appear in the coda of a heavy syllable in Hachijō; they have moraic weight, and are widely known as /N/, or the “mora nasal”, and /Q/, or the “mora obstruent”. /N/ may appear word-finally but /Q/ may not. The quality of /N/ is determined by place assimilation to the following onset, though if it is word-final, it takes a default dorsal place of articulation. The quality of /Q/ is always determined by this assimilation, usually producing the same phonetic effect as gemination. As explained in Section 2.5.9, however, unlike SJ, Hachijō seems to disprefer the phonetic manifestation of gemination [s:] when /Q/ is followed by /s/, because most words having medial /Qs/ are produced with
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an excrescent stop as [ts]. Additionally, some examples of /Qc/ exhibit the same excrescence, surfacing as [tcs]. This affrication helps to demonstrate why the combination /QC/ should not be analyzed as a simple geminate [C]. The other, more major, difference between HJ and SJ as regards the mora obstruent is discussed in Section 2.6.

2.5.13 Palatalized consonants

We have already seen a few consonant phonemes, the coronal obstruents, /š, č, j/, which can be seen as palatalized counterparts of the plain segments /s, t, z/, but all of the other onset consonants in Hachijō have palatalized counterparts as well, including /w/ (which is missing from Japanese). It is common, in the Japanese linguistic literature, in both the kokugogaku and the modern Western linguistic traditions, for palatalized consonants to be analyzed as clusters. That is, what I have presented as /š/ becomes /sy/, /č/ becomes /ty/, and /j/ becomes /zy/ (or sometimes /dy/, as these two have merged). These coronals lie at the heart of my disagreement on phonemics with the Japanese linguistic mainstream. The cluster analysis aligns well with kana orthography, but I contend that [č]/ş/, [k]/č/, and [j]/j/ are unitary consonants that show no phonetic evidence of containing a

10There is some evidence that affrication may be a dialectal phenomenon, because there are some examples lacking affrication in my data, although they cannot be straightforwardly triangulated. The premodern text Hachijō Jikki contains word lists in multiple places: Volume 1 (Kondō [1855]1964), for example, gives heQsogo ‘navel’, but heQtso ‘dragonfly’, while Volume 6 (Kondō [1855]1972) gives heQsos ‘dragonfly’ (and does not list ‘navel’). From modern sources, Asanuma (1999) offers a couple unaffricated examples, including heQsogo ‘navel’, but the great majority of words having etymological /Qs/ appear as [ts]. Asanuma reveals that his native dialect is SY (p. 12), and that almost all his example sentences are in SY dialect, and interestingly, Yamada (2010) attributes heQsogo to SY and affricated forms to all other dialects. Although we might tentatively question whether SY might be a nonaffricating dialect, no real conclusion can be drawn from this, but it bears revisiting as further research is done.
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| /n/ vs /n\̂/ | na: ‘rope (SJ nawa)’ | nya: ‘garden (SJ niwa)’ |
| /h/ vs /h\̂/ | ha: ‘mother (SJ haha)’ | hya: ‘ashes (KT/NN)(SJ hai)’ |

Table 2.27: Consonant contrasts of plain and palatalized consonants

glide, and thus it is misguided to include /y/ in their underlying representation. I am taking the theoretical position (similar to that offered by Akamatsu 2000) that palatalized onsets are comprised of a single palatalized consonant phoneme, rather than a cluster containing a subphonemically palatalized consonant allophone plus the glide /y/. Briefly speaking, this position has the broad advantage of preserving the constraint against consonant clusters that seems fundamental throughout the Japonic family, with the potential disadvantage (arguably) of greatly expanding the phoneme inventory.

Minimal pairs are extremely hard to find, however, at least with a moderately small lexical database, to justify phonological opposition between plain and palatalized counterparts other than the coronal obstruents. The total number of words from my lexical database containing any of /k\̂, n\̂, h\̂, m\̂, r\̂, w\̂/ is only 194, out of a total of more than 3200 entries. Subtracting those words containing the highly productive predicate adjectival suffix -kya reduces the list to 124—not many for seeking minimal pairs, and I should feel lucky to have the two shown above. The paucity also makes it hard to build an argument based on distribution. This difficulty exists, further, despite the fact that KT and NN dialect phonology creates new palatalized onsets through metathesis of an underlying [ai] diphthong, a phenomenon not seen in the other dialects. Perhaps the most salient reason for the small number of attested Hachijō words containing these sounds is that the sounds were created via
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phonemicization in Early Middle Japanese following the wholesale importation of an enormous number of Chinese loans (Frellesvig 2010:170, though note that Frellesvig assumes the cluster theory). For that matter, [ai] also features heavily in Sino-Japanese loan vocabulary. The borrowed words tend in the main to be those having meanings associated with the (for lack of a better term) “higher civilization” that the Japanese saw in China, and aspired to. As such, it is easy to imagine that most of this vocabulary did not begin finding its way to the peasants of Hachijōjima until the end of feudalism in 1868. To be sure, starting in the early 1600s there was a steady flow of exiles to the island, many of whom were well-educated, but this influence should have been minor. On top of all that, the “word collectors” who have provided much of the early documentation of Hachijō, both during the feudal era and after, were perhaps less likely to include such words, even if they were in use, because of the consciousness that they were loans from the mainland, and thus not “pure” island speech.

Although the non-coronal-obstruent palatalized onsets are somewhat rare in the vocabulary I have collected, there is no reason to question the existence of these phonemes in the Hachijō language. Sino-Japanese loans certainly existed in pre-modern (pre-1868) Hachijō. Some were brought by exiles and others traveling to and from the mainland, and some might even have been original: we do not know with certainty when the island was settled, but evidence (or lack of certain kinds, like archaeological remains) points to a fairly late time, well within the recorded history of Japan (Hoshina 1900:41), which means hundreds of years after the earliest Sino-Japanese loans were borrowed in Japanese.

A palatalized phoneme existing in Hachijō but not in standard Japanese is
/w’y/. Examples are words such as *yuwya* ‘celebration (SJ iwai)’ and *kawya:shikya* ‘adorable (SJ kawaiirashii)’. This phoneme is essentially limited to Nakanogô (NN) and Kashitate (KT) dialects, where it results from the metathesis of the /ai/ diphthong in the syllable /wai/, followed by coalescence of [w] and [i] into [w’y] and compensatory lengthening of the remaining [a] nucleus.

### 2.6 Phonotactics and syllable structure

Hachijô has the same phonotactics and syllable structure as standard (and most if not all dialects of) Japanese, with a salient difference. The syllable template is: (C)V(V)(Q|N), in other words, onsets are simple and optional (note my theoretical position that palatalized onsets are single phonemes and not /Cy/ clusters), nuclei can be short, long monophthongs, or long diphthongs, and the optional coda, which is moraic, can only be Q or N. Superheavy syllables of the form (C)VVQ or (C)VVN are rare but not impossible. Examples are found in words such as *buQpo:Qte-okowa* ‘to leave sth alone (SJ ho:tte-oku)’, *da:Nte* ‘therefore (SJ dakara)’, and *aiQpara* ‘a kind of fish (SJ suma)’.

The difference is this: in standard Japanese, /Q/ can precede voiceless obstruents only, excepting [h]. If an allophone of /h/ follows /Q/, it must change to [p]. In Hachijô however, /Q/ may also precede the voiced obstruents /b, d, g, z, j/, without causing their devoicing, as happens on the mainland when conservative speakers encounter foreign loanwords containing these combinations (Irwin 2011:115). Based on induction over my lexical data (especially those from Yamada (2010), which lists dialect forms in parallel), this phenomenon seems to be most common uphill in KT
2.6. PHONOTACTICS AND SYLLABLE STRUCTURE

and NN, and downhill in OK dialects, and least common in MI (downhill) and UT (Hachijō-kojima), although a strictly categorical separation cannot be established. The morphophonological environments producing /Q/ in these cases are varied:

- Sino-Japanese loan vocabulary featuring original medial /N/, in which /N/ changes to /Q/, e.g.,

  - biQbo: ‘poverty (SJ biNbo:)’
  - gaQjo: ‘strong, robust (SJ gaNjo:)’
  - teQjo: ‘ceiling (SJ teNjo:)’
  - koQbu ‘a kind of seaweed (SJ koNbu)’

- Certain verb forms in -ta/-te and similar coronal-initial suffixes where the stem is consonant-final. In SJ, those with /m, n, b/-final stems change the final consonant to /N/; those with /g/-final stems change the final consonant to /i/. In Hachijō, these can all produce /Q/:\footnote{\textit{r, t, w/-final stems in SJ change to /Q/, but there is no voicing of the suffix onset, and this is shared by Hachijō. Note that I am using the gloss -SUB (“subordinating gerund”) for the common Japonic verbal suffix -te which is used to link verb phrases together. As I do not have a theoretical position on this morphology, I follow the terminology and glossing of Frellesvig (2010) and Vovin (2008:893), the latter of which is for Western Old Japanese, but this morpheme is largely unchanged since that time.}

  - asuQ-de ‘play-SUB (SJ asoNde, stem is asob-)’
  - tsuQ-de ‘pile.up-SUB (SJ tsuNde, stem is tsum-)’
  - tsuQ-de ‘take.along-SUB (SJ tsurete, stem is tsure-, seems suspect, as a vowel-final stem, but reported by Hoshina 1900:50)’
  - yaQ-de ‘be.ill-SUB (SJ yaNde, stem is yam-)’
– *toQ-de* ‘grind/polish-SUB (SJ toide, stem is *to*-)’

– *noQ-bak-e-ru* ‘choke (on)’, seems to be a verbal compound deriving from stems *nom-* ‘drink’ and *hak-* ‘vomit’

- Compound words that historically have an embedded attributive/genitive particle *no*, which might be rendered as */N/* in mainland Japanese, can replace */N/* with */Q/*:
  
  – *taQbo*: also *taNbo*: ‘palm of the hand’, seems to derive from *ta-no-bo*: ‘hand-GEN-??’
  
  – *seQbone* ‘backbone, spine (SJ sebone)’, seems to derive from *se-no-hone* ‘back-GEN-bone’
  
  – *taQgo* also *taNgo* ‘twins (SJ futago)’, with loss of initial syllable *fu*, common in Hachijō
  
  – *teQguruma* also *teNguruma* ‘ride on shoulders (SJ kataguruma)’

- Consonantal onbin. The term *onbin* (roughly ‘euphony’) is used to refer to a set of complex and somewhat heterogeneous phonological and morphophonological changes that swept through the Japanese language in the Early Middle Japanese period (roughly 8th to 10th centuries CE). Some of those changes involved the change of certain CV syllables, e.g., */pi/* and */pu/*, to other single phonemes, sometimes vocalic, sometimes consonantal, but maintaining moraic weight (Frellesvig 2010:195). Hachijō provides some examples of consonantal onbin, specifically */Q/-onbin, which differ from the cognate forms in SJ:
2.6. PHONOTACTICS AND SYLLABLE STRUCTURE

- *yoQbe* ‘night/last night’ (SJ yu:be < OJ *yupu ‘evening’ + *pe ‘side’)
- *iQbu* ‘wart’ (SJ ibo < OJ *ipi ‘rice’ + *bo ‘grain’)
- *aQde* ‘why (SJ naNde)’

• Words that have probably attracted extra phonological weight for pragmatic reasons
  - *baQba* ‘grandmother (SJ ba/ba:)’
  - *hiQbi* ‘every day, day after day (SJ hibi)’
  - *haQba* ‘a kind of algae (SJ habanori)’

• Etymology unclear
  - *yoQdari* ‘drool (SJ yodare)’
  - *yoQbari* ‘a kind of fish (SJ aigo)’
  - *heQgo* ‘a kind of plant (SJ shimateNnaNsho:)’
Chapter 3

Hachijō in the Japonic family

In this chapter, I present an extensive list of lexical items from the Hachijō language and discuss similarities and differences of these forms with corresponding forms used in other varieties throughout the archipelago of Japan (including the Ryūkyū Islands of the south), establishing a pattern of cognacy between Hachijō and other dialects. I have not chosen the list based on any specific, established linguistic precedent (such as one of the Swadesh lists or variations on them), but simply selected from the items in my data based solely on my judgement that the meaning can be considered “basic vocabulary” and is one that is frequently used in daily conversation.

I used three excellent, comprehensive dialect dictionaries for this research: Satō (2004), hereafter abbreviated as SATO, Hirayama (1989), a massive eight-volume work hereafter HIRA, and the three-volume Tokugawa (1992), hereafter TOKU.

In what follows, I will refer only to prefectures (read: provinces) and certain relevant islands when placing words geographically. Although the dictionaries often specify geographical targets down to (what in English would be called) county,
district, or town, such detail is excessive for my needs.

**shokya** ‘know/be known’ (SJ *shiru*). Unique to Hachijō. Virtually all other mainland dialects have a verb root that is some variation on *sir*-. Furthermore, this is an adjective, not a verb, making it very unusual in the family (although an overlap in verbal and adjectival morphology is a central aspect of Japanese grammar).

**bo:kya** ‘big, large’ (SJ *o:ki*). Unique to Hachijō. None of the three dictionaries shows any forms even remotely similar to this root. Virtually all forms found are variants of clearly noncognate *o:ki-, deka-, futo- or ika-*. I reviewed dialect forms corresponding to SJ words *o:ki* ‘large’, *takai* ‘tall’, and *futoi* ‘big, thick’.

**neQkoka** ‘small’ (SJ *chi:sai*). There are a few phonetically similar mainland forms that correspond. According to HIRA, in a place called Akiyama in the NE most part of Nagano, near Niigata, is found *noQkochi*: ‘small’. According to SATO, *nokoi*/*noQkoi* can be found in a few isolated communities in Nagano, Niigata, and Yamanashi. The form *nukoi* is further found in Nagano and Yamanashi corresponding to the meaning of SJ *hosoi* ‘slender’. But the vast majority of words for ‘small’ are variants of clearly noncognate *chi:sa-, chiQcha-, koma-* (cf SJ *komakai*), or *hoso-*.

**=shaN** ‘to/into/toward (postpositional clitic)’ (SJ *e < OJ *pe*). None of the three dictionaries show any forms matching this root, however in Kyūshū, *saN*, *sanya:, and *sae* are attested. Throughout the NE part of Honshū, the most common form corresponding to the SJ clitic is *sa*. Finally, in Akiyama, *se* or *sea:.*
wareNse: ‘we (1P plural pronoun)(MI)’. Other dialect forms in Hachijō are wareNsha: (NN) and wareNche: (probably UT). Protoform *wareNsai can be reconstructed because of regular sound changes introduced earlier, but the etymology is unclear. The nasal coda is most likely a contraction of attributive/genitive no. TOKU lists the NN dialect form only. HIRA’s list of different forms from throughout Japan gives a great variety of forms that are mostly obviously cognate with SJ words like watashi-tachi, ware-ra, ore-ra, etc, but nothing phonetically resembling the Hachijō forms.

de:chikya ‘beautiful’ (SJ utsukushii). I reviewed dialect forms corresponding to SJ words utsukushii and kirei, both usually translated this way. All three dictionaries list this Hachijō word, but similar words in other dialects are very limited. Coronal-initial forms such as chiNchi:, chi:chi, te:te:, tsuNtsuka, which are represented as baby talk, can be found in Northern Kyūshū and a few nearby points. Interestingly, TOKU lists daiji: and attributes it to Hachijō, although I have never seen this form in any HJ-specific sources. It appears to be a kind of reverse-engineering of the Hachijō form into what an SJ cognate should look like. But the most intriguing find here is from Akiyama, in the form chire: (according to HIRA). This appears to be derived from Sino-Japanese compound kirei ‘beautiful, clean’ with the initial /k/ affricated by the following /i/ (a little more digging reveals that affrication of /ki/ to [ki] is a feature of Akiyama, although it is not at all common in dialects of mainland Japan). By reversing these moras and applying Hachijō’s initial /r/ > /d/ change, we have /de:chi/. We have already noted a propensity in metathesize
in some HJ dialects. The -kya suffix is normally only expected on native Japonic adjectives, but it is not out of the question that this Sino-Japanese compound might have been reanalyzed as such.

**teNgo(me)/kubona/to:jiNzaru(me)** ‘spider’ (SJ kumo). Hachijō seems to have a few unrelated words for ‘spider’. The most common seems to be *teNgome* (recall that -me is a diminutive/endearment suffix). TOKU and SATO list *kubona*, which seems obviously cognate with SJ *kumo*, although the meaning of -na is unclear. In my data, only premodern sources give *kubona*; the modern sources offer only the coronal-initial words. SATO further gives *toNzarume*, unseen in my data. In Kyūshū, the word *teNkobu* is in widespread use, which TOKU etymologizes as ‘ceiling spider’ (cf SJ *teNjo*: ‘ceiling’). This is a reasonable interpretation. If *kobu* is then the basic lexeme for ‘spider’, this might be another example of Japonic metathesis, in this case the swapping of vowels in consecutive syllables while leaving onsets in place. Now we can see HJ *teNgo* as perhaps derived from *teNkobu*, with final syllable lost. Finally, there is *to:jiNzaru*, a form with opaque etymology. TOKU attributes the word *to:jiNkobu* to Satsuma, present day Kagoshima, and this is the only other reference to the stem *to:jiN*- that I find in Japan.

**wasowa/wasu** ‘come, go, be (POL)’. TOKU lists this verb and some paradigmatic forms of it as existing in the following prefectures (all generally in the central part of Honshū): Fukui, Kyōto, Shiga, Nara, Yamanashi, Shizuoka, Aichi, and, farther afield, in Kagoshima. SATO offers essentially the same information.

**togirowa/togiru** ‘to invite’ (SJ sasou). HIRA lists *togiru*, but nothing else pho-
netically similar; almost all other forms corresponding to this meaning are variants of SJ sasou or yobu. SATO and TOKU give the word as togu, but this appears to be a mistake. All sources limit this word to Hachijō.

**asei** ‘elder brother’ (SJ anī). SATO lists this word as ase: and a variant, ashi:, in which the final /e:/ is raised to /i:/. TOKU also gives ase:. Neither source locates this word anywhere outside Hachijōjima; however, there is one similar form, ose, which TOKU places in Bizen (Okayama). TOKU points out that se appears in Old Japanese literature with essentially the same meaning. SJ also has archaic form segare, probably related, meaning ‘son’. But considering these facts, it seems especially strange that among all the dialects of Japan, the only apparent reflexes of this root with meaning ‘brother’ might be found in Hachijō and Bizen.

**iNne:** ‘elder sister’ (SJ ane). SATO and TOKU list this word, limited to Hachijō, but there are a couple similar forms: ine in Mie and Wakayama, and uNne in Kagoshima, though this latter is said to be a children’s word.

**zei** ‘younger brother’ (SJ oto:to). The phonetic form of this word is drastically different from all other words with the same meaning in Japan. Of the three dictionaries, only TOKU lists it, as ze: or se:. If there is any morphophonological connection with the word for elder brother, ase:/asei, it is not clear what that could be.

**ma:mi-ni** ‘quickly’ (SJ hayaku). SATO and TOKU list this word, along with mo:miN, a Mitsune (MI) dialect form, as exclusive to Hachijō. No other phonetically similar forms exist. The only other form starting with /m/, is
matsu-ni, which TOKU places in Tosa, southern Shikoku, though this does not seem related.

yadorowa/yadoru ‘to sleep’ (SJ neru, nemuru). Of the three dictionaries, only TOKU lists this word, strangely, as it is attested by three HJ-specific sources of my database. It is obviously the same word as SJ yadoru, which means to stay overnight, typically at some place other than one’s own home, while in Hachijō it is literally ‘to sleep’.

yamerowa/yameru ‘to hurt, feel pain’ (SJ itamu). All three dictionaries list this word, and agree that it is used in many places throughout Eastern Japan. The only /y/-initial forms in Western Japan, however, likely cognate with this one, are found in Wakayama and Kagoshima.

kasurowa/(hiQ)kasuru ‘to forget’ (SJ wasureru). HIRA and TOKU list this word as exclusive to Hachijō. The only other /k/-initial form with the meaning ‘forget’ appears to be something approximating keasuruT in Kagoshima (the /T/ apparently some kind of unreleased oral stop); the similarity with Hachijō is intriguing. The prefix hiQ is an emphatic that does not change the semantic meaning of the root.

ogorowa/ogoru ‘to clamor/make noise/fuss’ (SJ sawagu). SATO and TOKU list this word, and agree that it can be found also in Niigata, Toyama, Ishikawa, Shimane, Okayama, Hiroshima, Ehime, Oita, and Miyazaki; in other words the Chūgoku and Hokuriku regions of Japan (plus some Kyūshū), which is perhaps an unusual combination, as it cuts across the fairly bright line between Eastern and Western dialects. Note that SJ has a verb ogoru that means ‘to rise up
in a threatening way’, although it is not at all clear that these two can be
the same, and is much more likely that the latter is historically related to SJ
okoru ‘to arise’.

marubowa/marobu ‘to die’ (SJ shinu). All three dictionaries list this word; HIRA
lists it only for Hachijō, while the others show that marubu is also used in
Fukushima. TOKU seems to present marobu as the basic form, implying that
marubu is derivative; it is given a generic meaning of ‘to fall down’. It is
attested with the meaning ‘fall down’ in Kōchi and Okinawa, and in a few
other places in Shikoku with form marugu.

tamo:rowa/tamo:ru/tamoru ‘to give (to the speaker, usu. humble)’ (SJ ku-
dasaru or kureru). The long-vowel version of this, tamo:ru-, is unique to Hachijō
according to all three dictionaries, however the short version tamor- can be
found also in many places throughout Japan. The semantics of this verb from
a politeness standpoint seem to overlap somewhat with HJ keru, corresponding
to SJ kureru (see following). The social usage of the humbler form kudasaru in
SJ is more distinct from the familiar kureru, but the distinction is apparently
not as sharp in Hachijōjima.

kerowa/keru ‘to give (familiar)’ (SJ kureru). Listed by HIRA and TOKU. The
only other places having this bisyllabic variant of the lexeme, compared to the
trisyllabic one found in SJ, are in the northernmost part of Honshū: Aomori,
Akira, Iwate, and maybe Miyagi.

menada ‘tears (excretion of water from the eyes)’ (SJ namida). All three diction-
aries list this word. Similar forms are minada found in the Ryūkyūs, and
mi:nada found in Kagoshima. There are some other /m/-initial forms in various places, but they are less phonetically similar and more transparent in their meanings. TOKU claims that the etymology of these forms is from *me-nanDa < *me-namida ‘eye-tears’. The southern variants show raising of the /e/ to /i/, and all three have somehow lost the /N/ coda. However, this still leaves open the question of the etymology of namida itself. It might contain a reflex of Western OJ *midu ‘water’, but we would expect na to be ‘eye’ in that case, and all available evidence is that there is no variation at all, throughout Japonic, in the /m/ onset of all cognates of SJ me (‘eye’). To confuse matters more, SATO attributes a form nadami to Fukushima. One begins to suspect the Japanese of having fun by playing a kind of shell game with syllables.

yo:ra (=ni) ‘quiet, calm’ (SJ shizuka). HIRA and TOKU list this word. TOKU furthermore places it in several parts of northern Kyūshū.

kutsukawashi(me) ‘cicada’ (SJ semi, higurashi). Listed by all three dictionaries as unique to Hachijō. Etymology unclear. According to TOKU, the species known as higurashi in SJ is called tsukutsukuboshi in many areas, and that this is the only species found in Hachijójima. The /tsuku/ looks similar to Hachijō /kutsu-/, metathesized, but this is a stretch.

ke:byo:(me) ‘lizard’ (SJ tokage). Listed by all three dictionaries as unique to Hachijō. Dialect variants are kya:ba:(me) (KT), kyoabyoa(me) (NN), kya:bya:(me) (also allegedly NN). The etymology is entirely unclear, but a guess could be made about the first syllable: A form tokake is attested in several areas of Japan, similar to SJ; if we allow this word to lose its initial syllable (common
in HJ), further development might look like this: kake > kae > kai > HJ ke; KT/NN kya:. Reconstruction on the second syllable based on known sound changes indicates a protoform of something like *baiwa, *baimo, or *bairo, which might be derived from earlier *bashiwa, *bashimo, *bashiro, or something else. In principle, almost any consonant could have been lost in [-aCi-], and none of these candidates looks like a familiar Japonic word. The NN form kyoabyoa, it must be said, seems particularly mysterious, because vowel oa (NN) should correspond to o: in other dialects, not to e:. It strikes me that perhaps some speakers “echo” the second syllable vowel back to the first, changing what should be kya: to kyoa.

**toNmete** ‘morning’ (SJ asa). Listed by all three. Said to derive from *tsutome-te ‘work/toil-SUB’ (a legal word in modern SJ, interestingly enough), based on the idea that morning is when you get up to work. The only forms cognate to this are sutumiti, sutumudi and similar,1 found in insular Kagoshima (islands to the south of Kyūshū) and in the Ryūkyūs, as far south as Ishigaki and Yonaguni. The HJ form has lost its initial syllable (a common phenomenon as we have seen), and added a compensatory nasal coda to maintain the moraic length of the word.

**kako:/ho:/hoa/uNma** ‘mother’ (SJ haha, (o)ka:(saN)). Hachijō seems to have more than its share of different ways to say ‘mother’, but then Japan as a whole has far more. Only TOKU lists uNma. The forms ho: and hoa are straightforward dialect variants produced by well-known sound changes of haha <

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1 Note the lack of affrication of /t, d/ preceding high vowels, as one finds in most Japanese dialects.
OJ *papa. The origin of kako: is unclear. Although there are many dialect forms throughout Japan including the sequence kaka in one way or another, this one is the only one to feature kako. One plausible etymology is kako: < *kaka=wa ‘mother=TOP’, because /awa/ > /o:/ is a well-known sound change in Hachijō (and other Japonic varieties), and there is a theory that formation of nonpast verbs in -owa and predicate adjectives in -kya was accomplished by fusing the topic marker to an attributive-inflected (in Japanese, rentaikei) form (Ōshima 1975:53, Kaneda 2001a:93,120). Finally, forms like uNma are unusual among mainland dialects, but are commonly found in the Ryūkyūs. TOKU attributes this form to Gifu, Mie, and Nara, all central, and also to several of the Izu Islands (of which Hachijōjima is often considered a member), but not to nearby mainland regions. One wonders whether this might have been borrowed only among the islands. In the Ryūkyūs, forms like uNma (Miyako), aNma: (Okinawa), and Nma are commonly found. In mainland Kagoshima, uNnya ‘mother’ is listed by TOKU.

**hyo:ra** ‘lunch, midday meal’ (SJ ohiru, hirumeshi, etc). Listed by all dictionaries as unique to Hachijō. TOKU claims that the original form of this word is hyo:ra:, which happens to be a legitimate word in SJ, originally meaning army food rations, but seemingly generalized to mean food in a more general sense in mainland Japanese. It is implied that this word was semantically shifted in Hachijō to ‘lunch’. The word is attested in my data by multiple modern sources, plus one premodern (Kondō [1855]1964) as hyo:ra, but one other premodern source (Ōta [18??]1928:48) gives the word with something that looks
like *hyoːroː*, but with gap for illegible character where the *ro* should be. It seems more than one outside observer has made this lexical association (neither author is personally connected to Hachijōjima from what I can tell). But I see no rationale in Hachijō history or phonology for the change from */roː/* to */ra/*. When one considers also that the semantic jump from ‘army rations’ to ‘lunch’ is fairly great, and that this word is used strictly for the midday meal and not any other, I think there are good reasons to question this etymology. I prefer to conclude that the origin of *hyoːru* is something yet to be discovered, and its phonetic similarity to the morpheme *hiru* ‘midday’ is encouraging.

*tsuburi/tsumuri* ‘head’ (SJ *atama*). HIRA and TOKU list this word. There are only a few places in the mainland of Japan that have a cognate of this word as a normal word for the human head: *tsubure* (Aomori), *tsuNbu* (Shizuoka), and according to TOKU’s map, Chiba and western Shikoku, although no specific listing of these is given in the main text. There are also a few places where the word means ‘hair (of the head)’ (Chiba, Ibaraki, Yamagata), and variants that fall into categories such as children’s vocabulary, polite/formalized, and fossilized expressions. On the other hand, clear cognates of this word are found as the usual word for ‘head’ in many locations throughout the Ryūkyūs: *chiburu* (Shuri), *tsuburu* (Kikai, Sakishima), *tsiburu* (Amami, Yoron), etc.

*hagi* ‘shin (lower part of the leg)’ (SJ *sune*). Listed for Hachijō in an uncompounded form only by TOKU. All dictionaries agree that this lexeme can be found in the Kantō region around Tokyo, extending up into the Northeast as far as Fukushima, as the second part of compounds like *suneQpagi* ‘shin’. On the
other hand, hagi/pagi can only be found as a free morph with the meaning ‘leg’ or ‘shin’ in the Ryūkyū islands of Amami (northern), Miyako, Hirara, and other southern Ryūkyūs.

**hedaka** ‘back (body part)’ (SJ senaka). All three dictionaries list this word as unique to Hachijō, though HIRA reports the form henaga as used in several places in northern Honshū. TOKU claims that the etymology of this word is, in fact, se ‘back’ + taka ‘tall’ (with sequential voicing), and refers to a person’s height, not to their body part. While this analysis is plausible on its face, Asanuma (1999) and Yamada (2010) contradict it by equating the word to modern SJ senaka. /s/-deletion happens intervocally as a regular historical process in Hachijō, and although there are plenty of words beginning with /se-/ lenition to /h/ initially is plausible. Furthermore, nasality variation is common in Japonic, seen primarily in the many cognates varying /b/ with /m/, and while rarer, /d/ and /n/ variation is attested (cf. SJ verbs doku/dokeru, noku/nokeru, which both carry the core meaning ‘to move aside’).

**goze** ‘wife (of another), lady’ (SJ okusama). This word appears only in premodern HJ-specific sources: *Hachijō Jikki* (Kondō [1855]1964), where it is given twice (pp. 325 & 334) with this meaning, *En’ō Kōgo* (on the first page of HJ vocabulary), and *Yatake no Nezamegusa* (Kakusō [1848]1985) (p. 43 in the original brush manuscript), where it is reported to mean ‘to cause to do’ (SJ saseru). This latter attestation is truly mysterious, because goze makes no sense at all as a Japonic verb, let alone one that could have the claimed meaning, and yet
there is no ambiguity in the original document. It is not listed by any of the three modern dialect dictionaries used for this chapter.

**niQto** ‘feces’ (SJ fuN, daibeN). All three dictionaries list this word as unique to Hachijō. There are additionally a few mainland examples of niQto, neQto with meaning ‘clay’. This raises the question whether the Hachijō word could be euphemistic slang, though there is little evidence that euphemism is much used by the islanders, who tend to speak very frankly.

**hebira** ‘clothing’ (SJ fuku, kimono). Refers specifically to everyday clothing, not to anything special. All three dictionaries list this word as unique to Hachijō, and SATO adds hebera as a variant, while TOKU further adds hebura. Etymology is unclear, however bira suggests SJ hira(tai) ‘flat, level, even’ (with sequential voicing), a morpheme that often carries a connotation of that which is ordinary or typical.

**tsube** ‘roof ridge beam, roof’ (SJ mune, yane). All three dictionaries list this as a word for ‘roof’; HIRA does not list it for ‘ridge beam’, while the others do. All three agree it is unique to Hachijō. As for etymology, I note there is a SJ word utsubari which has basically the meaning of ‘ridge beam’. The following is easy to imagine: tsube (monophthongization) < tsubai (intervocalic r-loss) < tsubari (initial syllable loss) < utsubari. The only slightly unexpected part of this is that usually /ai/ > /e:/, not to short /e/. Considering the straightforwardness of this derivation, it seems odd that there are no other phonetically similar terms in all of Japan.

**hi:ru(me)/heiru(me)** ‘moth’ (SJ ga). All three dictionaries list this word. In the
form \textit{hi:ru} it is found also in Miyagi, Fukushima, Gunma, Niigata, Shizuoka, other Izu islands, and Oita (Kyūshū). Other locations in Kyūshū have the variant \textit{hi:ro}.

\textit{hiashi} ‘ant’ (SJ \textit{ari}). All three dictionaries list this word as unique to Hachijō.

It is interesting to note, however, that SATO and TOKU also attribute \textit{yai} ‘ant’ to Kagoshima. This form could result from /s/-deletion in \textit{hiashi}, and a lenition of the initial /h/, making the two forms cognate.

\textit{yosa:/yoso:(sowa)} ‘help out’ (SJ \textit{tetsudau/tetsudai(suru)}). HIRA and TOKU list this word as unique to Hachijō. Here, \textit{sowa} is the HJ light verb, corresponding to SJ \textit{suru}. The two forms are unidentified island dialect variants, but it is likely that when /a:/ and /o:/ are in correspondence, the /a:/ word is SY, and the /o:/ word is downhill (MI and/or OK).

\textit{mija} ‘earth, ground’ (SJ \textit{tsuchi, jimeN}). It is not as yet entirely clear to me whether this word refers to the ground that we walk on (SJ \textit{jimeN} or \textit{tochi}) or more to the dirt, or earth (SJ \textit{tsuchi}) that makes it up, but most evidence from multiple sources points toward the former. It is unfortunate that none of the three dictionaries lists this word (despite the fact that most HJ-specific sources do); however, all three agree on the existence of multiple apparent cognates throughout the Ryūkyū Islands. Those words are all given as translations of SJ \textit{tsuchi} (‘dirt, earth’) rather than the meaning of ‘ground’, but their similarity is compelling. In Southern Ryūkyū we find \textit{mita} (Kohama), \textit{muta} (Miyako), and \textit{Nta} (Yaeyama); in the North \textit{micha} (Kikai), and \textit{Ncha} (Shuri). Nothing else phonetically similar exists in Japan.
**shiNbeta/shiQbeta** ‘buttocks’ (SJ shirî). All three dictionaries list this word. SATO has only the /N/ version, which may be unique to Hachijō, and despite the prohibition in the majority of Japanese dialects on the sequence of /Q/ and voiced consonants, *shiQbeta* is given also for Toyama and Saga. Many locations around the extended Kantō region have *shiQpeta*.

**goki** ‘bowl (for rice, tea, soup, etc)’. Although the SJ word is *wan* or *chawan* (*cha* is ‘tea’) and variants of it are most common, *goki* is a form which is also found throughout the country. Its etymology is transparent as *go*(HON)-*ki*(food vessel).

**otoane** ‘siblings’ (SJ *kyo:dai*). All three dictionaries list this word as unique to Hachijō (SATO has what appears to be a misprint of downhill dialect form *oto:ne* with “*:ne*”, only missing one *hiragana* character). The etymology seems clear as being composed of *oto-* ‘younger brother/sibling’, plus *ane* ‘elder sister’. Sprinkled around Western Japan are a few forms like *otodoi*, *otode*, *utuja:*, in which the *oto-* seems clearly the same as in the HJ word, and the remainder strongly suggests SJ *dai*, de ‘younger brother’. But that would result in both roots having the meaning ‘younger brother’ or at least ‘younger sibling’, which would not be expected for a word intended to include older as well as younger. It is noteworthy, nevertheless, that the HJ word refers to elder sister; the SJ equivalent (generally used for both sexes) means ‘elder and younger brothers’.

**ido** ‘bamboo floor mat’ (SJ *goza*, *mushîro*). HIRA and TOKU list this word as unique to Hachijō. The etymology is obscure, but might be a clipping of
i-dokoro ‘sit/be-place’.

hoji ‘wisdom, wise person’. Only TOKU lists this word, and has it unique to Hachijō. Its etymology is obscure, though chi (which could become ji through sequential or intervocalic voicing) is a Sino-Japanese morpheme meaning ‘knowledge, wisdom’, and so this looks possibly like a Sino-Japanese compound that has been lost on the mainland.

menarabe ‘young girl’ (SJ musume, onna-no-ko). All three dictionaries list this word as unique to Hachijō, although there are what look like cognate forms throughout the Ryūkyūs: merabi (Amami), me:rabi (Kikai, Miyako, Yaeyama), merubi (Ishigaki), miyarabi (Okinawa, Ishigaki), mya:rabi: (Yonaguni). The etymology claimed by multiple sources is me-warabe ‘female-child’, which, if correct, means that Hachijō has an unusual change from /w/ > /n/.

yoma ‘gap, crack’ (SJ suki(ma)). Only TOKU lists this word, and has it unique to Hachijō. It also appears in Ōta ([18??]1928) (a premodern source). The etymology is unclear, although ma is a common Japanese lexeme meaning ‘space, interval’.

deyaku ‘talk, story, saying something’ (SJ hanashi, mono-wo iu). Only TOKU lists this word, as unique to Hachijō, and it is provided by all three of my main HJ-specific premodern sources.

yowakya/yuwakya ‘hungry’ (SJ himojii). Only TOKU lists this word. It is clearly cognate to SJ yowai ‘weak’. TOKU also lists yo:saN, yowasa:N (Northern Ryūkyū), and ya:saN, ya:haN (Southern Ryūkyū) and presents them as cog-
nate with this word. In my data, the word is attested by both modern and premodern sources.

**zoku(me)** ‘bull, ox’ (SJ *oushi*). All three dictionaries list this word as unique to Hachijō. SATO and TOKU both mention the word *zo:yaku*, which is found in a number of places to refer to working animals, usually different kinds of horses. The etymology assumed is *zo:-yaku* ‘various-uses’. The only other place having the meaning ‘bull’ for the latter word is Sado Island, in the Japan Sea. Whether *zoku* could be a reflex of *zo:yaku*, or something entirely different, is unclear.

**(buQt)sobe:ru, (buQt)sobakasu** ‘surprise, startle’ (SJ *odoroku/-kasu, bikkuri-suru*). Note that the first form given is intransitive, the second transitive. Both are normally used in Hachijō with the emphatic prefix *buQ*, which normally also gives rise to the excrecent [t] pronunciation before [s]. All three dictionaries list this word, and with the general meaning shown, it seems unique to Hachijō, although there are apparently cognate forms with roots beginning /sob-/ to be found in Shimane, Toyama, and in the Izu Islands, all of which carry the more specific meaning of an animal, not a human, being startled. Hachijō does not seem to have this restriction.

**madara** ‘nice clothes, Sunday-best’ (SJ *haregi, yosoiki*). Listed by HIRA and TOKU as unique to Hachijō. The etymology is entirely obscure.

**haraku:/harakuro:** ‘prank, mischief’ (SJ *itazura*). Only HIRA lists this word, but TOKU provides words that appear cognate in mainland southern Kyūshū (Kumamoto, Miyazaki, Kagoshima): *haragurui, haraguri, haragure, haragui*. In
my data, modern source Asanuma (1999) gives *haraku*, while the premodern sources offer *harakuri, harakura*:

**teNto:(sama)** ‘sun, moon’ (SJ *taiyo*, *hi, tsuki*). HIRA and TOKU report this word being used for the sun in many places throughout Japan. Only TOKU notes that in Hachijōjima, and only here, it is also used to refer to the moon. It is very clearly a Sino-Japanese compound in which *teN* is ‘heavens’ and *to:* is very likely ‘way, path’.

**teNne:** ‘sky, heavens’ (SJ *ame, sora*). Like *teNto:(sama)* above, this word includes Sino-Japanese morpheme *teN* ‘heavens’, but the etymology of *ne:* is unclear.

**heQtsu/heQso(me)/boNshi** ‘dragonfly’ (SJ *toNbo*). SATO and TOKU list this word as unique to Hachijō. The only other similar forms are words in *heNb-* , many variants of which are found around northern Kyūshū. SATO also lists *boNshime*, unique to Hachijō, and there are a few /bo-/initial forms, such as Kagoshima *boi*, around southern Kyūshū.

**(ya)yu:shima/(ya)yo:shima** ‘evening’ (SJ *yu:, yoi*). Only TOKU lists this word, as unique to Hachijō, and claims that *-shima* is a functional morpheme carrying the meaning ‘at the time (of)’.

**narai** ‘north wind’ (SJ *kitakaze*). SATO and TOKU list this word, attributing it also to Chiba, Kanagawa, Shizuoka, Izu Islands, Mie, and Oita. In different parts of the country, its meaning takes on different directions, sometimes NE, sometimes NW (the latter found primarily in NE Japan).

**koNgo** ‘elderly person’ (SJ *ro:jiN*). Only TOKU lists this word, as unique to
Hachijō. It seems to be a metonymic extension of a form meaning ‘bent back’ or ‘rounded back’. Found, with the latter meanings, also in Shimane, Yamaguchi, Nagasaki, Kagoshima.

**hyaQpeN** ‘lewdness, lewd person’ (SJ *sukebe*). Only TOKU lists this word, as unique to Hachijō.

**michiki** ‘sideburns’ (SJ *momiage*). Only TOKU lists this word, as unique to Hachijō.

**natsuki** ‘space between the eyebrows’ (SJ *mikeN*). Only TOKU has this word for Hachijō, but both TOKU and HIRA list *nazuki* for many locations throughout NE Japan, but with the meaning ‘forehead’ (SJ *hitai*). With the more specific meaning, it is unique to Hachijō.

**nukaba** ‘tooth, teeth’ (SJ *ha*). HIRA and TOKU list this word, as unique to Hachijō. Though -ba seems very clearly to be the same lexeme as SJ *ha*, the meaning of *nuka* is less clear. The only other similar forms, according to TOKU, are *mukaba*, *mukoba*, found in Shimane, Yamaguchi, Hiroshima, and Kagoshima. Here, *muk-* could be the root for ‘to face (in a direction)’, and so the etymology might be ‘facing teeth’, referring to the front teeth. The variation of /m/ and /n/ is not unexpected.

**tsugume** ‘knee’ (SJ *hiza*). In this exact form, listed by SATO and TOKU as unique to Hachijō; however, both list *tsuguma* for Miyako (southern Ryūkyū). Variants of *tsu(N)bushi* are found all over Shikoku, Kyūshū, and the Ryūkyūs, though it is not obvious that these are cognate with the HJ word.
shokera  ‘dry skin’ (SJ samehada). TOKU lists this word as unique to Hachijō.

ko:be  ‘(human) skin’ (SJ hada). SATO and TOKU list this word, citing similar forms around the Izu Islands. There are clearly cognate variants found in the Northeast (Tochigi, Ibaraki, Fukushima) that mean other kinds of skin, such as the skin of fruit, bark of trees, etc, but not human skin. SJ makes a similar distinction.

ibi  ‘finger’ (SJ yubi). None of the three dictionaries list this word for Hachijō, although I find it in several HJ-specific sources, modern and premodern. HIRA cites this word as existing in many places throughout mainland Japan, specifically excluding the Northeast.

iburi  ‘smoke’ (SJ kemuri). All three dictionaries list this word, although HIRA shows it for Hachijō as yuburi. Although this exact word seems fairly unique to Hachijō (SATO places it in Yamagata as well), cognates in other forms (ibui ‘smoky’, iburu ‘to smolder’) are found throughout Northeastern Japan.

heQsogo/heQchogo  ‘navel’ (SJ heso). Only HIRA lists this word, and finds cognate form heQcho in several places in the northern part of Northeast Japan. The meaning of the Hachijō suffix part -go is not clear, unless it is ko ‘small, child’.

tsubakura/tsubakuro  ‘swallow (bird)’ (SJ tsubame). SATO and TOKU agree that these words are found all over Japan.

tabara  ‘(rice) paddy’ (SJ taBbo, ta). All three dictionaries list this word as (almost) unique to Hachijō, because TOKU finds tawara (certainly cognate) in Oita,
and cha:baru in Kumamoto. SATO places tabaru in Tsushima Island (part of Kyūshū).

*kaina* ‘shoulder’ (SJ kata). All three dictionaries list this word, HIRA doing so as dialect form ke:na (my modern sources give predictable variants ke:na and kya:na). It is unique to Hachijō with this meaning; however, cognates can be found all over the country with the general meaning ‘arm’. With the more specific meaning of the upper part of the arm (between shoulder and elbow), cognates are found in Tokunoshima (Kagoshima), Amami, Kunigami, Shimajiri, and Miyako (the latter all Ryūkyūs).

hesowa/oQpesowa ‘to push’ (SJ osu). None of the dictionaries lists this for Hachijō, but SATO and TOKU place hesu in Iwate, Toyama, Yamanashi, Nagano, Gifu, Shizuoka, Aichi, Kyōto, Shimane, and also oQpesu (the same word with an emphatic prefix) in many locations around the Tokyo area, the lower Northeast, and Niigata (including Sado Island).

Of the 71 words given above, following is the breakdown of similarities with Hachijō based on geography. Note that the categories are not entirely mutually exclusive (i.e., some words were assigned more than one):

- 38 items are either essentially or entirely unique to Hachijōjima. Of these, 23 are totally unique - no cognates found anywhere. These are surprising numbers, and no doubt account for the reputation this language has of being of “unknown origin”.

- 43 items show apparent cognacy to some degree with vocabulary in other parts
of Japan, among which:

- 28 show a relationship to Kyūshū and/or the Ryūkyūs.

- 10 show a relationship to somewhere in Central or Western Japan, excluding the above category.

- 18 show a relationship to somewhere in Eastern/NE Japan, including the Izu Islands (of which only 3) and the extended Tokyo (Kantō) region, the homeland of EOJ speakers. This is a smaller number than we might expect given the focus till now on similarities to EOJ.

- 6 are words that can be found in cognate forms spread throughout the whole country.

When faced with phonetic forms that cannot be recognized as originating in the language family that the target language obviously belongs to, the first impulse might be to wonder whether they are borrowed. In the case of Hachijō, there are not many other language families that one could imagine as the source of such vocabulary. The best candidates are probably Austronesian and Ainu (an isolate). I have done a superficial search of the web-based *Austronesian Comparative Dictionary* (Blust and Trussel 2013) and *An Ainu-English-Japanese Dictionary* (Batchelor 1938) for the meanings of words given above as unique to Hachijō, and can find nothing that looks even remotely similar. Other candidates that should be checked are families of the continent: Koreanic, Tungusic, and Mongolic.
Chapter 4

Subgrouping the dialects of Hachijō

I attempt to apply the comparative method of historical linguistics to the regional dialects of the Hachijō language (itself typically considered a dialect of Japanese) in order to try to clarify the path of its diachronic development on the islands of Hachijōjima and Aogashima, Japan, where it is spoken.

4.1 Introduction

Although Hachijōjima is a tiny island with only a few settlements on it, each having its own dialect, the dialects show surprising lexical and phonological differences considering their geographical proximity. These differences seem almost to reach the extent one might expect of recently-separated sister languages, which led me to think that applying the techniques of comparative linguistics (Campbell 2013) might lead to some interesting results. However these techniques are well-known
to work best to produce historical family trees in cases where the sister language communities fail to maintain contact after separation, a relatively rare circumstance in any event, and extremely hard to imagine on Hachijōjima. We will see that the results are not in any way cut and dried. The data I used in this study came largely from Yamada (2010). In this book, Yamada attempts to provide a comprehensive cross-dialectal lexicon (including longer phrases), listing side-by-side eight different varieties of Hachijō speech, representing the five settlements on the main island, the two villages of Hachijō-kojima, and Aogashima.

As with virtually all, if not all, such books on Japanese and its dialects, the data are given in Japanese syllabic orthography. This is, of course, less useful to the linguist than a more phonetically-accurate transcription, but it is adequate to the present purposes. Considering the necessarily relatively imprecise nature of the transcriptions, however, there are distinctions recorded that are not meaningful in mainland Japanese, and what meaning they may have here is not explained by the author. The most common of these is to write a long vowel with either two syllabary graphs (usually a CV and a V), or a graph followed by a long vowel symbol. One gets the impression the author simply transcribed as faithfully as he could into syllabary each individual form he elicited, as he heard it on the spot, without any attempt at orthographic consistency, probably even within the same consultant/speaker. There’s at least one example of a transcription which makes no sense at all within the orthographic system (for SJ kon’ya ‘this evening’, p. 54), and other inconsistencies that suggest a certain carelessness from the viewpoint of the trained linguist (although some of them could also simply reflect multiple forms in use), yet in spite of the editorial quirks, there’s enough here to do rough work on.
I focus on just a few sorts of correspondences among the local dialects: primarily the use of word-medial nasal vs (totally assimilated) obstruent codas preceding voiced obstruent onsets (the latter not possible in conservatively-spoken SJ), selected front and back long vowel/diphthong structures, and just a few consonants.

### 4.2 Method and Data

I have applied the linguistic comparative method to data from several dialects of Hachijō. Although this method was developed with the intent of showing family relations among speech varieties that are known to be different languages, because there is no principled way to tell whether two varieties are dialects or different languages, there is thus no reason to think that the comparative method should not work as well on what are known to be dialects, in order to discover features of a common ancestor, to the extent that makes sense. Some examples from the literature are Friedrich (1971) for Tarascan and Vovin (1993) for Ainu.

My data are 167 words and phrases taken from Yamada’s lexicon, more or less randomly, starting from the beginning, but after a while skipping over many that seemed uninteresting, often because they showed no dialectal differences and/or were identical to mainland words, or where the relationship to SJ was transparent and unenlightening. They can be found in Appendix A.

For the most part, in order to keep complexity from growing out of control, I do not consider here the Hachijō-kojima dialects of the villages of Toriuchi (TO) and Utsuki (UT). Although other sources show that UT exhibits very significant phonological differences from the main island dialects, for some unknown reason
Yamada’s book does not reflect these, but makes UT look like a downhill dialect. It may be that the speech of the informants he chose had converged with the main island dialects over the intervening 40 years more than even they themselves were aware.

4.3 Correspondences

4.3.1 Pre-voiced-obstruent medial codas

For speakers of modern standard Japanese, one of those more distinctive features of Hachijō that leaps out in the examination of vocabulary is the productivity of voiced gemination. More specifically, voiced obstruents may appear in the onset of a syllable following a coda containing what is often called in Japanese phonology the “mora obstruent”, written with the symbol Q (Frellesvig 2010:187). It is commonly understood as a kind of underspecified segment that assimilates to the following onset, creating a phonetic gemination effect. In standard Japanese (at least the conservative varieties), Q can precede only voiceless consonants, and in foreign loanwords whose localization results (because of other adaptational phonology) in a Q followed by a voiced obstruent onset, the onset is usually devoiced.¹

The next thing that is interesting is that Q appears alternately with N (the usual symbol for the underspecified “mora nasal”, and the only other coda possible) in many words, depending on dialect (although in many cases both forms are listed as acceptable). In my data set, however, it is not possible to isolate a regular correspondence between these two segments, even in the conditioning environment.

¹Younger and more innovative speakers in recent years show a tendency to pronounce these long voiced consonants as-is (Irwin 2011:73).
### 4.3. CORRESPONDENCES

Table 4.1: Cognate distribution of medial N and Q in Hachijō dialects

<table>
<thead>
<tr>
<th>Data No.</th>
<th>MI</th>
<th>OK</th>
<th>KT</th>
<th>NN</th>
<th>SY</th>
<th>AO</th>
</tr>
</thead>
<tbody>
<tr>
<td>All N: 84,92,101,103,164...</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>17</td>
<td>N</td>
<td>N</td>
<td>Q</td>
<td>Q</td>
<td>Q</td>
<td>N</td>
</tr>
<tr>
<td>20,142,168</td>
<td>N</td>
<td>N</td>
<td>Q</td>
<td>Q</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>21</td>
<td>N</td>
<td>N/Q</td>
<td>Q</td>
<td>Q</td>
<td>N</td>
<td>Q</td>
</tr>
<tr>
<td>47</td>
<td>N</td>
<td>N/Q</td>
<td>Q</td>
<td>Q</td>
<td>Q/N</td>
<td>Q</td>
</tr>
<tr>
<td>50</td>
<td>N</td>
<td>Q/N</td>
<td>Q</td>
<td>Q</td>
<td>N</td>
<td>Q/N</td>
</tr>
<tr>
<td>29</td>
<td>N</td>
<td>Q</td>
<td>Q</td>
<td>zero</td>
<td>N</td>
<td>Q</td>
</tr>
<tr>
<td>34</td>
<td>N</td>
<td>Q</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>136</td>
<td>-</td>
<td>-</td>
<td>N</td>
<td>Q</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>35</td>
<td>N</td>
<td>-</td>
<td>Q</td>
<td>Q</td>
<td>Q</td>
<td>N</td>
</tr>
<tr>
<td>138,154</td>
<td>N</td>
<td>N</td>
<td>Q</td>
<td>Q</td>
<td>Q</td>
<td>N</td>
</tr>
<tr>
<td>89</td>
<td>N</td>
<td>N/zero</td>
<td>zero</td>
<td>N</td>
<td>N</td>
<td>zero</td>
</tr>
<tr>
<td>155</td>
<td>Q/N</td>
<td>N</td>
<td>Q</td>
<td>N</td>
<td>N</td>
<td>-</td>
</tr>
<tr>
<td>166</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N/Q</td>
<td>N</td>
<td>N</td>
</tr>
</tbody>
</table>

Rather, the distribution seems to be somewhat freely varying, if not quite random. Even in my relatively small sample, many of the combinatorially possible distributions of N and Q across the six varieties are attested, most of which are exhibited by only a single lexical item. There are 18 relevant lexical items, and 14 cognate sets with differing patterns (distributions). Table 4.1 is an illustration of my worksheet (I have preserved the ordering given in Yamada (N/Q or Q/N) for cases where both forms are listed; I do not know if it is significant, but I am not treating it as such): In some cases, an argument could possibly be made for collapsing some of these, optimistically, into larger sets, by making use of entries having both N and Q forms, or where no dialectal form is given. However, one would still be unable to approach the ideal of having one, or a “small enough” number of sets in which conditioning factors could be found to set up regular correspondences. In fact, there are many ex-
Table 4.2: Sums of coda types per dialect

<table>
<thead>
<tr>
<th></th>
<th>MI</th>
<th>OK</th>
<th>KT</th>
<th>NN</th>
<th>SY</th>
<th>AO</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>15</td>
<td>12</td>
<td>3</td>
<td>4</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>Q</td>
<td>1</td>
<td>5</td>
<td>12</td>
<td>12</td>
<td>5</td>
<td>5</td>
</tr>
</tbody>
</table>

amples of closed syllables preceding voiced obstruents in which none of the dialects have Q, but all have N. There seems to be a loose generalization that could be made over my data that instances of N that are in the codas of Sino-Japanese morphemes (i.e., loans from Chinese) are less likely to appear as Q. Most of my examples of Q are in words of native Japonic origin, some clearly root-internal (asuNde vs asuQde ‘play’), some likely being conversions of an N which is the reduction of no, the attributive/genitive particle (taNbou vs taQbou ‘palm of hand’). Further study of more examples will be required to reveal the tendencies.

And yet, in spite of the relative randomness, a strong pattern does emerge. Looking at the ratio of N to Q across all the examples of the phenomenon, it is clear that Qs are least dominant in Mitsune (MI), and most dominant in Kashitata (KT) and Nakanogo (NN). Table 4.2 shows the counts, in which I have counted only those lexical items showing a straightforward contrast across the board, and counted one of each in cases where both are attested. These facts might be used as supplementary evidence in subgrouping.

4.3.2 Long front vowels

There are two clear correspondence sets among long front vowels in my data that stand out as useful in tracing the history of the language. The first is one that
4.3. CORRESPONDENCES

Table 4.3: Long vowel correspondence: Mid/high front

<table>
<thead>
<tr>
<th>MI</th>
<th>OK</th>
<th>KT</th>
<th>NN</th>
<th>SY</th>
<th>AO</th>
</tr>
</thead>
<tbody>
<tr>
<td>ei</td>
<td>e:</td>
<td>e:</td>
<td>i:</td>
<td>i:</td>
<td>e:</td>
</tr>
</tbody>
</table>

Kaneda (2001a:21–22) represents as ei, and he defines it as MI ei, NN e: ([iː] ~ [eː]), SY i:, AO ei. Strangely, I do not see this correspondence in my data, but rather one in which KT (not NN) shows a variability between high and mid, and NN patterns with SY (Table 4.3).² The data for these cognate sets in Yamada do not always show the contrast predicted by Kaneda between [ei] and [eː]. There is a seemingly nondeterministic variation between them. But because there is a fairly compelling apparent sound correspondence here, I have decided to conflate these two vowels (as [eː]). This vowel corresponds to SJ [ei/eː], and also results from sequences *eo, *oe, *oi, *ui, *ie, and others that reduce to these via other changes. Kaneda (p. 22) claims these are analogical changes caused by the widespread merger of other vowels and sequences into [eː/ei]. The examples of this vowel in my data are numbers 75, 87, 129, 133, 135, and 147. There are a few other examples of correspondences involving the long front mid/high vowel, but most of them have only one or two exponents in my data set, and cannot be easily unified into something larger (examples 21, 80, 119). The apparent disarray here is no doubt a function of the aforementioned highly complex history of the bimoraic vowels in Hachijō.

Nevertheless, there is one more clear example of a regular sound correspondence (Table 4.4). As Kaneda (2001a:19) points out, this vowel does not correspond

²Kaneda seems to implicitly lump together OK with MI, perhaps because they are the two big lowland villages, and literally walking distance apart, and also KT with NN, which are also basically walking distance from each other. I see apparent nontrivial differences between both pairs along different dimensions in Yamada (2010), however, so I will keep them separate.
Table 4.4: Long vowel correspondence: Reflexes of *ai/*ae

<table>
<thead>
<tr>
<th>MI</th>
<th>OK</th>
<th>KT</th>
<th>NN</th>
<th>SY</th>
<th>AO</th>
</tr>
</thead>
<tbody>
<tr>
<td>e:</td>
<td>e:</td>
<td>ia(:)</td>
<td>ia(:)</td>
<td>e:</td>
<td>e:</td>
</tr>
</tbody>
</table>

historically to SJ [e:] or [ei] (as the previous one does), but rather to [ai] or [ae]. The examples in my data set are 9, 19, 26, 53, 54, 72, 73, 74, 78, 79, 95, 97, 105, 117, 127, 134, 140, 141, 146, 151, and 152. In fact, the coalescence of these diphthongs to monophthongal [e:] is a feature of many modern mainland dialects as well (Frellesvig 2010:324). Here, we find an apparent metathesis in KT and NN, looking very much like a shared innovation. It is highly unlikely for such a metathesis to occur in a single step (Patricia Donegan, pers. comm.), and the most ‘natural’ change for this original diphthong is, arguably (at least for Japonic), monophthongization to [e:]. It is easy to imagine that this change happened across all the dialects, and then a rediphthongization occurred in KT and NN, leading to [ia]. We will see below another kind of vowel sequence “reversal” in KT/NN, which will reinforce the impression of these dialects as being quite odd and unique.

The apparently-metathesized vowel shows up in Yamada’s data in different ways: in many cases the high front vowel has become palatalization on the preceding consonant (or a free-standing glide, as in the case of example 79, ja:taba∼jataba < *aitaba < *acitaba ‘A. keiskei (herb)’). There are some vocabulary in which it shows up phonetically as [ia], [ea], [ija] or [eja], but the correspondence is so strong (19 solid cognate sets and two partial ones, out of 167 total entries) that I have no

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3Although some forms shown here as reconstructions may be attested in Old Japanese, I am treating them as belonging to a Pre-Hachijō, which ought to be close to, but not the same as, the EOJ we find in the literature.
doubt that the phonetic discrepancies are merely the reflection of Yamada’s transcription method, along with a certain amount of articulatory variability in his consultants, and other types of “noise”. Additionally, please note that even in the cases of palatalization, in which the [i] coalesces with the onset, Hachijō nevertheless typically preserves the weight of the original syllable by lengthening the [a] nucleus.

4.3.3 Long back vowels

Similarly to the case of the front vowels, there is at least one convincing correspondence in the back. In all or almost all of the words in question, as far as I can tell, the bimoraic vowel construction at the heart of the correspondence is a reflex of one of the sequences *oa, *awa, *ao, or *awo, or similar sequences including other consonants, such as [m], [r], and [k] (Kaneda 2001a:20). Kaneda refers to it as [ɔː].

We can know some of this because of comparison to mainland Japanese, specifically attestations in the literature of OJ. Kaneda offers no sound change theory to explain cases of original *oa, *ao > [ɔː], and the latter is particularly odd. He does propose to explain the *aCV > [ɔː] cases where C is [w] or [m] by hypothesizing the change of [m] > [w], and loss of the final V, following which [aw] becomes [au] and then [ɔː]. This is far from the most parsimonious explanation, however, because we can already see that *oa > [ɔː]. Therefore the simplest theory is that *aw > [o], after which the immediately following nucleus is progressively assimilated (keeping the vowel long). This theory can subsume both the cases of original *oa and the *awV, leaving only original *ao a mystery. Additionally, we can consider that SY does not lose its final [a] at all, but rather the intervening [w], and that

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4Some of these [w] are reflexes of OJ *p.
KT and NN have [oa] as a final form, and it is easier to say that the progressive assimilation was blocked than to explain why the final V is not lost. In reference to Kaneda’s theory of the *aCV, while it is true that many instances of long [ɔː] in SJ (particularly in Sino-Japanese vocabulary) derive from monophthongization of [au] (Frellesvig 2010:191-97) (once again the culprit is onbin), the source of, and changes to, these Sino-Japanese diphthongs is quite different from the morphophonological processes happening here in Hachijō, which are mostly occurring in native Japonic vocabulary, and there is no need to try to make the changes look alike.

Compared to the front vowel correspondences I discussed, there is even more variability in phonetic implementation in this case. However, once again, I will need to conflate some of the surface vowels: [ɔː] with [ou], [oa] with [owa] and [ouwa] and [uwa], and discount some examples of phonetic vowel length, particularly when they are either word-final or seem to be morpheme-final and may have a prosodic relevance. Again, even given the intuition that the transcriber is giving undigested, impressionistic phonetic renderings, we are left with a fairly well-established correspondence of the following basic form, supported by six solid cognate sets (numbers 44, 96, 108, 115, 125, 148), one “almost” set (160, in which KT patterns with MI and AO, giving [ɔː], though this is possibly related to the fact that source sequence *awo contains a morpheme boundary), and one partial one (134):

<table>
<thead>
<tr>
<th></th>
<th>MI</th>
<th>OK</th>
<th>KT</th>
<th>NN</th>
<th>SY</th>
<th>AO</th>
</tr>
</thead>
<tbody>
<tr>
<td>ɔː</td>
<td>ɔː</td>
<td>oa</td>
<td>ɔː</td>
<td>aː</td>
<td>ɔː</td>
<td></td>
</tr>
</tbody>
</table>

There is another minor and questionable correspondence which is very close to this one, but differs only in that KT has [aː], like SY. There are only two cognate sets to support it in my data (numbers 81 and 144), and intriguingly both are characterized
by the fact that the onset of the vowel in question is palatal. One of them derives
the vowel from the sequence *ama rather than *awV. As I am lacking any sort of
etymological connections for the other lexeme, I cannot say what the significance of
this set might be, or even if it really is one, but it should be revisited by further
research.

4.3.4 Consonants and Miscellaneous

There are a couple of intriguing onset consonant correspondence possibilities, and
a couple seemingly spurious, unnatural examples. For example, there is one in
which SY has an [s] and all other varieties have t\(^g\) (= [tɕ]), but almost nothing with
enough evidence to make anything of. The most interesting one is [r] : [d], in
words which contain [r] in SJ and other major modern dialects. The examples are
numbers 63, 140, 141. In Old Japanese, both of these consonants were restricted
phonotactically (for different reasons) to word-medial position, although two of my
three entries show them in initial position, valid on the mainland since Early Middle
Japanese (EMJ) (Frellesvig 2010:199). The original Chinese pronunciation of (e.g.)
the first character of the Sino-Japanese compound SJ raïn'en ‘next year’ has an onset
which is a liquid, borrowed into mainland Japanese as /r/. As there seem to be no
obstruents related historically to such a word, I can only conclude that the [d] that
appears in such words in Hachijō is an innovative fortition, and represents a primary
split/merger of /r/ > /d/, both root-initially and medially. To the extent that we
do sporadically see /r/ in this position, it is possibly due to the increasing influence
of SJ on the island in the post-war era.

One word that stood out was the word for ‘earthworm’ (example 153). It is
memezume in all varieties except in KT and NN, where it is given as nenezume (cf. SJ mimizu; -me is a Hachijō diminutive suffix). I found one Japanese etymological dictionary (Shimizu 1984) giving an etymon of [ninizu]. However, web-based dialect search engine JLect.com (Read 2015) reveals a variety of cognate dialect forms from widespread regions, and forms from Ryūkyūan languages, all of which feature labial onsets, mostly /m/.

Finally, although not strictly consonantal, there are several examples of a morphophonological correspondence of initial [ju-] : [i-]. This general phenomenon (sometimes with a different vowel following the glide) can be seen in SJ in the mostly freely-varying pairs yuku ∼ iku ‘go’ and yoi ∼ ii ‘good’. There are very few of these (the two mentioned are possibly the only two among the common vocabulary of SJ), however there are four examples in my small sample of Hachijō (numbers 27, 47, 53, 165). The pattern points clearly to KT and NN preferring the vowel-initial variants, and other villages preferring the glide-initial variants, although there is one suspicious inconsistency, in the word for ‘finger’ (SJ [jubi], example 27). Yamada (2010:26) reports a preference for i-initial form [ibi] across the board (except NN, which is listed as using the SJ form), however for ‘thumb’ (a compound of ‘parent’ + ‘finger’), the downhill and AO dialects have glide-initial forms for the embedded lexeme, while uphill have i-initial forms, with no apparent phonological conditioning at work. In other words, within downhill dialects, there appears to be a contrast in this feature depending on whether ‘finger’ is free-standing or compounded. This is not the only, or even the most suspicious inconsistency, and should be investigated.

5 The difference is one of style/ register, with the glide-initial forms being more formal/written, but it is a very slight one.
4.4. FEATURES OF PRE-HACHIJÔ

further.

4.3.5 Lexical evidence, or lack of it

There are many cases of differing and obviously noncognate vocabulary given for the same meanings in Yamada (2010). These words are sprinkled across the different dialects of Hachijô in a superficially random fashion. Seeing that there are systematic phonological correspondences among the dialects, one might expect to find more or less coinciding (systematic) patterns of lexical usage, however my data fail to show this.

4.4 Features of Pre-Hachijô

Based on what is found in my data, I can make a few statements about Pre-Hachijô (PreH), although it is certainly not my intention to attempt a comprehensive reconstruction. I start with the long vowel correspondences. In the treatment of the falling diphthongs [ai] and [ae], the primary split between the kind of change found in KT and NN (which looks like a shared innovation), and the monophthongization found in the other dialects means that we must posit at least original *ai for PreH (and possibly also *ae, because although *ae has merged with *ai in modern Hachijô, it may be that they were not yet merged at the time of PreH). The long front vowel correspondence [ei] : [i] seems to come from a wide variety of source sequences, and the exponents in my data set are insufficient for me to say anything substantive other than that each pre-merged form (determined by comparison to OJ and SJ) should probably be reconstructed as itself.
The [oː] : [oa] : [aː] correspondence derives, as I mentioned, from the sequences *oa and *ao, and other sequences which further reduce to these. On the question of how these vowels appeared in PreH, it seems that, because of the difference between SY and the other dialects seen here, we must once again allow that the oldest known forms were current in PreH (except probably *apa which had already become *awa), and that therefore all the changes occurred subsequently.

As for consonants, of course PreH had both *n and *m, but the reason for the apparently innovative [n] of the word for ‘earthworm’ found in KT and NN is a mystery. The *m is surely used in this word in PreH. I suggest a PreH *d where this corresponds to root-initial /r/ on the mainland (a late development there), as this feature is found quite consistently throughout the modern dialects.

Examining the word for ‘wart’ (SJ [ibo]), which appears as iQbu in KT and NN, and yuNbu or yuQbu elsewhere, it is attested in (Old) mainland Japanese as ipibo ‘rice grain’ [ipi^n po] (voiced obstruents derive from medial prenasalized consonants) (Shimizu 1984; Sawagata 1968). According to Frellesvig (2010:195), as a result of the onbin changes, the syllable pi in morpheme-final word-internal position underwent a change to a “bound phoneme”: either a high back vowel (which he notates as U), or to Q. Thus, we can derive *[ipi^n po] > *[iU^n po] > yuNbu (with some simple assumptions and other known changes), or *[iQ^n po] > iQbu. The form that remains mysterious in this scenario is yuQbu, but the two preceding derivations, helping to define the proposed dialect group split at the highest level, seem to suggest a PreH form like *ipibo, once again much like the Old Japanese form. As for the other words with this pattern, the word for a Buddhist mortuary tablet (ex. 53) is ihai in SJ, and a verb root meaning ‘smoke, smolder’ can be found in SJ as ibur-. As KT
4.5. SUMMARY

and NN have the i-initial forms of these words, it would appear that KT and NN are conservative of the apparently original forms, even while they are innovating in other areas. Regarding the word for ‘finger’ mentioned earlier, it is attested in OJ both as [jubi] and as [ojobi], and the historical relation between these two is said to be unclear (Shimizu 1984). This being the case, I do not think it can be used here, although the origin of [ibi] becomes of particular interest.

Finally, regarding the status of N and Q in PreH, the only question is whether Q could precede voiced obstruents. I do not believe anything can be said for certain, but since the villages of KT and NN, where this feature is by far strongest, have already been found to be potential hotbeds of innovation, we might reasonably guess that the pre-voiced usage of Q is likewise an innovation (later borrowed sporadically in other places).

4.5 Summary

The original idea of this chapter was to see if a subgroup structure could be imposed upon the modern Hachijō dialects, which have such phonological differences that they appear almost to be recent sister languages. I have examined several aspects of the phonology of the dialects, and have proposed Pre-Hachijō reconstructions of just a few, limited elements, though these are mostly the same as (or at least very close to) the OJ forms from which we know the PreH forms to have descended.

I propose that the tree of the Hachijō language has a branch for KT and NN, and a branch containing all the other dialects. There are three changes found here that could qualify as shared innovations, the necessary condition for claiming
CHAPTER 4. SUBGROUPING THE DIALECTS OF HACHIJÔ

subgroup branching. The first is the change of *ai > [ia] in KT and NN, and the second the *m > [n] found in the same dialects, but only in a single datum, ‘earthworm’. Thirdly, because it seems fairly clear, in the class of words containing the alternate prefixes [i-] and [ju-], that KT and NN exhibit original vowel-initial protoforms, we should therefore consider the glide-initial forms found in the other dialects to be innovative. Additionally, we can entertain the possibility, because of its overwhelming preference in KT and NN and relatively rare use elsewhere, that the use of coda Q preceding voiced obstruent onsets may have been innovated in the KT/NN branch, but spread by contact over the following years. Because my reconstructions reveal forms that hardly differ from those of Old Japanese, and because the effects of onbin are seen, an attempt to date the PreH stage of the language must place it after the time of onbin changes on mainland Japan (roughly the ninth to tenth century CE), but not necessarily before any other event.

It is probably common sense that one should not normally expect to be able to subgroup dialects in a linguistic and geographical context such as this one, since the dialects, though they may differ, ultimately belong to a small, circumscribed language community where they ought to have always been in some degree of contact with one another. Nevertheless, I am satisfied that the results seem to have roughly validated my initial hunch.
Chapter 5

Hachijō: Dialect or language?

It is well-known among those whose work involves careful investigation of human language that the question whether any two given speech varieties should be regarded as dialects of a single language or as separate languages, at least for two that are sufficiently similar, is not one that can be answered based purely on linguistic criteria. This reality is due mainly to the ambiguity inherent in the terms themselves, which lack any clear technical definition, but practically speaking, most human beings have strong emotional identification of their speech varieties with ethnicity, history, politics, etc, and thus such questions related to language have often been decided based on the latter criteria. The only ostensibly objective criterion normally called upon by linguists is mutual intelligibility, i.e., to what degree would two monolingual speakers of the two speech varieties in question understand each other in (attempted) conversation, if each were (naturally) speaking only his or her own variety? It should be fairly obvious that this is extremely difficult to measure scientifically, at least in cases where the mutual intelligibility is well above zero, and
well under one hundred percent. As far as I am aware, there is not even a general agreement on what percentage score should be the cut-off, above which the two are considered dialects, below which separate languages, in case a highly accurate mutual intelligibility test could be performed. Further, it is unclear how to handle cases of nonreciprocal intelligibility, in which one participant ends up understanding the other to a much greater degree than he or she is understood (at least we would need to question that person’s monolingualism). In addition to the general difficulties of objective quantification of intelligibility, there is a variety of pitfalls such a test could succumb to, all of which I believe has discouraged most linguists from venturing into this treacherous territory (imagine, for example, a case in which a hidden ethnic resentment, or class consciousness, caused one participant to report zero comprehension, when in fact they could understand most of what the other was saying). Hachijō represents a common sort of situation, in which a minority language is spoken in a region where there is a closely-related national language, of which everyone (or nearly so) has full control, alongside whatever fluency they have in the local, minority language. In this case, finding a purely monolingual speaker of the minority language is effectively impossible; whether monolingual speakers of the minority language would be able to understand the dominant language lacking this bilingualism is a question that cannot be answered.

Nevertheless, in spite of the lack of any strict linguistic criteria, the languages-vs-dialects question is one that often comes up in the course of linguistic work, particularly in sociolinguistics, historical/comparative linguistics, and language cataloging (such as done by Ethnologue and the Catalogue of Endangered Languages), as it does sometimes in the minds of the general public. And we often have strong
intuitions, that we would like to validate. Dickins and Satow (1878:464), writing shortly after the end of the feudal period in Japan and its opening to the outside world (and to a significant degree the opening of easier access between Hachijōjima and the mainland), said “[i]t is not too much to say that a new-comer, whether Japanese or foreigner, would at first be entirely at a loss to understand what the people around him were saying.”1 Also, that “[while the men tend to affect polished mainland speech,] the women [...] speak a language which, at first, sounds utterly unintelligible to a stranger. The number of words which differ entirely from the corresponding expressions in the standard Japanese is very great, the terminations of the verbs are likewise peculiar, [...]”. One Japanese native speaker who has expressed the same feeling that the language of Hachijōjima is incomprehensible is Tamura (1928), and Tachibana (1936), noting that scholars of the time had begun to classify even the highly divergent Ryūkyūan dialects, is sure that readers will share his incredulity that the prevailing view of Hachijo, a dialect spoken within the jurisdiction of the national capital, was that it was of “unknown origin” (@original kanji@).

Hoshina (1900:40), writing at the turn of the 20th century, notes that the latter part of the 19th in Hachijōjima was marked by a furious imitation on the part of the islanders of anything and everything of mainland Japanese culture, language included, simultaneously and analogously to the way that mainland Japanese were

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1Although it might seem strange to make the obvious-sounding claim that this language was incomprehensible to a foreigner, I think what was meant here, awkwardly, is something like “we strongly suspect that even native-speaking mainland Japanese would have similar difficulty to ourselves.” In fact, both authors had been in Japan for many years at the time of the island visit, where they had distinguished themselves in the study of the language, making names as interpreters and translators of literature. Satow in particular was considered an important member of the British diplomatic mission because of his language skills. (Wikipedia)
furiously imitating anything and everything of European and American culture. He laments his inability (in a visit of about 3 weeks) to find those speaking what he would judge to be “pure” island speech, but rather it seemed to him that even just a few decades beyond the opening of the island to intercourse with the wider world, its language had already become hopelessly “mixed” and “hybridized” with the language of the mainland. This view is curiously in contrast to the observations of Dickins and Satow, and we may wonder whether Hoshina may have gone to the island with an overly exaggerated idea of the differentness of their language, and was perhaps disappointed when he was able to decipher much of the cognate vocabulary. In any case, it is also true that he visited Hachijōjima precisely 20 years later than the Englishmen, plenty of time for a relatively small community bent on borrowing to transform their speech in very significant ways, especially when the borrowing is from a closely related language of greater power and prestige.

5.1 Measuring distance and intelligibility

5.1.1 Intelligibility

An early and influential attempt to quantify intelligibility and approach the languages-vs-dialects question in a systematic and objective way can be found in Voegelin and Harris (1951). Among the four methods they recommend, the one that attracted the most attention and use by other linguists was a method they called “test the informant.” Making use of leading-edge technology of the time, they suggest having

\[\text{The other three methods (briefly) are: (1) "ask the informant", which means "you present your question to the informant’s perception rather than to the data directly"; (2) “count samenesses”, a quantitative approach resembling my approach in this chapter somewhat (but differing, in that I am focusing on differences); and (3) the “structural status method”, in which structural, distributional,}\]
informants recite stories onto magnetic tape, and also give translations into another language, possibly the language they share in common with the investigator, often not a mother tongue for either. The same thing is repeated in other language communities, with people from different communities listening to each other’s stories and attempting to translate them. By comparing the translations, one could deduce to what degree speakers from different speech groups could understand each other’s varieties/dialects. Perhaps it is not necessary for me to go into detail about the numerous potential pitfalls of such a method, not least of which might be the difficulty of getting informants to do this tedious work, and to take it seriously enough to do it accurately (even if you are paying them well). It further depends on the informants having sufficient control of another language, such as the shared language with the investigator, to do good translations into. The method was strongly criticized by Wolff (1959) and others, and yet is still regularly cited in literature on the question of languages-vs-dialects determination.

Recently, O’Grady et al. (2014) have conducted an intelligibility experiment in order to establish the language or dialect status of the speech variety of Jeju Island in South Korea. This is a textbook case of the kind of linguistic situation vaguely alluded to above, in which intelligibility testing between two speech varieties can only be done in one direction, because of pervasive bilingualism. The minority language speakers on Jeju Island can all understand standard Korean (and probably other peninsular dialects) with little trouble, because it is the national language of education, media, etc; indeed, there are many younger generation inhabitants of the island who can only speak and understand the national language. What O’Grady and various peculiarities are considered.
et al. found was that the comprehensibility of a typical narrative in Jeju language was extremely low, not only for speakers of the Seoul standard, but also (indeed, even more so) for those living geographically closest to the island, in the southern part of the peninsula. They concluded that Jeju’s indigenous speech variety is a distinct, though closely related, language to Korean. The overall linguistic situation of Hachijōjima with respect to the Japanese mainland seems to me very similar to that of Jeju Island to the Korean mainland.

5.1.2 Quantitative distance measures

A research program having a history now lasting decades, and that proposes to objectively measure the “distance” between dialects is dialectometry (Wieling and Nerbonne 2015; Goebler 2018). Although its proponents would no doubt claim that the term applies to any research involving quantitative measurement of dialect differences (normally as they vary geographically), the core methodology of dialectometric work appears to be the use of the Levenshtein distance (or edit distance), computed between two aligned strings of phonetic symbols, as a numerical metric defining the linguistic “distance” between those forms, and the statistical aggregation of these distance metrics over a large number of semantically-corresponding forms in order to determine distances between dialects. My small amount of reading in this literature suggests that the goals of this research program are more oriented toward clarifying processes of the diffusion of linguistic change than in estimating intelligibility between dialects.

Another quantitative methodology that has been applied to dialect data in order to elucidate the mechanisms of diachronic change is dynamic dialectology (Ogura
Recent work whose primary goal is to predict mutual intelligibility among dialects is that of Chaoju Tang for Chinese. Ultimately, it seems, the single factor best predicting mutual intelligibility is “the percentage of cognates shared between the dialects.” (Tang and van Heuven 2015:309). What the authors seem to mean is not cognates as such, but words that are recognizably similar for noncoincidental reasons, and are not borrowed from a genetically-unrelated language. They fail to take into account the possibility of borrowing between dialects, but this is a minor nitpick on terminology; and surely they know something about Chinese historical linguistics that I do not. Nevertheless, their point seems to be that when words that mean the same thing sound “similar enough” (my quotes), this aids crossdialect comprehension more than any other factor, a conclusion that certainly feels intuitively correct. But perhaps the Sinitic languages are a particularly forgiving family for studying interdialect intelligibility, given the simplicity of the purely isolating morphosyntax, and the relatively simple segmental phonology and syllable structure.

5.2 Assessing affinity

In this section, I provide an objective assessment of some aspects of the affinity of Hachijō with Japanese, SJ in particular. Given the confounding difficulties inherent in functional intelligibility testing, I believe there is room for and a need for the sort of objective, quantitative affinity metric to be used as a rough proxy of intelligibility, such as those discussed above, and therefore a tool for making tentative judgements on, or as a baseline for more in-depth considerations of, the languages-vs-dialects
question. Ultimately tentative, and therefore dismissible, judgements are all that the world at large will accept from us linguists, because they decide such matters for themselves, based on their own reasoning, and no doubt will often take offense at any conclusions that disagree with preconceived linguistic boundaries. I do not propose an algorithm intended to be applicable to any pair of speech varieties, but rather explain below the empirical criteria that I believe can be used to argue specifically for the conclusion that Hachijō is best considered a close relative of modern Standard Japanese, rather than a dialect of it: the ratio of cognate “basic” vocabulary, degree of compatibility of morphological paradigms (including cognacy of their bound morphemes), and the effect of regular sound changes. In studying other pairs of speech varieties, one might also take into account such factors as, e.g., word order, and phonological suprasegmental phenomena (stress, rhythm, intonation, etc, and the effect these have on phonetic production, e.g., stress-based vowel reduction in English). I will not consider such factors, however, mainly because I do not have the data to do so, but also because I do not believe they would show significant differences in this case. Since the dawn of modern linguistics in Japan, more than a century ago, a great deal of dialectological research has been done on pitch accent variation throughout the country, and Hachijō has been claimed (Hirayama 1941, NLRI 1950:176–9) to be ‘accentless’, or to have a ‘fixed’ (＠kanji＠) accent, like a large number of other regions. Accuracy of pitch accent is well-known to have a minor to insignificant effect on intelligibility, as can be attested by any L2 learner of SJ; such learners typically can achieve a high level of communicative fluency long before they have come anywhere near mastering the lexically-determined (and thus highly unpredictable and difficult) accent system of that language.
5.2. ASSESSING AFFINITY

5.2.1 Ratio of cognate basic vocabulary

As I showed in Chapter 3, Hachijō has many basic vocabulary that are of unknown origin, i.e., that cannot be easily associated to the Japonic family. If I do a fairly simple calculation, I find that 23 out of 71 items in my list have no known cognates, which means the cognate ratio of this list is $\frac{48}{71} = 67\%$; only two out of three.

I should discuss methodology a bit: from a statistician’s point of view this is not a proper representative sampling, which presumably could have been achieved if I had started from a Swadesh list or similar. That is, starting from a list of meanings that are considered universal would have resulted in a (more) unbiased sample. My sample is biased somewhat by the fact that I started from a set of lexical items (albeit a large one) that have been prechosen by others as representative of Hachijō language, which is to say, they were probably more likely to be added to lists and books because of being different from mainland Japanese in interesting ways.\(^3\) On the other hand, one could defend my calculation by saying that the meanings represented in my set are (overwhelmingly—a few might be arguable) basic, everyday, universal meanings, and so, while the approach is not pure from a mathematical point of view, surely any numbers we can get out of it are reflective of some reality (and after all, we are not really trying to solve this problem mathematically). One reason why I have not done extensive fieldwork in order to collect basic vocabulary in a way that would make my computation more mathematically valid is that I did not feel confident that I could get forms that were uninfluenced by SJ during the

\(^3\)The premodern sources, which are relatively short, no doubt are more guilty of selectivity, but Yamada (2010), for instance (a book), starts from basic, everyday meanings and provides multiple HJ dialect forms for each.
modern era. I want to know what the original Hachijō language was like, and I define that to be the language spoken before the Meiji Restoration of 1868. Already well into my work, I discovered a good illustration of this problem in the dictionary that I abbreviated as HIRA in Chapter 3, *Gendai Nihongo Högen Daigiten* (Hirayama 1989). By the time I was using this dictionary, I was already quite familiar with many Hachijō words, and I found that very often, perhaps more often than not, the forms HIRA cites as HJ forms for common meanings are really just SJ forms, which I recognized as inaccurate because I already knew traditional HJ forms from other sources, both modern and premodern. I imagine that the research team for that dictionary probably interviewed random people (perhaps not even elderly people), and recorded what they were told without digging deeper.

If my sample is biased, perhaps we can get a ratio that is closer to statistically valid by “handicapping” the number. Without knowing a proper mathematical method for doing this, I will do it cursorily: if 67% might be too low, then we can choose 75% cognate as a round, somewhat higher estimate. Then we can ask the question: should a language A with only 75% of basic vocabulary cognate with forms in language B be considered a dialect of B, or a distinct language from B? Of course, this is only one dimension of comparison. But if we take seriously the finding of Tang and van Heuven (2015) mentioned above, that cognate percentage is the best single predictor of mutual intelligibility, then even 75% seems to be barely adequate. There is another angle on this issue that I must mention: in Hachijō there are no few forms that are either clearly cognate with Japanese (but which have undergone significant semantic shift), or are merely homophonic with mainland forms, and so we would not want to count these in a cognate percentage that points to intelligibility, because
they are confounding of intelligibility. Some examples:

- **oto:to** ‘younger sister’ (SJ ‘younger brother’)
- **kowak-** ‘painful’ (SJ ‘frightening’)
- **yador-** ‘to sleep’ (SJ ‘to lodge, usu. away from home’)
- **-tara** ‘past (tense)’ (SJ ‘past conditional’)
- **gomi** ‘firewood’ (SJ ‘rubbish’)
- **yowak-** ‘hungry’ (SJ ‘weak’)
- **urusak-** ‘dirty’ (SJ ‘noisy’)
- **o:sama** ‘grandfather’ (SJ ‘king’)
- **toNbo** ‘a kind of fish’ (SJ ‘dragonfly’)

Many more examples could be given, including grammatical bound forms.

### 5.2.2 Morphological compatibility

I focus on verbal and adjectival paradigms, and rely primarily on the following sources on Hachijō grammar: Kaneda (2001a), Ōshima (1975), Iitoyo (1959), Kaneda and Holda (2005). As the verbal morphology is quite complex, quite a bit more so than SJ, I cannot cover every aspect of it, but have selected a representative and important subset.

The first thing to note when comparing the verbal morphological systems of SJ and Hachijō is that they do not comprise the exact same set of categories (which is
in itself a major factor in intelligibility comparison). However, first, I compare basic category forms that are comparable: the nonpast declarative, past declarative, the subordinating gerund (for which I have used the gloss -SUB above, also sometimes called connective, continuative, or converb), the suppositional, the nonpast negative declarative, and the attributive.

5.2.2.1 Nonpast declarative in -owa/-u

The verbal nonpast declarative in Hachijō has a form ending either in -u, like SJ (and with the same morphophonological structure as SJ, even for verbs that do not exist in Japanese at all), or ending in -owa, which as far as I know is unique to this language. In my investigations so far, I have not found any semantic distinction to exist between these two inflections of the same stem (nor anyone attempting to explain it). However, in my lexical data, collected from a number of different sources premodern and modern, there is a curious difference in how verbs are reported: the premodern sources overwhelmingly give verbs with the -u suffix; this might be contrary to what one would expect as -u could be interpreted as a borrowing from the mainland. There is only one example of -owa, given in Kondō ([1855]1964) (this proves, at least, that -owa is not entirely a modern innovation).

On the other hand, a few modern sources tend strongly to -owa. Asanuma (1999) (a dictionary) lists the vast majority of verbs using this suffix, and only a few with -u. Kaneda (2001a) (recall, the only modern linguist, probably the only one ever, to have done substantial fieldwork in Hachijōjima over many years) always gives citation forms in -owa. Mase (1961) is all -u, and Yamada (2010) (a book-length multidialect wordlist) is overwhelmingly -u, with a few examples of -owa sprinkled
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throughout (interestingly, one is the same verb that Kondō ([1855]1964) gave: ikowa ‘to go’).

Now, it is also true that a few of these modern sources are focused on particular dialects: Kaneda has worked primarily with a consultant from MI, and Mase with a consultant from NN. Asanuma himself comes from SY. We do not know from which villages the premodern sources collected words, although Kondō’s tremendous, intricately detailed tome on ‘all things Hachijōjima’ would not be expected to leave out such an important detail as verbs in -owa if they were used in places other than his home village. It strains credibility that this difference could be something as simple as dialect variance. Yamada’s book is organized specifically to show the different dialect forms for each meaning, and in the few cases where he has -owa, he shows it across the board.

5.2.2.2 Past declarative in -(t)ara(ra)

According to Kaneda (2001a:79,170) and Kaneda and Holda (2005:76), there are two declarative verbal forms expressing the past that are in a historical relation with each other; he goes into great detail in the former book about the diachronic development of these and other forms, a topic that is outside the scope of my work. The first form is composed by appending -aru to the stem, for consonant stem (what he calls “strong conjugation”) verbs. For vowel stem (“weak conjugation”) and irregular verbs, -tara is appended. Examples are given in Table 5.1. In SJ and most other dialects, the past/perfective suffix is -ta/-da; however, they also have a suffix -tara/-dara whose meaning is past conditional. These suffixes derive from *-te ari/*-te aru and *-te araba respectively (Frellesvig 2010:333), where final syllables
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<table>
<thead>
<tr>
<th>Gloss</th>
<th>Root</th>
<th>Past 1</th>
<th>Past 2</th>
<th>SJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘write’</td>
<td>/kak-/</td>
<td>kakara</td>
<td>kakarara</td>
<td>kaita</td>
</tr>
<tr>
<td>‘buy’</td>
<td>/kaw-/</td>
<td>kawara</td>
<td>kawarara</td>
<td>katta</td>
</tr>
<tr>
<td>‘enter’</td>
<td>/hair-/</td>
<td>heːrara (MI)</td>
<td>heːrarara</td>
<td>haitta</td>
</tr>
<tr>
<td>‘drink’</td>
<td>/nom-/</td>
<td>nomara</td>
<td>nomarara</td>
<td>noNda</td>
</tr>
<tr>
<td>‘fly’</td>
<td>/tob-/</td>
<td>tobaru</td>
<td>tobarara</td>
<td>toNda</td>
</tr>
<tr>
<td>‘swim’</td>
<td>/oyog-/</td>
<td>oyogara</td>
<td>oyogarara</td>
<td>oyoída</td>
</tr>
<tr>
<td>‘expel’</td>
<td>/das-/</td>
<td>dashitara</td>
<td>dashitarara</td>
<td>dashita</td>
</tr>
<tr>
<td>‘come’</td>
<td>/ki-/</td>
<td>kitara</td>
<td>kitarara</td>
<td>kita</td>
</tr>
<tr>
<td>‘teach’</td>
<td>/oshie-/</td>
<td>oshiːtarara (SY)</td>
<td>oshiːtarara</td>
<td>oshieta</td>
</tr>
</tbody>
</table>

Table 5.1: Past tense of comparable verbs

/ri, ru, ba/ are lost. Kaneda (2001a:109) speculates that the past suffix -ara is also a contraction and grammaticalization of arowa ‘to be, exist’, the HJ cognate of SJ aru. In that sense, they result from very similar historical processes, but it would not be appropriate to say that HJ -ara and SJ -ta are cognate. It is not reasonable to guess that speakers of other dialects will recognize -ara as a past tense (declarative) morpheme, certainly in the case of strong verbs, where it is not preceded by /t/. For the weak, irregular, and /s/-stem verbs, the allomorph -tara is used, which is more recognizable as related to SJ -ta, but this form conflicts with past conditional -tara of mainland dialects, causing interference for intelligibility. For Table 5.1, I choose verbs with roots that are the same at the morphophonemic level between HJ and SJ, so that morphological compatibility can be considered without other morphophonological differences in the roots clouding the issue. The second past tense form referred to above reapplies the same historical grammaticalization process to the lexicalized -ara forms, resulting in -arara suffixation. Kaneda and Holda (2005) discuss the details of the semantic shifts of past tense and resultative forms, the details of which are outside my scope, however the existence of subtleties of semantic
interpretation for multiple tense and aspectual forms, not isomorphic to Japanese grammar and mostly not cognate with its forms, is another example of intelligibility interference between the two.

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5.2.2.3 Subordinating gerund in -te

This morpheme is one that is exceptionally stable in the Japonic family, and we see high compatibility and little expected interference with SJ. Historically attaching to what is traditionally called the ren’yō (“infinitival”) form, which (for “strong” consonant-stem verbs) is the root + /-i/, in Hachijō it undergoes mostly the same kind of morphophonological (onbin) changes as SJ:

- Verb stems ending in /-r, -t, -w/ change the last syllable of the ren’yō form to /Q/: /tat-i-te/ ‘stand-INF-SUB’ > taQte, /ogor-i-te/ ‘make.noise-INF-SUB’ > ogoQte.

- Verb stems ending in /-b, -m, -n/ change the last syllable of the ren’yō form to /N/ or /Q/ (though /Q/ is not possible in SJ) with progressive assimilation of suffix /t/ > /d/: /kam-i-te/ ‘eat-INF-SUB’ > kaQde or kaNde, /marub-i-te/ ‘die-INF-SUB’ > maruQde or maruNde.

- Verb stems in /-s/ or a vowel undergo no changes, but simply attach -te: /hes-i-te/ ‘push-INF-SUB’ > hesite, /mei-te/ ‘burn(vi).INF-SUB’ > meite (cf. SJ moeru ‘burn(vi)’).

There are a few exceptions to this compatibility:

- Verb stems ending in /-k/ pattern with those ending in /-r, -t, -w/, changing the last syllable to /Q/. This is unlike SJ and probably most Japanese dialects,
in which stem-final /-k, -g/ is deleted, resulting in forms like /kak-i-te/ ‘write-INF-SUB’ > *kaite* and /tog-i-te/ ‘grind-INF-SUB’ > *toide*. In Hachijō, /kak-i-te/ ‘write-INF-SUB’ > *kaQte*, /patsuk-i-te/ ‘wither-INF-SUB’ > *patsuQte*.

- Verb stems ending in /-g/ pattern with those ending in /-b, -m, -n/, changing the last syllable to /N/ or /Q/. Thus, in Hachijō, /tog-i-te/ ‘grind-INF-SUB’ > *toNde* or *toQde*.

- When the stem-final consonant of strong verbs is one of /-b, -m, -k, -g, -t, -n, -w/, i.e., one of those discussed above which produces one of /N, Q/ in the subordinating gerund, if the preceding vowel is long, then the /N, Q/ is dropped, presumably in order to avoid creating a superheavy syllable, a phonotactic constraint that does not hold in SJ verbs. But it seems unusual in Hachijō, because (as mentioned in Section 2.6) superheavy syllables are not banned in this language; they are only banned from verbs, it seems: /buQsobe:r-i-te/ ‘be.startled(vi)-INF-SUB’ > *buQtsobe:te*, /e:m-i-te/ ‘walk-INF-SUB’ > *e:de* (cf. SJ *ayumu* ‘walk’), /so:g-i-te/ ‘scold-INF-SUB’ > *so:de* (cf. SJ *sawagu* ‘make noise/fuss’).

All things considered, the amount of intelligibility interference caused by differences in the morphophonology of -te seems relatively small. To recap (choosing verbs that have identical stems in the two languages): a verb with stem in /-k/ like *kak*-‘write’ forms its gerund as *kaQte* compared to SJ’s *kaite*; a verb with stem in /-g/ like *oyog*-‘swim’ forms its gerund as *oyoNde/oyoQde* compared to SJ’s *oyoide*; and a verb containing a long vowel like *to:r*-‘pass through’ forms its gerund as *to:te* compared to SJ’s *to:tte*. While it is also true that these slightly differing -te forms...
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### Table 5.2: Suppositional paradigm for verb ‘write’

<table>
<thead>
<tr>
<th></th>
<th>Nonpast affirm</th>
<th>Past affirm</th>
<th>Nonpast neg</th>
<th>Past neg</th>
</tr>
</thead>
<tbody>
<tr>
<td>HJ</td>
<td>kakuno:wa</td>
<td>kakaNno:wa</td>
<td>kakiNnaNno:wa</td>
<td>kakiNna(ka)ruNno:wa</td>
</tr>
<tr>
<td>SJ</td>
<td>kaku daro:</td>
<td>kaita daro:/kaitaro:</td>
<td>kakanai daro:</td>
<td>kakanakatta daro:/kakanakattaro:</td>
</tr>
</tbody>
</table>

Table 5.2: Suppositional paradigm for verb ‘write’

will clash with other words because of homophony, e.g., HJ ‘write’ with SJ kaQte ‘win-INF-SUB’, ‘buy-INF-SUB’, ‘mow/trim-INF-SUB’, and ‘hunt-INF-SUB’, this example shows at the same time that within SJ there are already homophones that must be distinguished by semantic context.

5.2.2.4 Suppositional in -no:wa

In Hachijō, the suppositional (i.e., the expression of something with uncertainty) is expressed by inflectional morphology, with the use of the suffix -no:wa. This is unlike SJ, which, in the nonpast tense, uses an analytic construction composed of the simple nonpast declarative plus a copula inflected for suppositional (with suffix -ro:). In the past tense, SJ can either analytically combine the simple past declarative with the same copula, or add the suppositional suffix -ro: to the past tense form. To give the flavor of the forms in Table 5.2, the nonpast affirmative carries a meaning like ‘might write’, and the past affirmative like ‘probably wrote’. The suppositional is a very heavily used construction in Japanese and seemingly in Hachijō as well.

The various village dialects feature yet differing affixes for negation, that will result in differing inflected suppositional forms (cf. Iitoyo 1959:222). Note specifically the past affirmative: the stem kakaN- will strongly suggest a negative meaning to mainland speakers; on the other hand, the actual Hachijō negative forms, with stem kakiNna- can cause confusion because, while having the nasals that are normally
expected in negated forms by mainland speakers, the stem *kaki-* can only be used (at least in SJ) for polite negative forms, which these are clearly not. The forms shown here are sufficiently incompatible that questions of cognacy are essentially moot.\(^4\)

### 5.2.2.5 Nonpast negative declarative in -\(N\)naka

The majority of Hachijō verbs form a nonpast negative declarative with the suffix -\(naka\). The etymology of this morpheme is unclear to me and I have not yet found an explanation of it in the literature; however, it has a certain familiarity to mainland speakers in that the dominant morpheme for negation in Japanese is the auxiliary *nak-*; which leaves the final, mysterious -\(a\) as an element of interference (as *nak-* is not followed by /\(a\)/ in any nonpast or declarative forms). Additionally, in most dialects (including SJ) corresponding nonpast finite forms have lost the /\(k\)/ (cf. SJ -\(nai\)), although it is retained in past tense and infinitival inflections (like the negative subordinating gerund -\(nakute\)). The appearance of /\(k\)/ in (specifically) the nonpast negative suffix is thus another form of interference. But even if the precise historical origin of this suffix is unclear, it certainly should be seen as cognate with SJ *nak-*.

More problematic for intelligibility are the parts of the inflected word preceding -\(naka\): firstly, this suffix always applies to the *ren’yō* stem, which is essentially the root (either consonant- or vowel-final and unviable as a free word), followed

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\(^4\)Kaneda (2001a:114) explains the n/r contrast in the HJ *no:* vs SJ *ro:* seen here as arising from variants of the same Old Japanese functional morpheme: EOJ *namu* vs WOJ *ramu.* That n/r variation exists is not a surprise as we can find it in other vocabulary: HJ *garima* vs SJ *kanî* ‘crab’, and within Hachijōjima in the stem for the several different words for ‘cockroach’: MI/KT *kakijar-* vs OK/NN/SY *kakijan-*.
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<table>
<thead>
<tr>
<th>Gloss</th>
<th>Root</th>
<th>HJ nonpast neg</th>
<th>SJ nonpast neg</th>
</tr>
</thead>
<tbody>
<tr>
<td>'win'</td>
<td>/kat-/</td>
<td>kachiNnaka</td>
<td>katanai</td>
</tr>
<tr>
<td>'take'</td>
<td>/tor-/</td>
<td>toriNnaka</td>
<td>toranai</td>
</tr>
<tr>
<td>'buy'</td>
<td>/kaw-/</td>
<td>ka(w)jNnaka</td>
<td>kawanai</td>
</tr>
<tr>
<td>'drink'</td>
<td>/nom-/</td>
<td>nomiNnaka</td>
<td>nomanai</td>
</tr>
<tr>
<td>'swim'</td>
<td>/oyog-/</td>
<td>oyogiNnaka</td>
<td>oyoganai</td>
</tr>
<tr>
<td>'expel'</td>
<td>/das-/</td>
<td>dashiNnaka</td>
<td>dasanai</td>
</tr>
<tr>
<td>'come'</td>
<td>/ki-/</td>
<td>kiNnaka</td>
<td>konai</td>
</tr>
<tr>
<td>'show'</td>
<td>/mise-/</td>
<td>miseNnaka</td>
<td>misenai</td>
</tr>
</tbody>
</table>

Table 5.3: Nonpast negative forms of comparable verbs

by, in the case of consonant verbs only, /-i/ (for vowel verbs the root and ren’yō stems are the same). In SJ, negation always applies to the mizen stem, which, for consonant verbs, is the root plus /-a/. So there is some interference from the fact that negation is attached to a different stem. Furthermore, the majority of verbs (especially consonant stem verbs) have a mora nasal coda /N/ following the ren’yō stem (the historical origin of which is not clear to me), resulting in -Nnaka. Though the full form may be recognized as a negative, mainland speakers will intuitively associate /N/ with negation (as many mainland dialects reduce nak- or its variant to N, even at the morphophonemic level, i.e., even in careful speech). Thus, if N is parsed as negation, that leaves -naka not to be understood, or vice versa. As in the previous section on the past declarative, in Table 5.3, I choose verbs for examples with roots that are the same at the morphophonemic level between HJ and SJ, to isolate the issue of morphological compatibility.

5.2.2.6 Attributives in -o (verbs) and -ke (adjectives)

I would be remiss not to mention the aspect of Hachijō grammar that has gotten the most attention, because of its similarity to the grammar of EOJ found in ancient
poetry. The issue of intelligibility in this case has more to do with categories than forms. Hachijō (alone, as far as I know, north of the Ryūkyūs) has retained the surface distinction between final/predicative and attributive inflections that is found in Old Japanese. These two underwent a merger during the era of Late Middle Japanese, in which attributive forms, which had long since been able to head main clauses under special syntactic rules like *kakari-musubi*, were gradually extended to take over that role, and the old final forms disappeared (Frellesvig 2010:354).

Although adjectives have a different history, in the modern language, predicative and attributive forms are also homophonous. In Hachijō, verbal nonpast attributives end in -o, while nonpast predicatives end in -owa/-u. Adjectival attributives end in -ke, while predicatives end in -kya. Mainland speakers expecting nonpast verbs in relative clauses to end in -u would probably suffer only temporary confusion hearing [o]. There is a larger difference between HJ -ke for adjectives and corresponding SJ -i, but because of some fossilized expressions and popular historical television dramas, most modern speakers are familiar with the older mainland attributive suffix -ki. The suffix -kya of HJ predicate adjectives should cause more interference, both because of unfamiliarity, and because of a clash in the negative with SJ colloquial -nakya, a contraction of nonpast negative conditional nakereba. But the greatest interference is likely to arise simply from the unexpectedness of predicative and attributive forms differing.

### 5.2.3 The effect of regular sound changes

So far, I have discussed the potential for intelligibility interference from differences in noncognate verbal morphology; however, such interference is compounded by
the sound changes that are such a salient feature of Hachijō phonology. Many consonants are lost intervocalically, with the resulting hiatus coalesced according to more-or-less consistent rules. Typically, the first (lefthand) vowel is deleted and the following one lengthened, but different dialects have different rules. I present some illustrative examples (needless to say, far from a complete exposition of all the possible changes):

- /š/ is very often lost in the context [-aci-], and this is usually followed by the characteristic change of [ai] for the dialect in question: for most, [ai] > [ei], but in KT/NN, [ai] metathesizes, and the [i] usually becomes palatalization on the preceding consonant. Thus: /ašitaba/ ‘a commonly used leafy plant’ > [aitaba] > e:taba (MI), > ya:taba (NN). This causes big changes in /s/-stem verbs: /das-i-te/ ‘expel-INF-SUB’ > [daite] > de:te (MI), > ja:te or deate (NN). An important role played by /s/ in Japonic is as a signal of the causative and transitive; the causative suffix in SJ is -{s}ase, and it is essentially the same in HJ (Iitoyo 1959:222). /s/-loss happens as well with [ase-] as with [-aci-], thus: /kak-ase-te/ ‘write-CAUS-SUB’ > [kakaete] > kake:te. Without /s/ as a phonetic “signpost”, mainland speakers will certainly not recognize the causative inflection, or the transitivity of many /s/-stem verbs, that feature /s/ as a lexicalized historical indicator of the transitive.

- Initial syllable loss has been a regular process historically, but I am not aware that it is presently productive. Though it probably affects relatively few words, they are affected probably because they are high frequency: tetsu ‘one’ (SJ hitotatsu), koshi ‘few’ (SJ sukoshi). Changes like this convert words to something
that sounds like a different word: SJ *tetsu* ‘iron’, SJ *koshi* ‘hips’. Many times discourse context will be enough to avoid misunderstanding, but it imposes a processing burden on the hearer.

- Vowel metathesis has been a salient process in both Hachijō historical and synchronic phonology. I have described the process as it works in KT/NN dialects on [ai], but there are other examples: downhill, particularly in MI, many verbs having original [ie] have changed it to [ei]: *oseirowa* ‘teach’ (SJ *oshieru*), *meirowa* ‘able to see’ (SJ *mieru*), *neirowa* ‘be boiled’ (SJ *nieru*). Metathesis is not limited to root-internal historical changes, but operates productively as well, and even across morpheme boundaries. The best examples of this are found in nominal morphology, and are most common uphill: *yamea* (NN) ‘to the mountain’ < /yama=e/ ‘mountain=PP’; *kasoa kase* (NN) ‘lend me an umbrella’ < /kasa=o/ ‘umbrella=ACC’ + /kas-e/ ‘lend-IMP’.

- Sounds changes tend toward common targets. In MI, [ei] is one of these. While sound change creates homophones commonly in many languages, the tendency is very strong in Hachijō. The verb *meirowa* (which we saw above) is not only ‘able to see’, but also ‘burn(vi)’ (SJ *moeru*). In MI, [ei] comes not only from */ie/ and */oe/’, but from */ui/ as well (MI *tenegei* < */tenugui/).


- There are some segment-level variations (compared to SJ) that might seem sur-
prising even to Japanese speakers: /n/ ~ /m/ (HJ migakya ‘bitter’ ~ SJ nigai, HJ kabuna ‘seagull’ ~ SJ kamome, HJ nichisho ‘high tide’ ~ SJ michishio), /n/ ~ /r/ (HJ garima ‘crab’ ~ SJ kani, HJ tsura ‘rope’ ~ SJ tsuna). As vowels go, SJ speakers are likely more familiar (if not consciously) with /i/ ~ /u/ variation, but HJ additionally has /o/ ~ /u/ (HJ hokomowa ‘hold in the mouth’ ~ SJ fukumu, HJ kuchibiro ‘lips’ ~ SJ kuchibiru). These vowel differences could possibly be explained as raising in the mainland dialects, if the forms with /o/ could be established as older.
Chapter 6

Conclusions and future work

In this dissertation, I have addressed and clarified several aspects of the phonology, history, and status of the Hachijō language of Japan. It was a worthwhile exercise to lay out a detailed phonemic analysis of Hachijō, even if the primary value of it is to spur discussion of how best to approach the phonological analysis of Japonic languages.

Probably the result most interesting to myself is to have given another (following Tachibana 1936), and quite different, demonstration of the geographical diversity of the vocabulary. Although grammatical similarities to the Eastern Old Japanese language attested in Man'yōshū have of course been noted many times, the prevalence of lexical items appearing to originate in the same region where EOJ was spoken is arguably not as strong as would be expected. Most exciting is the strength of the influence of southern (Kyūshū and Ryūkyūan) vocabulary. Nevertheless (and needless to say), I am not the first person ever to have taken note of this latter relationship, but those who have noted it do not seem to have spent the effort to
• Tachibana (1936:148) mentions adjectival suffixation being similar to Kyūshū dialects, and says that this needs to be further studied. In his attempt at a quantitative lexical analysis to find which part of the country shares the most vocabulary with Hachijō (similar to what I have done), the results favor the central and Eastern/Northeastern regions, which is probably what he expected. Kyūshū makes a decent showing, but the Ryūkyūs are terribly underrepresented, perhaps because he didn’t have access to much documentation. He speculates (p. 164) that similarities to Kyūshū are likely due to common retention of older forms, rather than any direct historical relation between the two regions.

• Tachibana and Tōjō (1934:45) quote famous Okinawan linguist Iha Fuyū as pointing out that a very old stela at Yarazamori Castle in Naha, Okinawa has an inscription that includes the phrase nakya mono. Iha speculates that this is a variation of, or corruption of, the Kyūshūan naka mono ‘non-existing thing’. It might be that. But no connection to Hachijō language can be made from this example, because it is not grammatical. In Hachijō, nakya is a final (predicative) form; the corresponding attributive form is nake or naQke, and thus the phrase should appear as nake mono. These authors should certainly have been aware of this morphological discrepancy.

• Hirayama (1941:51–2) says many “elements” are similar to Kyūshū dialects, but nothing specifically, while making reference to Kumamoto in particular. He makes a point to mention Kyūshū first, and following that, the similarities
with Eastern and Northeastern Japan. He claims that architectural styles of early buildings resemble those of Kyūshū and farther south, and wonders about the “hidden” history connecting the South with Hachijōjima.

I was launched on the journey of pursuing this topic by an offhand comment by a professor who speculated that Hachijō might represent a third primary subgroup in the Japonic family tree, along with Japanese and Ryūkyūan. Now, it seems clear to me that the true origin of this language might be more complex than that speculation would suggest. Given the strength of the influence from the south, we must wonder whether the island was originally settled by people from Eastern Japan, who were later joined by a wave of immigrants from the south, whether the order was the reverse, or whether it is even more complex than that. If there were multiple waves of settlement, did later arrivals create their own villages apart from the existing residents, or mix with them? As I have shown in Chapter 4 on subgrouping the villages, at this point, the evidence is sufficiently mixed up that it is very difficult to discern much of a historical pattern in the modern dialects. But it may be that more detailed examination of all the extant documentation, combined with further, well-targeted fieldwork (soon, while the elders we have are still alive) may reveal patterns that have remained hidden. Will it turn out to be most accurate to place Hachijō as a branch within a Proto-Kyūshū-Ryūkyū subgroup (PKR has been proposed by Igarashi 2017), as a branch of Japanese, or perhaps, as my professor imagined, as a branch of Proto-Japonic that is sister to Japanese and perhaps also to Proto-Ryūkyūan (or PKR)? I have noted earlier that the settlement of the island appears to be fairly late, within the time of recorded history, but if Hachijō can be shown to represent a primary branch of the Japonic family, this linguistic evidence would
certainly point to a much earlier settlement of the island than previously estimated.

I look forward to continuing this research.

What is the origin of the many words that appear to be unique to Hachijōjima? In Chapter 3, I have dispensed with the possibility that the unique vocabulary of Hachijōjima comes from Austronesian or Ainu. Further research will require checking for similarities to Koreanic, Tungusic, and Mongolic, which could represent very early borrowings, if not true cognates. If these are found, it would provide tantalizing evidence toward a solid theory that ties Japonic together with the continent historically.

Finally, I believe I have made a strong argument, using lexical and grammatical facts rather than intelligibility tests, for considering Hachijō to be a distinct language from Japanese, while recognizing that this is still very much a subjective judgement. Based on what I know so far, it is definitely the correct judgement, but I do not imagine that I will have convinced everyone. I look forward to continuing to develop this argument as well, perhaps into a methodology that could be applied to other language families.
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Appendix A

Subgrouping Data
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Note: The table above contains glosses and their corresponding terms in various languages. Each entry includes a term and its translation in multiple languages, along with an abbreviation for each language (MI, OK, KT, NN, SY, AO).
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<td>119</td>
<td>cow transport thing</td>
<td>ke-mochi</td>
<td>ke-mochi</td>
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<td>120</td>
<td>cow loading support</td>
<td>saa-NbO</td>
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<td>121</td>
<td>hulling (barley)</td>
<td>mugishigoki</td>
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<tr>
<td>122</td>
<td>plant (sprouts, etc</td>
<td>nabi-ru</td>
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<tr>
<td>123</td>
<td>two bundles</td>
<td>n'ya</td>
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<tr>
<td>124</td>
<td>straw bale, sack</td>
<td>to-uра</td>
<td>to-uра</td>
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<tr>
<td>125</td>
<td>cull, thin out</td>
<td>uronuku</td>
<td>uronuku</td>
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<td>126</td>
<td>seedling</td>
<td>ne</td>
<td>ne</td>
<td>ne</td>
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<td>127</td>
<td>raise crops</td>
<td>bagamu</td>
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<td>128</td>
<td>heaven(s)</td>
<td>teNNei</td>
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<td>earth</td>
<td>mija</td>
<td>mija</td>
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<td>131</td>
<td>hot (feeling?)</td>
<td>goto</td>
<td>goto</td>
<td>goto</td>
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<td>132</td>
<td>cold (feeling?)</td>
<td>goto</td>
<td>goto</td>
<td>goto</td>
<td>goto</td>
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<td>133</td>
<td>north wind</td>
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<td>kei</td>
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<td>yesterday</td>
<td>kinei</td>
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<td>137</td>
<td>last night</td>
<td>yonoB</td>
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<td>138</td>
<td>day before yesterday</td>
<td>ototei</td>
<td>ototei</td>
<td>ototei</td>
<td>ototei</td>
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<td>139</td>
<td>next year</td>
<td>de-neN</td>
<td>de-neN</td>
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<td>de-neN</td>
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<tr>
<td>140</td>
<td>year after next</td>
<td>sa-de-neN</td>
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<td>sa-de-neN</td>
<td>sa-de-neN</td>
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<td>heNgo</td>
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<td>142</td>
<td>taurusebo?</td>
<td>nebutachi</td>
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<td>143</td>
<td>wax myrtle fruit (yamamomo)</td>
<td>yo-mo</td>
<td>yo-mo</td>
<td>yuru</td>
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<td>144</td>
<td>lily bulbs</td>
<td>inera</td>
<td>inera</td>
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<td>145</td>
<td>fly (bug)</td>
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<td>146</td>
<td>cicada (sensu)</td>
<td>kutsukoushime</td>
<td>kutsukoushime</td>
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<td>kutsukoushime</td>
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<td>spider</td>
<td>de-Ngome</td>
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<td>148</td>
<td>cockroach</td>
<td>kaki-jara-me</td>
<td>kaki-jara-me</td>
<td>kaki-jara-me</td>
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<td>lizard</td>
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<td>Gloss</td>
<td>MI</td>
<td>OK</td>
<td>KT</td>
<td>NN</td>
<td>SY</td>
<td>AO</td>
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<td>memezume</td>
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<tr>
<td>habanori (seaweed)</td>
<td>haNba</td>
<td>haNba</td>
<td>haQba</td>
<td>haQba</td>
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<tr>
<td>azonde (play)</td>
<td>asuQde</td>
<td>asuQde</td>
<td>asuQde</td>
<td>asuQde</td>
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<td>-</td>
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<td>uru mem ki</td>
<td>asuNde</td>
<td>asuNde</td>
<td>asuNde</td>
<td>asuNde</td>
<td>asuNde</td>
<td>-</td>
</tr>
<tr>
<td>are no kure (give me that)</td>
<td>urekiero</td>
<td>urekiero</td>
<td>urekiero</td>
<td>urekiero</td>
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<td>loan me an umbrella</td>
<td>kasa wo kase</td>
<td>kase kase</td>
<td>kase kashiyare</td>
<td>kase kase</td>
<td>kasa akase</td>
<td>kase kase</td>
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<tr>
<td>hop on one foot</td>
<td>keNkeN</td>
<td>keNkeN</td>
<td>keNkeN</td>
<td>keNkeN</td>
<td>keNkeN</td>
<td>keQkeNjou</td>
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<tr>
<td>ride on shoulders</td>
<td>teNguruma</td>
<td>teNguruma</td>
<td>teNguruma</td>
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<td>teNguruma</td>
</tr>
<tr>
<td>corner, nook</td>
<td>suNma</td>
<td>suNma</td>
<td>hajiQko</td>
<td>sumi</td>
<td>hajiQko</td>
<td>-</td>
</tr>
<tr>
<td>smoke</td>
<td>yuburi</td>
<td>yuburi</td>
<td>yuburi</td>
<td>yuburi</td>
<td>yuburi</td>
<td>yuburi</td>
</tr>
<tr>
<td>small hill</td>
<td>toNbu</td>
<td>toNbu</td>
<td>toNbu</td>
<td>toNbu</td>
<td>toNbu</td>
<td>toNbu</td>
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<tr>
<td>dried yam</td>
<td>kiNboshi</td>
<td>kiNboshi</td>
<td>kiNboshi</td>
<td>kiNboshi</td>
<td>kiNboshi</td>
<td>kiNboshi</td>
</tr>
<tr>
<td>a while ago</td>
<td>toNbutune</td>
<td>toNbutune</td>
<td>toNbutune</td>
<td>toNbutune</td>
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</table>
Appendix B

Full Lexical Database

The following pages contain the lexical data (or database) referred to within the present dissertation. The structure of entries is as follows: Lines containing phonological forms contain “>”, preceded by a four-letter abbreviation indicating the source of the word, e.g., “asan” is Asanuma (1999). If the form is specific to one or more dialects, village abbreviation(s) will follow, in parentheses, like “(NN)”. One or more lines giving the definition and any other notes follow, starting with whitespace at the left edge of the line. Multiple definition lines can appear before the next entry begins with a new “>” line. When more than one closely-related form shares the same definition (e.g., but not limited to, dialect variants), multiple “>” lines may appear consecutively before the definition begins. English text contained in curly braces {} are annotations by the transcriber, but those notes might also sometimes appear in square brackets []. The format for definitions and extraneous information is not extremely consistent, or strict.
asan> aiQpara
 a fish [suma - saba]
asan> aiyaiyai
 SJ ara maaa
asan> au
 SJ iya da koto
asan> aokya
 blue/green
asan> aoze
 a fish [aodai - fuedai]
asan> aoburi
 a fish [hiramasu - aji]
asan> aoboNshi
 a dragonfly [kosiaki-tonbo]
asan> aomuro
 a fish [kusayamuro - aji]
asan> aga
 1P pronoun attributive/adnominal
asan> akagame
 a turtle [umigame]
asan> akasaba
 a fish [hatibiki]
asan> akajaQcha
 a bird [tanekomadori - tsugumi]
asan> akazukiimo
 a tuber
asan> akazumori
 a fish [sasano-ba-bera]
asan> akaze
 a fish [muroaji - aji]
asan> agatono
 my sweet child (cf agahime for girls)
asan> akadoro
 a fish [minami-hatanpo]
asan> akanada
 a fish [tora-utsubo]
asan> akanenobara
 a plant [juzunenoki - akane]
asan> agahime
 my sweet girl (cf agatono)
asan> akahyu:kidake
 a fish [aka-yagara]
asan> akaburi
 a fish [kanpati - aji]
asan> akaboNshi
 a dragonfly
asan> akamasu
 a fish [oohime - fuedai]
asan> akaminoki
 a plant [mokkoku - tsubaki]
asan> akamushi
 a bug [tsutsugamusi - SJ dani family]
asan> akamutsu
 a fish [hatijouakamutsu - fuedai]
asan> akamuro
 a fish [kumazasahanamuro - fuedai]
asan> akamedama
 a fish [tikame-kintoki]
asan> akamochi
 a plant [mokureisi - nisikigi]
asan> akayashi
 a fish [sima-gatsuo - katsuo]
asan> akayo
   a fish [aka-hata]
asan> agare
   mesi-agare
asan> akanBame
   a cow
asan> akiage
   celebration of the end of the fishing period
asan> akiyamasama
   deity of fire prevention
asan> akusheku
   isogasiku
asan> akusu
   tangle (as of thread, etc)
asan> agemono
   offerings to deity
asan> akerotoshi
   the next year
asan> akerohi
   the next day
asan> agerowa
   vomit, spit [haku]
asan> ako
asan> akojiru
   ash juice
asan> akonoki
   a plant/tree [karasu-no-sansyou]
asan> akobi
   yawn, akubi
asan> asagane
   a fishing tool
asan> asake
   breakfast, tyousyoku
asan> asage:ri
   going home in the morning [asagaeri]. A marriage related tradition.
asan> asaQte
   same as SJ
asan> azana
   nickname, SJ adana
asan> asane
   reef/rocks hidden under ocean water
asan> asami
   a fish [isuzumi]
asan> azamizoshibi:
   a soup made with azami leaves [azami zousui]
asan> azamitabako
   dried azami leaves crushed and smoked
asan> ashi:
   niisan, respectful way to address older male
asan> ashiire
   "putting foot in", a marriage tradition
asan> ajikuri
   act of spider spinning its web
asan> ashikekotoni
   SJ kore ha kore ha (warui neeee)
asan> ashinakaebi
   a shrimp [semi-ebi]
asan> ashibuto
   a plant [onikusa]
asan> azu
asan> azubata
   boundary, as between land property
asan> azukimeshi
   osekihan
asan> asunaro
   a plant [inu-maki]
asan> asubiba
   SJ asobi-ba (play place)
asan> asubowa
   play, SJ asobu
asan> atagerowa
   SJ ijimeru, iyagaraseru, kurusimaseru
asan> atagoto
   a lot, much, takusan
asan> atayami
   omoi byouki, a grave illness
asan> adan
   dousite mo, nanisiro, in any case
asan> adan-sa:shi
   dou nimo naranai
asan> adan-shitara
   dou sitara
asan> adan-su
   dou suru
asan> adan-ka
   dou ni ka
asan> adan-shite
   dou site, naze, why; dou yatte
asan> adan-da:
   dou dai
asan> adan-daka
   dou na no ka
asan> aQkari
   crack(s), splitting places esp when it looks red inside?
asan> atsuki
   azuki (small beans)
asan> atsukya
   SJ atsui; hot
asan> aQke:noki
   a tree [akamegasiwa - toudaigusa]
asan> aQke:yo-kakowa
   agura wo kaku, sit crosslegged
asan> aQtakechi (NN)
   SJ mattaku
asan> aQchi
   same as SJ
asan> aQpame
   baby, akaNbou
asan> aQpe:pe:
   sukkarakan; broke, have no money
asan> aQpe:manako
   surprised eyes
asan> ategaridara
   SJ ii kagen
asan> atege:buQchi
   something about helping out; really refers to a social custom
asan> ateQkoora
   nazonazo (a game?)
asan> atoshaN
   SJ kouhou he (toward the back of something)
asan> atotori
   heir, chounaN
asan> anautsuku
   a fish [mino-kasago]
asan> anashita
    ashi no ura (a[shi] no/na shita?); bottom of foot
asan> anamamori
    a shellfish [maanago]
asan> anaNgo:
    a hole, including holes in the ground and caves
asan> ani
    SJ nani; Semantics: "used when you don't know the name of something"
asan> anyo-osunaro
    SJ nani itte'N desu ka
asan> anyoka
    SJ nani wo ka
asan> anyo-shoda: (SY?)
asan> anyo-shooda (KT)(NN)
asan> anyo-shodo: (MI)(OK)
    SJ nani wo suru no ka
asan> anINkamo:
    SJ kamau na
asan> anedara
    SJ toshiue (da)
asan> ane:dono
    SJ ane ue (big sister, hon.)
asan> abayo:i
    bye, sayonara
asan> abi
    a plant [hachijou kusa ichigo - bara/kiichigo]
asan> abiyuwе:
    SJ abi-iwai; when mother bathes for first time 21 days after birth of child
asan> abuki
    a shellfish [tokobusi - mimigai]
asan> abusowa
    SJ nyuuuyoku saseru; to bathe [someone something]
asan> abunakya
    SJ abunai
asan> abume
    SJ abu; a bug, a little bigger than a fly
asan> aburage
    SJ abura-age (mochi, not tofu?)
asan> aburaku
    a fish [kagokakidai]
asan> aburade:
    a fish [okina-mejina]
asan> aburayо
    a fish [sujitarumi - fuedai]
asan> aho:dori
    a bird [ahoudori]
asan> ama
    a kind of attic? storage above ceiling (OK)(SY). In other regions, just "ceiling"
asan> amago
    a tool for smoking fish?
asan> amazu
    a ceiling made of thin, woven bamboo?
asan> amasowa
    SJ haku; vomit, spit out
asan> amabashi
    specialized steps (for climbing to the ceiling?)
asan> amamime
    a small cockroach that only lives in human buildings, not seen outdoors
asan> ame:go:showа
    madaragyuu. a cow with a lot of reddish coloring, mixed with white and black
SJ amaeru [does this include "showa" `suru'?]
asan> a:mochi (SY)
asan> woamochi (KT)(NN)
asan> o:mochi: (MI)(OK)
SJ awamochi; mochi made of millet?
asan> ara
fault, shortcoming. Person who likes to find these in others is "arasagashi".
asan> arakerowa
newly cultivate (land); SJ kaikoN
asan> arasho
new farmland created from forest; also a burnt field after being left 1 year
asan> arabitogonomi
preference of women for men from other places ("new person like"); long blurb
asan> arare
seems same as SJ
asan> ariitasowa
SJ arimasu/gozaimasu.
asan> arinnaka
SJ inai
asan> aruchi:ya
SJ iru sou da, aru sou da
asan> are
1P pronoun; cf ware
asan> arowa
SJ aru, iru
asan> aNshi:
SJ doushite, naze
asan> aNshi:ka
SJ naze ka (duh)
asan> aNda
what, nani. Seems to be a variant of "ani"... from his examples, looks like it
has normal
SJ copula embedded, but no clear explanation that would indicate degree of
lexicalization.
Or whether it's regional. Summary of the semantics is: "used when things are
not clear"
[monogoto ga hakkiri shinai toki ni tsukau]
asan> aNdaka
nan da ka
asan> aNde
nan de, naze
asan> aNde-sogaN
shoi SJ nande sou suru no ka. This form (SY)(NN) aNde sogoN sho (MI)(OK)
asan> aNde-mo
nakkyya SJ nan de mo nai
asan> aNte-yaQki:
SJ nan to ittakke. aniite yaroo (MI)
asan> aNdo: (OK)
SJ "nan da"; what is it? cf korya aNda: p99
asan> aNdo
asan> aNne
aNnimo
SJ sou de ha nai
asan> aNnimo-narya-sazu
SJ dou nimo naranai
asan> aNyomo-kaNnyomo
nanimo kamo
asan> aNno-maneda
SJ nan no maneda (why not [dara] I wonder?)
asan> aNbe:
SJ yousu/chousi. (from SJ aNbai?)
asan> aNpera
SJ mushiro (a kind of grass)
asan> aNmari[dara]
SJ aNmari da
asan> iie:
argument
asan> iiNnaka
SJ iwanai, as in keep a secret (only this?)
asan> ikata
way of sitting, seiza?
asan> ikaQchiiga
itta sou da ga
asan> ikapiQcha
ikahodo/dorehodo (mo nai)
asan> ikyo-showa
hotto suru; iki-nuki suru (sigh of relief); probably "iki wo suru"
asan> ikiyo:wa
ikiua/deau; KT ikiyouru
asan> iguma
nature word (tree?)
asan> ige
SJ yuge, steam
asan> igokowa
SJ ugoku, hataraku
asan> igoro
SJ ibiki, snore
asan> ishinoko
small rock
asan> ishibaQchiki[dara]
hard as a rock
asan> ijimerowa
SJ shikaru, scold
asan> ishiya:mo
a plant [yanagiichigo - irakusa]
asan> ijo-harowa
SJ iji wo haru
asan> izunoki
a plant [yuzuriha - himehagi]
asan> isoudo
a fisherman? Hjo Jikki
asan> isokago
a fishing tackle basket made from "madake"(?)
asan> isogumi
SJ akigumi, a tree
asan> isogoki
SJ isogiku, a kind of chrysanthemum {is there a metathesis here?}
asan> isogoQko
SJ isohiyodori, a bird
asan> isosuge
SJ higesuge, a kind of grass
asan> isonezumi
a fish
asan> isomonotori
collecting shellfish, etc on the beach at low tide, so you don't get too wet
asan> itagara
a kind of grass
asan> itabira
SJ ita, plank
asan> ichibi
SJ fuyou. a tree of family "aoi"
asan> ichiNchi
ichi nichi, one day
asan> iQkonai
SJ ano ne, interjection
asan> iQsaN-makuda
SJ ichi-moku-san ni??
asan> itsuchiyia
SJ egonoki, a tree
asan> iQcho:rai
SJ hare-gi?
asan> iQto:[dara]
SJ ichiban da
asan> iQbu
asan> 'yuNbu (MI)
asan> 'yuQbu (OK)
SJ ibo; wart
asan> iQpuki
SJ ippiki (one animal)
anan> iQpe:
SJ takusan, a lot
asan> iQpe:yaku
a cultural practice; read blurb
asan> iQpo
SJ ippon (one long, thin thing)
anan> idemi:
SJ tyotto mate
asan> iderowa
SJ yuderu, boil
asan> ido
SJ mushiro, goza; a straw mat spread on the floor; cf musho, mosho
asan> ito:shikowa
SJ ito wo taguru, pull thread. Looks cognate to /siku/ 'lay down' or /hiku/ 'pull'?
anan> itonaku(te)
SJ isogashii
asan> inasa
south-east wind; cf tatsumi
asan> inazuma
thunder (not lightning?)
anan> ine
SJ une; ridge?
anan> inera
SJ sukasiyuri, a grass, related to /yuri/ (lily)?
anan> ibi
SJ yubi; finger
asan> ibirowa
itameru (food)
anan> ibiwa
SJ yubiwa, finger ring
asan> iburi
smoke
asan> iburowa
smoke (vi), be smoky
asan> ihe:
anan> ihya: (KT)(NN)
a piece of wood with dead person's various names written on it
asan> imidzure
a ritual relating to death of one's parent; read blurb
asan> imemigo
a basket used for peeling potatoes?
anan> imogashira
a kind of potato
asan> imodzuki
a way of eating potato
asan> irakaji
SJ uni? (urchin?)
asan> irifune-yue:
asan> irifune-yuwe: [not given in book, but predictable?]
asan> irifune-ie: (MI)
asan> irifune-yuwa: (KT)(NN)
SJ irifune iwai (a celebration)
asan> iro
something re: traditional dress
asan> irowa
SJ suwaru?
asan> iro:wa
SJ karakau
asan> iNkyo
something about retirement customs
asan> iNjiru
semen/sperm?
asan> iNdo:
tabako ire, a container for tobacco; KT yuNdo:
asan> iNNaka
SJ iwanai; not say
asan> iNne
older sister (other readings exist: anei, aNne, aNdo)
asan> iNno
poop, scat
asan> itakura
a grain store raised on stilts, cf takakura
asan> uide
first menstruation, coming of age for girls
asan> ueshaN
SJ ue no hou he, upward
asan> ue:to:ka
SJ miemashita ka, irasshai. He explains: a greeting used toward someone from
another village
who comes to your village on some errand, as they are leaving for home. This
makes no sense
to me. Irasshai? Really?
asan> ueNdA
SJ ue no hou
asan> ugata
SJ achira no hou. directional
asan> ugaN
SJ ano you ni
asan> uki:
SJ doko he. ex: "ukii wasoka" = doko he ikimasu ka
asan> ukus
kurage, jellyfish
asan> uku
SJ asoko
asan> ukuja
SJ asoko de ha
asan> ukura
SJ asokora, asoko atari
asan> ukedzuri [his katakana shows affricate]
an old method of fishing
asan> usaba
a shark? [uba-zame] - is this transposition a typo?
asan> ushiebezu
a plant, kind of grape [nobudou]
asan> ushizumi[da]ra
SJ yamadumi? describes something that's disorganized, in a messy heap, etc;
darasinai
asan> ujidashi[bara]
   SJ darashi-nai
asan> ushiya:mo
   a plant [inubiwa - kuwa]
asan> usho
   sea water. SJ ushio = tide
asan> uso
asan> oso (OK)(NN)
   SJ chigau [not "lie"?]
asan> uzoma:shikya
asan> uzomoushi: (MI)
   SJ iyarasii, maybe urusai also?
asan> utateshikya
   SJ tsumaranai
asan> uchigi
   a plant [hakone utsugi - suikazura]
asan> uchiichi:
asan> uQtsei (MI)(OK)
   SJ ototoi; day before yesterday
asan> uchimurasaki
   a fruit. a kind of large mikan
asan> uchiwadomi
   a fish [uchiwafugu]
asan> uQchi
   SJ achira, acchi
asan> uQchaN
   SJ acchi he
asan> uQtse:
asan> uQche (KT)(NN)
   barnacle [fujitsubo]
asan> uQto:shikya
   urusai
asan> unaNsha
   SJ omae-tachi
asan> uno:
   SJ anoo
asan> unogure:
   SJ ano gurai
asan> unoshito
asan> onoshito (KT)(NN)
   SJ ano hito
asan> unonai (SY? or UT?)
asan> unonei (MI)
asan> unonou (OK)
asan> ononoa (KT)
asan> unonoa (NN)
   SJ ano ne {could this be a kind of hypercorrection, reconstructing an [ai] that was never there? Or could be UT, with expected sound change ei > ai}
asan> unome
   a bird [umiu]
asan> ubaihoumei-jiNja
   PN name of a shrine
asan> umazura [fricative shown in katakana, not affricate]
   a fish [umazurahagi - kawahagi]; filefish
asan> umiiiji
   a sea creature [amefurasi]; sea hare
asan> urabe
   a lower level functionary at a shrine
asan> urame
   squint
asan> urame-ni-showa
SJ me wo shiroguro saseru; Brain says "like a (dying) duck in a thunderstorm".
I don't know what this means! lol
asan> uri:sho
SJ uribatakame
asan> ure
SJ are
asan> ureshikya
SJ kimoti ii, kokoti yoi [but not uresii??]
asan> ureshikute-shiNde
   extremely happy
asan> ureshiku-narowa
   recover from illness
asan> uro:-doshi
   something year?
asan> uNga
asan> unaga (KT)(NN)
SJ omae ga, you(subj)
asan> uNma
   mother
asan> uNmakya
   SJ umai, oisii
asan> uNmasou[dara]
   SJ umasou, oisii sou
asan> e
   house, as in aga-e (my house)
asan> e:ga
   some kind of container used in egg production
asan> e:gazashi
   some kind of shelf used with the e:ga (above)
asan> e:kaNcho:
   some object of historical significance (read to find out). Clearly just
   borrowed from mainland.
asan> ego
SJ irie
asan> egoimo
SJ ao-imo?
asan> egokya
SJ igarappoi, scratchy, itchy?
asan> esaba
   SJ chuu-bai-nin, broker, agent
asan> e:su
   a fish [mejina]
asan> ezukya
asan> e:zui (KT)
SJ yari-nikui
asan> ezo
   SJ e, picture, drawing
asan> e:zo:
   a fish [honbera - bera]
asan> e:da
SJ aida
asan> e:taba (MI)(OK)(SY)
   a plant [asitaba - seri]
asan> e:te
SJ aite
asan> enuki
SJ ie wo deru koto, such as when a wife leaves her husband's home and returns
to her parents.
asan> enoko
SJ chiisai ie
asan> enoshimatsu
SJ ie no shigoto
enohara
SJ ie no naka
esan> eboshioya
esan> ebisuoya (KT)
SJ eboshioya, a role played by a senior person in coming of age ceremony or sthg - look it up
esan> ebezu
a plant, kind of grape? [ebiduru - budou]
esan> ebesusama
SJ Ebisu-sama
esan> e:mono
SJ aemono
esan> e:mowa
walk (cf SJ ayumu)
esan> e:yo:
esan> eiyo: (OK)
SJ koNya, only used during daylight hours of the same day? (cf. ya:yo:)
esan> era
SJ takusan, a lot (from era-i?)
esan> eraQpami
SJ taishokusha (someone who eats a lot?)
esan> eNga:
esan> eNgoa (KT)
SJ en-gawa, nure-en
esan> eNkyu:
a fish [oyabiccha - suzumedai]
esan> eNbana
a plant [hakuchouge - akane]
esan> eNyougusa
a plant [himekoban - ine]
esan> o:
SJ hai. the one used to respond to having your name called, giving aizuchi, etc.
esan> o:kage
SJ zassou, weeds, grass
esan> o:gashima
Aogasima
esan> okikarikinu
a fish [teNguhagi - nizadai]
esan> okishaN
SJ oki no hou he, toward the deep ocean
esan> okidomi
a fish [umadurahagi - kawahagi]
esan> okinaebi
a shrimp [semiebi - uchiwaebi]
esan> okifugu
a fish [ishigakifugu - hariseNboN]
esan> okiburi
a fish [tsumuburi - aji]
esan> o:gyo
a fish [uchiwafugu]
esan> okirowa
SJ okiru
esan> okuji
SJ oku no hou, deep inside
esan> okunoma
SJ oku no ma, space on the inside
esan> okuri
funeral
esan> okenoko
SJ oke, bucket, pail, tub
esan> ogo
a fish [himedai - fuedai]; cf komasu
asan> okojo
   a fish [eboshikasago - fusakasago]
asan>okoze
   a fish [hanaokoze - izariuo]
asan> okomori
   SJ okomori, to hole-up?
asan> ogorowa
   SJ sawagu, fuzakeru; make a fuss, noise
asan> osanakya
   SJ osanai
asan> o:sama
   grandfather (cf. o:do, oucha, ho:cha)
asan> o:do (SY)
   grandfather; cf o:sama
asan> oucha (KT)
   grandfather; cf o:sama
asan> ho:cha (MI)
   grandfather; cf o:sama
asan> o:shi
   SJ oshi, kuchi ga kikanai koto
asan> ojiuba
   aunt or uncle (dvandva)
asan> oji:saN
   a fish [himeji] lol
asan> oshimya: (KT)(NN)
   SJ oshimai
asan> ojami
   SJ o-te-dama
asan> ojarachi:ga
   SJ irasshatta sou desu ga
asan> ojari-yaru-ka
   SJ irasshaimasu ka?
asan> osharowa
   SJ osharu, say(hon)
asan> ojarowa
   SJ irassharu
asan> osharOnte
   SJ osharu kara
asan> oshokome
   SJ koushi, calf
asan> oshiro
   SJ ushiro {lower}
asan> ojiro
   a fish [giNyugoi - yugo]i
asan> oshi:rowa
   SJ oshieru
asan> osunarowa
   SJ iimasu, say (polite?)
asan> o:se
   SJ awase (but these should be SY words, so this should be [a:se], no? [o:se]
should be downhill.
asan> otakowa
   SJ haku, vomit, spit out
asan> ota:ne
asan> oto:ne (MI)(OK)
   brothers and sisters, siblings
asan> ochobogahige
   a fish [goNzui]
asan> oQka (cf "uNma")
   mother
asan> oQkanagarowa
SJ kowagaru
asan> oQKanakya
SJ okkanai, ororoshii
asan> oQKabusarowa
SJ ouu, tsugaeru, tsugaesu, cover, overlay. Seems definitely frognyate with SJ kaburu/kabuseru.
asan> oQKomowa
SJ ippai ni naru
asan> oQtara
SJ damare, damatta (should be past tense, not imperative, I would think, but perhaps like
"damatte irun da!")
asan> otsu[dara]
SJ somatsu, poor, humble
asan> oQChaberowa
SJ perapera shaberu
asan> oQpatakerowa
SJ doshaburi, heavy downpour of rain
asan> oQparerowa
SJ hare-agaru, swell up
asan> oQpya: (KT)(NN)
SJ oQpai, breasts
asan> oQpiprogerowa
SJ hirogeru, widen
asan> oQpuserowa
SJ toasu, knock down
asan> oQpese:rowa
SJ oasaeru, hold down
asan> oQpesowa
SJ osu, push, press
asan> odeko
a fish [aobudai - budai]
asan> o:desu
a kind of large basket
asan> otema
SJ doma, a room with earth/dirt floor
asan> oderowa
SJ osoreru
asan> o:to:
a fish [nishikibera - bera]
asan> otoge:
asan> otoyga: (KT)(NN)
jaw, or palate? to have a stiff jaw, tall nose?
asan> otogo
to have a younger sib born
asan> ototoshi
SJ ototoshi (why is this in here? it's obviously a recent borrowing)
asan> otohimesama
a character in a trad. story? read blurb
asan> otoyomushi
another name of something; read blurb
asan> odora
asan> odora-moQkusu (OK)(KT)
asan> odora-ke:kusu (MI)
SJ motsure, tangled, twisted up
asan> onimaru-jamaru
the name of a boat used to deliver tribute silk to the Odawara Hojo clan who conquered Hj (according
to Hj Jikki)
asan> o:uma
a fish [buchisuzukibera - bera]
asan> onokogo
SJ otoko. general word for a grown man. Thus SJ "otoko no ko" = onokogo no ko.
@@@ etymology?
asan> obata
SJ touge, or mine? or a proper name of some such?
asan> ohaQchi
SJ ohachI, meshibitsu, some kind of food vessel
asan> obanaga
a fish [tsumuburi - aji]
asan> obafurime
a bird [segurosekirei - sekirei]
asan> obishime
a fish [okinamejina - mejina]
SJ hiza-mazuku, kneel down
asan> ohyarakasowa
SJ hiyakasu, karakau
asan> obi:rowa
asan> obeirowa (MI)
asan> obe:ru/-rowa? (KT)
SJ oboeru
asan> ofuneazukariyaku
name for something; some other long story to (not) read
asan> obouke
SJ hatsu-ukabe (first float)?; name for some local trad.?
asan> obokumowa
SJ obotsukai
asan> oborokasarerowa
SJ unasareru, have a nightmare
asan> o:ma:shi
SJ kaNtoku, supervisor (M/F towazu)
asan> omi
you (from omae)
asan> o:midonokane
something that happened at o:midonokane. Should probly read sometime @@@
asan> ome:
you
asan> ome:garowa
SJ omowareru
asan> omosu
SJ abura-itame (cooking)
asan> omotatsura
a condition of something being too heavy to move, lift, or otherwise deal with?
asan> omo:wayo:i
asan> omouwayo: (KT)
SJ sayounara
asan> oyako
relatives, kindred (attested in Hj Jikki)
asan> oyari
SJ oyari
asan> oyori-yaQtaka
SJ literally oyasumi kita ka? pragmatic meaning: good morning
asan> oyore
asan> oyori-yare
SJ oyasumi(nasai)
asan> ori
SJ ishigaki, stone walls
asan> oNnago
SJ oNna, women in general
asan> oNbei-katsugi
SJ eNgi wo katsugu. To feel/one who feels there is fate/omen in every little
thing.
asan> oNbo:ji: the guy who does cremations
asan> oNmazarowasa SJ majiri-au
asan> kaka
asan> kako:
asan> kakou
    mother {cf other forms}
asan> kagajirowasa SJ tsukurou; mend, repair
asan> kakijana
asan> kakijarisa SJ gokiburi; cockroach
asan> gakiyamisa SJ kuishinbou; foodie?
asan> kagekiyoa fish [chikamekiNtoki - kiNtokidai]
asan> kakesosa SJ gaNkake; "hanging" a prayer on a deity?
asan> kagebuchi
asan> ushiro sugatasa SJ ushiro sugata
asan> kakebo
    a bull kept for breeding purposes
asan> kagobuchisa a plant [kohakusaNboku - suikazura]
asan> kokomowasa SJ daku; hold, hug, embrace (clearly cognate with SJ kakomu `surround, enclose')
asan> kasaaki
    SJ taN; phlegm
asan> kazagunesa SJ boufuuriN; groves of trees planted as windbreak against typhoons; cf kune
asan> kasashibasa SJ kareba; withered leaves
asan> kazato
    a place that is exposed to strong winds
asan> kazamabad weather
asan> kashikimia fish [aobudai - budai]
asan> kashikowasa SJ musu; steam(vt)
asan> kashitate-odori
    a dance done in KT? long blurb
asan> kasegime
    a bug [kamakiri]; cf geNbe:me
asan> ka:da
    SJ kawa; river [really?]
asan> kataQperasa SJ karaOpera
asan> karahira
half
asan> kachoa fish [takibera - bera]
asan> kachi:rowa (KT)
    become hungry
asan> katsu:a fish [katsuo - saba]
asan> katsukimales who dive for food
asan> katsuke
    reason, rationale (for something)
asan> kaQchakowa
 SJ hikkaku
asan> kaQchabakowa
 SJ yabuku; tear(vt)
asan> katsu:dori
   a bird [oomizunagidori - mizunagidori]
anan> kaOpetaori
 another fabric that Hj is famous for; long blurb
asan> kadokya
 SJ subashikko
asan> katogowa
 SJ katsugu; carry
asan> kanagame
 SJ yadokari; hermit crab
asan> kanashikya
 SJ kawaisou (seems to retain OJ meaning of kanashiki)
anan> kanashigo
 a child particularly doted upon by parents
asan> kanada
 a fish [torautsubo - utsubo]
anan> kanayamasama
 proper noun, name of a deity
asan> kanebunmushi
 a bug [koganemushi]
anan> kanoki
 a plant [hachijou-guwa - kuwa]
anan> kabutsu
 a plant [daidai - mikaN]
anan> kabuname
 a bird [umineko - kamome]
anan> kabume
 a bug [ka]; mosquito
asan> ka:be
 the skin of fruit, potatoes, etc.
anan> kabe:
anan> kabya: (KT)(NN)
 leaves of the kanoki tree? cf kanoki entry
asan> kabe:mogi
 the practice of picking leaves off the kanoki [kuwa] tree
asan> kamaserowa
 SJ tabesaseru
asan> kamatsuka
 a fish [okieso - eso]
anan> kamado
 SJ ro; a kind of fireplace
asan> kamarowa
 SJ niou; to smell(vi)
anan> gamaNshiyare
 SJ gaNbari nasai
asan> kamikake
 SJ tabekake
asan> kaminoki
 a plant [taiN-tachibana - yabukouji]
anan> ka:muguri
 a bug [geNgorou]
anan> ka:muranare:
anan> kawamuranarai
 north-west wind; cf saga, ko:mura
asan> kame:naka
asan> kamya:naka (KT)(NN)
 SJ kamawanai
asan> kamenoko
  a small turtle? something about thin-sliced pickled root veggies...
asan> kamomono
  SJ tabemono
asan> kamowa
  SJ taberu
asan> kayaNbiNgo
asan> kaNbiNgo (KT)
  a plant [chigaya - ine]
asan> karakajime
  a bird [mozu]; cf ke:go:dorime
asan> karasu
  someone who covets food (insult)
asan> karamarowa
  SJ natsuku; become attached (clearly cognate with karamaru `entangle (with)')
asan> karikinu
  a fish [nizadai - nizadai]
asan> garimame
asan> garime (MI)
  SJ kani; crab, different kinds (sea, beach, land)
asan> kariyasu
  a plant [kobunagusa - ine]
asan> gaNgi
  a bent or twisted tree?
asan> kaNge:rowa
  SJ kaNgaeru
asan> KaNjo:
  SJ benNjo; toilet, restroom
asan> KaNjo:shiba
  a plant [gakuajisai - yukinoshita]
asan> kaNdara
  SJ sono toori (da)
asan> gaNtsu
  partially uncooked rice
asan> kaNdoyama
  proper name of a place with spiritual power? long blurb
asan> gaNbak
  a wood coffin
asan> kaNbari
  repair, mend
asan> gaNmoN
  a fish [kichiji - fusakasago]
asan> kaNmo (MI)(OK)
  SJ satsuma-imo
asan> ki:
  SJ kyou; today; cf kei
asan> ki:kaki
  some kind of farming implement
asan> ki:kya
  thickly growing (of plant life)
asan> kiki:rowa
asan> kikeiru (MI)(OK)
  SJ kikoeru; can hear, can be heard
asan> kikorimushi
  a bug [urihamushi - hamushi]
asan> kikowa
  SJ kiku; hear
asan> kisheru
  a tobacco pipe?
an> kishaji
  louse (shirami) eggs
asan> kijamowa
   SJ kizamu
asan> kishoku-warukya
   SJ kaNji ga warui
asan> kishogerowa
peel the skin of something
asan> kizomeiro
   yellow dye (for kihachijou)
anan> kidamasama
   a tree deity?
anan> kichige:
anan> kichigya: (KT)(NN)
   SJ kichigai; crazy, wacko
asan> kitsuki
   SJ ki ga kiku koto
asan> kitsune
   a fish [hagaou - saba]
anan> kitsunetsuki
   SJ usotsuki; liar
asan> kini:
anan> kinei (MI)(OK)
   SJ kinou; yesterday
asan> kinudomi
   a fish [soushihagi - kawahagi]
anan> kihachijo:
   the famous dyed fabric
asan> kibigawari:
   SJ taiheN da; (is this just "kimi ga warui", i.e. `weird, grim, creepy'?)
anan> ki:bushii
   SJ kurubushi; ankle
asan> kiboku
   turtle shell fortune telling
asan> kimi:ga-mi:rowa
asan> kimeiga-meirowa (MI)
   SJ hara ga tatsu
asan> kiminago
   a fish [kibinago - nishin]
anan> kimo
   SJ shiNzou; heart (the organ)
anan> ki:mochi
asan> ke:mochi (MI)(OK)(NN)
   a farming tool, made of rope so two people can carry sthg?
anan> kyo:de:
anan> kyouja: (KT)(NN)
   SJ kyoudai; siblings
asan> kyo:baN
   a measuring device?
anan> kiribaN
   kitchen cutting board
asan> kire:[dara]
anan> kirya:[dara] (KT)(NN)
   dislike
asan> kiNgoyooy
   a fish [ittoudai]
anan> kiNbo (KT)
anan> kiNboshi
   SJ kiriboshi
asan> kiNme
   a fish [kiNmedai]
anan> giNme
   a fish [itomakiei]
anan> kuerowa
SJ fusagu; close up, stop (up), seal; cf hakerowa, kuwarowa
asan> kugakuNchi
Festival on Sept 9th
asan> gugujime
a bird [yamashigi - shigi]
asan> kuzaimoN
asan> kuzaemoN (MI)
a bird [kawarashiwa - suzume]; cf shiNdo:dori, daikoNdanekurai
asan> kusanaka
asan> kusaya: (SY)
SJ kusamura
asan> kusame
a doll (or particular kind of doll?)
asan> kusarakashi
SJ kono yarou (swearing, namecalling); cf kokusheki
asan> kusari
SJ yarou, inakamono, uncouth fellow
asan> kujinaNusa
a plant [dokudami]
asan> kusube
SJ hokuro; dark spot on skin
asan> kusuriibi
SJ kusuri-yubi; ring finger
asan> kuzurei
SJ gake-kuzure; landslide
asan> kusokame
something like "eat shit!"; a comeback in a nasty verbal fight
asan> kusodai
a fish [meichidai - fuefukidai]
asan> kusodami
a plant [shirodamo - kusunoki]
asan> kusomarowa
to move bowels, take a dump, do #2
asan> kutabarizokone:
asan> kutabarizokonya: (KT)(NN)
"drop dead"; a comeback in a nasty verbal fight
asan> kuchiaka
bad breath
asan> kuchiake
lit. open mouth; opening of fishing season for certain species
asan> kuchigari
SJ kuishiNbou; greedy, gluttonous person
asan> kuchiku-narowa
SJ onaka ippai ni naru; become full (from eating)
asan> kuchibiro
lips
asan> kuQka:shime
SJ semi; cicada
asan> kuQkairowa
SJ kajiru; bite, chomp on (emphatic)
asan> kuQkamowa
emphatic for SJ kamowa 'eat'
asan> kuQtage:rowa
eat too much
asan> kuQchigirowa
SJ kuichigiru
asan> kuQchiborowa
emphatic for SJ shiboru; squeeze, wring out (strongly)
asan> kuQcha:
SJ kushami; a sneeze(n)
asan> kuQchaburowa
emphatic for SJ shaburu; suck on
asan> kuQchaberowa
    emphatic for SJ shaberu; talk a lot
asan> kuQbone
    hollow/napo of the neck
asan> kuni
    the mainland from Hj standpoint, usually Tokyo
asan> kunizake
    SJ kiyozake; any booze that's not shimazake?
asan> kune
    SJ boufuuriN; groves of trees planted as windbreak against typhoons; cf kazagune
asan> kubishime
    death by strangulation, e.g. hanging
asan> kubirerowa
    SJ motsureru
asan> kuberowa
    SJ moyasu; burn up(vt)
asan> kuyo:bashi
    a bereavement ritual; read blurb
asan> kuyorerowa
    SJ kuzureru; collapse, fall down (of structures, landforms)
asan> kurago:wa
    turning up roots to shallow level in the midst of raising crops? or something?
asan> kuri
    SJ tokuri; a tall narrow container for liquids
asan> guruwaN
    to surround
asan> kure:
asan> kureya: (KT)(NN)
asan> kurya: (KT)(NN)
    SJ yuugata; evening
asan> kuroei
    a fish [tobie]
asan> kurosegawa
    proper name of a river; read blurb
asan> kuronada
    a fish [kokeutsu - utsubo]
asan> kurobato
    a bird [karasubato - hato]
asan> kurobuchi
    a plant [masaki - nishikigi]
asan> kuromeifuji
    a plant [houraikazura - fujiutsugi]
asan> kurowa
    come
asan> kuwa:bune
    springwater, water bubbling out of the ground
asan> kuwarowa
    SJ fusagu; close up, stop (up), seal; cf kuerowa, hakerowa,
asan> kuNsho:gusa
    a plant [yaemugura - akane]
asan> kuNmu
    SJ kuni-no-hito? mainland people, esp exiles
asan> guNNomowa
asan> KuNNomu
    SJ nomi-komu
asan> kei (MI)
    SJ kyou; today; cf ki:
asan> ke:garowa
asan> kya:garowa (KT)(NN)
    SJ kayui; itchy
asan> ke:go:
SJ kaigara; seashell
asan> ke:go: dorime
   a bird [mozu]; cf karakajime
asan> gejigejime
   a bug [geji]; centipede
asan> ke:ja:sha:te
   SJ kuremai to shite (etym?)
asan> gesu
   fertilizer/compost that uses human excrement
asan> kezutomoyoQkya (MI)(OK)
   SJ kurenaku tomo yoi
asan> ke: darukya
asan> kya: darukya
   SJ darui
asan> kechinosaNge
   SJ nan no koreshiki
asan> keQkeNjo
   SJ kataashi tobi (hopping on one foot?). childs play, not really done since WWII
asan> geQsuri[dara]
   SJ maitte shimau; also means tired/fatigued
asan> geQba
   SJ fumidai; platform to stand on
asan> ketsumagurowa
   SJ ketsumazuku; trip over something and fall
asan> kede:yami
asan> keja:yami (KT)(NN)
   lazy person
asan> gedeN
   a plant? [onikusa - tengusa]
asan> ke:tokone
   SJ utatane
asan> kedo:zu[dara]
   SJ kitanai; messy, unkempt, dirty
asan> ke:na
asan> kya:na (KT)(NN)
   SJ kata; shoulder
asan> kena
   SJ ataeru na; don't give it
asan> kebisho
   body hair (many kinds)
asan> ke:byo:me
asan> ke:ba:me (KT)
asan> ke:bya:me (NN)
   SJ tokage; lizard
asan> ke:bushi
   SJ kakato; heel of the foot
asan> keburi (NN)?
   SJ kemuri; smoke
asan> ke:rume
asan> kya:rume (KT)(NN)
   SJ kaeru; frog
asan> kero
   (please) give me [probably not very polite]
asan> kerojanashi
   SJ kureru wake demo nai no ni
asan> ke:rome
   a fish [tobihaze - haze]
asan> kerowa
   SJ kureru, yaru; give
asan> ke:rowa
asan> kya:ru (KT)
SJ kaeru; come home/back
asan> geNzari
SJ aikyou nashi
asan> geNno:
SJ kanazuchi; hammer; cf tsutsu, saizutsu
asan> keNno:ka
SJ kurenai (no) ka?
asan> ko
come(IMP); cf "koQchaN ko" p94
asan> ko: (MI)(KT)(NN)
come(IMP); cf komi: p97
asan> koibi
SJ koyubi; pinky finger/toe
asan> gogagoNchi
May 5th festival, nationally now boy's day
asan> kokasowa
SJ otosu; drop(vt)
anan> kokatsu
SJ kuzu; small bits of refuse
asan> ko:garime
a bug [shimageNgorou]
anan> kokarowa
SJ chirabaru; scatter around
asan> kogaN
SJ kono you ni
asan> goki
rice bowl
asan> kokya
SJ koi; thick, concentrated
asan> go:kyu:gire:
a cultural practice; read blurb
asan> kogi:rowa
to make you feel cold, like SJ samui
asan> koku
the state of being koi (cf kokya)
anan> kokusheki
SJ kono yarou (swearing, namecalling); cf kusarakashi
asan> kokusu
silkworm excrement?
anan> gokumo
SJ chiri, kuzu
asan> gokurakumadara
a religious/superstitious thing; read blurb
asan> kokurowa
SJ kosuru, masatsu suru; rub, abrade, scrape
asan> gokeiri
the second wife (after divorce, widowerhood)
anan> ko:ko:
SJ takuan; a kind of daikon pickle
asan> kogomarowa
SJ kagamu; bend over, stoop over
asan> kogoNdo:me
SJ kono you na mono
asan> ko:sabire
a fish [kobaNaji - aji]
anan> koshi
SJ sukoshi; a little
asan> koshi
cliff, precipice
asan> ko:ji
a kind of mikaN (orange fruit)
anan> kojikowa
pull (examples given are only pulling plants out of the ground)
asan> kojikowa
beg (for food)
asan> kojima
small island
asan> ko:shaku
talk a lot
asan> ko:jo:
talk back to social superiors; make excuses
asan> koshoke
fishing tackle box
asan> gosho:nawa
a rope tied from the neck to knees of a corpse in a coffin
asan> koshire:rowa
SJ koshiraeru; make sthg
asan> go:jirowa
SJ goran ni naru
asan> gozu
bits/shards of charcoal, used to keep fires going
asan> kosukya
SJ zurui; zu:zu:shikya
asan> ko:seN
SJ mugi kogashi
asan> ko:chi
SJ buraku; peasant village
asan> koQkuba
kitchen; he says it comes from Dutch word for `cook' + ba (place)
asan> koQkeNkokejame
a bird [hototogisu]
asan> koQkome
a bird [akakokko - tsugumi]
asan> kotsukowa
pounding things like barley in a pestle?
asan> koQchaN
SJ kochira he
asan> kotedori
help (out); subordinate, assistant, servant
asan> koto:gyo:ja
refers to some historical person or social role; read blurb
asan> kototo
SJ wazato
asan> kotonerowa
SJ matomeru; gather/assemble together
asan> konasama
slang nickname for silkworm
asan> ko:nichi
a festival/holiday on January 9th
asan> kone:da
SJ kono aida; the other day, recently
asan> konokurya: (KT)(NN)
SJ kono/kore kurai; roughly this much
asan> go:nohito
person from another island village
asan> kobashi
fishing lure/bait
asan> kobutai
a fish [tobiei - akeai]
asan> ko:be
human skin
asan> kobotoke
SJ hitomi; pupil of the eye
asan> komasu
   a fish [himedai - fuedai]; cf ogo
asan> komi:
   SJ kinasai (affectionate)
avan> gomi
   firewood
asan> gomihire:
   gather firewood (clearly from gomi hiroi)
avan> ko:mya:
   give birth to a baby
asan> ko:mya:yakata
   a small house used in the childbirth process
asan> gomuhajiki
   a rubber slingshot (using rubber band?)
avan> ko:mura
   north-west wind; cf. saga, kawamuranarai, anaze?
avan> ko:moNsama
   a nickname for Ukita Hideie
asan> go:ra
   a cavity in the trunk of a dead tree
asan> goragora
   SJ "hayaku, hayaku"; hurry up
asan> gorasowa
   SJ korasu; punish, discipline
asan> kori
   SJ kouri; a wood or bamboo container for kimono, etc
asan> kori:
asan> korei (MI)(OK)
   SJ kore wo
asan> ko:ri
   SJ kawari
asan> gorigorishiba
   a plant [raseitasou - itakusa]
avan> goro:
   fifth son
asan> korosowa
   SJ korosu; kill
asan> ko:rowa
   packing/crating, esp of foodstuffs for shipment
asan> kowakya
   SJ kurushii; painful
asan> kowamushi
   SJ kaiseN; scabies? itchy skin disease
avan> koNkyu:
   SJ koNkyuu; poverty, destitution
asan> koNgo
   hunched-back person
asan> koNgori
   SJ shikori/kori; muscle stiffness
avan> goNgoro:
   a fish [suzumedai]
avan> koNda
   SJ kondo; this time, next time
asan> koNdo:ji:
   a local nickname for Kondou Tomizou
asan> koNri:
   SJ koNrei; wedding festivities
asan> saizutsu
   SJ tsuchi; hammer; cf geNno:
avan> saga
   north-west wind; cf kawamuranarai, ko:mura
asan> sakaki
  a plant [hisakaki - tsubaki]
asan> sakasama[dara]
  SJ gyaku; upside-down, reverse
asan> sagasaNchi
  SJ hinamatsuri, girls day, March 3
asan> sakashikya
  SJ Kashikoi
asan> sakashaN
asan> sakashima (KT)
  SJ gyaku-sama; upside-down
asan> sagamichi
asan> sagaji (MI)
  SJ kudarizaka; downward hill
asan> sakame:
  SJ totaN, saichuu; just at that time, in the midst of
asan> sagariabi
  a plant [hachijou-kusaichigo - bara]
asan> sakiluchichi:
  SJ saki-ototoi? three days ago
asan> sakiQcho
  SJ seNtaN; the tip
asan> sagime
  a bird [kosagi - sagi]
asan> sakudara
  a plant? [sakunoki - sawabuki]
asan> sakubarowA
  SJ kubaru; distribute
asan> sakuradai
  a fish [hanafuedai - fuedai]
asan> zaguri
  a machine related to textile making
asan> sake:
  SJ sakai; border, boundary
asan> sagesho
  low tide
asan> sagedasowa
  SJ mochi-dasu
asan> sagowa
  SJ shikaru; scold
asan> sasa
  SJ madake; a kind of bamboo?
asan> sasakuguri
  a bird [mebosomushikui - uguisu]
asan> sasame
  bamboo thickets grown as a wind-break
asan> sasabo:ki
  a kind of garden rake made of sasa?
asan> sasame
  gills (as on fish)
asan> sasayo
  a fish [isuzumi]
asan> sazunya
  SJ shinakereba
asan> sasumi
  SJ sashimi
asan> sachi:
asan> satei (MI)(OK)(NN)
  old cropfield, cropfield close to houses?
asan> saQkata
  SJ saki-no-hou
asan> satsukerowa
SJ ataeru; give something to someone of lower station
asan> satsuma
SJ satsuma-imo
asan> sanagashi
south-west wind; cf haibuki, natsunishi
asan> zanarowa
SJ oto ga suru
asan> sabakowa
SJ mabiku; to space out seedlings?
asan> sabire
a fish [shimaaji - aji]
asan> sabo:
third son
asan> sa:ma
asan> soama (^NN)
asan> so:ma (MI)(OK)
SJ sawa (geographical feature)
asan> samekusa
a fish [kobaNaji - aji]
asan> sameshikya
SJ samishii, kowai
asan> zaru
SJ uni; sea urchin
asan> zaruKana[bara]
SJ bosabosa
asan> saro:wa
SJ sawaru; touch
asan> saNzashi
a tool used in silkworm cultivation
asan> zaNsara
kindling (as for a fire)
asan> saNNagime
silkworm pupa
asan> saNNasaQte
the day after asatte (3 days from now)
asan> saNNoji
a fish [nizadai]
asan> saNma
a shellfish [yomegasa - tsutanoha]
asan> saNmii:rowa
SJ yakete-shimau; burn up
asan> zaNme:yo:]
SJ kaNbeN shite kure
asan> shiasaQte
4 days from now
asan> shiude
SJ shiokara (food)
asan> sheki
SJ seki; cough
asan> shekomerowa
SJ sekkyou suru; preach, propound, lecture, sermonize
asan> shesherowa
violating a border by digging through it (or something?)
asan> jenigusa
a plant [mamedzuta - uraboshi]; Asanuma explains that Hj name comes from the
fact that leaves are round, like coins, thus jene + kusa.
asan> jene
SJ zeni; money, cash; cf zene
asan> shikakerowa
splash (sthg) with pee, urinate on
asan> shigasaQte
3 days from now
asan> shikaburowa
asan> shikaburu (MI)
to leak pee, wet oneself
asan> shikame:rowa
asan> shikame:ru (KT)
SJ tsukamaeru; catch, seize
asan> shigi
SJ soko; the bottom (as of a container)
asan> shikiido
SJ shikimono, e.g. goza
asan> shikyo-showa
SJ seki wo suru; to cough; cf sekyo-showa
asan> jikugurimame
peanut (etym: bean/nut that digs below the ground)
asan> shikuyari[dara]
talkative, gabby
asan> jigura
place where retirees live; Asanuma says to refer to iNkyo definition
asan> shikei
SJ shikii; threshold
asan> jiko:
SJ rikou; clever
asan> shi:shi (KT)(NN)
Sueyoshi village; cf seishi
asan> shi:shi:
a command called out to cows
asan> jiji:goQpai
a plant [sumire]
asan> shizu
muscles and blood vessels?
asan> shizuN
SJ shinaide
asan> shidaki
a plant [hachijou-ibota - sekusei]
asan> jidaguri
SJ zuNguri
asan> shita:da:ga
SJ shita no da ga
asan> shitadami
a shellfish [himekubogai]
asan> shitaQchi:ja
SJ shita sou da ga
asan> shidaterowa
to raise silkworms
asan> shidarime
a bug, a kind of dani
asan> shitaredo:
SJ shita keredo
asan> shi:daro:
SJ shitte iru ka?
asan> shitaNda
SJ shita no dan; lower cropfield in a terraced situation
asan> shitaNne:ya
SJ shitara
asan> shiQkari
SJ takusaN, juubuN
asan> shiQcho:
seventh son
asan> shiQtokerowa
SJ tokeru, torokeru; melt
asan> shiQpashi
Suekko; the last child

ShiQatsu

ShiuppaN; set sail

Shita no hou; the lower part of something

Shide

A rope for collecting?/directing? rainwater. Used (particularly?) in AO and Kojima.

Shite:

Hitai; forehead

Shidego

Braid, plait

Shite:mono

A kind of light kimono, like yukata?

Shite-mo-yoQkya

Shito

Hitoko; person

Shidoko

A plant [hachijou-kibushi - kibushi]

Shi:nekabutSU[dara]

To stay completely silent

Jibukurowa

Shibafu; lawn

Shimazake

Island shouchuu

Jimatsuri

Ritual blessing for construction, etc. or something

Shimamasu

A vessel for measuring... volume? Different from ones used on mainland

Shinameguri

Going around the island?

Shaga

Shiraga; white hair

Jashiki

Shashakya

Hot

Shashekerowa

Yakeru

Shasowa

Dokasu

Ja:chikya (KT)(NN)

Utsukushii

Ja:chiku

Kirei/sappari

JaQkoku

A dish made of boiled meat and veggies

ShaQchi

Zehi to mo

ShaQtsura[dara]

Nikutarashii; hateful

ShaQpadaka

ShaQpedaka (OK)

Suppadaka; buck naked

ShaQpeN

Lewd, loose woman

ShaQpoge
torihada; goosebumps
get goosebumps
ja:neN (KT)(NN)
raineN; next year
jaba[dara]
jama; obstruction
shamakasowa
hiyakasu; to jeer at, make fun of
shameNbana
something flower; cultural name; read blurb
sharitori
reburial (long blurb with details)
sha:rime
shiroari; termite
shiyarogaN
yarimashou
share
doke; move! (IMP)
sharowa
doku, noku; move out of the way
shaNpa:
awa; bubbles, froth {this couldn't be from En `shampoo'... could it????}
shaNme
shirami; louse, lice
jaNme: (MI)
kaNbeN shite kure
ju:meN
being on the verge of tears
ju:ro:
tenth son
sho
shio; salt
sho:
shirou, yonaN?; fourth son
jo:
jirou, jinaN; second son
shoiuri
peddler, hawker, vendor
shoiro[dara]
iroiro; various
shogaN
yarou; let's do
shokaNno:ja
shitte iru darou; probably know something
shokya
shitte iru; know, acknowledge (this is an adjective! grammatically odd)
shogirowa
yokogiru; cut across, go across
shogune
forests planted as a sea barrier?
shokune:
shokunaQkyya
shiranai; don't know
shokeja
shitte iru; know something {cf shokya - what's the difference?}
shogenashi[dara]
muaisou
shoja
suru, okonau; do
shotazurusu
fat, ugly chick {vulgar, ya think?}
dry, itchy skin
both hands
before, earlier
cycad (a tree)
top-notch, high class
before, earlier
before, earlier
a bird [kijibato - hato]
a fish [fuefukidai]
cutting meat off of bones
light rain
name of a very well-known folk song
straw sandals
preparing fish for cooking
being soaking wet from head to toe
a fish [kitamakura - fugu]
fifth daughter
white
outer frame of the irori (cooking pit)
light rain
a fish [maruaji - aji]
hang up
emphatic form
grasshopper
the center
a bird [kawarahiwa - suzume]; cf daikoNdanekurai, kuzaemoN
won't do
vagina
the bottom
buttocks
asan> shiNpeya: (NN)
  SJ shiNpai; worry
asan> jiNyaaato
  a proper name of a historical place in OK
asan> sugaki
  SJ nagashi; place to use water when cooking, extends to mean kitchen
asan> sukaZu
  SJ iya na yatsu; disliked person
asan> sukaZi
  net bag, for collecting seaweed, shellfish, etc
asan> sukiita
  SJ shikiita; a board placed under... something
asan> sugiburi
  a fish [tsumuburi - aji]
asan> sukimoNo
  SJ shikimoNo; something to sit on top of
asan> suku
  SJ seN; cap, stopper, cork
asan> sujiGatsu:
  a fish [hagatsuo - saba]
asan> zu:ja: (KT)(NN)
asan> zuze: (SY)
  SJ jizai; hook for hanging pots, etc on above the fire
asan> zuJo:UNpaN
  cultural word; read long blurb
asan> zuzu
  SJ rusu; not at home
asan> zuzuKuri
  cultural word; read long blurb
asan> zuzuDaMa
  a plant [juzudama - ine]
asan> zuzu:
asan> zuzu:zu:Shikya
  SJ zurui; cf kosukya
asan> sudaro:ka
  SJ suru darou ka
asan> suQPakya
  SJ suppai; sour
asan> suToWa
  SJ suru to
asan> suNaGo:
asan> suNaQPa (MI)
  SJ sunahama; beach
asan> suNaMuguri
  a fish [teNSumodoki - bera]
asan> zuNaNPo:
  violent person
asan> zuNi
  SJ runiN; exile
asan> suneido:mo
  SJ suru darou ga
asan> zuBerowa
  SJ suberu; slip, slide
asan> suMitiTashiNnaka
  SJ "sumimaseN"
asan> suMiKaCho:
  a fish [sasanohabera - bera]
asan> suMiGi
  wood material for making charcoal?
asan> suMiGomo
  written as charcoal+straw bale. meaning unclear
asan> suMiGoRi
diving to harvest seafood stuff, wearing goggles

asan> suri:ya:
  SJ mamagoto; playing mommy
asan> suNba:to:
  a fish [itobera - bera]
asan> suNma
  corner
asan> se
  SJ shiro:, seyo; do it!
asan> seishi (MI)
  Sueyoshi village; cf shi:shi
asan> seibe: (MI)
  someone who eats a lot? meaning unclear
asan> sekitsu
  water overflowing
asan> seko:yo-showa
  SJ seki wo suru; to cough; cf shikyo-showa
asan> sekomerowa
  SJ semetateru; reproach, urge strongly
asan> sejiyari
  SJ oseji; flattery
asan> sejirowa
  SJ seNjiru; heating/cooking to infuse
asan> seshi:N
  SJ shite mo ii; permit, allow
asan> sechibu
  SJ setsubun; a festival? in Feb for driving out evil forces
asan> seQkogo
  SJ semushi; someone whose back is bent
asan> seQkori
asan> sheQkori (NN)
  SJ sotto, shizuka ni; quietly
asan> seQpo
  the peak, tiptop
asan> seQbone
  SJ sebone; spine, backbone
asan> sedomichi
  small, narrow street
asan> zenigari
  SJ togeashi-gani; a kind of crab? why -gari then and not -gani???
asan> zene
  SJ zeni; money, cash; cf jene
asan> senokami
  a plant [kamenote]; looks like a turtle's hand
asan> se:ma
asan> sha:ma (KT)(^NN)
  a plant [sharinbai - bara]
asan> se:mi
  a plant [saimi - ogonori]
asan> semitobi
  a fish [ayatobiuo - tobiuo]
asan> zeNnottsuna
  a white rope used in funerals? cultural thing, read blurb
asan> soide
  SJ sore de
asan> so:ka
  a plant [gettou - shouga]
asan> sogaNka
  SJ sou ka
asan> sogaN-da:to
  SJ sou dattara
asan> sogaN-dewa-naQkya
sou de ha nai
asan> sogaN-do:ja
sou de ha nai
asan> sogaN-naQte
sou de ha nai
asan> sogaN-narara
sou de ha nai
asan> sokunerowa
shisokonau, shippai suru; lose
asan> sokori
high tide
asan> so:gowa (MI)
shikaru; scold
asan> zo:shi:
zousei (MI)
zsousui; a soup eaten at holidays
asan> sozoshikya
suzushii; cool, refreshing
asan> so:takishiba
a plant [tamaajisai - yokinoshita]
zoQkume
ox, bull
soQchaN
sochira he
asan> sotonoma
living room
sonoka:ri
SJ sono kawari
asan> somizake
a kind of booze
asan> someya
those who dye, primarily kihachijou fabric
sora
SJ sono hito(tachi); a 3P pronoun
zora[dara]
SJ somatsu, sozatsu? poor, humble, rough
sori:
SJ sore wo
asan> zo:riebi
a shellfish [semiebi]
sori:naQ:
SJ sore wo ne...
asan> soroberowa
SJ soroeru
asan> sowa
SJ suru
asan> daido:
SJ da keredo
dairome (SY)
slug (slimy animal)
daga
SJ dare no
takagari
a crab [shoujingani]
takakura
a grain store raised on stilts, cf itakura
takaQpa
a fish [takanohadai]
tagamarowa
to bend the body
tagamerowa
SJ tatamu
asan> tage:me
    a handicapped or otherwise freakish person
asan> takeyama
    thick bamboo grove that cannot be cleared easily
asan> takeNtsubo
    a fish [aoyagara - yagara]
asan> tako:na
    SJ take no ko
asan> takome
    SJ madako; a kind of octopus
asan> ta:sareme
    SJ asobinin
asan> ta:sarerowa
    goofing around and not working
asan> ta:shi (SY?)
asan> to:shi (MI)(OK)
asan> toashi (KT)(NN)
    SJ tawashi; dish scrubbing tool
asan> taji
    SJ nezumi-irazu
asan> dajio
    radio
asan> tashika
    SJ sou ka, sou na no ka
asan> tashinakya
    precious, valuable
asan> tachima:rowa
    SJ shigoto suru; moving around to get work done?
asan> daQkyo:
    SJ rakkyou; a plant that grows little onion-like fruits
asan> daQchitsukazu (SY)
    weak, feeble
asan> daQchi:ya
    SJ ...da sou da
asan> tatsumi
    south-east wind; cf inasa
asan> tateme:
asan> tatemya: (KT)(NN)
    SJ tatema
asan> tanashita
    SJ yukashita; below the floor
asan> tanaba
    legendary first ancestor (female) of Hj, also rokakomin yoko
asan> tane
    blood relation, kinship
asan> taneba
    a small veggie garden in one's yard
asan> ta:noyo
    a fish [ishidai]
asan> tabakoire
    a fish [itatatedai - chouchouuo]
asan> tabatsura
    a rope, often made of bamboo, for tying things
asan> tabara
    a flooded paddy
asan> tabigoya
    a small house where women would go, alone, for menstruation and childbirth to keep the main house "clean". A very old tradition on Hjj. "tabi" is other-fire, not travel.
asan> tabu
    a plant [ine]
asan> dabumimi
SJ kikurage; a mushroom that looks like a human ear
asan> tabowa
SJ kuremasu; polite form of give. example given uses kudasaru instead of kureru, so pragmatics unclear
asan> taminoki
a plant [yabunikkei - kusunoki]
asan> dame
SJ dame; no good
asan> tametomoyuri
a plant [sakuyuri - yuri]
asan> tamochi
SJ kanemochi; wealthy person
asan> tamo:rowa
SJ kudasaru
asan> ta:ra (SY?)
asan> to:ra (MI)(OK)
asan> toara (KT)(NN)
SJ tawara; straw bale/bag
asan> dara
SJ da; copula
asan> tarumerowa
SJ yurumeru; loosen
asan> tare:
asan> tarya: (KT)(NN)
SJ tarai; basin, tub
asan> daredo:mo
SJ ...da keredomo
asan> taro:
SJ chounan; eldest son
asan> taNgo
asan> taQgo (NN?)
SJ futago; twins
asan> taNgo
SJ kihachijou; this is a local word for the famous cloth
asan> taNgoyo
a fish [oyabitty - suzumedai]
asan> taNgori
something spat out by a breastfeeding child
asan> daNshiN
SJ kichigai; crazy, wacko
asan> da:Nte
SJ dakara
asan> daNpu
SJ ranNpu; lamp (En loan)
asan> taNbo:
asan> taQbo: (OK)(KT)
SJ te no hira; palm of the hand
asan> daikoNdanekurai (OK)
a bird [kawarahiwa - suzume]; cf kuzaemoN, shindo:dori
asan> chigino:
a plant [mogashi - budou]
asan> chigya:itoko (KT)
SJ mataitokko; En second/third, etc cousins? cf. futaharaitokko
asan> chikiri
a fish [ittoudai]
asan> chi:shu
husband; cognate with SJ teishu?
asan> chi:suna
"don't touch"
asan> chi:tachi (KT)(NN)
SJ tsuitachi
asan> chichi
  SJ tsuchi; earth, land
asan> chichika: jime
  a bird [mosukemisosazai - misosazai]
asan> chichimame
  a plant [karasunoendou - mame]
asan> chichiya
  a dairy collection/distribution center (each village had one)
asan> chiQchi: girowa
  SJ tsuneru
asan> chi: to
  a little (bit)
asan> chi: tozutsudemo
  SJ sukoshi-zutsu de mo
asan> chi: - noberowa
  put one's hand out, extend one's hand
asan> chibu
  an emulsion liquid coming from plants?
asan> chibuna
  a plant [hachijouna - kiku]
asan> chagashidokiki
  snack time around 3pm
asan> chabera:
  a plant [inutsuge - mochinoki]
asan> chu: kuri
  a flock of birds
asan> chu: seNyo: sama
  a proper noun of historical significance (read the blurb)
asan> cho: seNushi
  a kind of cow (Korean cow?)
asan> cho: cho: me
  butterfly
asan> cho: chiNgusa
  a plant [hotarubukuro - kikyou]
asan> choQi:kura
  SJ shibaraku, chotto (no aida)
asan> cho: matsuri
  a festival (read the blurb)
asan> cho: ya (SY)(KT)
  shrine, jinja
asan> choNkome
  a calf (cattle baby)
asan> choNkome
  a kind of shellfish (perhaps so named because it looks like a calf? [he says])
asan> choNbori
  a little
asan> chiNbarakasowa
  SJ chirakasu
asan> chiNguri[dara]
asan> chiNburi[dara]
  SJ kogara; small size
asan> chiNgo
  a small potato
asan> chiNpoko
  penis
asan> tsueNbo:
asan> tsukeNbo: (NN)
  SJ tsue; staff
asan> tsukame: rowa
asan> tsukamya: ru (KT)(NN)
  SJ tsukamaeru
asan> tsu: garowa
copulation, coupling
asan> tsukie:
SJ tsuki-ai, shiriai
asan> tsukya:me (KT)
a working ox/cow
asan> tsukya:yaruto (KT)(NN)
asan> tsuke:yaruto (OK)
SJ otsukai nasai
asan> tsugu
a plant [shuro - yashi]
asan> tsukuni:mo (SY)
SJ yamaimo; a potato
asan> tsukume
a bird [mimizuku]
asan> tsukume
a cow's nose ring
asan> tsugume
kneecap; cf hizakabura
asan> tsukumefuji
a plant [sarutoriiibara - yuri]
asan> tsugumorowa
SJ suwari-komu
asan> tsukurimono
SJ nou-sakubutsu; agricultural goods
asan> tsugeji
phlegm, mucus
asan> dzusu
SJ rusu, not at home
asan> tsudaki
SJ tsuba(ki), saliva, mouth-watering
asan> tsudasowa
SJ hitasu; submerge in water
asan> tsuchiishi
a kind of rock (read the blurb)
asan> tsutsu
SJ tsuchi; hammer; cf geNno:
asan> tsuQkagarowa
SJ agaru
asan> tsuQkazukowa
SJ utsura-utsura suru; be sleepy
asan> tsuQku:wa
close one's eyes
asan> tsuQkozukerowa
SJ oreru; break(vi)
asan> tsuQkorowa
SJ oru, orimagaru
asan> tsuQtagamowa
SJ oru, tatamu; fold
asan> tsuQtsasowa
asan> tsuQto:sowa
SJ tsuki-sasu
asan> tsuQte-ikowa
SJ tsurete iku
asan> tsuQte-mikowa
SJ tsurete aruku
asan> tsuQtokasowa
SJ tsubusu
asan> tsuQtomowa
SJ kieru
asan> tsuQtoNgarowa
SJ yaseru; get thin
asan> tsuQtoNgerowa
SJ togaraseru; sharpen?
asan> tsuQpajikowa
SJ muku; peel.. ikioi yoku, energetically (I guess this is the tsuQ prefix part)
asan> tsuQpanakasowa
SJ tobasu
asan> tsuQpanerowa
SJ haneru?; jump?
asan> tsuQpamerowa
SJ hameru
asan> tsuQpijikerowa
SJ dame ni naru
asan> tsuQpuukurerowa
get bigger because of injury, bloat up... can't think of good word and don't have Brain now ;(
asan> tsuQpesowa
SJ osu; push
asan> tsudzume
a bird [suzume]
asan> tsuno
SJ tsuno; horn
asan> tsunotsuki
some kind of cultural thing that ended in 1988. read the blurb
asan> tsunomugi
SJ oomugi
asan> tsubakimushi
a bug [chadokuga - dokuga]; a poisonous moth?
asan> tsubakiya:
asan> tsubakiyo: (MI)(OK)
SJ tsubaki-rin (forest of tsubaki trees)
asan> tsubakuriya:me
a bird [tsubame]
asan> tsuburikari
haircut
asan> tsube
top ridge of a roof?
asan> tsubetega
SJ teguwa?
asan> tsumesode
a kind of clothing sleeve
asan> tsuwoma
SJ tsuamamu; take food with fingers and eat
asan> tsurakya
illness
asan> tsururasime
when a person has something bad "on" them? or the person themselves. waruguchi term.
asan> tsurumame
a plant [fujimame - mame]
asan> tsuNdasowa
SJ sashidasu
asan> tsuNnabusowa
SJ kakusu; hide(vt)
asan> tsuNnoserowa
SJ noboseru
asan> tsuNnomerowa
to put something under water in contradiction of common sense?
asan> tsuNnomorowa
SJ shizumu
asan> tsuNbo:
deaf
asan> tsuNmugurowa
lean/pitch/fall forward?
asan> de:
SJ kawari; a replacement/exchange for something (cf. dai as in sedai)
asan> teiQpe:[dara]
SJ te ippai; hands full
asan> tega
an agricultural tool (no Brain, can't look up kanji)
asan> te:gi[dara]
SJ taigi; meaning is "gokuro: sama"
asan> dekite-kerowa
SJ dekite kureru
asan> dekiNmo:te
SJ dekinai kara
asan> de:ku
SJ daiku; carpenter
asan> dekurowa
come (out); cf kurowa
asan> te:ge:
SJ taigai; generally, overall
asan> te:ko
SJ taiko; drum
asan> tego
third daughter
asan> deko
SJ koi! (IMP); come!
asan> de:ko
asan> dya:ko (NN)
asan> ja:ko (KT)
daikon
asan> de:kokinbo
asan> dya:kokinbo (NN)
asan> ja:kokinbo (KT)
dried (hoshi) daikon
asan> de:jikya
SJ utskushii, kirei
asan> de:jigo (SY)
SJ daiji na kodomo; only child
asan> de:ji[dara]
asan> dya:ji[dara] (NN)
asan> ja:ji[dara] (KT)
SJ daiji; important
asan> de:ji-ni-showa
asan> dya:ji-ni-sowa (NN)
SJ daiji ni suru; really [sowa] for NN?
asan> de:zu
asan> dya:zu (NN)
asan> ja:zu (KT)
SJ daizu; soybean
asan> tetsu
SJ hitotsu
asan> teQpo:dama
some kind of food in ball shape (no Brain now, can't look up kanji)
asan> te:te:
a command called out to cows
asan> teteNkuNkuN
name of a lullaby
asan> de:doko
asan> ja:doko (KT)
asan> dya:doko (NN)
SJ daitokoro
asan> tedorerowa
SJ te ni iru
asan> tena:
   string used for kite flying
asan> de:nashi[dara]
asan> ja:nashi (KT)
asan> dya:nashi (NN)
   SJ dainashi; ruined
asan> tenegi:
asan> tenege: (MI)(OK)
   SJ tenugui
asan> de:neN
asan> dya:neN (NN)
   SJ rainen; next year
asan> debuimo
   a plant [nigakasuu - yamanoimo]
asan> temaga:ri
asan> temago:ri (MI)
   labor exchange?
asan> tema:shi
   SJ daNtori
asan> te:ra
asan> te:ro (MI)(OK)
asan> ty:a:ra (NN)
   SJ taira? flat ground
asan> te:ragerowa
   SJ taira ni suru
asan> teruko
   SJ satsuma-imo
asan> terene
   telling lies; liar
asan> derowa
   SJ deru / iku / ???
asan> deNgine
   SJ suri-kogi
asan> teNgusa-gani
   a small crab who lives in teNgusa grass
asan> deNgunetsu
   an illness, fever; hachijou-netsu?
asan> teNkura
   liar
asan> teNguruma
   SJ kata-guruma
asan> teNgome (NN)(SY)
   spider; cf to:jiNjarume
asan> teNji
   SJ youkai; ghost, phantom
asan> teNde
asan> teNdera (MI)
   "every man for himself"; each person separately
asan> teNne:
asan> teNni: (NN)
   sky, heavens
asan> teNpo:
   missing arms and/or hands (whu?)
asan> de:chikya (MI)(SY)
   SJ utskushii; cf ja:chikya
asan> de:chiku (MI)(SY)
   SJ kirei/sappari
asan> do:ga
   SJ dakedo
asan> togamerowa
   SJ hara wo tateru
asan> toki: (KT)(NN)
SJ tokei; clock, watch
asan> togi
SJ tsuuya
asan> to:gimi
   a plant; to:kibi; maize, corn.
asan> togirowa
SJ sasou; invite
asan> doke:-waso
asan> doki:-waso (KT)(NN)
 SJ "doko he ikumasu (ka)?"
asan> dokugatsu
SJ rokugatsu; June
asan> dokugatsuyo
   a fish [marusoudagatsuo - saba]
asan> doku[dara]
   something is bad, or bad for you (body or health). related to SJ doku `poison'?
asan> dokudenashi
SJ rokudenashi
asan> doke:-ojaro
 SJ doko he irasharu ka (very polite)
asan> to:gesama
   geographical thing of local interest; read the blurb
asan> to:go
   a fish [tougorouiwashi]
asan> dogomizu
SJ nigorimizu
asan> tokoro
   a plant
asan> tosaka
 SJ tosakanori; a kind of seaweed?
asan> tojikurowa
   SJ nuu; sew
asan> dojigoe
   SJ nonoshirigoe
asan> dojidama
   SJ tsumuji; cowlick?
asan> do:shini
   SJ issho ni
asan> to:shibi
asan> to:shimi
   SJ to:shimi, to:shiN
asan> dosho:dama
   SJ kimottama; boldness, daring
asan> toshori
asan> do:jiN (KT)(NN)
   SJ toshiNori
asan> toshirashikya
   SJ urayamashii
asan> dojiwaru[dara]
   SJ ijiwaru(i)
asan> to:jiNjarume
   spider; cf teNgome
asan> to:su
   7th daughter
asan> tozukeguchi
   SJ tsugeguchi
asan> tozukowa
   SJ todoku
asan> do:soku
   SJ rousoku; candle
asan> dotashajiku (KT)(SY)
   strong rain
asan> dotazurusu
fat chick
asan> dotahichi
SJ dotabata
asan> doQchimichi
SJ izure ha
asan> doQchaN
SJ docchi he
asan> doQchaNdemo
SJ dochira he de mo
asan> toQtsukowa
SJ nedzuku
asan> toQtsubu
SJ sukoshi
asan> toQtsurusarowa
SJ torisugaru
asan> toQderowa
SJ deru
asan> toQtokimadara
SJ haregi; nice weather clothes?
asan> toto:
father
asan> totokoro
same place
asan> to:to:me
asan> nyaQtorime (KT)
SJ niwatorime; chicken
asan> donarakasowa
SJ donaru
asan> to:noki
a plant [kusagi - kumatsudzura]
asan> to:noyo
a fish [ishidai]
asan> tonori
a bug [batta]; grasshopper
asan> tobiQko
footrace
asan> tobiyo
a fish [hamatobiuo - tobiuo]; also harutobi
asan> dobu
SJ doro; mud
asan> tobura
asan> toburashiba
a plant [tobera]; also hamatsubaki
asan> toburashibayaki
a cultural thing; read the blurb
asan> tobo:
SJ geNkan; entrance; in NN/SY, means "(in) front of a house"
asan> toborerowa
SJ kieru
asan> tomasowa
SJ kesu; extinguish (as, a flame)
asan> to:mame
a plant [natamame - mame]
asan> tomarowara
be(come) pregnant (of cows!)
asan> tomi
a fish [namemoNgara - moNgara-kawahagi]
asan> to:mugi
a plant [juzudama - ine]
asan> tomure:
asan> tomurya: (KT)(NN)
funeral; cf miokuri
asan> tomo:sowa
SJ ana wo akeru
asan> do:moyo:i
SJ doumo arigatou
asan> do:moN
SJ mouroku shita joutai
asan> to:yaku
later
asan> to:yaku
a fish [shiira]
asan> to:ra
one corner
asan> do:ra
SJ hora ana; cave, cavern, den
asan> dorani:i
SJ saa yarou
asan> torame:rowa
SJ tsukamaeru
asan> tori
SJ hitori
asan> torishima
a specific island; read the blurb
asan> dorubota[dara]
covered with mud
asan> toNgarasho
SJ tougarashi; red pepper
asan> toNgyo:
clitoris
asan> doNgo
SJ bakamono
asan> toNjiN
tips of plant leaves?
asan> doNnademo
SJ doushite mo
asan> toNbu
mountain peak
asan> toNbo
a fish [binNnaga - saba]
asan> toNmete
SJ souchou; early morning
asan> na:
asan> no: (MI)
asan> noa: (NN)
SJ nawa; rope
asan> naka
2nd daughter
asan> nakaibi
SJ nakayubi; middle finger
asan> nagakya
SJ nagai; long
asan> nagashi
south-west wind; cf natsunishi, haibuki, sanagashi
asan> nakashito
SJ reibai; medium, psychic
asan> nagatoro-yashiki
a name with cultural significance; read the blurb
asan> nakaNno:ja
SJ nai darou
asan> nakiyo
asan> nakibita (KT)
SJ nakimushi;
asan> nasowa
 SJ umu; be born
asan> nadame
 a fish [utsubo]
asan> natsuki
 space between eyebrows
asan> naQkyya
 SJ nai
asan> naQkeNte
 SJ nai kara
asan> natsutobi
 a fish [akatobiuo - tobiuo]
asan> natsunishi
 west-south wind; cf nagashi
asan> nabiraka[dara]
 SJ shizuka da; quiet
asan> nabusowa
 SJ kakusu; hide (vt)
asan> naburerowa
 SJ kakureru; hide (vi)
asan> nabekojiki
 SJ namekuji; slug [note: no -me suffix!]
asan> naberowa
 SJ ueru; plant (a plant)
asan> nama (SY)(KT)
 SJ sashimi
asan> namani:
asan> namane: (MI)(OK)
 SJ nama nie?; not yet fully boiled
asan> namane
 SJ ne-busoku; lacking sleep
asan> namamigaki
 SJ migaki-busoku; not polished enough
asan> nama-myouja
 someone who has only JUST died; cf other words starting with nama- 
 read blurb for culture details, including village differences
asan> narari:gaN
 SJ nariyuki no mama ni
asan> nariNNnaka
 SJ naranai
asan> nare
asan> nareNsha: (KT)(NN)
 2p pronoun, SJ omae;
asan> nawakiri
 a fish [kuroshibikamasu - kurotachikamasu]
asan> narowa
 SJ naru; become
asan> nawakure:
 SJ nawakurai; a bad habit of cows to chew/eat ropes
asan> naNnnojo:
 SJ aNnnojou; as expected, as (I) feared
asan> naNyo:buri
 a fish [tsumuburi - aji]
asan> nigadake
 a plant [azumashino - ine]
asan> nikusaburo:
 a drunkard
asan> nishi
 west wind; cf manishi, fuyunishi
asan> niseme
 a bird [tobi] {cf tamura spelled `taseme'}
SJ michi-shio; high tide
asan> nichirōwa
SJ michiru; fill up
asan> niQto (KT)(NN)
poop, feces
asan> ni:mo
asan> ne:mo (OK)
SJ yamano-imo
asan> nya:
SJ niwā; garden
asan> nya: (KT)(NN)
SJ nai
asan> niyai
asan> nie:
asan> niye:? [I suspect based on previous form]
"first fish"? some kind of custom
asan> nya:geimo
asan> yō:ge (MI)(OK)
boiled sato-imo
asan> yōQtorime
chicken
asan> nyaNsho
veggie garden
asan> nyoko
eldest daughter
asan> nyogogashima
island of protection for women. cultural thing, read blurb
asan> yō:wa
SJ unaru
asan> nīrakusa
a plant [hamasuge - kayatsurigusa]
asan> nīrowa
SJ nīru/nīteiru; resemble
asan> ni:rowa
asan> nīrowa (MI)
SJ nīru? be boiled, be cooked (in liquid)
asan> nīNnaka
SJ nite inai; not resembling
asan> nukasowa
to fool, trick (someone, vt); to lie
asan> nukaba
tooth [human only?]
asan> nukidari
rain dripping from the edge of a roof?
asan> nukiba
SJ nōkiba; edge of a roof
asan> nukutachi
a plant [tsurusoba - tade]
asan> nukutokya
SJ nukutōi, attakai; warm
asan> nukowa
SJ nugu; remove (clothing)
asan> nusutama
thief, burglar
asan> nu:to:
thin thread
asan> nuburido
platform one steps on when entering a house
asan> noburowa
SJ noboru; cf noburowa
asan> nurukya
SJ nurui; lukewarm
asan> nurushi
  add water to something? Even The Brain doesn't know!
asan> nuNMe
  SJ nomi; flea
asan> ne
  rocks hidden below the surface of water, sunken rock
asan> ne:
  SJ nae; seedling
asan> nege:
  SJ negai
asan> nejire
  crooked or devious person
asan> nezumime
  mouse
asan> neQkokya
  SJ chiisai, osanai; small, young
asan> nenezume
  SJ mimizu; earthworm; cf memezume
asan> nebamowa
  eat, as of the way a cow eats grass
asan> neburowa
  SJ nameru; lick
asan> neburowa
  SJ inemuri suru; doze off (in the middle of something)
asan> nemeQko:
  staring game, whoever laughs loses (kinda thing)
asan> neri
  okra (veggie)
asan> nerogaN
asan> nerogoN (MI)(OK)
  SJ neyou; let's sleep
asan> neNji
  SJ kiriboshi; dried potato slices
asan> neNsho:gumi
  a plant [tsurugumi - gumi]
asan> neNneNyo:
  a lullaby
asan> neNbutsumo:shi
  something about Buddhist prayer; read blurb
asan> no:
  SJ mata; again
asan> nogisho
  SJ hosaki; (blade) tip, spearhead
asan> no:kurowa
  SJ mata kuru yo
asan> nokogirishiba
  a plant [tamashida - uraboshi]
asan> no:ja
  SJ darou {but it's as yet unclear if this is really a free word or a suffix}
asan> nozukowa
  SJ tachiyoru; cognate with nozoku?
asan> noburowa
  SJ noboru; cf nuburowa
asan> nomerowa
  SJ shizumeru; cause something to sink in water
asan> nomowa
  SJ nomu
asan> nori
  SJ oniamanori; a kind of seaweed, nori
asan> norido
  a place to ride on cows?
asan> noro
SJ nori; kind of seaweed
asan> norokya
SJ osoi, noroi (sluggish)
asan> norokusakeshito
SJ noroma; clod, dunce, "slow" person
asan> noNBakerowa
choke, gag (on something)
asan> ha:
mother (cf other forms)
asan> haiku
SJ hayaku; quickly
asan> haitobi
a fish [ayatobiuo - tobiuo]
asan> haibuki
south-west wind (distinct from west-south); cf natsunishi, nagashi
asan> hakasho
SJ bochi; graveyard
asan> ba:gachi
a plant [tachitsubosumire - sumire]
asan> hakame:ri
asan> hakamya:ri (KT)(NN)
SJ haka-mairi
asan> hakikaburowa
throw up and soil clothes, etc.
asan> hagi:ta
SJ hagoita (decorative paddle of sorts?)
asan> hagimu
to grow food/crops?
asan> hagu
gums (in the mouth)
asan> baku
elephantiasis (disease)
asan> hagusa
a plant [mehishiba - ine]
asan> hagu:ba
person with no teeth, or few teeth left
asan> hakuraN
sunstroke
asan> bakeshima
a fish [shimaaji - aji]
asan> hageta
SJ waruguchi
asan> hagedaNpu
bald head
asan> bakehagi
a fish [amimeumadzu]
asan> hakerowa
SJ fusagu; cf kuwarowa, kurowa
asan> basama
SJ baasama; grandmother; cf. baNma, baQba, N:ma
asan> hajigamashikya
SJ hazukasii
asan> hashigi
a plant [oomurasaki - tsutsuji]
asan> hashikurowa
an emphatic form of "come"
asan> basho:ika
a squid? [aoriika]
asan> hashiriQko
a game/sport involving running
asan> hashirowa
SJ iku/itte simau. cf. hanerowa `run'
asan> hatago
   a device for making measurements
asan> hada:shi
   SJ hadashi; barefoot
asan> hatamono
   SJ hata-ori-ki
asan> bachi
   a fish [mebachi - saba]
asan> hachijo:te:kobushi
   SJ hachijou taiko-busi; long blurb
asan> hachijo:haQke:
   eight famous views or scenes of the island?
asan> hatsu:
   SJ hatsumono?; first pickings of the season of some crop
asan> hatsukakuraN
   a plant [kokeiraN - raN]
asan> patsukowa
   SJ kareru; (plants) wither
asan> haQchi
   SJ hage; bald (head)
asan> baQchi
   a bamboo pole
asan> haQchake
   SJ tokoro-hage
asan> haQcho:
   sixth son
asan> baQba
   grandmother; cf basama, baNma, N:ma
asan> paterowa
   SJ tsukareru; get fatigued
asan> hatoyo
   a fish [isuzumi]
asan> hanakake
   SJ hana ni kakete shaberu koto
asan> hanakaze
   south-east wind; cf isana, sanagashi, tatsumi
asan> hanasakiebi
   a shrimp [kanoko-ise-ebi]
asan> hanasowa
   SJ iitsukeru, tsugeguchi [is this really the only meaning?]
asan> hanachichi (SY)
   SJ neNdo; clay
asan> hanamuro
   a fish [takasago - fuedai]
asan> hanare
   a small outbuilding
asan> hanechakari
   SJ oteNba
asan> babashakarowa
   SJ sekkachi ni naru
asan> habira
   a plant [kakuremino - ukogi]
asan> hama
   SJ hama; beach
asan> hamaguri
   a shellfish, but apparently not the same one called hamaguri on mainland. (Hj
   no takaragai)
asan> hamago
   a fish [kibinago - nishiN]
asan> hamatsubaki
   a plant [tobera]; also tobura[shiba]
asan> hamanakase
a fish [takanohadai]
asan> hamafuki
a fish [hamafuefuki - fuefukidai]
asan> hamayo:
a plant [hamaomoto - higaNbanana]
asan> bame
cow
asan> haraiQpe:
SJ hara ippai; belly full
asan> haraku:-showa
SJ itazura wo suru
asan> hara:ta
SJ gaki; troublesome kid(s)
asan> barana
banana
cow
asan> barafugu
a fish [hariseNboN]
asan> harabushi
SJ utsubuse
asan> harame
pregnant woman
asan> harya
SJ sude ni, mou; already
asan> haru
spring silkworm
asan> harushi
helping with silkworm cultivation?
asan> harutobi
a fish [hamatobiuo - tobiuo]; also tobiyo
asan> haruyamabushi
a cultural thing; read the blurb
asan> parerowa
SJ hareru; expand, swell(vi); also to be hot/spicy (of food)
asan> haNke
SJ kawatta hito; strange person {cf tamura spelled `haNge' with meaning baka}
asan> haNzume
SJ sakki, sakihodo
asan> haNdo
a small window
asan> haNba
a seaweed [haba]
asan> haNpaku
rice and barley mixture
asan> haNbo
asan> haNboN (NN)
wooden container for holding cooked rice/food
asan> baNma
grandmother; cf basama, baQba, N:ma
asan> higashinarai
north-east wind; cf many others
asan> hizakabura
kneecap; cf tsugume
asan> hisamerowa
a cultural thing; read the blurb
asan> hishamerowa (NN)[the 'wa' is missing from this form in the book, but I'm sure it's a typo]
SJ katadzukeru
asan> hijungerame
a bird [shijuukara]
asan> pijikerowa
to get very tired
asan> hijinoko
SJ hiji; elbow
asan> hija
SJ hiza; knee
asan> hijamazukowa
SJ hizamazuku; kneel down
asan> hita
tongue
asan> hitaki
a bird [joubitaki - tsugumi]
asan> hidasowa
SJ momigara wo nozoku
asan> hi:tame
skinny cow? (cf. he:tame)
asan> pichikerowa
to get thin to the point of 'skin and bones'
asan> hichikowa
SJ kowasu; break, destroy
asan> hi:chi:buri
SJ hisashi-buri; cf heiteiburi
asan> hIQkajimowa
SJ kajikamu; be numb, paralyzed
asan> hIQkazukowa
SJ inemuri suru
asan> hIQkasurara
SJ wasurete shimatta
asan> hIQkasurareNnaka
SJ wasurerarenai
asan> hIQkasuruna
SJ wasureru na; don't forget!
asan> hIQkasurowa
SJ wasureru; forget
asan> hIQkuwarowa
SJ fusagaru; stop something up
asan> hIQkokasowa
SJ torinokosu
asan> hIQkokurakasowa
SJ surimuku
asan> hIQkogomarowa
SJ kagamu; shagamu
asan> hIQkotsukowa
SJ oru; break (off), bend
asan> hIQkotosowa
SJ otosu
asan> hIQkomorowa
SJ iki ga tsumaru, kurushiku naru
asan> hIQchikame:rowa
SJ tsukamaeru
asan> hIQchikinagurowa
SJ hikizuru, hikizuri-mawasu
asan> hIQchikowa
SJ hiku; pull
asan> hIQchijimarowa
SJ chijimaru; shrink, contract
asan> hIQchobarowa
SJ shibaru; tie up
asan> hIQchakurowa
SJ sukuu; skim, dip up out of water, as of goldfish
asan> hIQchagerowa
SJ motsu; hold in the hand [really? the usual term is this long?]
asan> hIQchabakowa
SJ yabuku, hikisaku; tear(vt)
asan> hIQchabukowa
SJ yabuku, hikisaku; tear(vt)
asan> hiQcho:wa
 SJ seou; carry on the back
asan> hiQtsu:rowa
 SJ (guigui to) nomu; drink
asan> hiQtokasowa
 SJ tsubusu
asan> hiQtorowa
 SJ toru, mogitoru; take
asan> hiQpakanarowa
 block (sthg), stop up, get the way
asan> hiQpashi
 SJ suekko; last child in a family
asan> hiQpukurerowa
 SJ fukure-agaru; swell up
asan> hite:
asan> hicha: (KT)(NN?)
 SJ odeko; forehead
asan> hitsouteyya:
 a legendary thing; read the blurb
asan> hibo
 SJ himo
asan> hiboN
 ashtray
asan> hya: (KT)(NN)
 ash, ashes
asan> hiyashime
 SJ ari; ant
asan> hya:tarowa
 SJ hi ni ataru
asan> hyaQpeN
 a lewd woman
asan> hya:me (KT)(NN)
 SJ hae; fly (n)
asan> hya:riguchi
 SJ iriguchi; entrance
asan> hyu:kiyak (KT)(NN)
 SJ hibuki-dake; a bamboo pipe that acts as bellows for firemaking
asan> hyu:kiyake
 a fish [aoyagara - yagara]
asan> hyuNdei
 a bird [toratsugumi]
asan> hyo:taN
 swollen belly (esp of a child)
asan> piyome
 SJ hiyoko; a chick (esp of chicken)
asan> hyo:ra
 SJ hirumeshi; lunch
asan> hi:ra
 a plant [mokusei]
asan> hiratega
 some kind of digging tool, can't find it in Brain
asan> hirami
 a shellfish [yomegasa]
asan> hirayo
 a fish [bashoukajiki - makajiki]
asan> hi:ri
 SJ onara; fart
asan> hirikaburowa
 to poop your pants?
asan> hi:rume
 moth
asan> hirowa
SJ umu; give birth to
asan> pi:rowa

SJ nureru; get wet.
asan> biNcho:
 a fish [biNnaga - saba]

SJ naku [augmentative]
asan> hiNnakowa
SJ nemuru, inemuri; sleep, doze off
asan> hiNbi
every day
asan> hiNmakowa

SJ tobu, maiagaru (of birds)
asan> hiNmogerowa

SJ toreru; a situation in which a thing has become separated (and is lost?)
asan> piyame
 a bird [hachijou-hiyodori - hiyodori]; cf mekusarime

SJ tsuki-mi; cultural thing, read the blurb
asan> fugi
intestines
asan> fu:kidake
SJ hibuki-dake; a bamboo pipe that acts as bellows for firemaking
asan> fukude

SJ kagami-mochi
asan> fugume
 a fish [ishigakifugu - hariseNboN]

SJ fukurakashi
 a person without charm, amiability (mostly said of women)
asan> fuji
 a plant [kuzu - mame]

SJ fuji-mairi; a cultural practice - going to Fuji to pray or something
asan> futaharaitoko

SJ mataitoko; En second/third, etc cousins? cf chigya:itoko
asan> buchiusu
 SJ usu; a large mortar
asan> buchigine
 a large mallet, used with buchiusu

asu> buQ-
-emphatic/augmentative prefix
asan> buQkajirowa

SJ surimuku
asan> buQkijimerowa
 SJ shikar; scold
asan> buQkijamowa

SJ kiru; cut (as of tree branches)
asan> buQkuyorerowa
 SJ kuzureru; collapse, crumble
asan> buQkurike:rowa
asan> buQkurikya:ru (KT)(NN)
 SJ hikkuri-kaeru; turn over, capsize, fall down
asan> buQkojikowa
 SJ hikinuku
asan> buQkaimonowaa
 SJ oreru; bend, break
asan> buQkoterowa

SJ ochiru? fall down (by mistake)
asan> buQkotosowa
 SJ otosu
asan> buQkomekojiki
person who wastes money, spends extravagantly
asan> fuQdachi
place to take off geta (shoes?)
asan> buQtatowa
SJ shuppatsu suru, tatsu; depart
asan> buQtaragarowa
SJ suwaru, suwarikomu
asan> buQchi
a fish [sayori]
asan> buQchakasowa
SJ waru; split into pieces
asan> buQchabakowa
SJ yabuku, yaburisaku
asan> buQcharigatsura[dara]
SJ ii kagen [da]; nonsensical
asan> buQcharowa
SJ suteru; discard
asan> buQchorowa
SJ ori-magete-toru; bend, break (off?)
asan> buQchiroberowa
SJ tabaneru
asan> buQtsobakasowa
SJ odorokasu; surprise(vt)
asan> buQtsuzumowowa
SJ shizumu; sink below the surface
asan> buQtokasowa
SJ tsubusu; crush, break?
asan> buQparkerowa
SJ tachi-hadakaru
asan> buQpashirowa
SJ hashiru; run
asan> buQpatakerowa
to be soaked with heavy rain
asan> buQpegasowa
SJ hagasu
asan> buQpo:Qte-okowa
SJ houte oku
asan> buQpo:rowa
SJ houri-nageru
asan> futekaburi[dara]
SJ futeku sarete iru
asan> futekaburowa
SJ futeku sareru
asan> budo
a seaweed? [kagiibaranori]
asan> futohagi
SJ futomomo; thigh
asan> fu:toro
a steam whistle, such as on a ship?
asan> funaoroshi
ship launching/christening ceremony
asan> funadamasama
a ship deity? hard to tell; long blurb with details
asan> bu:bu:me
a fish [mongara-kawahagi]
asan> fuyunishi
west wind; cf nishi, manishi
asan> furusho
"old cropfield", (1) planted two years in a row, or (2) 2 years since being burnt
asan> fuNgaburowa
how you feel after stepping in poop
asan> fuNkusa
   an esoteric Buddhist ritual
asan> fuNgokurowawa
   step on something deliberately
asan> buNshime
   a bird? [yaNma]
asan> fuNjakasowa
   step on something and break/crush it
asan> fuNjoowa
   SJ seou; carry on the back [why <oo> here rather than <o:> ?]
asan> fuNdasowa
   fly a kite [long blurb with cultural detail]
asan> fuNdobakasowa
   kick(vt)
asan> fuNdO
   some kind of scale for weighing things
asan> fuNdO-moguri
   a method for diving in the ocean; see blurb for details
asan> buNnagamerowawa
   SJ buttaosu, knock something down; or elongate something
asan> buNnagamowa
   SJ taoreru, fall down
asan> buNnajimowa
   SJ tsuyoku korobu, taoreru
asan> buNnukasowa
   tell someone a lie but really convince them it's true (?)
asan> buNnuburowa
   SJ noboru
asan> fuNbijikowawa
   break/bend something by stepping on it
asan> buNmakerowawa
   SJ akeru; kara ni suru; make empty
asan> buNmukurowa
   SJ surimuku; peel the skin off something painfully
asan> buNmushi
   a bug [koganemushi]
asan> buNmushirowa
   SJ mogitoru; grab something away by force
asan> he:
   SJ hai. general aizuchi
asan> he:
   ash, ashes
asan> heiteiburi (MI)
   SJ hisashi-buri; cf hi:chi:buri
asan> hegasowa
   SJ hagasu; tear, peel off
asan> he:ki[dara]
   SJ kamawanai; comes from heiki, right?
asan> hege
   SJ hige; facial hair; also pubic hair
asan> hegoshida
   a plant [hachijou-hego]
asan> heshikomowa
   SJ oshikomu; appears to be used with `man' (otoko) as direct object! I don't understand this...
asan> hese:tsukerowawa (MI)
   SJ osae-tsukeru
asan> hesogara
   SJ yasu(?) a fishing tool for stabbing fish?
asan> he:tame (NN)
skinny cow? (cf. hi:tame)
asan> hedaka
   SJ senaka; back (body part); also SJ hadaka; naked, nude
asan> betaQko
   a fish [child of isuzumi?] 
asan> hetaninarowa
   SJ waruku naru; illness gets worse
asan> hetame (NN)
   SJ manuke; fool
asan> heQkuri
asan> heQtori (NN)
   SJ shakkuri
asan> heQsogo
asan> heQchogo (MI)
asan> heQtsogo (KT)
   SJ heso
asan> heQchi:
   cooking space/fireplace in a dirt floor
asan> heQchu:da
   swing, SJ buranko
asan> heQtsome
asan> heQchome (NN)
   dragonfly; SJ toNbo
asan> hedo
   bird droppings
asan> benarowa
   SJ naku; cry, weep
asan> bene
   SJ beni (red color)
asan> he:noki
   a plant [haNnoki - kabanoki]
asan> hebiabi
   a plant [hebi-ichigo - bara]
asan> hebime
asan> hebume (KT)(NN)
   SJ mamushi; name of a poisonous snake
asan> hebira
   SJ kimono; name of a poisonous snake
asan> be:be:
   a cry to cows, telling them to stop
asan> he:me
   housefly
asan> he:riguchi
   SJ hairiguchi; entrance
asan> he:rowa
   SJ hairu
asan> pe:rowa
   SJ nureru; get wet (in the rain, in particular?)
asan> heNgo
asan> heQgo (NN)
   a plant [shimateNnaNshou - satoimo]
asan> heNko-showa
   sex, copulation
asan> heNchikuriN[da]
   SJ hen [da]; strange, odd
asan> beNbe
   child's kimono
asan> hoikara
   SJ sore kara
asan> hoiija
   SJ sore de ha
asan> bo:ibi
thumb, big toe
asan> bo:e
a large house
asan> hogarowa
SJ chirakaru
asan> ho:kishiba
a plant [tsuwabuki - kiku]
asan> hokidasowa
SJ hakidasu
asan> bo:kya
SJ ookii; big
asan> hokuchi
a hollowed out tree?
asan> bo:ku-narowa
SJ ookiku naru; get big
asan> hogerowa
SJ chirakasu
asan> hokomowa
SJ fukumu; put something in the mouth
asan> hokowa
budding, sprouting out (of plants)
asan> ho:saN
a fish [suma - saba]
asan> hoji
wisdom
asan> boji
leg/foot (insulting, contemptuous use)
asan> bo:ji
kitchen work
asan> hoshimakasowa
SJ misebirakasu
asan> boshamikowa
SJ hataraki-mawaru
asan> hosogari
SJ yaseppochi; thin person
asan> bo:ta
a fish [umeiro - fuedai]
asan> hodagane
SJ ashikase; leg fetters, shackles; trap, burden
asan> hotarugusa
a plant [hotarubukuro - kikyou]
asan> pochakerowa
SJ akiru; get tired of
asan> boQkome
an old cow (vulgar expression)
asan> hoQchiki
SJ hontou, makoto; truly, really
asan> ho:de
SJ houden, shinden; treasure hall, temple sanctuary? (from Jikki)
asan> hotokezame
a fish [gangiei]
asan> hotokoro
SJ futokoro
asan> hoto:Qte-shiNde
dying from the heat
asan> hoto:rowa
SJ atsui; hot
asan> hone[dara]
SJ muzukasii, taihen
asan> ho:be:
SJ houbai; companion, colleague, friend
asan> ho:hokejame
a bird [iijima-uguisu - uguisu]
asan> bo:mame
a plant [natamame - mame]
asan> bo:muro
a fish [kusayamoro - aji]
asan> ho:merowa
  feed food, as a mother animal to children, mouth to mouth
asan> hora
  SJ tanima; valley
asan> horage:
    a shellfish [horakai]
asan> ho:risuzume
    a bird [hoojiro]
asan> ho:rizoQku
    rampaging adult bull/cow
asan> horo
  SJ boro; old, worn kimono
asan> ho:roku
  SJ kawarake; lack of pubic hair on female of appropriately high age?
asan> horokemoN
  SJ asobinin; playboy, freeloader, drifter?
asan> hoNkacho:
    a fish [takibera - bera]
asan> boNge:
    big legs/feet (vulgar expression)
asan> hoNdomi
    a fish [namemonNGara - mongarakawahagi]
asan> hoNbeQko:
    a sea turtle [taimai]
asan> poNpoNdori
    a bird [tsutsudori - hototogisu]
asan> ho: (MI)(OK)
asan> howa (KT)(NN)
    mother (cf other forms)
asan> hoNnarya: (KT)(NN)
    north-east wind; cf many others
asan> maejirase
  SJ mae-jirusi? a foreshadowing of something that will happen.
asan> magama
  a kind of kama for cutting grass
asan> magusa
    a plant [hachihou-susuki - ine]
asan> maguni
    "wait". used when asking someone to give you time to rethink something you said
{really? weeeeeeird}
asan> makurakasowa
  SJ korogasu. to roll something
asan> makurafugu
    a fish [hakofugu]
asan> makurerowa
  SJ korogaru
asan> magurerowa
    thinking that you're going to die(?) or planning to die(?)
asan> masakifuji
    a plant [tsurumasaki - nishikigi]
asan> majikasowa
  SJ nakusu, ushinau
asan> mashigoro
  SJ sukosí mae, imasigata. just now, a bit before/earlier
asan> majikowa
  SJ norou. curse(vt)
asan> majirerowa
SJ nakunaru, inakunaru. cf machikerowa
asan> ma:serowa
SJ ageru. polite for "to give" to someone
asan> matadara
SJ mata mata. over and over
asan> madami
a plant [tabunoki]
asan> madara
nice clothes, for going out
asan> machikerowa
SJ nakunaru, inakunaru. cf majirerowa
asan> machirowa
SJ matsu. wait
asan> maQkari
SJ o-wan? a vessel for food. chinaware?
asan> maQkyu:
a steep hill
asan> maQkuru[dara]
SJ makkuro, makkura. totally dark
asan> maQchiro[dara]
SJ masshiro. totally white
asan> maQto
SJ motto. even more (so)
asan> maQto:[dara]
SJ majime
asan> manishi
west wind; cf nishi, fuyunishi
asan> manya
SJ ima, genzai de ha
asan> maneguri
SJ manegoto
asan> mabarowa
look at; stare/gaze at (someone's face)
asan> maburiyoke (MI)
an omamori against bad things
asan> maburowa
SJ mamoru
asan> mama
cliff, precipice (this word is found in MYS poetry)
asan> mamabo:ki
a plant [daimoNjisou - yukinoshita]
asan> ma:mini
asan> moa:mini (NN)
SJ hayaku. used to get someone to hurry
asan> maya
SJ ushi-goya. found in En'ou Kougo?
asan> ma:rioya
SJ tomari-yado no oya; cf ma:riyado
asan> ma:rigo
SJ tomari-yado no ko; cf ma:riyado
asan> ma:riyado
a place to stay, word relates specifically to a Hj tradition. read the blurb.
the above two words are related to this.
asan> maruta
a fish [marusouda-gatsuo saba]
asan> marubowa
to die
asan> marumanako
jargon related to the making of Ki-Hachijo fabric
asan> mawarinoki
a plant [inubiwa - kuwa]
asan> maN
SJ ima. genzai; now
asan> maNgamaNdemo
SJ ima de mo
asan> maNkara
SJ ima kara
asan> maNda
SJ ima da. a perfect time (for sthg)
asan> maNNoga:ni
SJ ima no you ni; cf maNNogaN
asan> maNNogaN
SJ ima no you ni; cf maNNoga:ni
asan> maNno:[dara]
SJ massugu da
asan> maNmade
SJ ima made
asan> maNwa
SJ ima ha
asan> miokuri
funeral; cf tomure:
asan> migakya
SJ nigai
asan> migadake
a plant [medake - ine]
asan> mikichakarowa
SJ aruki-mawaru
asan> migusakya
SJ migurushii
asan> miko
SJ miko. shrine maiden
asan> mikogamikoga
SJ aruite iru uchi ni; used when sthg unexpected happens while walking
asan> mikoke
meaning related to miko (shrine maidens). read the blurb
asan> mikowa
SJ aruite-iku
asan> mishe
SJ mise; shop(n)
asan> mijikakya
asan> mijikya: (KT)(NN)
SJ mijikai; short; cf mijakya?
asan> mija
SJ jimen; ground
asan> mijakya
SJ hikui; cf mijikakya?
asan> mijo
SJ mizo
asan> mishokabisho
SJ isshou kenmei (or sthg like that)
asan> mishiN[dara]
SJ mite mo ii
asan> mizukusa
a plant [mizuki]
asan> mizukumi
SJ mizukumi onna. long blurb about Hj culture.
asan> mizuzame
a fish [aozame - nezumizame]
asan> mizumiya:ma
a geonym. appears in Jikki.
asan> miseyare
SJ misete kudasai; polite form
asan> michiki
sideburns
asan> michikerowa
SJ mitsukeru
asan> michisho
high tide
asan> minami-daito:-shima
geonym; loooong blurb
asan> mibako
SJ mibako; sthg related to Shinto
asan> miharakoQko
a bird [tsugumi]
asan> mimikusa
a plant [hookogusa - kiku]
asan> mimizukume
a bird [ryuukyuu-ookonohazuku - fukurou]
asan> mime:
SJ mimai
asan> mimori
"water protect"; SJ mizubaN? reference to literature or folktales
asan> mya: (KT)(NN)
SJ mae; before
asan> mya:kake (KT)(NN)
SJ mae-kake
asan> mya:ri-itasoga (KT)(NN)
SJ shitsurei itashimasu
asan> mya:roka (KT)(NN)
SJ tabemasu ka? polite form of kamowa `eat'
asan> miyoke
some kind of vessel
asan> mi:yoshi
nephew/niece; they are not distinguished
asan> miNnaka
SJ awanai, atte-nai
asan> miNna:ja
SJ hisashiburi da nee; from "minakatta ne"
asan> mukajime
SJ mukade; centipede
asan> mugi:kotoni
SJ kawaisou ni
asan> mugi:sho
SJ mugibatake; barley field
asan> mugizo:shi:
SJ mugi zousui; barley soup
asan> mugurite
SJ mogori-te; diver
asan> mugurowa
SJ moguru; hide (under)
asan> mugokunarowa
perform heavy, tiring labor
asan> mukodori
SJ muko-iri
asan> mushi-okuri
"sending bugs". some kind of festival held in SY?
asan> mushiga-wakowa
SJ hara ga tatsu; get angry; intransitive
asan> mushikure:
SJ mushi-kui; being bitten painfully by a bug
asan> mushitsuki (SY)
SJ muraki; moody, fickle, capricious
asan> mushitsuke
a material that is burned?
asan> mushime
bugs (in general)
asan> musho
   SJ mushiro; a floor mat made of straw or bamboo; cf mosho, ido
asan> musho-wakasowa
   SJ hara wo tateru; get angry; transitive
asan> musukubi
   thick firewood
asan> muzuko:shikya
   SJ kusugutai; ticklish
asan> moyasu, yaku
asan> mutsugo
   a fish [umihigoi - himeji]
asan> murya:nya: (KT)(NN)
   SJ morawanai
asan> murerowa
   SJ moreru? when you gotta pee bad, and it's almost leaking out [wut lol]; cf murowa
asan> muro
   a fish [muroaji - aji]
asan> murowa
   SJ moreru; leak; cf murerowa
asan> muro:wa
asan> murowa (MI)
   SJ morau; receive
asan> me:
   SJ mayu; silkworm cocoon
asan> me:
   SJ mae; before, in front
asan> meirowa
   SJ moeru; burn up(vi)
asan> mekusrime
   a bird [hachijou-hiyodori - hiyodori]; cf piyame
asan> meshinanacha (MI)
   rice bowl
asan> meQto:
   a shellfish [takasegai]
asan> menada
   SJ namida; tears
asan> menarabe
   young, unmarried woman/girl
asan> me:ne: (SY)
   SJ mienai; cannot see
asan> meme
   SJ mime; outward appearance?
asan> menezume (SY?)
   SJ mimizu; earthworm; cf nenezume
asan> me:rarai (MI)
   SJ gomen kudasai!
asan> me:re
   SJ tabenasai (polite); shortened form of "meshiagare"?
asan> me:rowa (MI)
   go, come, be; from SJ mairu?
asan> meNgo (MI)
   small potato
asan> meNza
   SJ ookuchi wo tataku hito (vulgar)
asan> meNjome
   a bird [michitou-mejiro - mejiro]
asan> meNtama
   a fish [chikamekintoki - kintokidai]
asan> meNna
   SJ minna; everyone
asan> meNnome (MI)
ugly woman (vulgar)
asan> moku
a seaweed [hondawara]
asan> mogurushi
sieve (for separating powders)
asan> mo:shi-itasowa
SJ moushimasu; say (humble)
asan> mosho
a floor mat made of grass; cf mushiro, musho, ido
asan> mosorowa
SJ moru; to load up high in a dish, usually food
asan> modama
a plant [sarutoriibara - yuri]
asan> mochi:
SJ mochi; not clear if this means the food itself, or "mochi-tsuki" activity
asan> mochi:hiri:
SJ mochi hiroi; picking up mochi?
asan> motsuki
baby diaper
asan> moQchaku:showa
SJ moteamasu (huh?) [does this include "showa" `suru'?]
asan> moQchaku[bara]
SJ moteamasu, te ni oenai
asan> moQchakuhara:ta
SJ moteamasu kodomo
asan> motoe
SJ moto no ie; original house
asan> modoriarowa
SJ okaeri-ni-naru (polite)
asan> modorowa
SJ kaeru (how about modoru?)
asan> mo:mini
asan> mo:miN (MI)
SJ hayaku
asan> momeito
yarn/thread spun from cotton [momeN]
asan> momoshiki
SJ momohiki; undergarment to keep legs warm
asan> momone
SJ mata; crotch, groin
asan> moyokururowa
to make a plan
asan> moyori
clear blue skies
asan> more:go
asan> moQya:go (KT)(NN)
adopted child; clearly from SJ morai-go
asan> more:nIN
asan> moQya:nIN (KT)(NN)
SJ nako:do; matchmaker, go-between in marriage
asan> moroko
a fish [mahata - hata]
asan> morohige
a fish [itachiuo - ashiro]
asan> moN
SJ ...mono, a person who [something]
asan> ya:
SJ hora-ana; a large horizontal hole in a rock or cliff; cavern, grotto?
asan> yaito
a fish [suma - saba]
asan> yauchi
   SJ miuchi; relatives, family
asan> yakata
   SJ koya; small house
asan> yakamashikya
   SJ yakamashii
asan> yakigirowa
   SJ yaku?
asan> yagidake
   a kind of fishing pole
asan> yakihata
   SJ yakihata
asan> yakuutoshi
   SJ yakuutoshi
asan> yakuza[dara]
   coward, weak, useless
asan> yakuna
   a plant [wadan - kiku]
asan> yasakasowa
   SJ yasesaseru; to make someone/thing thin (by denying food?)
asan> yashigarowa
   SJ anadoru; make light of, make fun of, hold in contempt
asan> yashino:wa
   SJ sodateru; seems cognate with SJ yashinau!
asan> yazu
   SJ iwanai
asan> yasumiyaQtaka
   SJ ohayou; good morning
asan> yasumiyarowa
   SJ oyasumi ni naru
asan> yasumowa
   SJ yasumu; rest
asan> yataba (KT)(NN)
asan> ya:taba (KT)(NN)
   a plant [asitaba - seri]
asan> yadagarowa
   SJ iyagaru
asan> yada:koto:
asan> yado:kotou (MI)(OK)
   SJ iya desu nee
asan> yadaQchi:ya
   SJ iya da sou da
asan> ya[dara]
   SJ iya [da]
asan> yaQke:mono
   SJ yakkaimono
asan> yaQkokya
   soft
asan> yaQkome
   SJ yatsu, yakko; a demeaning term, usually for a male
asan> yaQtogayasara
   SJ yatto no koto de
asan> yadorowa
   a more polite form of yasumowa; looks pretty cognate with yadoru
asan> yano:kotoni (MI)
   SJ warui nee, sumanai nee
asan> yahi
   moxibustion
asan> yabushin
   putting up a straw roof
asan> yaburo
   deep inside a house, not near the entrances
asan> yama
    place where crops are grown; SJ hatake
asan> yamagaramie
    a bird [o:sutoNyamagarama - shijuuraga]
asan> yamagiri
asan> yamajiba
    SJ ? something to do with agriculture
asan> yamashu (MI)
    SJ usotsuki; liar
asan> yamasho
    SJ yakihata
asan> yamasugue
    a plant [kokaNsugue - kayatsurigusa]
asan> yamadami
    a plant [shirodamo - kusunoki]
asan> yamatsugue
    a plant [inutsugue - mochinoki]
asan> yamanuburi
    an animal; SJ yadokari; hermit crab
asan> yamaNba:
    a supernatural creature from folk tales
asan> yamihoroke
    sickly, invalid
asan> yamerowa
    SJ itamu; to hurt, feel pain
asan> ya:mo
    a plant [yamamomo - yanagi]
asan> ya:yo:
asan> ya:yu: (NN)
    SJ yuuugata, koNyA; evening, this evening (cf e:yo:)
asan> yarikaNbo:dara
    SJ ii kagen [da]
asan> yarikEN
    an animal [yariika - ika]
asan> yarekuchi
asan> yarebanashi
    lurid talk, of sex etc.
asan> yareNnaka
    SJ dekinai
asan> yarogaN
asan> yarogoN (MI)(OK)
    SJ yarou (hortative)
asan> yaNgo
    bastard, illegitimate child
asan> yaNbe
    SJ kasabuta; scab, crust
asan> yuzunoki
    a plant [himeyuzuriha - toudaigusa]
asan> yutaN
    SJ ookii furoshiki
asan> yute
    tenugui for bathing use
asan> yudo
    SJ ido (well)
asan> yu:nuke
    food that has lost its flavor
asan> yuburi
    smoke
asan> yuburowa
    smoke getting in and irritating your eyes
asan> yuhe:
    SJ ihai; Buddhist wood stick with dead person's name written
asan> yuru
SJ yoru
asan> yurunohito
  mouse (not nightowl ;=)
asan> yuwa
SJ iwa `rock'
asan> yuwa
tai
SJ iwa `celebration'
asan> yuwakya
  hungry; cognate with SJ yowai `weak' {an adjective! unlike SJ usage}
asan> yuwashi
  a fish [maiwa - nishin]
asan> yuNdo:
  a tobacco container
asan> yuNbe
  last night
asan> yo
  fish (in general)
asan> yo:
  fish-ACC
asan> yo: (MI)(OK)
SJ hora-ana. A large horizontal hole in a rock or cliff.
asan> yoakashi
SJ tetsuya
asan> yokaNno:wa
SJ ii darou
asan> yokiri
SJ hidane; a spark or other small flame used to start a bigger fire
asan> yo:ke
SJ bangohan, yuuge?
asan> yokeaNbe:[dara]
SJ chudo ii, ii guai; (ii aNbai?)
asan> yokegaN
SJ ii you ni
asan> yokeko
  beautiful female
asan> yokeja
SJ sore de ii
asan> yokeNshowa
SJ yameru; cf. yoshiNsowa [does this include "showa" `suru'?]
asan> yokeNte
SJ ii kara
asan> yogo:
  parts of Hjj outside of where you live
asan> yokoshima (SY)
SJ yoko he. This word in SJ means "bad"
asan> yokotarumi
  a fish [yokusui fuedai]
asan> yokoto
SJ ii koto
asan> yokobara
  terraced agriculture
asan> yosa:sowa
asan> yosowa:su (NN)
SJ tetsudau
asan> yosarowa
SJ atsumaru
asan> yoshiNsowa
SJ yameru; cf. yokeNshowa
asan> yosogaN
SJ yameyo:
asan> yosorowa
SJ yosoru 『serve food'  
asan> yota  
  foam on the ocean  
asan> yotsuki  
  fish (sakana) wo tsuku [pierce] koto  
asan> yoQkya  
  SJ ii, iranai  
asan> yoQkeja  
  SJ yoi, ii  
asan> yoQkokya  
  SJ yawarakai; soft  
asan> yoQdari  
asan> yoNdari  
asan> yoNdare  
  SJ yodare; spittle  
asan> yoQbari  
    a fish [aigo]  
asan> yoQbari  
    pee, urine (note: a homonym with name of a fish - above)  
asan> yoQbe  
    last night (cf yuNbe, etc)  
asan> yo:demonaQkya  
  SJ yokei na osewa  
asan> yotogi  
  SJ tsuuya  
asan> yoba:rowa  
  SJ yobu  
asan> yobitsuke:  
    a messenger?  
asan> yobe:  
asan> yobya: (KT)(NN)  
  SJ yohai?  'night crawl'  
asan> yoborowa  
asan> yoba:re (SY)  
  SJ yobinasai  
asan> yomedono  
    mouse  
asan> yomena  
    a plant, a grass  
asan> yomeNnari  
    men and women swapping places. really?  
asan> yomogimochi  
    a dessert  
asan> yo:rani  
  SJ shizuka-ni, yakkuri; quiet, calm  
asan> yorabowa  
  SJ erabu  
asan> yorie:shigoto  
asan> yorya:shigoto (KT)(NN)  
  SJ kyoudou sagyou: "together work"  
asan> yorime  
    squint  
asan> yoriyarowa  
  SJ oyori ni naru  
asan> yoroge  
    a fish [gonzui]  
asan> yorowa  
  SJ iru?; roast, parch, boil?  
shouldn't be anything here, really, because /r/ is /d/  
asan> rakudazame  
    a fish [nezumizame]  
shouldn't be anything here, really, because /r/ is /d/
asan> ryo:kami
   name of something of local significance
asan> riNdo:
   a plant [suikazura]
asan> reNge
   a fish [murasakikatabami]
   shouldn't be anything here, really, because /r/ is /d/
asan> rokakominyoko
   legendary first ancestor (female) of Hj, cf tanaba
asan> rokuhoQchiki[dara]
   SJ fudeki; poor (quality), unsatisfactory
asan> rokuyasama
   SJ rokuyasama
asan> rokuro:
   sixth son
asan> wa
   sentence-final emphatic particle, SJ yo
asan> waiku:rowa (MI)
   get angry
asan> waisha:
   SJ watashi nanka, watashi nado
asan> waido
   a fish [buchisuzukibera - bera]
asan> wagaenohito
   my husband (used by wife to talk about her own husband to tanin)
asan> wakaze
   south wind; cf nagashi
asan> wagadaNna
   affectionate way of referring to one's son [prob only for women I guess]
asan> wagahime
   affectionate way of referring to one's daughter [maybe not only for women]
asan> wakarianai
   SJ wakaranai
asan> wage:
   contraction of waga-e (my house)
asan> wake:shu
   SJ wakamono; young person
asan> wasu (SY)(KT)
   come, go, be (polite form often used toward those from other villages). Seems to have
   same semantics as SJ irassharu. Asanuma gives several inflected forms, but not this
   citation form, which I have induced based on what he does give.
asan> watarisama
   a local deity, seemingly of sea travel; read blurb
asan> waQtsura
   SJ hyoumen; surface
asan> waQpu
   SJ haibuN
asan> wa:ha:
   speech noise made when you are surprised about something
asan> warashibi
   straw; dried stems of rice and barley plants
asan> waratabu
   straw bale/bundle
asan> warukarara
   SJ warukatta; apology for something
asan> warukya
   SJ warui, mazui (i.e. oishiku nai)
asan> warusa:-showa
   SJ warusa wo suru; cause mischief
asan> ware
1P sg pronoun; cf are
asan> wareNche:
asan> wareNse: (MI)
asan> wareNsha: (NN)
1P plural pronoun
asan> Nga
SJ omae ga
asan> N:ma
grandmother; cf baQba, baNma, basama, baasama
asan> N:makya
SJ umai, oishii; delicious
eiko> ibi (NN)
    finger
eiko> oyaibi (NN)
    thumb
eiko> ibiwa (NN)
    ring (worn on finger)
eiko> iQbu (NN)
    mole
eiko> ni:ru (NN)
    SJ nieru; boil
eiko> dya:ku (NN)
eiko> deya:ku (NN)
    carpenter
eiko> hya:riguchi (NN)
    entrance
eiko> saNdoara (NN)
    something like a lid made of straw bale, but meaning unclear
eiko> yayu?
    unclear
eiko> inera (NN)
    yuri bulbs
eiko> kya:bya:me (NN)
    lizard
eiko> nenezume (NN)
    earthworm
eiko> sha:tome (NN)
    a kind of black dove (kurobato)
eiko> michisho (NN)
    high tide
eiko> kya:gara (NN)
    seashell
eiko> doma (NN)
    a small room with dirt floor
eiko> anoa-tomo:se (NN)
    open/make a hole (in sthg) (imperative)
eiko> ara:Ndo (NN)
eiko> ura:Ndoa (NN)
    "what is that?" (?)
eiko> e (NN)
eiko> eba-yokeja (NN)
    it would be good for you to say it
eiko> yo-te-yo-mono (NN)
    SJ sakana to iu mono
eiko> yuwa (NN)
    SJ iwa; rock
eiko> yuwya: (NN)
    SJ iwai; celebration
eiko> yorabu (NN)
    SJ erabu; choose
eiko> uNga (NN)
    SJ anata-ga
eiko> kasoa-kase (NN)
   SJ kasa wo kase

hosh> jize:
   hearth pot hook

hosh> kasuge:
   SJ kasugai

hosh> se:
   SJ sai; veggies

hosh> he:
   SJ hie; barnyard grass, millet

hosh> shike:
   SJ shikii; threshold

hosh> hitomo:ri
   SJ hito-mawari; one time around

hosh> unohito
   SJ ano hito; that person

hosh> ugoNdo:
   ano you ni

hosh> teQjo:
   SJ teNjou; ceiling

hosh> koQbu
   SJ koNbu; a kind of seaweed

hosh> biQbo:
   SJ biNbo; poverty

hosh> naNnojo:
   SJ aNnojou; as expected, as (I) feared

hosh> fuNdoN
   SJ fuNdou; weight

hosh> aQdeka
   SJ aNde no, aNde ka; because/reason for something

hosh> waga
   1P pronoun attributive/adnominal

hosh> omeshi
   2P pronoun; you
hosh> dare
   who
hosh> koQcha
   SJ kochira
hosh> soQcha
   SJ sochira
hosh> aQcha
   SJ achira
hosh> doQcha
   SJ dochira
hosh> yokya
   SJ yoi; good (shuushi form)
hosh> hiraNte: [or hiraNde:?]
   SJ hiratai; flat, level
hosh> ke:garu
   SJ kayui; itchy
hosh> kebuQte
   SJ kemutte; be smoky
hosh> ojaru
   SJ irassharu
hosh> mo:su
hosh> mo:sowa (^)
   SJ mousu; say(humble)
hosh> dono
   respectful title; cf compounds made with it
hosh> hime
   respectful way to address little girls (usu as suffix/title); cf ji: for boys
hosh> ji:
   respectful title for males, including young boys, not limited to geezers; cf hime
hosh> shaba
   SJ sureba; cf seba [this one may be village dialect]
hosh> do:to
   SJ (de) areba (?)
hosh> yano:
   an interjection used when something makes you feel bad
hosh> we:he:
   SJ iya; interjection
hosh> aQtakechi
   an interjection H. didn't understand; cf Asanuma's definition
hosh> saQkebachi
   an interjection H. didn't understand
hosh> aQtakechi-saQkebachi
   an interjection H. didn't understand
hosh> oteru
hosh> oterowa (^)
   SJ ochiru; fall(vi); cf. Asanuma `buQkoterowa'
hosh> shan
   meaning not totally clear but probably something like "hou" (`side,direction').
   H. suggests it's
   a directional postposition, but this is far from obvious.
hosh> gara
   SJ no tame [ni]; for the sake of, because of [etymology?]
hosh> nagi
   SJ nagara, to mo
hosh> gaQte
   SJ gatera
ikit> te:ge:ni
   SJ ii kageN ni
ikit> ke:gou
   seashell of `tokobushi'
ikit> hane:te
SJ hanashite

ikit> yame:
SJ yama he

ikit> me:
SJ mayu; cocoon

ikit> ke:
SJ kayu; porridge, gruel

ikit> nomune: dou
SJ nomu darou keredo

ikit> nome: te
SJ nomasete; drink(CAUS)

ikit> nomase: te
SJ noNda tokoro

ikit> deito: ja
SJ dekita yo ne

ikit> misei
SJ mise he

ikit> ne
SJ ne he; to go (somewhere) to sleep

ikit> nesaN
SJ neesan; big sister

ikit> tei
SJ te wo

ikit> aene
SJ aene; big sister

ikit> asei
SJ ase; big brother

ikit> nomya: tei
SJ noNde mo

ikit> horinaga:
SJ horo nagara

ikit> tengei
SJ tenugui; hand towel

ikit> tei
SJ hito hi; (1 day)

ikit> utsutei
SJ ototoi

ikit> heichiga
SJ hoshitakke naa; "I did dry it, didn't I?"

ikit> weite
SJ dakkoku; threshing; Kaneda says < woshite

ikit> hotokorei
SJ futokoro he

ikit> motogei
SJ motogoe; base manure

ikit> meite
SJ moete; burn(vi)

ikit> oseite
SJ oshiete

ikit> neicha
SJ niete ha; as for having been boiled

ikit> meirowa
SJ mieru

ikit> sho: rime
SJ shiroari; termites

ikit> omo: zu
SJ omowazu; not thinking

ikit> sasowazu; not inviting

ikit> sho: tome
SJ kijibato; a dove; Kaneda says < *sho-hatome

ikit> nomo: ja
SJ noNda nee

iki> nomodo:
SJ nomu no de aru; Kaneda says < *nomodaro
iki> shiNno:dara (MI)
SJ shinai'N da; Kaneda says < shiNnakodara (NN) {really?}
iki> wo:
SJ wa wo; ring-ACC
iki> yo:
SJ iwa wo; rock-ACC
iki> kako:
wife; Kaneda says < *kakawo {but surely this is mother, not wife? cf nezamegusa}
iki> ho:go:tei
"to where mother is"; Kaneda says < *hawa-ga moto he
iki> o:
SJ awa wo; millet-ACC
iki> ho:
SJ haha; clearly from hawa < OJ papa
iki> ho:ki
SJ houki; broom
iki> ko:kowa
SJ kawaku; dry
iki> yo:mo
SJ yamamomo; a good example of cyclic application of rules? amo > o:
iki> hado:shi
SJ hadashi; barefoot
iki> kumo:sei
Big brother Kuma; {from kuma+asei with /w/ insertion and awa > o:}
iki> houi:
SJ hou he; toward (some) side
iki> oucha
SJ okina? grampa, old man
iki> jourowa
SJ ryouri suru; cook food {is this a borrowing+verbalization?}
iki> kou
SJ ko wo; child-ACC
iki> totou
SJ otousaN; dad; Kaneda says < *totowo
iki> omouwa
SJ omou; think
iki> nomedou
SJ nomu keredo, noNde mo; Kaneda says < *nomedomo
iki> youra
SJ jitto, otonashiku; quiet, calm {etym?}
iki> utouwa
SJ utau; sing
iki> tsukouwa
SJ tsukau; use
iki> nomunouwa
SJ nomu darou; Kaneda says < *nomunamowa
iki> koudo
SJ kore hodo; Kaneda says < *kohodo
iki> soudo
SJ sore hodo; Kaneda says < *sohodo
iki> doudo
SJ dore hodo; Kaneda says < *dohodo
iki> chu:yo:
SJ chuui wo; attention-ACC
iki> fu:tsuki
SJ yousu; condition
iki> yu:
SJ yu wo; hot.water-ACC
ikit> katsu:
a fish [katsuo]

ikit> nu:wa
SJ nuu; sew

ikit> hatsu:
SJ hatsumono; Kaneda says < *hatsuho `first ear'

ikit> u:do
SJ are hodo; Kaneda says < *uhodo

ikit> su:rowa
drink; Kaneda says cognate with susuru `sip, slurp, suck, sniff'

ikit> suki:naga:
SJ sukuui nagara

ikit> furu:naga:
SJ furue nagara

ikit> hi:te
SJ fushite

ikit> mi:te
SJ moyashite; burn(vt); cf musowa == SJ moyasu, mushite > mi:te

ikit> uki:
SJ asoko he

ikit> ko:i:
SJ kawa he; to the river

ikit> osei:
SJ oshie he; go somewhere to teach

ikit> doui:te:te
SJ dou itashimashite; Kaneda says < *douitashite

ikit> toui:te
SJ toushite; pass thru(vt)

ikit> mo:i:te
SJ mawashite; turn around(vt) mawe:te or mo:shite

ikit> ni:ki
SJ ni hiki; two small animals counter

ikit> shi:ki
SJ shi hiki; four small animals counter

ikit> shichi:ki
SJ shichi hiki; seven small animals counter

ikit> hachi:ki
SJ hachi hiki; eight small animals counter

ikit> seishi:
SJ Sueyoshi he; to the village of SY

ikit> nomi:
SJ nomi he; go somewhere to drink

ikit> nomai:ba
SJ noNDaara

ikit> koQka:
SJ koko kara

ikit> wa:
SJ ware wa

ikit> daigetsu
next month {shouldn't it be de:getsu?}

ikit> futai
SJ futari

ikit> nomai:ga:
SJ noNDa you da {etym?}

ikit> ai
SJ ware; 1P; from `are'

ikit> nomaidou
SJ noNDa keredomo

ikit> omai
SJ omae; cf. omi, ome:, etc

ikit> koi
SJ kore
ikit> soi
SJ sore
ikit> doi
SJ dore
ikit> suibi
SJ muda-zukai
ikit> ui
SJ are; from [ure]
iwig> tete
iwig> totou
father
iwig> wowoji
grandfather
iwig> shiuji
uncle who is a second son(?)
iwig> shouji
uncle who is a fourth son(?)
iwig> asei
big brother
iwig> anei
big sister
iwig> tarou
eldest son
iwig> sabou
third son
iwig> gorou
fifth son
iwig> hiQteu
seventh son [looks like the shiQcho: found elsewhere]
iwig> futo
an affectionate name for 9th or 10th child; unisex usage?
iwig> ha:
iwig> kaka:
mother
iwig> tarowoji
uncle who is an eldest son
iwig> sabouji
uncle who is a third son
iwig> gorouji
uncle who is a fifth son
iwig> zei
younger brother
iwig> woshiuba
uncle and aunt (dvandva) {dakuten missing; prob. should be wojiuba, cf others}
iwig> jirou
second son
iwig> shiyou [onbin-less rendering - probably not correct]
iwig> shou
fourth son
iwig> rokurou
sixth son
iwig> haQteu
eighth son [looks like haQcho: and similar attested elsewhere]
iwig> nyoko
eldest daughter
iwig> teko
third daughter
iwig> chiirou [could be jiirou with dakuten missing bec of bad repro]
fifth daughter
iwig> kuurou
seventh daughter
iwig> toNko
SJ haka; grave?
iwig> mahariyado [really? cf maharu, this file]
a place where one is going for pleasure/fun
iwig> yoma
SJ suki; gap, opening
iwig> seda
to copy, imitate
iwig> hyou_u
SJ hirumeshi; lunch {it is possible that what is missing is "ro", making the
word "hyourou", which
means "army rations", perhaps generalized to "food". Considering that many
other sources give this
word as "hyoura", one wonders whether the author of this document overthought
the etymology}
iwig> totsugi
having the same strength? {cf tamura spelled `totsuki'}
iwig> shaawogamu
having a lot of words? not at all clear what author means here
iwig> ugaa-ni
something said while pointing forward at something? not at all clear what
author means here
iwig> moronQte
iwig> moronotsute [onbin-less rendering - probably not correct]
SJ tomodomo ni; together, in company
iwig> hizamatsuku
author gives SJ meaning as a word that would be read in modern language as
"iru" `to be',
however I suspect he meant it to be read "suwaru" `to sit', because I cannot
see how this
word can NOT be basically the same word that in modern SJ means "to kneel
down".
iwig> neQkohi
SJ chiisai; small; note that in more modern Hj this would be transcribed as
neQkoi
iwig> magowo-ni
SJ makoto ni; truly
iwig> maamini-maamini
SJ hayaku hayaku; quickly!
iwig> haQtemosharazu
iwig> hatsutemoshiyarazu [onbin-less rendering - probably not correct]
SJ ugoranu koto; (something that) does not move; I assume final /su/ is
really /zu/, hard to make sense otherwise
iwig> naka
second daughter
iwig> kusu
fourth daughter
iwig> aQpa
iwig> aQha (appears this way in text but dakuten is probably just missing)
sixth daughter; Tomizo says this word is a general word for girl kids (he's
probly right)
iwig> meiyoushi
nephew and/or niece {typesetter thought there was a character missing here, but
apparently not}
iwig> magoroku
SJ donuketa koto
iwig> itari (KT)
cf mahariyado; used only in KT
iwig> yokiri
charcoal flame {cf Asanuma's definition, which is probably right and this is
poorly worded or wrong
iwig> waseN
ribai; compounding of interest? really?
iwig> tei_sosa
SJ issun to shita koto; [don't understand and character is missing]
iwig> deyaku
SJ hanashi; probably an unusual or amusing story or fairytale, not just any ol' talk
iwig> yadoru
SJ neru; sleep
iwig> kokauni
"ato (trace) wo sashite iu koto". So, this means 'trace, mark, or relic left over from the past'?
Or it is the thing you say when pointing to such? Not clear.
iwig> aQkahi
SJ agura-kaku; sit crosslegged; note this would romanize as aQkai in modern kanazukai
iwig> sogaaNdare
SJ sono you ni
iwig> ideN
"tore to iu koto". So this means the same thing as "tore" (whichever word that is. "take it"?),
or it's what you say when you want someone to take something? Not clear.
iwig> maamini
SJ hayaku; quickly {We already saw this, JUST ABOVE! lol}
iwig> yotsuchibi [onbin-less reading - maybe not correct]
iwig> yoQchibi
SJ katajikenai koto; grateful, indebted
iwig> kawaNtara
SJ "sou da" to iu koto
iwig> shiyare [onbin-less rendering - maybe not correct]
iwig> share
SJ noke to iu koto, doke; move! get outta the way {cognate with SJ sare `go away-IMP' ?}
iwig> awirashikiyaa
SJ also mo nai; not knowing how to deal pleasantly with people
iwig> wase
SJ gozare
iwig> yowakute
to be hungry?
iwig> noshita
To have eaten a lot
iwig> kasuruna
SJ oboete iyou; be remembering (this)! lit. don't forget
iwig> heta
SJ warui koto
iwig> bowoi
SJ ookii; large [cf. bo:ke]
iwig> koshi
SJ su&kunaki koto; little, few, scarce; this is no doubt "sukoshi" with init syllable dropped
iwig> howoi
SJ sei takaki koto; tall (of a person, usually), high
iwig> mijiya
SJ hikuki koto; low, short
iwig> zuifuN
SJ yama? no omoki koto; to have a serious illness
iwig> younashi
SJ irazaru koto; to not need/want something?
iwig> yoroke
SJ you ni tatanu koto; to be useless
iwig> toufu
meaning unclear - something geographical {cf tamura, word is spelled to:fu}
iwig> shiku
SJ aruku koto; to walk {really?}

iwig> tomasu

SJ hi wo kesu koto; to extinguish a flame

iwig> hiyoNge [onbin-less rendering - maybe not correct]

iwig> hyoNge

SJ tsumaranu koto; to be dull, boring?

iwig> futsuke-futsuke [onbin-less rendering - maybe not correct]

iwig> fuQke-fuQke

SJ mura-ame no koto; some kind of rain, unclear

iwig> zare

SJ tawamure no koto; frolic, joke around, play

iwig> hiyoNge-ni [onbin-less rendering - maybe not correct]

iwig> hyoNge-ni

"naze ni" to iu koto

iwig> dero

"kore to iu koto"; come-IMP (apparently); author has a comment on this, don't get meaning right off, check it again later

iwig> dahijihi

SJ migoto; splendid {same as de:jikya found in Asanuma?}

iwig> kasuru

SJ wasureru

iwig> shokunahi

iwig> shokunai

SJ shiranai; don't know

iwig> mouni

SJ ooi; many, much, a lot (of something)

iwig> houkeshiyu [onbin-less rendering - maybe not correct]

iwig> houkeshu

an (important?) candidate (for something)

iwig> urusai

SJ kitanai; dirty

iwig> marufu

die; {we have this as marubu/marubowa. is the dakuten missing, or what?}

iwig> magureru

SJ kizetsu; faint, pass out {note Asanuma has a rather different meaning}

iwig> toNfu

a high place

iwig> wokoru

SJ sawagu; raise a ruckus

iwig> harakorou

SJ itazura; prank, joke on someone

iwig> KoNgo-ni-naQte

SJ koshi no magaru koto

iwig> moyori

beautiful, clear (as of weather)

iwig> dzuruNte

SJ suberu; slip, slide

iwig> irou

hito ni karakau koto; ridicule someone

iwig> todzuke-guchisuru

SJ tsugeguchi; to rat on, tell on someone

iwig> meNsa-nashi

SJ ryouken nashi; no idea, or no discretion, or no forgiveness

iwig> fushiyau_na

SJ kitanawi [kitanai?]

iwig> sagasu

SJ tazuneru

iwig> shiyoshiyogeru [onbin-less rendering - maybe not correct]

iwig> shoshogeru

SJ kawaku; dry out(vi)

iwig> tamoure

SJ kure, kudasai
SJ doremisero (doesn't quite make sense to me as cSJ)

SJ shizuka ni

SJ hara ga tatte; get (feel) angry

custom for women to go live alone in a separate house during menstruation

wotsubi-ni-tatte

heherameku
to laugh, smile

hinohibo
fire, flame

SJ chiisai zashiki

waita-ka

"kita ka?"

sewer, drain; etym ~ ge>ke=shita dou=miichi? then zu=what?

mashireta
SJ ushinofu? ushinau? to lose? {cf other defn on this page!}

namuteNtou
cf teNtou=heaven

harakuri

SJ odoroku {relation to itazura?}

dadonotsu-totsu-tei
something about resting?

saNmai
SJ sutete oku; throw away

mashireta
being unable to see something {cf other defn on this page!}

usunaru

keru
SJ kureru; give

maharu
SJ miru; see {really? cf mahariyado, this file}

sokaN-ni
SJ sonna ni; like that {should be sogaN, maybe dakuten is missing}

takatara
a bamboo basket

miyoke
SJ ito kago; a thread basket?

miguri-ni-shite
Giving an example of rolling up threads (into balls)?

shiNgeta
SJ shiri; buttocks

dei
SJ zashiki

wojiyare [onbin-less rendering - probably not correct]

wojare
SJ oide; come here(polite)

tsuhe
looks like "yane" `roof'. {cf Asanuma `tsube'; maybe dakuten is missing}

nusutama
thief

hitsuu-suru
SJ mihe-wo-suru

toNtsumuri
peak of a mountain

koshi
steep place between valleys? meaning is not clear, but cf Asanuma
iwig> kawotoru
take mulberry? what does this mean?
iwig> menada
SJ namida
iwig> matara
SJ moyou; pattern, figure, model, state, condition, situation
iwig> horo
SJ boro
iwig> yumaki
woman's kimono underskirt, waistcloth
iwig> fuNgumi
SJ fuNdoshi. says it's for men. could be "lower belt" but probably fuNdoshi (loincloth).
iwig> teka
a small scoop held in one hand
iwig> yaki
a fishing pole
iwig> KeNToN
a cup or bowl used for gargling?
iwig> kanateko; crowbar, prybar
iwig> yaayou
SJ yuugata; evening
iwig> mahiru
exactly 9 o'clock
iwig> toukayu
SJ gokoku, nochihodo; a little later
iwig> kogohatu
SJ samui; cold (feeling)
iwig> kogohete-shite? [shiNde?]
so cold that one cannot stand it
iwig> zoume
bull, ox; cf zokume
iwig> woshokome
calf (cattle); why is there a "missing character" circle here?
iwig> keneida
a tired cow?
iwig> yawa
cave-hole
iwig> keNai
mulberry blossoms
iwig> hehira [cf hebira - probably missing dakuten]
clothing
iwig> yohi
SJ obi; belt? {seems dakuten is missing; yobi is attested elsewhere}
iwig> toNsa
an old, big (dai) nunoko (some kind of clothing)
iwig> koshimahashi
iwig> koshimawashi
"same as above". the word above is yumaki
iwig> hiboN
SJ eNsou-boN; literally, "tobacco tray". is this an ashtray??
iwig> makama
SJ kama; scythe, sickle
iwig> shaugi [shougi?]
high-class tea/rice bowl
iwig> kuri
a china or glass, etc bottle, used for sake, shouyu, vinegar, etc
iwig> toNmete
tomorrow, morning
iwig> asahiru
a time of day, says 4 o'clock something (what is "hi"?)
iwig> taisaN
after 8 o'clock pm
iwig> sorosoro
SJ nochihodo
iwig> hodowoQte-shiNde
so hot that one cannot stand it
iwig> ureshikute-shiNde
extremely happy
iwig> bame
cow
iwig> zoku
bull
iwig> katou
a fish [katsuo]
iwig> abuki
a shellfish [tokobushi]
iwig> kona
SJ kaiko; silkworm
iwig> nuseme
a bird; En `kite'
iwig> koQkome
a bird [akakokko - tsugumi]
iwig> kabuna
a bird [kamome]; seagull
iwig> tsutsume
a bird [suzume]
iwig> heQ_some
SJ toNbo; dragonfly
iwig> keibyau [keibyou]
probably lizard
iwig> hiiru
moth
iwig> dzukume
a kind of owl [tsuku, mimizuku]
iwig> ichinichibi
SJ ganjitsu; the first day of the year
iwig> miQkabi
SJ mikka no hi
iwig> inetsumi
SJ wazurau; worry, suffer
iwig> yomegodono
mouse
iwig> tomisagari
falling of rain?
iwig> kurowotoko
SJ shukke; Buddhist priest
iwig> yo
fish (in general)
iwig> mae
(silkworm) coccoon
iwig> sha:tome [looks like an SY word? cf sho:tome]
SJ hato; dove
iwig> chiNchikara
a bird [shijuukara]; En titmouse
iwig> howoritsutsume
a bird {look up later}
iwig> bebeime
some small bug or animal {look up later}
iwig> nabekoshiki
SJ namekuji; slug {probably - confirm later}
iwig> kubona
spider
iwig> kutsukawashi
 SJ semi; cicada
iwig> futsumukabi
 the second day (of the year)
iwig> kounichi
 the ninth day (of the year)
iwig> kawafukuro
 cat (but the usual word is nekome)
iwig> maitama
 SJ imogashira; the "parent" of a sato-imo? {not Mr. Potatohead}
iwig> wowofuku
 to celebrate "fukucha", happiness tea? {wakaran}
karu> aQpame
 baby
karu> neta:Qte (KT)(NN)(OK)
karu> netaQte (SY)
 SJ nete-ite; sleeping-SUB
karu> kae:shikya
karu> kayashikya (NN)
karu> kayashikya: (KT)
 SJ kawaii; adorable, loveable
karu> imemigo
 a basket for potatoes, related to peeling
karu> koube: (OK)
 fruit/veggie skin (+ACC probably)
karu> kokurowa
karu> kishagerowa (OK)
 peel (as the skin from fruit)?
karu> so
 SJ suru (rentai only)
karu> ushokumioko: (MI)(OK)
karu> ushokumioki: (KT)(NN)(SY)
 some kind of equipment (container, I'm thinking) for harvesting something
 at the beach (shellfish?)
karu> sasaNde (MI)(SY)(OK)
karu> sasaQde (KT)(NN)
 to carry on the head (+SUB)
karu> hama
 beach
karu> derowa
 SJ deru; to go out
karu> ikowa
 SJ iku; to go
karu> =shaN
 SJ e(he); to, toward (PP)
karu> ebezu (MI)(OK)(KT)
karu> ebezu: (NN)(SY)
 something to eat (not clear)
karu> sho:te (KT)
karu> shote: (OK)
 SJ mukashi; long ago
karu> aNdemo (OK)
 SJ yoku; often?, freely?
karu> kamo: (MI)(KT)
karu> kama: (SY)
karu> kama: (NN)
 ate? (rentai only) {is this really past tense?}
karu> ojami
karu> ojami: (OK)
 SJ tedama; a game like jacks of throwing small objects and picking them up?
karu> meNna (OK)(SY)
SJ miNna; everyone, all
mase> muro:ru (NN)
SJ morau
mase> o:cha (NN)
SJ okina? grampa, old man; cf oucha (MI?)
mase> ni:seNme (NN) {/s/ is slightly palatalized}
SJ toNbi
mase> keQkeNjo: (NN)
  hopping on one foot; cf other close forms
mase> he:ru (NN)
mase> he:rowa (NN)(^)
  SJ hoeru; bark (as a dog)
mase> hyo:radoki (NN)
  lunchtime; cf hyo:ra
mase> dokuyau (UT)
  sixth son
mase> hiro: (KT)(NN)
mase> hirouru (MI)
mase> hiyauyu (UT)
  SJ hirou; pick up
mase> ke:noyuru (NN)older
mase> ki:noyuru (NN)younger
  SJ koNya; cognate with kyou no yoru {should be ki:noyuru??}
mase> geNbe:me (NN)
SJ kamakiri; praying mantis; cf kasegime
mase> hi:rume (NN)younger
  moth
mase> kadi: (NN)younger
  SJ kado he; to the gate
mase> hi:ti: (NN)younger
  SJ hisashiku; not in long time
mase> seNse: (NN)
mase> seNshie (KT)
mase> seNsei (MI)
mase> cheNchai (UT)
SJ seNsei; teacher
mase> omye:dasu (KT)(NN)
mase> omeidasu (MI)
mase> omaidachu (UT)
  SJ omoidasu; recall
mase> tenegi: (NN)
mase> tenegi (KT)
mase> tenegi (MI)
mase> tenegai (UT)
  SJ tenugui; hand towel
mase> kate:ru (NN)
mase> kachieru (KT)
mase> kateiru (MI)
mase> kataiyu (UT)
  SJ ueru; starve
mase> hoaki (NN)
  SJ houki; broom
mase> koaburime (NN)
  SJ koumori; bat
mase> kyoabyoame (NN)
  SJ tokage; lizard
mase> to:ya (UT)
  SJ tawara; straw bale/bag
mase> ko:ku (MI)(UT)
mase> koaku (KT)(NN)
mase> koakowa (KT)(NN)(^)
  SJ kawaku; dry out(vi)
utoa (KT)(NN)
uto: (MI)(UT)
utya: (NN)younger {wait, what?? this assumes an 'older' form of utea - nonsense!}
SJ uta wo; song-ACC
keana (NN)older
kyana (NN)younger
SJ kata; shoulder
ho:bea (NN)older
ho:bya: (NN)younger
SJ houbai; companion, colleague, friend
kawya:shikya (NN)younger {note onset of [wy]}
SJ kawaii rashii; cute
kedaya:yami (NN)younger
lazy person
(y)eada (NN)older?
yada (KT),(NN)younger(^)
eya (MI)(UT)
SJ aida; interval
tea (NN)
cha: (KT)
tea: (MI)(UT)
a fish [tai]
kyo:dea (NN)older?
kyo:ja: (KT)
kyoude: (MI)
kyau:de: (UT)
SJ kyou da;i; brothers (and sisters)
yamea (NN)older?
yamya: (KT),(NN)younger(^)
yame: (MI)(UT)
SJ yama he; to the mountain/cropfield
weNda
SJ ue; up, above {really, just that?}
kawashikya (NN)older?
SJ kawaii rashii; cute
kaweshikya (MI)
kaweshikya (UT)
SJ kawaii rashii; cute
shiteaosu (NN)
shiteawosu (NN) {Mase implies the [w] articulation is very light by making it superscript}
SJ amaeru {on p51 he says this is careful pronunciation}
ikyo: (NN)
SJ iki wo; breath-ACC
shiteawosu (NN) {he says this normal pronunciation at speed, cf on p50 shitea(w)osu}
SJ amaeru
kazu: (NN)
SJ kazu wo; count-ACC
taNsu: (NN)
SJ taNsu wo; dresser-ACC
to: (NN)
SJ to wo; door-ACC
ko: (NN)
SJ ko wo; child-ACC
kasoa (NN)
SJ kasa wo; umbrella-ACC
gaqko:yo
SJ gakkou wo; school-ACC
jiki:yo
SJ satsumaimo wo; satstuma potato-ACC
mase> koayo
SJ kawa wo; river-ACC
mase> teayo
SJ tai wo; kind of fish-ACC
mase> hoNyo
SJ hoN wo; book-ACC
mase> etsukya (NN)
SJ muzukashii; difficult
mase> ye:go: (NN)
SJ Eigou (a place name)

mase> tsukuye (NN) {he gives a small super-y here, not a full glide; suspect}
SJ desk
mase> ye (MI)
SJ e; picture
mase> ye:ba (MI)
SJ yaiba; sword, blade
mase> ye:ne (MI)
SJ Yaene (a place name)
mase> yashago (NN)
SJ yashago; great-great-grandchild
mase> meja
proud, haughty person
mase> zuzea (NN) older?
hearth pot hook
mase> watakaze (NN)
south wind
mase> tidu (UT) older {caution: plosivity is much stronger than fricativity here, but they're not pure plosives}
SJ shimon; fingerprint
mase> hidinoko (UT) older {caution: plosivity is much stronger than fricativity here, but [d] is not pure plosive}
SJ hiji; elbow
mase> buQtsobe:ru (NN)
SJ odoroku; be surprised(vi)
mase> tsuQtsoaru (NN)
SJ sawaru; touch
mase> tsuQtsasu (NN)
SJ tsuki-sasu
mase> shiQtsazumu (NN)
SJ shizumu; sink (down)
mase> tseitachi (MI)
SJ tsuitachi; first of the month
mase> tsei (MI)
SJ tsue; staff, stick
mase> oQtsakino-utsutsei (MI)
the day before the day before yesterday?
mase> pitikete (UT) {caution: plosivity is much stronger than fricativity here, but [t] is not pure plosive}
SJ tsukarete; be tired
mase> seji (NN)
flattery
mase> seba (NN) {/s/ is slightly palatalized}
SJ sureba
mase> kisetara (NN) {/s/ is slightly palatalized}
SJ kiseta; made to wear
mase> achu (UT) older
SJ asu; tomorrow
mase> achaQte (UT) older
SJ asatte; day after tomorrow
mase> chokunaQkya (UT) older
cf MI shokunaQkya; to be unknown, to not know
mase> chachakeru ()older
SJ yakeru
mase> shashakeru ()younger
SJ shakeru
mase> se:ryo:/ {/s/ is slightly palatalized}
SJ suiryou; guess, estimate
mase> daku (NN)
SJ raku; easy, enjoyable
mase> daQopa (NN)
SJ rappa; trumpet
mase> deaneN (NN)older?
SJ raineN; next year
mase> deagetsu (NN)older?
SJ raigetsu; next month
mase> jikimu (NN)
SJ rikimu
mase> jo:bune (NN)
SJ ryoubune; fishing boat
mase> jo:ho: (NN)
SJ ryohou; both sides
mase> iNdaNsShoi
SJ inraNsShoi; he glosses as koushokusha - lewd/lustful person
mase> kogoN (MI)
SJ kono you ni
mase> sogoN (MI)
SJ sono you ni
mase> dogaN (NN)
SJ dono you ni
mase> dogoN (MI)
SJ dono you ni
mase> haobeta (UT)
SJ hou(ppeta); cheek
mase> patsuku (NN)
SJ kareru; (plants) wither
mase> pareru (NN)
SJ hareru; expand, swell(vi)
mase> pe:ru (NN)
SJ nureru; get wet
mase> pichikeru (NN)
SJ tsukareru; get tired
mase> pikarowa (^)
SJ hikaru; shine (light)
mase> puru (NN)
mase> purowa (^)
SJ furu; fall (as rain), or swing (back and forth)
mase> pya:pya:me (NN)
a bird [hiyodori]; bulbul
mase> piyokome (NN)
SJ hiyoko; chick (baby chicken)
mase> michikakya (NN)
SJ mijikai
mase> nabekochiki (NN)
SJ namekuji; slug
mase> hijamatsuku (NN)
SJ hizamadzuku; kneel down
mase> atsukeru (NN)
SJ azukeru; keep, hold safely
mase> inapikari (NN)
SJ inabikari; lightning
mase> manaputa (NN)
SJ manabuta; eyelid
mase> saQpuki (NN)
SJ sanbiki; three small animals
mase> taqgo (NN)
SJ futago; twins
mase> buqgijime
humble name for child?
mase> gaqjo:
SJ ganjou? strong, healthy, robust
mase> aqza
SJ aza; mark on skin, birthmark
mase> fuqjibaru
SJ fuunjibaru
mase> yaqde
SJ yannde; be sick
mase> toqde
SJ toide; sharpen, grind, put an edge on
mase> aqde
SJ nannde; why
mase> hijaki
SJ hibi? mainichi; every day, day after day
mase> hijakannbara
knee
mase> ganjou (MI)
strong, sturdy, robust
mase> yoqde (^)
SJ younde; read - proposed by Mase
mase> toqde (^)
SJ tonde; jump, fly - proposed by Mase
misc> itasowa
SJ itasu; do; polite auxiliary
misc> tamo:ru
SJ kudasaru
misc> showa
SJ suru; do
misc> bo:ke
big, large (ATTR form)
misc> michiki
Buddhist temple {found in TOKU dictionary}
neza> sho
SJ hatake; crop field (not rice)
neza> ii
SJ meshi; rice
neza> katoubushi
SJ katsuobushi; dried bonito
neza> magama
SJ kama; scythe
neza> ka
SJ kuwa; hoe
neza> tegu
SJ teguwa; apparently a small handheld type of hoe with a short handle, cf tegaga
neza> tegaga
SJ teguwa; apparently a small handheld type of hoe with a long handle, cf tegu
neza> wido
SJ goza, mushiro; bamboo mat
neza> maqkari
neza> goki
SJ wan; bowl, food vessel for table use
neza> jo:gi [zeugi]
one's own food bowl (goki). etym? transliterator has an idea, printed as ruby
neza> kagotsu
tray and bowls/tableware for eating
neza> kakou [kakofu]
SJ kogire; a fragment of cloth
neza> hidorinabe
SJ irinabe; a kind of cooking pan
neza> deNgine
SJ surikogi; wooden pestle
neza> yakubaN
SJ tabako kiri no dai; a surface for cutting tobacco?
neza> tsube
SJ yane; roof {cf other dicts for slight difference}
neza> ama
SJ teNjou; ceiling
neza> amabashi
SJ hashigo; ladder
neza> gomi
SJ takigi; firewood
neza> teNNe:
SJ sora; sky, heavens
neza> mija
earth/land
neza> teNtou
neza> teNtofu
SJ tsuki; the moon, or sun
neza> hou
mother
neza> ase:
SJ ani; big brother
neza> iNne:
SJ ane; big sister
neza> wotoane:
SJ kyoudai; siblings, all bro/sis younger than myself, subsuming oto:to, imo:to
  cf later in this dict where he gives it with short final vowel
neza> ojiuba
SJ oji+oba; uncle and aunt, as set/type, not distinguished, accding to the
  author {I'm skeptical}
neza> ouji [ofuji]
SJ ojii; grandfather
neza> jou
second son
neza> shiQcho: [shiQtefu]
  seventh son
neza> haQtefu
  eighth son
neza> kuQteu
  ninth son {note difference in rendering with 7th and 8th: tefu vs teu}
neza> jiQcho: [jiQtefu]
  tenth son {cf Asanuma ju:ro: - must be borrowed from SJ}
neza> jiirou
  fifth daughter
neza> ku:rou
  sixth daughter {!}
neza> ju:ro: [jiirou]
  daughters above sixth
neza> neQkouba
  aunt who is eldest daughter
neza> naQkouba
  aunt who is second daughter
neza> tegouba
  aunt who is third daughter
neza> ane:dono
neza> kakou
  wife of high social status; like SJ okamisama
neza> aQpa:
nezə> takari
nezə> choNgari
nezə> fudou
nezə> oriyoshi
nezə> kihiyoshi
nezə> hodoyoshi
nezə> kahoyoshi
nezə> tsuruno
nezə> kameno
nezə> matsuyou
nezə> umeyo
nezə> takeyo
  female given name
nezə> yoshitsune
nezə> benkei
nezə> asahina
nezə> kiyomasa
nezə> gentoku
  male given name
nezə> shiri
  seems to be slang for vagina, but I can't find the word he uses: onna+ne(kekko no ne). jokon?
nezə> kakomu
  sexual union, intercourse (euphemism?)
nezə> kataru
  sexual union, intercourse
nezə> hige
  pubic hair (this is very obviously a euphemism)
nezə> houhige
  facial hair (this is in the ruby following word "hige")
nezə> goze
  he says = SJ saseru. really? cf other dicts for very different defn
nezə> kosuru
  SJ koshi wo tsukau {?}
nezə> aze
  SJ naze; why
nezə> unu
  SJ sonata; you
nezə> ome:
  you (basically polite, like SJ anata)
nezə> omi
  you (impolite, like SJ omae)
nezə> kanmomo
  SJ satsuma-imo {cf other dicts: kaNmo}
nezə> kine:
  SJ kinou; yesterday
nezə> kuQchou
  ninth son
nezə> ke:bi [kehebi]
  SJ kyou; today
nezə> satsumajo
  SJ satsuma-batake
nezə> shiqpeta
  SJ shiri; buttocks
nezə> shiyatsuchi [onbin-less rendering - probably not correct]
nezə> shatsuchi [onbin-less rendering - probably not correct]
nezə> shaQchi
  SJ zehi; certainly
nezə> sedo
  SJ uraguchi
nezə> se:Qkori [seheQkori]
  SJ hisoka ni; hidden/quiet
neza> sononari
SJ sugu ni; immediately
neza> zora
SJ zonzai; rough, careless, slovenly, rude
neza> taji
SJ nezumi-irazu; rat-proof cupboard
neza> tabara
SJ ta; flooded paddy
neza> tsuma
SJ oku; the innermost place, deep inside
neza> tekaga
long-handled hoe {this could be a misprint, cf tegaga in this dict}
neza> deyaku
SJ hanasu; talk
neza> teNtou
SJ hi; the sun, or moon
neza> toshigoro
SJ hatsume; invention {really?}
neza> do:to [dofuto]
SJ ito; very?
neza> toma
SJ ana; hole {not sure how reliable this is - it depends on interpretation of the old folks' dialog}
neza> hadaobi
SJ fuNdoshi; loincloth
neza> hatago
SJ masu; a measuring cup, size is different from those used on mainland
neza> hou
SJ haha; mother
neza> hoji
wi; wisdom, wise person
neza> bo:e [bofuwe]
large house
neza> yufushima
neza> yu:shima
SJ yu:gata; evening
neza> yowai
hungry; cognate with SJ for `weak'
neza> wotoane
SJ kyoudai; siblings {cf this same dict where he gives it with long final vowel}
oosh> deite (MI)
oosh> de:te (OK)(SY)(AO)
oosh> deate (KT)(NN)
SJ dashite; put out
oosh> ome:
oosh> omya: (KT)
oosh> omea (NN)
you
oosh> getou (MI)
oosh> geto: (OK)(AO)
oosh> getoa (KT)(NN)
oosh> geta: (SY)
SJ geta wo; clogs-ACC
oosh> to:ra (AO)
SJ tawara; straw bale, sack
oosh> tenegi: (SY)
oosh> tenegei (AO)
SJ tenugui; hand towel
oosh> kogeirowa (AO)
cold (feeling?)
oosh> kokei (MI)(AO)
oosh> koke: (OK)
oosh> kokie (KT)(NN)
oosh> koki: (SY)
   SJ koko ke; to here
oosh> jouzu (MI)(AO)
oosh> jo:zu
   SJ jouzu; skillful
oosh> karukaNnouja (MI)(NN)
oosh> karukaNno:wa (OK)(SY)
oosh> karukaNnouwa (AO)
   SJ ???; something about being light in weight? Also, can OK vs AO forms really
   be distinguished??
oosh> kakoa (KT)(NN)
   SJ kaita-PST-ATTR; wrote
oosh> katoa (KT)(NN)
   SJ katta-PST-ATTR; won
oosh> sakoa (KT)(NN)
   SJ saita-PST-ATTR; bloomed
oosh> mitoa (KT)(NN)
   SJ mita-PST-ATTR; saw
oosh> yoa (KT)(NN)
   SJ itta-PST-ATTR; said
oosh> hoa (KT)(NN)
   SJ hahaha; mother
oosh> sheba ()older
   SJ sureba; note palatalization of /s/ before /e/
oosh> maputa
   SJ mabuta; eyelid; Ooshima says this C devoicing is common throughout the
dialects. cf. also inapikari
   He explains (p47) "musei shiin ni tsuzuku bi, bu, zu, etc become pi, pu, tsu.
   But this makes no
   sense to me as I write it. It means bi/bu/zu FOLLOWING a voiceless onset in
   prev syllable, no?
oosh> atsukeru
   SJ azukeru; C devoicing
oosh> N:ma
   mother; note Asanuma says this word means grandmother
oosh> biQbo:
   SJ biNbou; poverty
oosh> takakya
   SJ takai; high
oosh> akakya
   SJ akai; red
oosh> kakara
   SJ kaita; wrote
oosh> ikara
   SJ itta; went
oosh> kawara
   SJ katta; bought
oosh> dashitara
   SJ dashita; emitted
oosh> kitara
   SJ kita; wore (clothes)
oosh> okitara
   SJ okita; arose
oosh> uketara
   SJ uketa; received
oosh> arara
   SJ atta, ita; was/were, existed
oosh> shitara
   SJ shita; did
oosh> kitara
SJ kita; came
tamu> aqpa
sixth daughter, or any small child male or female {compare this to what other
dicts say!}
tamu> abuki
abalone {other dicts are more specific - tokobushi}
tamu> aNko
girl
tamu> itohiki
menstruation
tamu> irai
SJ sayounara; goodbye
tamu> iro-wo-kiru {my attempt to fix the mistake}
tamu> irookiru
to be in mourning, or clothing worn when in mourning {I think he's made a
mistake here, giving the wrong <o>... he gives a-row <o> rather than wa-row <wo>, because I think this is iro-wo
kiru, in which case it does mean
to wear mourning/funeral dress.
tamu> unashi
empty land behind the house?
tamu> oofuri
SJ fukucha; happiness tea? {cf iwig `wowofuku'}
tamu> ohetsuko
tamu> oheQko
SJ oke; tub, bucket, pail
tamu> kagona
SJ kamome; seagull
tamu> kaNsho:
both kinds of excrement, poop and pee?
tamu> kushagari
a cold (illness); esp one that is "going around"
tamu> kuto:
husband
tamu> kurootoko
someone who did shukke (becoming a Budd. monk) 4 days before New Years? {cf
kurowotoko}
tamu> kedousu {dakuten missing from su?}
sewer, drain
tamu> koumya
place of giving birth {looks like mistake, cf ko:mya:}
tamu> koQkudokoro
kitchen {koQku supposedly from Dutch for "cook"}
tamu> koNji
husband
tamu> jiki: (KT)
sweet potato
tamu> jiNbashi:
a joking way to refer to a widow(er)? yikes.
tamu> shiNnoko
vagina
tamu> tsuku
big cow, or old cow {really?? others have said it's an owl}
tamu> daisaN
tamu> daishaN
SJ yatsuji (like "8 oclock") {cf other dicts}
tamu> tabi
menstruation
tamu> chiiro:
fifth daughter
tamu> tsukume
SJ mimizuku[dori]; horned owl
tamu> zozome
SJ suzume; sparrow
tamu> tsuhe
SJ yane; roof {cf Asanuma and others `tsube' missing dakuten?}
tamu> uNNara
SJ oyasumi-nasai; good night?
tamu> ofuri
funeral {this is very suspicious, cf. asanuma `okuri'}
tamu> kakanei
SJ kuwa no hana; mulberry flowers
tamu> kanashimi
SJ byouki; illness, sickness {really???}
tamu> kawafukuro
cat (but the usual word is neQkome)
tamu> kuro:
seventh daughter
tamu> keneida
a tired cow?
tamu> kotofuto
tamu> kotouto (^)
brilliant, learned person
tamu> kome
calf (cattle baby)
tamu> sugaki
kitchen
tamu> some
SJ toNbo; dragonfly
tamu> takedara
a basket for keeping grain
tamu> chiNchikara
a bird [shijuuukara]; En titmouse, Japanese tit (Parus minor)
tamu> dei
SJ zashiki
tamu> teka
a small spade for digging with one hand
tamu> to:fu
meaning unclear - something geographical {cf iwig, word is spelled toufu}
tamu> totsuki
having the same strength? {cf iwig spelled `totsugi'}
tamu> doNko
SJ baka; fool, idiot {cf other dicts spelled `doNgo'}
tamu> toNtsumuri
peak of a mountain
tamu> toNbu
small mountain
tamu> nakaNdei
SJ chiisai zashiki
tamu> nishigaku
some kind of cultural practice involving ascetic training or something? Not clear
tamu> taseme
a bird [tobi] {cf asanuma spelled `niseme'}
tamu> noshita
To have eaten a lot.
tamu> haNge
SJ baka; fool {cf asanuma spelled `haNke' with meaning kawatta hito}
tamu> haNdai
rice bin, or container {but why a container for cooked rice, rather than `kome'?}
tamu> hiru
butterfly {I think this is a mistake - most other sources have it as `moth'}
tamu> hinohibo
SJ kaji; fire
tamu> hyo:ro:
  lunch, midday meal {other sources have this clearly as hyo:ra - how could he
  have made such
  a big mistake? Could it be that he always heard it as "hyo:ra wa", which locals
  would produce
  as hyo:ro: because awa > o: is a highly productive sound change?
tamu> futo
  small child, M or F {it looks like `fudo', but I'm going to assume that what
  looks like dakuten is just
  a blemish on the paper}
tamu> hetsu
  SJ toNbo; dragonfly {how is he so far off from other sources?}
tamu> hetuzo:
  feeling nauseous, feeling the need to vomit
tamu> teko
  third daughter
tamu> teNkura
tamu> teNchira
  liar
tamu> to:su
  beloved child {cf other dicts, also tousu}
tamu> tomisagari
  a "good" rain {cf iwig}
tamu> doNjo:
  used when threatening(?) a child
tamu> toNda
  SJ boro; old, worn, damaged, esp of cloth
tamu> tasutama
  thief {really?? other sources have 'nusutama' which is much easier to believe}
tamu> taNme
  SJ nomi; flea {asanuma has `nuNme' - cf. tasutama above - I think Tamura cannot
  read his own handwriting and
  is mistaking katakana nu for ta :-( }
tamu> bajikudo:
  wild land far from human settlements?
tamu> harako
  a bankrupt or broke person?
tamu> hidzuritsuN
  ?
tamu> heguri
  SJ shakkuri; hiccough, hiccup
tamu> boQko:
  SJ boro; old, worn kimono {cf other dicts spelled `horo'}
tamu> hoji
  wise, knowledgable person {cf tomizo1 spelled `boji'. could it just be missing
  dakuten here?}
tamu> miza
  above/on the ground. {I think this is a mistaken spelling for `mija'}
tom1> inasakochi
tom1> hiranarai [hiranarahi]
  east wind
tom1> sanagashi
  south-east wind
tom1> nagashi
  south-west wind
tom1> manishi
  west wind
tom1> natsunishi
  WSW wind
tom1> fuyunishi
  WNW wind
tom1> kawamuranarai [kawamuranarai]
north-west wind
tom1> hitotsunarai [hitotsunarai]
north wind
tom1> owatanarai [owanarai]
north-east wind
tom1> toNmete
SJ asa; morning
tom1> komahiru
SJ hiru, hiruyotsu?; midday, afternoon
tom1> hyauradoki [hyouradoki]
tom1> hi-no-maNnaka
SJ hiru; midday [what does the small word "hamane" mean here?]
tom1> daisaN
SJ yatsuji (like "8 o'clock", but actually 2pm)
tom1> daisaNsagari
SJ nanatsuji (like "7 o'clock", but actually 4pm?)
tom1> yayousha
tom1> yuukeji (or yuukedoki?)
SJ yuuugure; evening, dusk
tom1> kodoki
SJ yoru no yotsuji (like "4 o'clock night", but actually 10pm)
tom1> totosama (upper?)
tom1> tete (lower?)
father
tom1> kakou [kakofu] (upper?)
tom1> haa (lower?) {probably (SY)}
mother
tom1> ouji (^) [ofuji]
grandfather
tom1> basama
grandmother
tom1> woyako
relatives
tom1> asei
SJ ani; big brother
tom1> zei
SJ ootoo; little brother
tom1> anei
tom1> iNne
SJ ane; big sister
tom1> chifudai
tom1> wotouto {really??}
SJ imooto; little sister {conflict with tomizo6 on chifudai vs kefudai(=kyoudai?). former could be typo?}
tom1> ji
SJ oji; uncle, possibly only father's elder brother
tom1> ba
SJ oba; aunt
tom1> itoko
cousin {only younger male ones?}
tom1> meiyoushi
SJ mei; niece {cf iwig, which says that this can also be nephew}
tom1> gose {cf goze, p334 below, could be missing dakuten}
tom1> goskutou
SJ tsuma; wife {difference between 2 forms not explained, but maybe kutou is like spouse?}
tom1> daNna (upper?)
tom1> kutou (lower?)
husband
tom1> mizukumi
local wife of an exile
tom1> mekake
SJ ninjo?; ninja no nin + onna. {prob. mistress/concubine; same meaning in SJ}
tom1> towari
 to keep another woman besides your official wife
tom1> ookatatadono
tom1> aneidono
tom1> yomedono
the landlord's wife? (respectful)
tom1> tono
landlord's daughter (respectful)
tom1> toribitsukan
"lower man", some kind of gov't official
tom1> futaharaitoko
younger male cousin
tom1> koNgo
 SJ roujiN; elderly person
tom1> tonori
 SJ ushi-kahi {cow something?} After this there is some discussion around the
 word "toneri" (the name
 of some official gov't role) that I don't understand, but might be interesting.
tom1> jiyau
 second son
tom1> sabou
 third son
tom1> shiyau
 fourth son
tom1> gorou
 fifth son
tom1> rokurou
 sixth son
tom1> shiQchiyau
 seventh son
tom1> haQchiyau
 eighth son
tom1> kuQchiyau
 ninth son
tom1> harahata
 tomosama
 SJ roujiN; elderly person
tom1> houshinotamasama
 child (when praising)
tom1> mishiyaki [onbin-less rendering - maybe not correct]
tom1> mishaki
 tomosama
 child (when scolding)
tom1> doNgo
 SJ baka; fool, idiot
tom1> yaNgo
 illegitimate child
tom1> katako
 newborn infant
tom1> hyaQpeN
 lewdness, a lewd person
tom1> nyoko
 eldest daughter
tom1> naka
 second daughter
tom1> tego
 third daughter
tom1> chigo
 child being led by the hand, child from my own house
kusu
fourth daughter
tjihirou
fifth daughter
ku:ru:
sixth daughter
ajapa
general/generic word for girl children. Nampo gives this word as the word for "sixth daughter"
menarabe
young, unmarried woman/girl
taNgo
twins
harame
pregnant woman
tsumuri
head
michiki
sideburns
natsuki
space between eyebrows (SJ mayu-ma?)
hedaka
SJ se(naka); back (body part)
tsugume
knee
hagi
leg, or part thereof
keibushi
SJ kibisu/kubisu; bottom of the foot, or heel
hageta
mouth
heQsogo
SJ heso; navel
ibi
SJ yubi; finger
taNbu
palm of the hand
nukaba
tooth/teeth
kashiyagai (NN) [onbin-less rendering - maybe not correct]
kashagai (NN)
hair (on the head)
houhege
SJ hige; beard
toNjau
SJ mittsu-kuchi; harelip; cleft lip?
hege
pubic hair (maybe specifically women's)
ijiru
semen? (he gives word "insui" `dark/hidden' + `water') {cf Asanuma iNjiru}
shokera
dry, rough skin (furigana says "samehada" `sharkskin')
houroku
SJ kawarake; lack of pubic hair on female of appropriately high age?
heNko-heNko-suru
copulation
niQto
feces, poop
yoQpari
urine
marobu
die

tom1> menada
  SJ namida; tears (eye water)
tom1> hebira
  clothing
tom1> madara
  fine clothing
tom1> horo
  old, worn clothing
tom1> yobi
  SJ obi; belt
tom1> kakofu
  a fragment of cloth, perhaps torn or cut off a larger piece
tom1> hadayobi
  under-belt?
tom1> nobori
  hem? or some part of clothing {unclear to me}
tom1> kubieri
  SJ eri; collar of clothing
tom1> tabo
  SJ ine; some form of rice plant
tom1> ii
  SJ kayu; rice gruel
tom1> dashi
  SJ miso
tom1> asake
  SJ asameshi; breakfast
tom1> hyaura
  SJ hirumeshi; lunch
tom1> yufuke
  SJ yu:ke
  SJ yuumeshi; dinner, supper
tom1> housuahi
  SJ ichigo; strawberry?
tom1> anomi
  mulberry fruit
tom1> kanei
  flowers
tom1> bouya
  large house
tom1> yakata
  small house
tom1> ama
  ceiling
tom1> chaudai
  SJ nando; storage room
tom1> sugaki
  place where water flows; usu. kitchen?
tom1> kedouzu
  (water) drain
tom1> sou
  SJ keta; beam, girder, crossbeam
tom1> tarugo
  SJ taruki; rafter
tom1> tsube
  roof ridge beam
tom1> ori
  stone wall
amabashi
 SJ hashigo; ladder

kaikoya
 stable?

kado
 SJ kado; gate

koumaya
 apparently a hut for giving birth in

tanashita
 below the floor? {can't read the kanji he gives, but seems to agree with other sources}

okubi

yaburo
 something about a house {can't understand his text}

tobowo
 entrance to a house

goki

jougi
 rice bowl

mogurushi
 sieve, screen

kagotsu
 to present a meal with tray and bowls?

mizudorinabe
 infusing pot?

ka
 SJ kuwa; hoe

magama
 SJ kama; sickle, scythe

moshiki
 SJ takigi, kiki; firewood

gomi
 SJ shiba; firewood, brushwood

kuri
 SJ tokuri; a tall narrow container for liquids

yagidake
 fishing pole

hane
 seems to be a pole (or device) for catching koi, cf. Tomizo original text, with reference to the previous entry

koshoke
 fishing tackle box

hachinomi
 SJ surikogi; some kind of club/mallet for pounding grain to powder

zoku

zoume
 bull (cattle)

dame
 cow (cattle)

woshiyoko [onbin-less rendering - maybe not correct]

woshoko
calf (cattle)

madaraushi
 SJ madaraushi; a kind of cattle (used for plowing?)

tei
 "left!" - directions given to cattle

bei
 "right!" or "stop!"- directions given to cattle

shii
 a command given to cattle - meaning unclear

kaN
 SJ neko; cat
tom1> yomedono
mouse
tom1> keibyou
SJ tokage; lizard
tom1> heQtso
SJ toNbo; dragonfly
tom1> onibeQtso
SJ yaNma; a kind of large dragonfly
tom1> boNshi
dragonfly, but exactly what kind not clear
tom1> aogashima-beQtso
SJ akatoNbo; red dragonfly
tom1> heiru
butterfly {? really? should be moth, I thought}
tom1> kutsukawashi
SJ semi; cicada
tom1> kubona
tom1> toujiNzaru
SJ kumo; spider
tom1> teNgunoaji
spider web, cobweb
tom1> hiashi
hiyashi {not written, but can be assumed as a phonetic variant}
SJ ari; ant
tom1> katababiyashi
probably a kind of ant
tom1> kuhibiyashi
probably a kind of ant
tom1> tsudzume
SJ suzume; sparrow
tom1> tsuku
SJ fukurou; owl
tom1> yo
fish (generic)
tom1> katou
SJ katsuo; bonito [fish]
tom1> shogo
SJ shiyogo [onbin-less rendering - maybe not correct]
SJ buri; yellowtail [fish]
tom1> garima
SJ kani; crab
tom1> iQtokimachiro
SJ shibaraku; ?
tom1> idemi
SJ saki mate ?; wait
tom1> hoQchiki
SJ honshiki, hontou; truly, in earnest
tom1> heitei
SJ hisashiburi; long time no see
tom1> touyaku
SJ soro soro; late
tom1> jiNki
SJ yakimochi; jealousy
tom1> ikowa
SJ yuku; go
tom1> hojinukeru
for true feelings to be revealed?
tom1> peitara
SJ nureta (PST)
tom1> oQtara
SJ damatte iro; silence!
otaki
SJ hedo; vomiting (reNyou), cf. otakowa
dodoku-naru
SJ kashikoi, subashikoi
kaNdara
SJ ika ni mo
kamu
SJ kuu; to eat
kamaQte [reduplicated]
SJ nihou; {what is this?}
keidarukuQte
SJ darui; to be tired, sluggish
youraare
SJ jitto shiro; be still!
yowakuQte
be hungry
daiki:
daichi
beautiful; cf. de:jikya {why is /dai/ not [de:] or [ja]?}
tamore
SJ (mono wo) kure; give me (POL)
hyQtsoge [onbin-less rendering - maybe not correct]
hyoQtsoge
tasteless/uncouth appearance?
nabusu
SJ kakusu; hide(vt)
usowoshite
SJ dou da ka
utateshiku
SJ tsumaranu (tsumaranai)
ofu
ya: (^NN)(^KT)
SJ ai {meaning is not clear - love?}
yameru
SJ itamu; (feel) pain, hurt
yadoru
SJ neru; sleep
yaNde
SJ yamu? inflected form not clear; be ill, sick
yahi-wo-yaku
perform moxibustion
manNou
SJ massugu; straight (ahead)
marobu
die
maami
SJ hayai? inflected form not clear; quick, early
maire
SJ kue; telling someone to eat
majireru
SJ ushinau? word written with kanji not clear; lose, become lost
mouseru
give something to someone?
maku
SJ tori no mai; bird dance?
maguuni
SJ soudatsuke, or sou dakke? cf "maguni" in Asanuma
gejiki
SJ koujiki; expensive, valuable
kichii
SJ mezurasii; rare?
bushou [bushau]
SJ kitanai
tom1> ko_uni {printing hard to make out, top left of p329}
SJ kochira he
tom1> godaraku (OK)
tom1> jidara (MI)
SJ fujou; filthy, dirty, unclean
tom1> tereN
SJ damasu; keep quiet? {really? cf Asanuma for this word}
tom1> deyaku
SJ te wo tsukeru na; don't touch!
tom1> adanishitara
SJ godaraku (OK)
tom1> jidara (MI)
tom1> tereN
SJ mono iu; say(ing) something {cf iwig}
tom1> teisuna
SJ te wo tsukeru na; don't touch!
tom1> adanishitara
SJ dou shiyou; what shall I/we do?
tom1> ashiike
SJ warui(ATTR); bad
tom1> kirunnde
SJ isohide {modern isoide?}; hurry?
tom1> meguri
SJ kinnjo; neighborhood. Also, a tradition of going around the island
pilgrimage-style
to all the shrines in Jan, May, Sep.
tom1> mijimeni
having bad reputation?
tom1> mijiyaku
SJ hikuki(ATTR); low, short {shouldn't this be mijiyake?}
tom1> shiyaaai [onbin-less rendering - maybe not correct]
tom1> shaaai
SJ zama wo miro; look what you've done
tom1> shokunake
SJ shiranai {seems to be ATTR case reading}; not know(ing)
tom1> shoke_ {square following may be an illegible character in manuscript}
SJ shiru; know(ing)
tom1> shiyashiyaku [onbin-less rendering - maybe not correct]
tom1> shashaku
SJ hi-te-ya-ku; something about fire - can't make it out
tom1> shiyashiyakeru [onbin-less rendering - maybe not correct]
tom1> shashakeru
to burn, as of a house?
tom1> erabaku
SJ takusan; a lot
tom1> erakoshi
SJ mochitto or mochitsuto; {seems to mean `a little'}
tom1> hinntara-peita
get wet in the rain
tom1> hyonge-ni
SJ nan no koto da; what is that about?
tom1> mofuni
tom1> mouni
SJ ooku; much, many?
tom1> koshi
SJ sukoshi; a little
tom1> seokori
SJ shizuka-ni; quietly, be quiet
tom1> suso-gaheshi
tom1> suso-gaeshi
SJ <something>gaeshi; ?
tom1> koudara
SJ sayyou, sou da {this is a mistake/type, should be soudara, no?}
tom1> yomoyo
SJ sou de nai; that's not true
tom1> sato (OK)
tom1> sawa (MI)
tom1> kouchi (SY)
hometown, home village
tom1> toNbu
he seems to be saying this word can be either a high peak, or a cave of some
sort? the words
are not found in modern SJ it seems. And what's "toora"?
tom1> nukasu
SJ damasu; to fool someone, trick, lie
tom1> edzui
tom1> ezui
SJ menDou; troublesome
tom1> hagurakasu
SJ machigau
tom1> keQkeNjou
walk on one leg
tom1> shiQkuri-keiguri
SJ nido tema; doing work a second time?
tom1> uNdona
SJ shouchi; knowledge, understanding
tom1> wojari-yatta-ka {toward me-ue}
tom1> wojatta-ka {normal politeness}
tom1> wojarafu-ka {normal politeness}
tom1> wahita-ka {toward me-shita}
"did someone come" (?)
tom1> ojare
SJ koi; come-IMP
tom1> tamori-yaru-to {toward me-ue}
tom1> tamoru-to {normal politeness}
tom1> tabe {toward me-shita}
"give it to me"
tom1> keruhayoi
SJ yaru {what is ha yo i?}
tom1> odora-ni-naru
SJ motsureta; tangled, twisted up?
tom1> keNnaka
SJ yaranu
tom1> ojaru-to {toward me-ue}
tom1> wase {normal politeness}
tom1> ikeyo {toward me-shita}
SJ hito no kaeru wo wokurite ha (?)
tom1> kamaru
SJ kusahi; to stink, smell bad
tom1> touyaku
SJ nochi ni; later
tom1> heta
tom1> nikuhi
SJ warui
tom1> aNsei
tom1> yazona
SJ iyada
tom1> ojarinaka {toward me-ue}
tom1> naQkiyana {normal politeness}
tom1> naQkezo {toward me-shita}
SJ nahi, nai; not existing {right?}
tom1> buQsobeita {possibly buQtsobeita with excrescent [t] with author
normalizing the orthography?}
SJ kimo wo tsubusu; to be astonished
tom1> kaNdarya
SJ sou sa
tom1> yokara
SK yokatta

tom1> aQkae-wo-kake
SJ agura wo kake
tom1> hisameru
SJ katadzukeru; straighten up {what is the "osame" that is attached to this?}
tom1> benaru
SJ naku; cry, weep
tom1> totou (totofu)
one's own father, when speaking to outsiders
tom1> asei
older brother
tom1> kutou
SJ otto; husband
tom1> warahito
tom1> warabito?
general word for small children
tom1> wagazui
tom1> zui(^)
one's younger brother, when speaking to outsiders
tom1> nyoko
tom1> tousu
female heir? {Asanuma has a different idea about to:su}
tom1> goze
wife (of others, not one's own). Etymology offered.
tom1> aseidonono
other peoples' sons
tom1> anei
a woman older than oneself? {toshigasane seems to be used oddly}
tom1> yaa
a word/sound used to respond when listening?
tom1> nare
impolite 2p pronoun?
tom1> boji
a wise or practical person?
tom1> ganjou
SJ daijoubu; thing's are ok
tom1> shoke
to know, knowing?
tom1> gozare
SJ kitaka; did you come? {cf waseta-ka below}
tom1> tamore
word used to ask/beg for something
tom1> seubu
tom1> shoubu(^)
SJ ikahi/ikai (?) koto
tom1> bogechirasi
SJ torichirasu; tear something into bits?
tom1> oQtara
SJ oshino gotoku (?) damatte iro
tom1> kaNdara
hoNchou no uso(?) {2nd def seems to match other dictionaries in meaning}
tom1> aNnogezarini
SJ for some reason you say so, sou de ha nai {meaning not clear to me}
tom1> yoshiicha
warujare wo nozoke {}?
tom1> youraare
desugizu ni are {}
tom1> ou
possibly a positive response word, like SJ hai? cf asanuma o:
tom1> yatsu
a rude way to refer to a person
tom1> fugu
weaker than the average person?
tom1> shoku-nake
not to know
tom1> waseta-ka
SJ kita ka; did you come?
tom1> keru
SJ yaru; give (nonpolite)
tom1> koshi
SJ sukoshi
tom1> hisameru
SJ katadzukeru; clean up stuff
tom1> ani-ka-onsunaru
polite way to say "to say something". Not sure what "iwasharu" is... looks like a blend of iwareru and ossharu!
tom1> ani-tsuki-ni-ka
nani, yotte ka {?}
tom1> kekeshirasu
to know nothing at all, or, for nothing at all to exist {more likely the former}
tom1> shirinoko
"the back gate" {is this a euphemism for butthole?}
tom1> ashike-koto
SJ warui koto
tom1> harako
tom1> harakuro
to destroy a home/family with... nakahana? {cf tamura. Both words are given in this entry.
I really can't make sense of what it's supposed to mean}
tom1> tenoutoga
{?}
tom1> adakechina
{?}
tom1> openchi (?)
tom1> obenchi (?)
{?}
tom1> anGe-nohei
SJ bakarashii
tom1> chaugemawasu
tom1> cho:gemawasu
to deceive someone using wordplay?
tom1> anSeite-sogaani-suru-ya
SJ "naze sou suru no da?"
tom1> hotsukahouri [onbin-less rendering - maybe not correct]
tom1> hoQkahouri
to lie to someone while posing as a psychic? lol wut
tom1> nusudama
the mentality of a thief
tom1> soumewoharau [soumewoharafu]
{?}
tom1> makafuni
tom1> makau-ni (^)
tom1> makou-ni (^)
SJ makoto ni; truly, really
tom1> kaimushi
to "throw" a match (i.e. lose easily and maybe deliberately?) in sumo, etc.
tom1> shiyachi [onbin-less rendering - maybe not correct]
tom1> shachi
to do something recklessly, setting aside reason or common sense
tom1> zoume
the sharpness of a bull's horns, by comparison to elephants' tusks (thus "zou")?? Hmm... I think he
is way off the track here, etymologically...

tom1> ugata
  SJ achira

tom1> ichisoudate
  SJ itazura sugiru

tom1> suryau

tom1> suryo: (^)
  SJ tawamure ni yoku

tom1> kasuru
  SJ okotari wo nasu ka {hmmm, compare other dicts}

tom1> shaeinashi
  losing something that you were responsible for?

tom1> unugaiNhouni
  SJ sono hou gurai no kiryou[talent, looks, calibre] to baka ni suru?

tom6> teNnei
  the heavens

tom6> mija
  earth/land

tom6> daisaN
  SJ hachiji; 8 oclock? cf. tomizo 1

tom6> daisaNsagari
  SJ shichiji; 7 oclock? cf. tomizo 1

tom6> yayoushima

tom6> yuukeji (or yuukedoki?)
  SJ yuugure; evening, dusk {conflict with tomizo1 on yayou-sha vs. -shima}

tom6> kefudai

tom6> wotofuto

tom6> wotouto
  SJ imooto; little sister {conflict with tomizo1 on chifudai vs kefudai(=kyoudai?)}

tom6> gose
  SJ tsuma; wife

tom6> chiibushi
  SJ kurubushi; ankle {could be typo, cf. Asanuma ki:bushi}

tom6> te-no-sara
  palm of the hand; also taNbu

tom6> onibeQso

tom6> boNji
  SJ yaNma; a kind of large dragonfly

tom6> aogashima-beQso
  SJ akatoNbo; red dragonfly

tom6> heQso
  SJ toNbo; dragonfly

tom6> irou (^) [irofu]
  SJ iijiru ("to mess with"?), naburu (to tease) {cf. p271 first on bottom of page}

tom6> hojinukeru
  SJ hoNshiN nukeru; pull out one's true feelings?

tom6> keidaruguQte
  SJ darui; to be tired, sluggish

tom6> hyoQ_soge
  tasteless/uncouth appearance? {cf. hyoQtsoge in tomizo1. Does "fullstop" looking thing mean missing char?}

tom6> zoNbuNagare (OK)

tom6> shoubuagare [shaubuagare] (MI)
  please eat a lot

tom6> maguuni
  SJ makoto ni; truly ,really {cf iwig for same meaning}

tom6> shiyare [onbin-less rendering - maybe not correct]

tom6> share
  SJ sokowonoke; get out of the way

tom6> hagurakasu
SJ kanjou wo machigau; make a mistake in calculation
yama> tsumuri (KT)
yama> tsuburi
yama> haNgama (AO)
   head
yama> shaga
   white hair
yama> michiki
   sideburns 1
yama> hege (MI) (OK) (KT) (AO) (TO) (UT)
   beard
yama> hou (MI)
yama> hoQpeta (OK) (NN) (SY) (AO) (UT)
yama> houpeta (KT)
   cheek
yama> houshaga (SY)
yama> houhege (MI) (OK) (KT) (TO) (UT)
   sideburns 2
yama> kebusho (MI) (OK) (KT) (AO) (TO) (UT)
yama> kebisho (OK) (KT) (NN) (SY)
   hair
yama> hicha: (KT)
yama> hite: (MI) (OK) (SY) (AO) (TO) (UT)
yama> hitaya:a (NN)
   forehead
yama> mamige (OK) (KT)
yama> mami (MI) (NN) (SY) (TO) (UT)
   eyebrow
yama> meQchou (T0)
yama> manako
   eye
yama> meNtama (MI) (OK) (KT) (NN) (SY) (TO)
yama> meNkuritama (MI) (OK) (KT) (TO) (UT)
   eyeball
yama> menada
   tears
yama> tsuQku: (MI) (KT) (NN) (SY) (TO)
yama> tsunBuru (UT)
yama> tsuQku:ru (OK)
   close (eyes)
yama> nukaba
   tooth
yama> hagu:ba
yama> haguzeN (T0)
yama> hamoge (AO)
yama> haguNba (SY)
   chipped tooth
yama> kuNbone (MI) (OK) (UT)
yama> kuQbone (KT) (NN) (SY) (AO) (TO)
   neck
yama> kuQbonegasou (AO)
yama> boNkubo (MI) (OK) (KT) (SY) (UT)
yama> unya:ji (NN)
   nape (neck)
yama> otoge: (MI) (OK) (SY) (AO) (TO) (UT)
yama> otogyaa: (KT) (NN)
   jaw
yama> noNBakeru (MI) (OK) (SY) (AO) (TO) (UT)
yama> noQbakeru (KT) (NN)
   choke (on sthg)
yama> yoQdari (AO)
yama> yoNdare (MI) (OK) (SY) (UT)
drool
saliva
back (body part)
naked
shoulder
finger
thumb
palm (of hand)
SJ heso; navel
umbilical
umbilical
umbilical
palm (of hand)
penis
vagina
buttocks
tailbone
leg/foot
arch (of foot)
arch (of foot)
knee
buttocks
tailbone
leg/foot
arch (of foot)
heel

facial mole

snore

nasal cavity

sneeze

skin

int. organs

rough skin

wart

feces

defecate

urine

wet oneself

defecate

urine
die
yama> ihiya: (KT)
yama> ihiya: (NN)
yama> yuhé: (MI) (OK) (SY) (AO) (UT)
   Budd. Tablet (cNJ ihai)
yama> tomure: (MI) (OK) (SY)
yama> tomurya: (KT) (NN)
yama> kakihisami (AO)
yama> tomore: (MI) (UT)
   funeral
yama> nasu
   give birth (to)
yama> onokogo
   man
yama> oNNnago
   woman
yama> sena (UT)
yama> yarou (MI)
yama> yaQko (NN) (SY)
yama> tarou (MI) (OK) (KT) (AO) (TO)
yama> taru: (OK)
   1st son
yama> jou
   2nd son
yama> sabou
yama> sabo: (AO)
   3rd son
yama> sho: (AO)
yama> shirou (NN) (TO)
yama> shou (MI) (OK) (KT) (SY) (UT)
   4th son
yama> goro: (AO)
yama> gorou
   5th son
yama> dokurou (MI) (KT) (NN) (SY)
yama> rokurou (MI) (OK) (UT)
yama> dokuro: (AO)
   6th son
yama> nyoko
   1st daughter
yama> naka
   2nd daughter
yama> tego
   3rd daughter
yama> kusu
   4th daughter
yama> shiQpashi (MI) (OK) (NN) (SY) (UT)
yama> hiQputaQigo (AO)
yama> hiQpashi (KT)
   last child
yama> asage (MI) (OK) (KT) (UT)
yama> asake (NN) (SY) (AO) (TO)
   breakfast
yama> hyo:ra (AO) (TO)
yama> hyoura (MI) (OK) (KT) (NN) (SY) (UT)
   lunch
yama> yo:meshi (AO)
yama> youke
yama> youmeshi (MI) (OK) (KT) (UT)
   dinner
yama> sha: (KT)
yama> se: (AO) (TO)
yama> shā:a (NN)
yama> sei (MI) (OK) (SY) (UT)
side dishes
yama> mya:riyare (KT) (NN)
yama> me:re (MI) (OK) (SY) (AO)
yama> agariyare (NN) (TO) (UT)
yama> me:riyare (SY)
yama> agare (AO)
dig in (IMP)
yama> okya: (KT) (NN)
yama> oke: (MI) (OK) (SY) (AO) (TO) (UT)
rice porridge
yama> zouse: (OK) (KT) (TO) (UT)
yama> zousei (MI)
yama> jousei (AO)
yama> zoushi: (SY)
yama> joushi: (NN)
yama> doushi: (KT)
rice gruel
yama> sasumi (MI) (NN) (SY) (AO) (TO) (UT)
sashimi
yama> satsuma (OK) (KT) (NN) (SY) (AO) (TO)
sweet potato
yama> ja:ko (KT)
yama> deyako (NN)
yama> de:ko (MI) (OK) (SY) (AO) (TO) (UT)
daikon
yama> yataba (KT) (NN)
yama> e:taba (MI) (OK) (SY) (AO) (TO) (UT)
A. keiskei (asitaba)
yama> ni:mo (KT) (SY)
yama> neimo (MI) (OK) (NN) (AO)
yama> ne:mo (TO) (UT)
natural potato?
yama> nyoage (NN)
yama> nyo:geimo (MI) (OK) (AO)
yama> nya:geimo (SY)
yama> nya:ge (KT)
unpeeled cooked satoimo
yama> chiNgo (TO)
yama> chiNgoimo (MI) (OK) (NN) (SY) (UT)
yama> shaNgaimo (KT)
small (sato)imo
yama> kebisho (MI)
yama> kebusho (OK) (KT) (NN) (SY) (TO)
satoimo roots, etc (cf. Hair)
yama> toNgarasho (KT) (NN)
yama> toNgaisho (MI) (OK) (SY) (AO)
yama> toNgarashi (MI) (OK) (KT) (TO) (UT)
red pepper
yama> shū:de (AO) (TO)
yama> shoude (KT)
yama> shiude (MI) (OK) (UT)
shio kara (squid?)
yama> kibisho
yama> kibisu (SY)
teapot
yama> ne:ru (OK) (AO) (TO) (UT)
yama> neiru (MI)
yama> ni:ru (KT) (NN) (SY)
boil, cook
yama> mijo (SY)
yama> kedouzu (MI)
yama> mizoma (UT)
yama> hora (NN)
yama> mijoma (KT) (AO)

sewer, drainage
yama> hagama (OK) (KT) (AO) (TO)
yama> haNgama (MI) (OK) (NN) (SY) (UT)

rice pot
yama> uderu (KT)
yama> ideru (NN) (AO)
yama> yugaku (MI) (OK) (SY) (TO) (UT)

boil (yuderu)
yama> hyu:kidake (MI) (OK) (KT) (NN) (TO)
yama> fu:kidake (OK) (SY) (AO) (UT)

bamboo pipe
yama> deNgine

wood pestle
yama> ido

bamboo mat
yama> mosho

straw mat
yama> zuja: (KT) (NN)
yama> zuze (UT)
yama> juzei (AO)
yama> zuzai (AO)
yama> zuze: (OK) (SY)
yama> jize: (MI) (OK) (TO)

hearth pot hook
yama> touwashi (KT)
yama> ta:shi (SY)
yama> towashi (NN)
yama> to:shi (MI) (OK) (AO) (TO) (UT)

scrubber
yama> he:boN (AO)
yama> he:zara (MI) (OK) (SY) (TO) (UT)
yama> hiboN (MI) (OK) (KT) (SY) (UT)
yama> hya:zara (KT) (NN)

ashtray
yama> boQkuri (MI) (OK) (KT) (AO) (TO) (UT)
yama> poQkuri (NN) (SY)

wood clogs
yama> jauri (UT)
yama> jo:ri (MI) (NN) (SY)

grass sandals
yama> de:ku (MI) (OK) (KT) (NN) (TO) (UT)
yama> se:ku (AO)

carpenter
yama> eNgoa (KT)
yama> eNga: (SY)
yama> eNgo: (MI) (OK) (AO) (TO) (UT)
yama> eNno (NN)

veranda
yama> tanashita (KT) (NN) (SY) (AO) (TO) (UT)
yama> anashita (MI) (OK)

under floor
yama> chouzuba (MI) (OK) (KT) (AO)
yama> kaNjo (MI) (OK) (KT) (NN) (AO) (UT)
yama> kaNjou (SY) (TO)
yama> chouzu (TO)

toilet
yama> tobakuchi (OK)
yama> tobou
 entrance door
yama> heiriguchi (MI) (OK) (NN) (SY) (TO) (UT)
yama> hya:riguchi (KT)
 entrance
tyama> bouya (SY)
yama> bouke: (NN)
yama> boue (MI) (OK) (KT) (AO) (TO) (UT)
purlin, main structure
yama> nukidari (MI) (OK) (KT)
yama> nukidare (NN) (SY)
 raindrops
yama> nou (AO)
yama> na: (SY)
yama> no: (MI) (OK) (TO) (UT)
yama> noa: (KT) (NN)
 rope (nawa)
yama> tabatsura (SY)
yama> tabatsura (MI) (OK) (KT) (NN) (AO) (TO)
 rope (tsuna)
yama> boQkome (MI) (OK) (SY) (TO)
yama> jokume (AO)
yama> zoQkume (KT) (NN)
yama> zokume (MI) (OK) (KT) (UT)
yama> zoku (TO)
 bull
yama> bame
cow
yama> choNkome
yama> oshokome (MI)
calf (cattle)
yama> kae:shi:.ushime (UT)
yama> kae:shike.ushime (MI)
yama> kae:shike.ushime (OK) (AO)
yama> kaya:shikya.ushime (NN)
yama> kaeshike.ushime (SY)
yama> unboume (TO)
yama> kaya:shike.ushime (KT)
 lovable cow
yama> hourizoku (MI) (OK) (KT) (TO) (UT)
yama> hourizoQku (NN)
yama> ho:rizoQku (SY)
rampaging cow
yama> haNnoa: (NN)
yama> haNnou (OK) (AO) (UT)
yama> haNno: (MI) (TO)
yama> haNna: (SY)
yama> haNnoa (KT)
nose rope
yama> shi:i (OK)
yama> hoi (AO)
yama> tei (AO)
yama> toitoi (SY)
yama> tei: (MI)
yama> toi (OK) (KT) (TO)
yama> e:me (UT)
yama> ya (NN)
 “walk!” (to cow)
yama> be: (SY) (AO) (TO)
yama> be:e (MI) (OK) (UT)
"stop!"

compost/muck

support for loading up cow

hulling (barley)

plant (vt, sprouts, etc)

one bundle

two bundles

straw bale, sack

cull, thin out

two bundles

seedling

raise crops

heaven(s)

SJ tsuchi no ue; on the ground
weather
hoto:ru (feeling?)
koge:ru (feeling?)
kogeiru (feeling?)
cold (feeling?)
koge:ru (feeling?)
narai (north wind)
hotouru (feeling?)
kaja:ru (sympathy)
kei (MI)
ki: (NN)
yourai (next year)
kine: (OK)
ke: (OK)
ki: (NN)
yoNbei (AO)
yoQbe (NN)
yoNbe (KT)
yuru (MI)
night
kine: (OK)
kinei (MI)
kinyou (KT)
yoNbe (MI)
yoQbe (KT)
last night
uQtsue (TO)
ottotei (MI)
oQtsuei (AO)
oQsei (AO)
uchichi: (KT)
SJ ototoi; day before yesterday
ja:neN (KT)
reineN (UT)
de:neN (MI)
dianeN (NN)
next year
sare:neN (OK)
sadeya:neN (KT)
sade:neN (MI)
sadeaneN (NN)
year after next
heQgo (KT)
heNgo (MI)
SJ satoimo
nobutachi (KT)
nebutachi (MI)
nukutachi (OK)
nubutachi (KT)
turusoba?
}
yama> yo:mo (MI) (OK) (NN) (TO)
  wax myrtle fruit (yamamomo)
yama> inera (OK) (KT) (NN)
yama> yurine (SY)
  lily bulbs
yama> he:me (MI) (OK) (AO) (TO) (UT)
yama> hya:me (KT) (NN)
  fly (bug)
yama> sho:rume (AO)
yama> he:rume (TO)
yama> heirume (MI) (OK)
yama> game (UT)
yama> hi:rume (KT) (NN) (SY)
  moth
yama> kutsuko:shime (TO) (UT)
yama> kutsukouushi (OK)
yama> kutsukuwashime (KT)
yama> kutsuka:shime (SY)
yama> kutsukoashime (NN)
yama> kutsukoushime (MI) (AO)
  cicada (semi)
yama> kumome (OK) (KT) (AO) (UT)
yama> deNgome (MI) (NN) (SY)
  spider
yama> kakijaneme (MI) (OK) (NN) (AO) (UT)
yama> kakijarime (MI) (KT) (SY)
yama> kakijarume (OK) (NN)
yama> amami (AO) (TO) (UT)
yama> kakijoume (AO)
  cockroach
yama> ke:rome (MI) (OK) (AO) (UT)
yama> kya:rume (KT) (NN)
yama> ke:rome (OK) (TO)
  frog
yama> kya:ba:me (KT)
yama> kamachiko (AO)
yama> kya:bya:me (NN)
yama> ke:byoume (MI) (OK) (SY) (AO) (TO) (UT)
  lizard
yama> nenezume (KT) (NN)
yama> memezume (MI) (OK) (SY) (AO) (TO) (UT)
  earthworm
yama> haNba (MI) (OK) (SY) (AO) (TO) (UT)
yama> haQba (KT) (NN) (SY)
  habanori (seaweed)
yama> asuQde (MI) (KT)
yama> asuNde (MI) (OK) (NN) (SY) (TO) (UT)
  asonde (play)
yama> ugoN (MI) (OK) (TO) (UT)
yama> unoyouni (AO)
yama> ugaN (KT) (NN) (SY)
  ano youni (that way)
yama> aroashi (NN)
yama> ara:shi (SY)
yama> aro:shi (MI) (OK) (TO) (UT)
yama> aroushi (KT) (AO)
  aru mon ka
yama> uri:kero (NN) (SY)
yama> ureikero (MI) (OK) (KT) (UT)
yama> ure:kero (AO) (TO)
  are wo kure (give me that)
yama> youra (OK) (KT) (NN) (SY)
yama> yu:na (MI) (AO) (TO)  
gentle (otonasii)
yama> kaso:kashiyare (KT) 
yama> kasoa:kase (NN) 
yama> kaso:kase (MI) (OK) (AO) (TO) (UT) 
yama> kasa:akase (SY) 
  loan me an umbrella (kasa wo kase) 
yama> keQkeN (OK) (NN) (UT) 
yama> keNkeN (MI) (KT) (SY) (TO) 
yama> keQkeNjou (AO) 
  hop on one foot 
yama> teQguruma (KT) 
yama> teNguruma 
  ride on shoulders 
yama> suNma (MI) (OK) 
yama> sumi (NN) 
yama> hajiQko (KT) (SY) 
  corner, nook 
yama> koNgori 
  lump, clod 
yama> iburi (KT) (NN) 
yama> yuburi (MI) (OK) (SY) (AO) (TO) (UT) 
  smoke 
yama> toNbu 
yama> toQbu (NN) 
  small hill 
yama> kiNboshi 
  dried yam 
yama> haQdzume (KT) (NN) 
yama> haNdzume (MI) (OK) (SY) (AO) 
yama> haQzume (TO) 
yama> haNzume (UT) 
  a while ago